



The Sustainability of Eco-Agricultural Tourism in the Indigenous People's Ancestral Domain: A Multiple Case Study

Aileen Tabay-Rivera*

Doctor in Business Management, Department of Business Administration,
University of Mindanao-Bansalan College, 8005 Philippines

[*Corresponding author]

Mary Jane B. Amoguis

Doctor in Business Management, Graduate School Coordinator,
University of Immaculate Conception, 8000 Philippines

Abstract

Indigenous peoples often face neglect and discrimination when rural tourism and development projects prioritize economic gains over recognizing and respecting their historical ties to ancestral lands. This qualitative multiple case study aims to describe the practices of indigenous peoples on eco-agricultural tourism and their community life as shaped by their experiences. The participants of this study were selected through maximum variation sampling. The practices and community life of the five cases were examined utilizing in-depth interviews and participants' validation. The gathered data were triangulated in each case by interviewing the tribal members, tribal leaders, and government personnel assigned to the different tribal communities. Thematic analysis was employed to analyze the data, resulting in the identification of five emergent themes that characterize the practices of eco-agricultural tourism. These themes include performing rituals, adapt to changes and innovations, celebrate festivals and tribal days, train the young IPs, and sustaining the intangible cultural heritage. Furthermore, the emergent themes of community life include community empowerment, sustainable development and livelihood, cultural continuity and preservation, and generate income. In relation to the practices of eco-agricultural tourism, it was noted that three of the five cases implemented different practices. However, the cases exhibited a general similarity in terms of their community life within their ancestral domain, which was shaped by their respective practices.

Keywords

Native, Cultural continuity, Cultural preservation, Multiple case study, Ancestral Domain, Davao Region

INTRODUCTION

Indigenous peoples' (IP) recognition, respect, and rights to their claims in the ancestral territory are frequently overlooked and are often disregarded in favor of rural tourism and development (Indigenous People's Plan, 2021). Consequently, Indigenous peoples have suffered various kinds of discrimination over the centuries, including displacement from ancestral lands, cultural assimilation, cultural commodification, and exploitation of cultural heritage (Ruhanen & Whitford, 2019; UNWTO, 2021). Ecotourism, Eco-Agricultural tourism has the potential to solve many problems that regular tourism causes (Bakar et al., 2018), but in practice, many ecotours do the opposite: they deprive support to local people while also creating a society that idolizes them (Ahmed, 2020). As in the case of Tagbanua IP community in Coron, Palawan, they experienced disrespect to the customs and traditions in their sacred site, restrictions to their livelihood, increase garbage or solid waste that caused water pollution and cultural extinction due to the adoption of foreign culture (Indigenous People's Plan, 2021).

Similarly, Kenya, heavily relied on tourism, offers a tourist-centric ecotourism experience. 70% of Maasai land is allocated to Ecopark. However, the indigenous people in the communities have little say in the creation of ecotourism programs (Ahmed, 2020, as cited in McKintosh, 2010) and Sijer, 2018). Ecotourism and conservation have displaced communities and endangered wildlife. Maasai warriors appear in global advertising campaigns, but the community does

not profit. Thus, stereotyping their indigenous culture is regressive (Sawe, 2019). Ecotourism has also commercialized the Padaung Tribe, also known as the Thailand Hill Tribe, who wear metal rings around their necks. Local profiteers abused them and turned them into human zoos and safaris (Sijer, 2018). In Peru, there is growing concern about unscrupulous tour operators exploiting indigenous Amazonians. Peru's ecotourism project is threatened by the growing isolation of the Mashco Piro tribe, one of 15 primitive tribes worldwide (Turkewitz, 2022).

Sustainability is no longer a fashion, but rather a need, affecting all aspects of our lives, including tourism, which is a resource-intensive sector depending on natural and human potential, as well as a society's cultural heritage" (Carr, 2017; Dorobantu & Nistoreanu, 2012). This new eco-agricultural tourism model can boost indigenous people's agricultural productivity and income while boosting tourism and the economy. Indigenous cultures and local populations are also seen as commodities to be consumed by tourists as tourism experiences (Tuzon, 2014). Tourism's ability to create jobs, especially in rural areas where other employment opportunities are scarce, motivates Indigenous tourism ventures (Carr, 2016). Sustainability and development in tourism can aim to protect indigenous communities' cultural landscapes and the environment while ensuring economic stability. Tourism must be used to strengthen indigenous peoples' social, cultural, and place identities (Thompson, 2013; Amoamo & Thompson, 2011). Long-term development benefits indigenous communities, the economy, and the environment (Alvis, 2019; Sijer, 2018; He et al., 2013).

The Philippines is home to various tribes, including the Kagayanen, Tagbanwa, Palawano, Taaw't Bato, Molbog, and Batak tribes (De Vera & Zingapan, 2017). The Ifugao Indigenous community is notable for the Ifugao Rice Terraces, representing a harmonious integration of physical, socio-cultural, economic, religious, and political elements. These terraces, constructed 2000 years ago and passed down through generations, symbolize the resilience of an ancient civilization in the face of modernization (Paing et al., 2022). Correspondingly, the Davao region, recognized as the ancestral domain of local Tribal communities (IPRA or RA. 8371 of 1997), highlights the ongoing marginalization of Indigenous people within society. It is crucial to involve them in societal development while preserving their survival and culture. Indigenous peoples' role as traditional guardians of their lands, with extensive knowledge of ecosystems, positions them as valuable contributors to the ecotourism industry.

The challenges of the IPs motivated the researcher to explore the experiences and practices of the Indigenous community in preserving ecological and cultural heritages. This study examined how eco-agricultural tourism affects indigenous Davao del Sur territorial claims. The province has many eco-agricultural tourism sites, but only a few are managed by indigenous tribes. This in-depth study used multiple case studies to examine indigenous people's eco-agricultural tourism practices in their ancestral lands. This allowed the researcher to describe the IPs' community practices and lifestyles using within-case and cross-case analyses, revealing similarities and differences. This also highlighted the indigenous tribe's cultural significance and genuineness while uplifting their spirits by promoting eco-agricultural tourism and indigenous tourism.

The purpose of this qualitative multiple case study was to investigate an in-depth analysis of the sustainability of eco-agricultural tourism for the Indigenous people's ancestral domain of the Unified Bagobo Tagabawa municipalities in Davao del Sur. The study also explored the community practices and ways of life of the IPs within each case, highlighting both similarities and differences.

The research questions guiding this present investigation are:

1. What are the practices of the Indigenous People community in sustaining the eco-agricultural tourism in IP's Ancestral Domain?
2. How do these practices shape the life of the Indigenous People in their Ancestral Domain?
3. What explains the similarities and differences of the cases?

MATERIALS AND METHODS

Research Design

In this study, I employed a qualitative multiple-case study approach, which is suitable for this research as it allowed the exploration of the practices of the Indigenous People community in sustaining the eco-agricultural tourism in their Ancestral Domain. The qualitative multiple case study design was ideal as it comprehensively depicted different events and their unique contexts. Furthermore, it facilitated an analysis of similarities and differences across the cases, ultimately leading to a deeper understanding of how their practices in sustaining eco-agricultural tourism in their ancestral domain shape their lives.

Case study research, according to Creswell (2013), is a qualitative technique in which an investigator explores a bounded system (a case) or numerous bounded systems (issues) across time using extensive, in-depth data collected from different sources. Further, the qualitative case study method is to perform in-depth investigations of complex phenomena in each environment. This article provides a methodical step-by-step strategy for doing a business discipline case study (Lee & Saunders, 2017, cited in Rashid et al., 2019).

For this multiple case study, I considered Yin's (2017) postulations that replication logic is a notion that permits each case to be handled as a separate unit of analysis (Eisenhardt & Graedner, 2007). The unit of analysis in this study is the top 5 eco-agricultural tourism and the indigenous community within the Unified Bagobo Tagabawa municipality in Davao del Sur. Further, Yin recommended the use of 6-10 cases, while Patton (2014) explicitly claimed that 5-10 participants suffice for a qualitative study because larger samples will not allow for an in-depth investigation of the phenomenon of interest.

Research Participants

The participants of the study were the identified indigenous people from the Unified Bagobo Tagabawa municipalities with eco-agricultural tourism destinations in Davao del Sur, wherein they are directly affected by this modern tourism. Through this, the researcher gathered relevant and primary data useful for the study.

The current research employed a purposeful maximum variation sampling technique. Cases in a maximum variation sample are distinct and can capture IPs' diverse perspectives. Identifying key dimensions of variation and selecting cases with significant differences creates a maximum variation sample. This sampling method describes each case in detail, revealing uniqueness and shared patterns that are significant because of heterogeneity (Suri, 2011). To understand a phenomenon holistically, maximum variation sampling can synthesize studies with different study designs on several dimensions. Benoot et al. (2016) emphasize that this sampling method is ideal for analysis because it uncovers as many key dimensions as possible.

Criteria for participant qualification and eligibility were established, focusing on individuals from the municipality involved in the development of the eco-agricultural tourist attraction. Specifically, participants had to be members of the indigenous community actively engaged in conceptualizing and establishing the eco-agricultural tourism enterprise. Additionally, the eco-agricultural tourism enterprise needed to be situated within the Unified Bagobo Tagabawa municipalities of Davao del Sur.

Each case in the study involved a minimum of four to five participants. Consisted of four to five indigenous workers, such as managers, operation officers, or regular workers, who were associated with a specific eco-agricultural tourist attraction. To ensure triangulation, respondent validation was employed (Torrance, 2012). The validation process included the involvement of either one municipal or barangay IP leader or one provincial IP leader who had been actively engaged in conceptualizing and establishing the eco-agricultural tourism attraction. For this study, I intentionally chose five (5) eco-agricultural tourism destinations located within the Unified Bagobo Tagabawa municipalities in Davao del Sur. To select participants, I employed snowball sampling, as recommended by Patton (2015). This strategy involved asking participants who met the selection criteria to provide references for other individuals who also met the criteria. The approach of Merriam and Tsidell (2015) supported the utilization of snowball sampling in this study.

The research participants in this study were the selected indigenous people relevant to the sustainability of the five eco-agricultural tourism businesses in the region. The Bagobo-Tagabawa case participants were identified as follows: Case A – *Inabál*. The first case is cultural tourism; Case B – *Rimpong*. The second case is an Eco Park and, at the same time, an Agriculture area; Case C – *Pabungan*. The third case is Pabungán or natural heritage in English; Case D – Cultural Village. The fourth case is an Eco-agripreneur tourism; and Case E – *Tangkuló*. The fifth case has been an entrep-cultural tourism.

Research Instrument

In this study, I employed a qualitative multiple-case study approach, specifically, a purposeful maximum variation sampling technique was used. The researchers identified the research questions that would be asked in the interviews based on the validation from the National Commission on Indigenous People (NCIP). The NCIP Office determined that the research is related to Indigenous Knowledge System or Practices (IKSP). Thus, in this study, the researchers employed semi-structured interview questions during the in-depth interview (IDI) and respondent validation (Torrance, 2012) to investigate the practices of Indigenous Peoples' communities regarding eco-agricultural tourism and the impact of these practices on the Community Life of IPs within their Ancestral Domain.

The purpose of the interview was to collect data by obtaining statements from the participants. Participants provided more comprehensive and elaborate responses to the following questions using semi-structured interview questions during the in-depth interview (IDI), and respondent validation was utilized (Torrance, 2012). In addition, researchers utilized a mobile phone recording application to acquire precise and reliable data. The data recordings were transcribed and analyzed. The interview guides have been validated and approved by NCIP as Indigenous Knowledge Systems or Practices (IKSP). In addition, note-taking was conducted during the interview. Finally, every interviewee was given a copy of the interview transcripts for authentication.

Data Analysis

In this study, the researchers established a qualitative case study. Therefore, the researcher used Creswell & Poth's (2018) descriptive case analysis, within-case analysis, and cross-case analysis to analyze the data from the study acquired from the In-depth Interview (IDI) and Respondent validation (Torrance, 2012). Moreover, this data may be used to conduct a holistic analysis of the complete case or an embedded analysis of a specific case component (Yin, 2017). As a consequence of data collection and analysis, a thorough description of the case (Stake, 1995).

A descriptive case analysis is a complete description of specific events experienced by individuals or groups of persons. The researcher describes the case's history, the chronology of events, or a day-by-day representation of the case's activities. Instead of generalizing beyond the case's complexity, the researcher might focus on a few critical problems (or theme analysis or case themes).

In the same manner, with-in-case analysis was employed. It is a process when several instances are chosen, a usual style is to offer a complete account of each case and themes within each case. One analysis technique would be to highlight issues in each instance and then look for common trends across all of the cases (Yin, 2017). The context of the case or the

situation in which the case is presented is rich in this analysis (Merriam, 1988). The within-case analysis aims to get a thorough knowledge and description of the phenomena under investigation (Mills et al., 2010). The within-case analysis allows researchers to immerse themselves in the data contained within a single instance. Each case in a multiple-case study is treated as a separate case.

It was followed by a cross-case study, including a thematic analysis of all the cases and claims or interpretations of the case's significance. Whether learning about the case's subject (an instrumental case) or knowing about a particular event provides such relevance. According to Mathison (2011), A cross- case analysis looks at themes, similarities, and differences across cases. Visual representations of similarities and contrasts across cases are expected in cross- case analysis, especially in the qualitative approach. According to Lincoln and Guba (1985), this phase comprises the case's teachings, which Stake (1995) refers to as claims.

RESULTS

This section explains the findings and analysis. Contains themes, core ideas, and responses of the IP participants. This study presented the personal accounts of the participants in each case. Research proved that their involvement went beyond preservation to include collaboration with other agencies. Their key points were italicized to address the three cases.

Profile of the Participants

The participants' profiles are shown in Table 1, Table 1 provides a concise summary of the participants' pertinent profiles. Informants used "Visayan," and English during the interview. Each case was given a pseudonym; codes were also provided for each informant.

CASE A- *Inabál* (Weaving)

The first case has been assigned the pseudonym "*Inabál*," which symbolizes the art of weaving. Within this case, there were four individuals who served as informants, along with two validators, contributing to the triangulation aspect of the study. Informant number 1, who is now 47 years old, is an heir of the founder of Bagobo textile weaving in Davao del Sur.

Table 1 Profile of the Informants in the In-depth Interview

PROFILE	CASE A <i>INABÁL</i>	CASE B <i>RIMPÓNG</i>	CASE C <i>PABUNGAN</i>	CASE D CULTURAL VILLAGE	CASE E <i>TANGKULÓ</i>
MUNICIPALITY	Bitao, Bansalan	Binaton, Digos	Sta. Cruz	Tibolo/ Kapatagan	Alegre/Bitao Bansalan
NO. OF INFORMANTS	6	7	5	5	6
AGE	25-72	37-75	25-75	30-68	32-65
SEX	2-M 3-F	1- M 6- F	4-M 1-F	3-M 1-F	1-M 4-F
MARITAL STATUS	All Married	All Married	2-S 3-M	All Married	All Married
EDUCATIONAL LEVEL	College Graduate	College Undergrad	Master's Graduate	College Graduate	High School Graduate
TYPE OF TOURISM	Cultural Tourism	Eco- Agricultural Tourism	Eco-Tourism	Eco- Agripreneur Tourism	Entrep - Cultural Tourism

Currently, he plays a role in managing the textile weaving activities. Informant number 2 is a 46-year-old Bagobo textile weaver with more than 15 years of experience in weaving, and is still active in weaving Bagobo textiles. Informant number 3 is also a Bagobo textile weaver, the School of Living Traditions (SLT) leader, and one of the heiresses of the founder of the Bagobo weaving. Informant number 4 is another Bagobo textile weaver and a mentee of the weaving founder. Moreover, Informant number 5 is the youngest skilled Bagobo textile weaver of the tribe and one of the heiresses of the Bagobo textile weaving founder, who is 25 years old and married. The last informant, Informant number 6, is a tribal chieftain or the "*matanám*" of the tribe. He had witnessed the humble beginnings of the late Bagobo textile weaving founder and was able to witness still the development of Bagobo textile weaving until the present.

Inabál as an Eco-Agricultural tourism started when the founder of Bagobo- Tagabawa textile weaving in Davao del Sur was recognized and awarded by the National Commission on Culture and Arts (NCCA) last 1998.

Practices of Indigenous Peoples Community on Eco-Agricultural Tourism

The informants elaborately shared about their experiences and knowledge on the weaving practices of the late great weaver of the Bagobo-Tagabawa. Informant number 1 and 4 expressed that back then, the mothers used to conduct rituals before commencing the weaving process. He recounted

Before, my mother really had an unusual ritual when she was about to start doing *Inabál*. But now, we have different rituals. There are still rituals but they are more on prayers. (*IDI-C1-Q1-P01, PO4*)

Informant number 2 narrated as well that in terms of the indigenous materials used by the late weaver, they were all prepared thoroughly and that it would always take 22 steps to finish the first cycle of abaca preparation.

Before, Ma'am, the pigments used for coloring the fabric is from the trees called Kinarang. We still had to find such a tree by the riverside. One needs to perform 22 steps to finish the first cycle of preparation of abaca (*IDI-C1-Q1-P02*)

In addition, informant number 4 shared that apart from weaving, they had ventured to create other crafts during the pandemic.

Now, Ma'am, aside from Inabál, we also make different products like beads-making, headdresses, facemask holders, and more products useful during the pandemic. (*IDI-C1-Q1-P04*)

Moreover, informant number 3 asserted that the School of Living Traditions (SLT) is an avenue for them to have innovations in weaving.

Because of SLT, we innovated our work. We already have trainings. The NCAA sponsored the training center through SLT. (*IDI-C1-Q1-P03*)

For triangulation purposes, informant number 6, on the other hand, substantiated the idea of informant 3. He shared that innovation started when SLT was established.

I think, Ma'am, the innovation and change started when the SLT (School of Living Tradition) was organized in the times of Auntie Salinta Monon. Those were the times when the Inabál had been opened and introduced to other members of the tribe. In fact, Tiya Salinta taught five students. When the TWWA was established, their products have been preserved and displayed. Unfortunately, the hall/center was destroyed by the earthquake. (*IDI-C1-Q1-P06*)

Community Life of IPs in their Ancestral Domain as Shaped by their Practices

The informants shared on how their experiences and practices shaped their life in the community. Informant number 1 testified that even when other youths are not interested in weaving, there are also some who are still interested in learning weaving because of the inspiration given to them by his mother.

Some youths do not have interest, but my children have. They were being inspired by my mother. They are also proud of her. (*IDI-C1-Q2-P01*)

As to informant number 2 and 4, they claimed that the youth and parents in their community were encouraged to continue practice their culture.

One initiative we do now is we are campaigning that in every family, there should be someone who will continue to practice the culture of Bagobo. For example, whenever you are in your house, you should speak Bagobo, not Bisaya. (*IDI-C1-Q2-P02, P04*)

Further, informant number 5 articulated how she admired her grandmother and that she is always reminded by her to practice weaving so that it will continue throughout generations.

As a young person, I idolizes my grandmother, I tried hard to continue this because I could see my grandmother in this activity. I am also proud as Salinta's granddaughter. When she was alive, she always told me that I should practice because when she dies, I will continue her work. (*IDI-C1-Q2-P05*)

Thus, to triangulate, informant number 6 confirmed how the NCCA awarded weaver inspired the people in the community and how it strengthened the culture of Bagobo-Tagabawa. Enthusiastically he declared:

Salinta Monon became an inspiration. She was able to teach when she was still alive. In that way, the culture will still live in the Bagobos. (*IDI-C1-Q2-P06*)

CASE B – Rimpóng (TRIBAL HALL)

The second case with the pseudonym “*Rimpóng*” symbolizes a tribal hall. In this case, there were four Informants and two validators, for the triangulation part of the case. Informant number 1, an active member of the Indigenous People Structure (IPS), holds a prominent position as one of the tribal leaders within the community. Informant number 2, aged 62, is also an IPS member and actively participates in the tribal gatherings of the community. While informant number 3 is an IPS member within the community. Informant number 4, currently 60 years old, continues to serve as an IPS council member. Also, informant number 5 holds the distinction of being the eldest IP council member, now at the age of 75. Thus, informant number 6 actively fulfills the role of a community ritualist and is also an esteemed member of the IPS.

Agriculture has been an integral part of the Bagobo-Tagabawa people's way of life for countless generations. The Bagobo-Tagabawa community has implemented diverse agricultural techniques and embraced their own set of beliefs and customs pertaining to farming.

Practices of Indigenous Peoples Community on Eco-Agricultural Tourism

The informants deliberately shared about their experiences and knowledge on the agricultural practices of the Bagobo-Tagabawa community. Informant number 1 shared that before they start mowing, they used to conduct rituals. She

claimed that it is their way of asking permission from the nature. Also, she added that they use moon referencing and constellation of stars, as she mentioned:

Our practice ma'am is that before we would start weedig-out, we would perform a ritual as to ask permission from the nature. It is important as it is our culture, we have grown up getting used to it. (IDI-C2-Q1-P01)

Then, informant number 2 reiterated that before planting, they would show gratitude to their anitos or the nature. They believe that this would bring them good and bountiful harvest and she verbalized:

During ancient times, before planting, we will praise and thanked our anitos or the nature so that we will have abundant crop harvest. We will bestow our offerings so that we will be blessed and our income will increase, thus, we have rituals. (IDI-C2-Q1-P02)

In addition, informant number 3 clarified that rituals before were performed through dancing and praying. These practices were executed because of the belief that it would revert insects and pests in destroying their crops as she mentioned:

In agriculture, we have rituals before we would plant. As our way of thanksgiving that there are no insects and pests that would destroy your crops. Others will dance, and others will pray. (IDI-C2-Q1-P03)

Informant number 5 also approved that there are distinct roles for males and females in the act of planting. Specific responsibilities were assigned exclusively to males, while others were designated exclusively for females. The informant stated:

They will do the "Odek". They create a bamboo shaft, where the top part of the bamboo is broken, and it produces a sound, and then those who sow will follow, like a dance, only men will do the "Odek." – women are the ones who sow, where women wear "kambol" it is like a basket hanging on the woman's waist that contains the seeds. (IDI- C2-Q1-P05)

Moreover, informant number 4 explained that in the present time, they have adapted to changes and innovations in agriculture.

We have adapted changes and innovations through trainings and seminars given by the DTI. (IDI- C2-Q1-P04)

Further, when triangulated, informant number 6 confirmed the idea of informants 3 and 4. She shared that they have applied what they have learned in their training related to agriculture.

We have applied what we have learned in the training. As of today, we tried the "rejuvenation" technology...where we cut the old coffee to have a new sprout. Instead of planting a new one and waiting for it to bear fruit. (IDI-C2-Q1-P06)

Community Life of IPs in their Ancestral Domain as Shaped by their Practices

The informants narrated their experiences as to how their practices shaped their life in the community. Informant number 1 firmly testified that their partnership with the government has truly empowered their tribe, as she mentioned:

The partnership of the tribe and the government, helps us not just the community as well as our individual families. From the projects given to us and the opportunity, truly it empowers the tribe. Also, because of the scholarship grants for the youth, their lives changed a lot, they are courageous enough to go to school. (IDI-C2- Q2-P01)

Informant number 2 shared that their eco-agricultural tourism had significantly affected their tribe and their culture. She claimed that it opened countless opportunities for them. She described it by saying:

Eco-agricultural tourism affected so much in the culture of the tribe, every individual, the youth, and the community, especially to us farmers... this opens countless opportunities [...] it is overwhelming.... (IDI- C2- Q2-P02)

In addition, informant number 3 explained that through eco-agricultural tourism, the Bagobo-Tagabawa tribe were empowered and that their children were educated.

Through eco-agricultural tourism program, the tribe and its people are empowered whether women or teenagers. Children are now educated. (IDI-C2-Q2-P03)

Similarly, as triangulated, informant number 6 positively validated that Eco- agricultural tourism program provided a new perspective to the IP members on farming. She shared it with a hopeful voice:

Eco-agricultural tourism program gives the tribe a new perspective on farming and our intangible cultural heritages. (IDI-C2-Q2-P06)

CASE C – Pabungan (Natural Heritage)

Pabungan (pseudonym) represents the natural heritage of Bagobo- Tagabawa. To ensure triangulation, three informants and two validators were involved in this case. First, Informant number 1 is a tourism officer and one of the active tourism

officers in the municipality who often visits tribal communities and their natural heritage. Second, Informant number 2 is a 46-year-old tribal chieftain and an active tribal leader in the community. Third, informant number 3 is a tourism office head, who is 42 years old. Fourth, Informant number 4 is a tribal youth leader, a mountain climber, and a nature enthusiast, who is 25 years old and is active in IP youth gatherings. Fifth, informant number 5 is the CEO of the KAPIID KABANWA Organization. From his early years, he dedicated himself to serving the indigenous peoples. Even at the age of 75, he persists in his commitment to supporting and safeguarding their ancestral domains. Natural heritage for Bagobo-Tagabawa refers to their natural environment and their culture- intangible cultural heritage.

Practices of Indigenous Peoples Community on Eco-Agricultural Tourism

Preservation of the natural heritage is important for Bagobo-Tagabawa. Informant number 1 shared that in their community, intangible natural heritage is preserved because of the SLT program.

Preserving nature is important because young people want to explore and experience natural things. Here in Sta. Cruz, there are many practices in Bagobo- Tagabawa that we have preserved because of the SLT program. Like our cultural dance, our food, our untouched forests and mountains, and our nature. (IDI-C3-Q1-P01)

Likewise, informant number 2 expressed that there are still natural areas of the Bagobo-Tagabawa community that are still untouched. He explained that it is important that their children would witness the beauty of their heritage.

The natural heritage. There are remaining untouched elements of it that hold great significance as we aspire for our children to witness and appreciate the inherent beauty of nature, which we hold in trust for future generations. (IDI-C3-Q1-P02)

Informant number 3 also emphasized that the eco-agricultural tourism embraced by the Bagobo-Tagabawa community represents a noteworthy innovation. This approach not only ensures the preservation of their intangible cultural heritage but also leverages the allure of their pristine natural surroundings to attract tourists to their region. The informant vibrantly expressed:

Eco-agri tourism itself is an innovation to keep them sustaining the ICH because it is what makes tourists visit the place. Another thing is the School of Living Tradition (SLT), a nonformal education scheme where cultural masters transfer their skills to the younger generation. (IDI-C3-Q1-P03)

To triangulate, informant number 4 corroborated that the Bagobo- Tagabawa community sustains its natural heritage through dedicated preservation efforts. They hold deep respect for their natural heritage by actively preserving it while also sharing its beauty with others.

We sustain our natural heritage by preserving them. However, we also allow others to see the beauty of our heritage. (IDI-C3-Q1-P04)

Informant number 4 further recounted that the Bagobo-Tagabawa community practices Free Prior Informed Consent (FPIC) as a means of asserting their rights. They take action against non-indigenous businesses that operate within their ancestral domain without obtaining proper consent. She shared:

Based on my observation, it is the conduct of FPIC or Free, Prior, and Informed Consent. Through it, those businessmen who want to conduct their business inside the ancestral domain will be reprimanded for doing business activities that are not allowed within the ancestral domain. On the other, the practice that is no longer used is the consistency in the conduct of rituals. (IDI-C3-Q1- P04)

Thus, informant number 1 added that the partnership of the tribal leaders and tribal organizations strengthened the preservation of the Bagobo-Tagabawa's natural heritage. It also allowed the Eco-agricultural tourism to flourish.

Through the partnership of the Bagobo Tagabawa elders especially the members of KAPIID KABANWA who are the stewards of the ancestral domain. Eco-agricultural tourism is made possible through this program. (IDI-C3-Q1-P01)

Furthermore, to triangulate, informant number 5 confirmed that they celebrate IP days to promote various cultural activities like singing, dancing, cooking, IP games, and the like. He proudly expressed that these activities according to him will help the youth in taking pride in their culture.

The conduct of our IP Day Celebration where we would showcase our culture through singing, dancing, cooking, IP games, and other related activities. (IDI-C3-Q1-P05)

Community Life of IPs in their Ancestral Domain as Shaped by Their Practices

The informants shared how their experiences and practices shaped their lives in the community. Informant number 1 shared that the community has benefited from their eco-agricultural tourism as this became their source of income aside from farming. He mentioned:

Eco-agricultural tourism benefits the community by having another source of income. Aside from farming, eco-tourism through the Natural heritage offers other sources of income. And we are satisfied and proud of these things. (IDI-C3-Q2-P01)

Similarly, the eco-agricultural tourism of Bagobo-Tagabawa in terms of natural heritage, does not just give economic augmentation but is also an avenue for elders to impart their knowledge to the younger generation. He described it by saying:

This eco-agricultural tourism helps the community preserve and showcase our natural and cultural heritage as well as gives economic augmentation to the tribe. It is a big help to the tribe not just because of the earnings but as well as this is an avenue where elders share their knowledge and wisdom with our youngsters. They can impart in the lives of our youth. (IDI-C3-Q2-P02)

Informant number 3 narrated as well that the practices of IPs in their natural heritage helped them in appreciating more their culture and tradition.

It helped them in appreciating their culture and tradition all the more. It also provided them an alternative source of income from the bulk of tourists visiting their area. In short, the social and economic impact of the program is tremendous. (IDI-C3- Q2-P03)

On the same note, as triangulated, informant number 4 validated that their practices have significantly influenced the youth to continue practicing their culture and take pride in it.

Our practices in the tribe influenced us, the youth. It influences us in a way that we are proud of our culture, and we must continue practicing it. (IDI-C3- Q2-P04)

CASE D – Cultural Village

The Cultural Village of the Bagobo-Tagabawa serves as a sanctuary where their rich culture is nurtured and safeguarded. In this particular case, three informants and one validator were engaged to ensure triangulation. Informant number 1 holds a prominent role as a tribal leader within the community and remains actively involved. Informant number 2, a community member, is currently 35 years old and assumes an active leadership role. Additionally, informant number 3, aged 47, contributes to the community as a farmer. Informant number 4, 17 years old and is one of the youth leaders of the tribe. Lastly, informant number 5 serves as the tribal chieftain, taking on the vital leadership role within the tribal community.

The existence of eco-agricultural tourism gives birth to the School of Living Tradition (SLT) and eventually, the foundation of the cultural village.

Practices of Indigenous Peoples Community on Eco-Agricultural Tourism

Cultural preservation is important for Bagobo-Tagabawa. Informant number 1 related that their cultural village is a place where their culture is nurtured and preserved. She specified:

The preservation of our culture is the most important. We have many practices but with the establishment of this cultural village, our culture is more preserved, many through farming, dancing, food, games, festivals, and other practices. Sauna, the elders do not teach the children, but now in the tribal village they can learn a lot. (IDI-C4-Q1-P01)

Evidently, informant number 2 explained that because of Eco-agricultural tourism, the School of Living Tradition (SLT) was born.

The preservation of our cultural heritage is the most notable. Through Eco-agricultural tourism, SLT was born. Where they can pass on their Intangible Cultural Heritage and other customary practices (IDI-C4- Q1-P02)

In addition, informant number 3 stated that there are still Bagobo-Tagabawa who are practicing “lanahan” as a way of worshipping God.

One of the most notable practices of Bagobo Tagabawa, was the preservation of the customary practices we still believe in and worship as we called ourselves the “Lanahan” group. It is the traditional way of worshipping God, using our own dialect. (IDI-C4-Q1-P03)

Further, informant number 4, emphasized that youngsters are given the opportunity to learn their customary practices because of the SLT. She shared:

As youth, I am honored that we’re given the chance to learn our customary practices. We get to enroll in SLT where we can learn not just our native language but as well as our native dance, and playing instruments. (IDI-C4-Q1-P04)

Thus, to triangulate, informant number 5 corroborated that as part of their practices in the cultural village, they often celebrate festivals and tribal days. They perform native dances and play native instruments. They are also still performing their customary practices, as he recalled and narrated:

Festival and Tribal days, where “*agong*” playing can be heard and native dances of Bagobo Tagabawa can be seen, especially “*padunggu-i*” festival. We also have other customary practices that are still seen today. (IDI-C4-Q1-P05)

Informant number 5 substantiated as well that they wanted to turn their cultural village into an economic cultural center.

We innovate to turn the cultural village into an economic cultural center, where all the members of the tribe work here..... (IDI-C4- Q1-P05)

Community Life of IPs in their Ancestral Domain as Shaped by Their Practices

The informants shared their experiences on how their practices influenced their lives within the community. Informant number 1 expressed strong agreement that their cultural village played a crucial role in upholding their customary laws and safeguarding their cultural heritage. He expressed:

Through eco-agricultural tourism and other programs from the government and NGOs, we are proud to say that we benefited from all of those projects, not just the community by having another source of income but also by preserving our customary and cultural heritage here in Tibolo. Wherein our youth is also one of the benefits since they are the ones receiving the knowledge and skills from their mentors. There is an empowerment of women and youth. (IDI-C4-Q2-P01)

Also, informant number 2 shared that through the leadership of their tribal leaders and the government, they were able to preserve their cultural and natural heritage. Also, the entire community benefited from the establishment of the cultural village. He described:

The government and the leadership of the chieftain, somehow preserve our cultural and Natural heritage through eco-agricultural tourism. This cultural village has a great impact not just on our individual beings but on the community as well. Women’s empowerment is very evident... they are into catering; men are also in construction and farming, and Children up to young adults are responsible for showcasing their cultural dance when welcoming guests and visitors. (IDI-C4-Q2-P02)

It was explained by Informant number 3 that IADDA program allowed farmers to sustain their agricultural tourism. She claimed that it is giving them an additional source of income.

Through the Integrated Ancestral Domain Development Approach (IADDA) it helps us farmers in Tibolo sustain our agricultural tourism. Aside from giving us get acquainted with new agricultural technology, this gives us also an alternative source of income.... (IDI-C4- Q2-P03)

Further, for triangulation, informant number 4 happily affirmed that Eco- agricultural tourism has significantly influenced the community. He emphasizes that the SLT program is the best avenue to transfer indigenous knowledge to the young ones.

It has a great impact on our family, the youth and the community. SLT was given a pathway because it is a great place for young people to learn (IDI-C4-Q2-P04)

CASE E – *Tangkaló* (HEADDRESS)

“*Tangkaló*,” which means head cloth, is the pseudonym assigned to the fifth case. For this particular case, there were three informants and two validators involved to ensure triangulation. Informant number 1 is a *Tangkaló* maker within the community and is currently 32 years old. Whereas, Informant number 2, is a 40-year-old *Tangkaló* maker as well who possesses 15 years of experience in the craft. Informant number 3, is also a 50-year-old *Tangkulo* Maker and holds the position of a School of Living Traditions (SLT) leader. Additionally, Informants number 4 and 5 are both tribal leaders of the community, but the latter is already 60 years old.

The traditional practice of wearing *Tangkaló* is associated with Bagbo warriors. In the past, only tribesmen who participated in battles were permitted to don this attire. However, in contemporary times, the wearing of “*Tangkaló*” is predominantly reserved for tribal elders and leaders.

Practices of Indigenous Peoples Community on Eco-Agricultural Tourism

The Bagobo-Tagabawa tribe has various practices in sustaining Eco- agricultural tourism and one of these is *Tangkaló* making. Informant number 1 shared that *tangkaló* making is the most noteworthy practice of Bagobo-Tagabawa in sustaining Eco-agricultural tourism. Also, rituals are performed back then before making *Tangkaló*. She mentioned:

The most practiced is that before making “*Tangkulo*” we have rituals. But today, just a simple prayer will do. And only IP leaders and warriors can wear “*Tangkulo*”.. (IDI-C5-Q1-P01)

Tangkaló is only worn by tribal leaders and tribal warriors according to Informant Number 2. She also shared that in the past, there existed only one design and color for *Tangkaló*. However, nowadays, it is crafted based on specific design requests. She stated:

One of the notable practices, is the “*Tangkulo*” making. Before, they make “*Tangkulo*” only men who have killed someone can make “*Tangkulo*”. No one is allowed to use it unless you are a tribal leader or a warrior. “*Tangkulo*” has one design and one color before but today, it is made according to the requested design. (IDI-C5-Q1-P02)

Furthermore, according to informant number 3, *Tangkuló* embodies power and control. The informant sentimentally expressed that in ancient times, *Tangkuló* was exclusively associated with the color red, which symbolized both courage and death of the enemies.

Also, only IP leaders and warriors can wear it. It represents power and authority. “*Tangkulo*” can be worn during IP meetings, forums, and other gatherings. It has one design, and RED is the only color; this means that you are a warrior and you killed someone. (IDI-C5-Q1-P03)

Moreover, as triangulated, informant number 4 confirmed that the Bagobo-Tagabawa family is working together in making *Tangkuló*. She said:

Families work together in making “*Tangkulo*” like the mother will have the design their children will be the ones responsible for the tie-dyeing or connecting the balls hanging at the sides of the *Tangkulo*. (IDI-C5-Q1-P04)

Informant number 5 reiterated that in contemporary celebrations, only leaders and warriors retain the privilege to don *Tangkuló*. However, in current times, the term “warriors” no longer pertains to individuals who engage in the act of killing. He emphasized that the practice serves as a means of promoting their tribe and preserving their cultural heritage.

During festivities, members of the tribe wear a complete dress, from the headdress up to the anklet. But only IP leaders and warriors can wear “*Tangkulo*” partnered with *Innabàl*. This is somehow one way of promoting our tribe and cultural heritage. (IDI-C5-Q1-P05)

Community Life of IPs in their Ancestral Domain as Shaped by Their Practices

The informants shared how their experiences and practices shaped their life in the community. Informant number 1 shared that the community has benefited from making *Tangkuló* as it gives them an additional source of income. He verbalized:

It helps the community in general by giving them alternative sources of income. As to the Bagobo Tagabawa tribe, it gives also the chance to revive and to revitalized their customary and Intangible cultural heritage. (IDI-C5-Q2-P01)

In the same way, the process of crafting *Tangkuló* among the Bagobo- Tagabawa community has yielded benefits that extend beyond financial gain. It has also served as a platform for preserving and introducing their cultural heritage to the younger generation. She portrayed this by saying:

This “*Tangkulo*” making practice benefits the community as a whole because it gives us the financial ability to meet our daily necessities. As to the Bagobo tribe, it allows us to showcase and let our new generation the chance to witness how rich our culture was and provide them the knowledge that they should be equipped with to avoid being embarrassed. (IDI-C5-Q2-P02)

Informant number 3 then narrated that *Tangkuló* making is one of the reasons why they were given enough recognition in the community. She declared that for Bagobo-Tagabawa, *Tangkuló* gives them a sense of pride:

Because first, “*Tangkulo*” gave us pride as Bagobo-Tagabawa here in Bitaug. Because of this, we are given enough recognition. (IDI-C5-Q2-P03)

Hence, when triangulated, informant number 4 validated that *Tangkuló* allowed them to show their identity as member of the tribe. Also, it made them realize the importance of their tribe and culture. She firmly believed:

“*Tangkulo*” making also gives us identity and makes us realize the importance to the tribe.. (IDI-C5-Q2-P04)

Indeed, *Tangkuló* helped the tribe in reviving their culture as confirmed by informant number 5. He also claimed that it changes the perspective of the tribesmen in the community.

“*Tangkulo*” has greatly affected or given impacts to the tribe by changing the perspective of our members. This benefits not just the community but also each family since it gives them other sources of income. As to the tribe, at least it gives us the chance to revive our culture which is almost forgotten. (IDI-52-Q2-P05)

Cross-Case Analysis

This section emphasizes the practices of the indigenous people on eco-agricultural tourism, whereas the preceding sections provided an in-depth analysis of the five informants who met the criteria for participation in the study.

Practices of Indigenous Peoples Community on Eco-Agricultural Tourism

The cross-analysis of the five study cases uncovered that the Indigenous Peoples’ community *perform rituals* before doing a certain practice or work, *adapt to changes and innovations*, continuously *celebrate festival and tribal days*, strive

to train the young IPs, and sustain their intangible cultural heritage. As presented in Table 2, there are three to seven core ideas supporting the following themes:

Table 2 Practices of Indigenous Peoples' Community on Eco-Agricultural Tourism

Essential Themes	Core Ideas
Perform Rituals	<ul style="list-style-type: none"> - Offering prayers and animals before doing the task - Worshiping the pagans and nature - Playing instrument - Secluding oneself while performing the task - Assigning of roles to do the different stages of a task
Adapt to Changes and Innovations	<ul style="list-style-type: none"> - Adapting both traditional and new techniques in farming - Using synthetic fertilizers instead of organic fertilizers - Establishing partnership among the different government agencies and NGOs - Employing value-adding practices instead of doing plain agricultural production - Using synthetic materials for production - Creating new designs from the demands of the clients - Welcoming innovations an technology through training and seminars
Celebrate Festivals and Tribal Days	<ul style="list-style-type: none"> - Participating actively in activities that preserves cultural ang natural heritage - Organizing “padunggui-I festival where different tribes meet and share customary practices - Providing a celebration as a venue to showcase the customs, costumes, and crafts
Train the Young IPs	<ul style="list-style-type: none"> - Teaching the young of the customs and ICH - Encouraging families to let their children enroll at the SLT - Engaging children in the activities - Assigning the children and young adults in showcasing their cultural dance and welcoming guests - Submitting children to the cultural village and trainings
Sustaining the Intangible Cultural Heritage	<ul style="list-style-type: none"> - Creating associations - Strengthen government programs that empowers the community - Establishing the School of Living Tradition program

Perform Rituals. The Bagobo-Tagabawa tribal communities performed various rituals in the olden days. They carry them out and worship their gods as a form of thanksgiving to acknowledge their god of nature, induce bountiful harvests, and eliminate bad spirits. Moreover, before beginning any work or task, they will always perform rituals and offer prayers and animals. They will generally work alone and delegate jobs to others at different stages.

Case B emphasized that according to their ancient tradition, every January (the month of “*tingpamugas*,” or farm preparation and cleaning), they would clean the area exposed to the sun for the planting season by weeding out grasses and leveling the field. They pointed out that once the seedlings are ready, they will contact the ritualist, who will offer prayers, music, and dance, asking permission from nature to plant seedlings. Then they will throw in a “*sopre*” and one peso coin on the cleaned area to request approval from their god and to invite blessings. They recounted:

Our practice ma’am is that before we would start weeding out, we would perform a ritual as to ask permission from nature. It is important as it is our culture, we have grown up getting used to it. (IDI-C2-Q1-PO1)

Adapt to Changes and Innovations. The majority of the indigenous participants have demonstrated adaptability to changes and innovations within their practices. Specifically, the Bagobo-Tagabawa communities have embraced a combination of traditional and modern farming techniques. They have transitioned from organic to synthetic fertilizers, established partnerships with various government agencies and non-governmental organizations (NGOs), incorporated value-adding practices into their agricultural production, utilized synthetic materials, created new designs based on client demands, and welcomed innovations and technology through training and seminars.

Case B notably shared their innovation adaption experience because they changed how they farm coffee. They already know how to grow coffee from cuttings of old plants where new sprouts emerge. They are applying what they have learned and have embraced the rejuvenation process rather than planting coffee seeds from scratch. They eagerly expressed:

We have applied what we have learned in the trainings. As of today, we tried the “rejuvenation” technology...where we cut the old coffee to have a new sprout. Instead of planting to a new one and waiting for them to bear fruits. (IDI- C2-Q1-P03)

Celebrate Festivals and Tribal Days. The informants exhibited their practices by celebrating festivals and tribal days like *Padunggui-i* festival where different tribes meet and share customary practices like experiences of Cases A, B, C, D, and E. On the other hand, among all the participants, Case C has fascinatingly shared that everyone can showcase their talents in the cultural village, especially during festivals and tribal days. Accordingly, the informants emphasized that the younger generation would benefit from the celebrations by learning about their culture and growing a positive sense of pride in their heritage

As I have mentioned, it is the conduct of our IP day celebration. This would help the younger generation in knowing our culture and also developing their pride, the positive one, towards their culture. (IDI- C3-Q1-P05)

Train the Young IPs. The participants' practices in training the young IPs garnered five core ideas, as reflected in Table 2. Training young IPs in life skills is an investment for them to develop the well-being of the children in preparation for their future. It is a way on how they find meaning to their lives. Soon these children will be contributing much to their community, and are already prepared to resiliently face challenges. On this note, Case E deliberately affirmed and emphasized that their current venture has transformed into a family business. They, as a group of women along with their children, now produce "*Tangkulo*" as a means of generating income. As a result, family members collaborate in the creation of "*Tangkulo*." The parents motivate them by compensating their efforts, while they internalize and understand that making these items is tough and not easy. But the informants gladly narrated that the mothers take charge of designing the "*Tangkulo*," while the children are responsible for tie-dyeing or attaching the balls that hang from its sides.

Families work together in making "Tangkulo" like the mother will have the design their children will the ones responsible for the tie-dyeing or connecting the balls hanging at the sides of the "Tangkulo". (IDI-C5-Q1-P04)

Sustaining the Intangible Cultural Heritage. The informants showcased their commitment to preserving their intangible cultural heritage through various practices. Currently, they are actively involved in different initiatives to empower their communities, like forming teams and associations to foster unity and cooperation among them. They are also collaborating with government programs to strengthen community empowerment. Similarly, they are establishing SLT programs to preserve and transmit their cultural heritage to future generations.

Case D expressed firmly that the introduction of the eco-agricultural tourism program has highlighted the importance of knowledge transfer among younger generation. They have realized the need to pass on their practices, customs and traditions to the younger generation as a means of preserving their culture. They may have integrated new practices in their culture; however, they are committed to continue their Intangible Cultural Heritage (ICH) and practices as they revealed:

Another thing, now that the eco-agricultural tourism program is here, it opens the eyes of our elders that it is a necessity to pass on all their knowledge and skill to our youngsters. It is our way of preserving our culture. Though we are adopting some of the new practices but we will see to it that our customary practices and ICH remain [...] (IDI-C4-Q1-P04)

Community Life of IPs in their Ancestral Domain as Shaped by Their Practices

The data contained in Table 3 concerns the communal existence of Indigenous Peoples within their traditional territory, influenced by their customs and traditions. The final column of the table illustrates the community of IPs shaped by these practices, resulting in the formation of fundamental concepts and the emergence of four distinct themes: *community empowerment, sustainable development/livelihood, cultural continuity/preservation, and generate income*. The practices of the Bagobo-Tagabawa community significantly influenced their community life.

Community Empowerment. The participants shared that their eco-agricultural tourism practices induce community empowerment because they are encouraged to participate in activities that promote unity and cooperation. They are also involved in capacity-building programs for the enhancement of their knowledge and skills in order to address community challenges effectively. Moreover, equal employment opportunities for both men and women within the community are afforded. Also, their children are given promising educational support through scholarship that enables young IPs to acquire knowledge and skills. This will better equip the young IPs to navigate the future and contribute to the overall development of their community. Correspondingly, they are engaged in cultural exchanges, workshops, and knowledge-sharing activities to foster socialization and learning. These let them connect with everyone in the community, and with their culture and traditions that strengthens their identity.

On this note, Case E stated unequivocally that eco-agricultural tourism initiatives, along with other government programs, have improved their financial standing. It further preserved their customs and traditions which benefited youth. Also, the youth are and women are empowered as Case E further highlighted:

Through eco-agricultural tourism and other programs from the government and NGOs, we are proud to say that we benefited from all of those projects, not just the community by having another source of income but also by preserving our customary and cultural heritage here in Tibolo. Wherein our youth is also one of the benefits since they are the ones receiving the knowledge and skills from their mentors. There is an empowerment of women and youth. (IDI-C3-Q2- P04)

Table 3 Community Life of IPs in their Ancestral Domain as Shaped by their Practices

Essential Themes	Core Ideas
Community Empowerment	<ul style="list-style-type: none"> - Encouragement of Collective Society Activities - Employment of both male and female - Strengthening Community Members Skills - Providing Scholarship which sends children to school - Empowering their ability to learn and socialize
Sustainable Development/Livelihood	<ul style="list-style-type: none"> - Establish training centers - Giving training sessions - Providing capital to buy materials - Adapting new farming technology
Cultural Continuity/ Preservation	<ul style="list-style-type: none"> - Revitalize local customs - Handing over of Knowledge - Preserving Native Customs, crafts and traditions - Reaffirming culture and Values - Creation of SLT Program - Encouraging families to be involved in programs
Generate Income	<ul style="list-style-type: none"> - Infrastructure Development - Caters Events and Cuisines - Create a Cultural Hotel

Sustainable Development/Livelihood. The informants' practices on eco-agricultural tourism aided their community to attain sustainable development and livelihood. They were assisted in establishing training centers. Much that they were given training sessions, financial resources to buy materials, and new farming technology.

Case C had an interesting experience on this, as he openly disclosed that there are many government programs. Moreover, the government is actively assisting the tribe in formulating their ADSDPP, which is significant to them.

The government is helping the tribe craft their Ancestral Domain Sustainable Development and Protection Plan (ADSDPP). This is a crucial document to empower the IPs and laid down programs, projects and activities for sustainable development of their Ancestral Domain [...] (IDI-C3-Q2-P04)

Cultural Continuity/Preservation. As the participants performed their practices on eco-agricultural tourism, the informants were able to establish activities to continually preserve their culture. Six core ideas were tallied on this particular theme: revitalizing local customs, handing over knowledge, preserving native customs, crafts, and traditions, reaffirming culture and values, creating of SLT program, and encouraging families to be involved in programs.

Case D provides an excellent response on how their practices allow them to preserve their culture. According to them, SLT is the best way for tribal masters to pass down to future generations their knowledge and skills. They also stated that SLT encourages all families to submit or enroll their children in series tribal training and activities, which broaden their cultural knowledge. Moreover, they emphasized that young people are now encouraged to embrace Bagobo culture in the tribal village.

On a more positive note, Case D also pointed out that the tribal village and SLT have provided a platform for their children to learn and showcase their talents in various cultural activities and festival such as farming, playing "agong," performing native dances, sharing native cuisines, playing cultural games, and the like. In addition, these activities contribute to preserving their culture and customary practices as they narrated:

Since before the preservation of our cultural heritage is the most notable. We have lots of practices in our tribes but from the time the cultural village was created, it is an avenue where our culture is nurtured and preserved whether it is in farming, dancing, cuisine, games, festivals, and other Intangible Cultural Heritage. Before, playing "agong" is not being taught by the elders to their children, but today through this cultural village, a lot of children can learn. (IDI-C4-Q2-P03)

Generate Income. Three core ideas noted in this theme convey that the participants experience financial freedom as they have found various avenues to increase their income because of their cultural heritage and resources. Case A has an interesting disclosure on eco-agricultural tourism. They related that it is a huge help to their community and their families because it grants them access to infrastructure development and it provides them additional sources of income, which complement their traditional farming activities. They stated that through their natural heritage, they were able attract tourists who are seeking to explore the unique landscapes and cultural heritage of their ancestral lands. Case A further articulated that they generated income through their Cultural Village hut and function rentals, where they catered to events such as weddings and other celebrations, while featuring their traditional delicacies.

Eco-agricultural tourism benefits the community by having another source of income. Aside from farming, eco-tourism through the Natural heritage offers other sources of from events, catering and functions. And we are satisfied and proud of these things. (IDI-C3-Q2-P02)

Similarities and Differences between Cases

Highlighted in Table 4 are the similarities and differences of indigenous peoples' community practices on eco-agricultural tourism and their community life in the ancestral domains as shaped by the experiences of the five cases. These were grouped into two—the practices and community life.

Table 4 Similarities and Differences of Practices of Indigenous Peoples Community on Eco-Agricultural Tourism and their Community Life in the Ancestral Domains as Shaped by their Experiences

	Case Unit		Remarks
	Similar	Different	
Practices			
Perform Rituals	A, B, C, D, E		All IP groups performed rituals before performing a certain practice.
Adapt to Changes and Innovations	A, B, C, E		The 4 groups adapted to the changes and innovations introduced to them by the stakeholders and community visitors.
		D	Only D cannot undergo changes and innovations since it is the only practice that cannot be modified.
Celebrate Festival and Tribal Days	A, B, C, D, E		All groups showcase their practices during IP days and festivals. They are proud in celebrating and displaying the uniqueness and ingenuity of the tribe. In the case of A and E, they are being showcased by wearing the Inabál and Tangkulo'
Train the Young IPs	A, B, C, D, E		All the groups involved their children and acquaint them in learning the practices of the tribe.
Sustaining the Intangible Cultural Heritage	A, B, C, D, E		All groups recognize the importance of sustaining their intangible cultural practices to guide the members.
Community Life			
Community Empowerment	A, B, C, D, E		All the groups are involved in works that empower. They are motivated and feel confident because of being recognized.
Sustainable Development/Livelihood	A, B, C, D, E		All the groups achieve economic growth and continues to develop for the well-being of the society.
Cultural Continuity/ Preservation	A, B, C, D, E		All the group strives to maintain preserving their identity and passing their culture and tradition to the youth.
Generate Income	A, B, C, D, E		All the group profit by selling their products to other areas. Their products become widely recognized. All are involved in profitability

Practices of Indigenous Peoples' Community on Eco-Agricultural Tourism

All five Cases engaged in the practice of performing rituals. They strongly emphasized that their ancestors performed rituals before engaging in any practice or work. While some rituals are still observed in contemporary times, prayers have already replaced many. Case B enthusiastically expressed that introducing new agricultural technologies provides an alternative source of income. They claimed that it fosters pride in the community.

Through the Integrated Ancestral Domain Development Approach (IADDA) it helps us farmers in Tibolo sustain our agricultural tourism. Aside from giving us get acquainted with new agricultural technology, this gives us also an alternative source of income. In other words, there is a social and economic impact of the program. because of our customary and Intangible Cultural Heritage, I can say that we are proud as an IP. Empowerment of women can be seen[...] (IDI-C2-Q2- P02).

Cases A, B, C, and E have demonstrated their ability to adapt to changes and embrace innovations. Among them, Case E stood out with a notable response, sharing how they innovated their crafts through the knowledge gained from training sessions.

Because of SLT, we innovated our work. We already have training. From simply making "Tangkulo" we also do bangles, a "Tangkulo"-designed dress but only Bagobo Tagabawa can wear the dress that is made of pranelas. And its color was synthetic. Unlike before which is made from the steamed part of the trees and its juices. [...] (IDI-C5-Q2-P01)

Case D, the Cultural Village, is the only case that did not conform to changes and innovations. The participants in this case clearly emphasized that there were no innovations and changes regarding their intangible cultural practices. They further clarified that their cultural practices remain unchanged and unaltered, as any innovations or alterations would

significantly impact their cultural identity. Hence, these practices are considered unchangeable and noninnovative. Further, they still celebrate festivals and tribal days, where they express freely their cultural practices.

All five cases, A, B, C, D, and E, participate in these events as part of their cultural traditions. They utilize or wear traditional items like Inabál and Tangkuló during these occasions. They really take great pride in celebrating and presenting the distinctiveness of their respective tribes and culture. Case C proudly declared:

As I have mentioned, it is the conduct of our IP day celebration. This would help the younger generation in knowing our culture and also developing their pride, the positive one, towards their culture. (IDI-C3-Q2-P05)

All five cases train their young IPs. They employed various ways to train the young IPs. Case E confidently narrated that they involved and trained their children in Tangkuló making, and they articulated:

“Tangkulo” making is one of our Tribe’s pride and Identity. This shaped our children by involving them in the process. Let them live the process and cherish the outcome of the process. In that way, they will learn to love and embrace who they are. (IDI-C3-Q2-P05)

Also, the five cases actively work towards preserving their intangible cultural heritage. They acknowledge the significance of sustaining their cultural practices and traditions. Case D, likewise, emphasized the importance of transmitting their knowledge and skills to the younger generation to preserve it. Here are some of their responses.

Another thing, now that the eco-agricultural tourism program is here, it opens the eyes of our elders that it is a necessity to pass on all their knowledge and skills to our youngsters. It is our way of preserving our culture. Though we are adopting some of the new practices but we will see to it that our customary practices and ICH remain [...] (IDI-C4-Q2-P03)

Community Life of IPs in their Ancestral Domains as Shaped by Their Practices

The Bagobo-Tagabawa community's efforts to sustain eco-agricultural tourism have profoundly influenced their community life within their ancestral domains. In terms of community empowerment, all the Cases experienced empowerment in various community sectors.

According to them, this empowerment has generated positive impacts, not only among the adult tribe members but also among the youth and children. Case A said that they had a great undertaking with community empowerment.

It really is a big help, not just in the community, but to every family also. We were able to send our children to school and this our only source of income. (IDI- C1-Q2-P02)

The participants also experienced sustainable development and livelihood. All the cases achieved sustainable development and livelihood in their communities as shaped by their practices. However, in farming, they have desire to revert to traditional-natural farming methods despite the adaption of modern technology. Case B uttered gladly:

Today, we are adapting the new farming technology, like we are using fertilizers; what I want is to go back to traditional-natural farming. Because as I have observed, farming before had no problems like we encounter today. However, still practice inter-cropping. (IDI-C2-Q2-P03)

As to cultural continuity and preservation, the five cases have continuously practiced their culture and safeguarded their traditions. They expressed that it is through these practices that their cultural identity is preserved. Case D and E shared similar thoughts on this area. Case D expressed their perspectives:

Our Intangible and Customary practices help us achieve somehow the preservation of these practices because our children know and are able to present and showcase their talents in playing “agong”, native dances, cuisines, games, weaving, and farming... (IDI- C4-Q2-P03)

Furthermore, all the Cases successfully generated income through their engagement in eco-agricultural tourism practices. It displayed their natural and cultural heritage while also providing economic benefits to the tribe. Thus, it significantly contributes to the well-being of the tribe. Case C noteworthy disclosed:

This eco-agricultural tourism helps the community preserve and showcase our natural and cultural heritage as well as gives economic augmentation to the tribe. It is a big help to the tribe not just because of the earnings but as well as this is an avenue where elders share their knowledge and wisdom with our youngsters. They can impart in the lives of our youth... (IDI-C3-Q2-P05)

DISCUSSION

This chapter discusses the results and the key findings of the study, which were elaborated with literature. This chapter also contains the implications of the study, recommendations for future research, and concluding remarks.

The main goal of this qualitative multiple-case study is to investigate the practices of indigenous people’s communities on eco-agricultural tourism and their community life in their ancestral domain as shaped by their experiences. This multiple case study also revealed the similarities and differences between the five cases.

Practices of Indigenous Peoples Community on Eco-Agricultural Tourism

The Bagobo-Tagabawa communities have employed various practices in their respective eco-agricultural tourism. Performing rituals has been one of the major practices of Bagobo-Tagabawa since time immemorial. These participants

have narrated that during the early times, tribe members would conduct rituals before they would start a certain practice like planting crops and preparing their materials in doing their crafts. Currently, there are still communities who would perform rituals; since most tribe members were Christianized, they pray instead. There are also occasions when they would seclude themselves in performing their rituals as these were sacred as described by them. They also assigned roles in performing these tasks.

This finding is parallel to the assertion of Iskandar (2018) and Zidny et al. (2020) that local village people used their local natural resources and environment primarily based on local knowledge, like performing rituals and their worldview, cosmos, or belief embedded in their culture. Similarly, the study findings corroborate with that of Iskandar and Iskandar (2017) who emphasized that, like the Bagobo-Tagabawa, the Baduy community in Indonesia practices swidden farming using traditional ecological knowledge and rituals with 50 plant species from 28 families. Castillo (2017) also discovered that in several Guatemalan Highlands communities, the Lady of the Earth dances to request fertility, rain, good crops, and protection from animals, wind, and mudslides. Moreover, Jamera et al. (2020) concluded that Indigenous ritual beliefs are essential for understanding local community practices and biodiversity conservation.

In addition, Bagobo-Tagabawa communities have adapted to innovations and changes; like rejuvenation method in coffee farming. The participants are now using both traditional and new farming methods, and they mass-produce indigenous products with synthetic materials. In adapting change and new concepts, they attended seminars and training. They believe these changes will improve their community and culture. As postulated by Nugraheni and Nurheani (2018), community-based tourism is the adaptation of social changes in the market without harming nature or culture. The results strengthen the findings of Barberi (2019) and Barbieri et al. (2020) that sustainable practices, which involve policies and action plans to conserve a destination's resources while remaining competitive by generating benefits for visitors, the private sector, and local people, are necessary for such an outcome. This study also supports Wang et al. (2019) and Carr et al.'s (2019) findings that while self-gentrification shapes communities' futures, modernization and adaptation to change endangered traditional ways of life due to outsider and tourism influences. Changes and innovations affected Bagobo-Tagabaw communities positively and negatively.

Relatively, Bagobo-Tagabawa celebrates festivals and tribal days. The Bagobo-Tagabawa actively preserve their culture and environment. Tribesmen gather for "padunggu-i or sinnábadan" festivals where tribesmen meet and perform their customary practices. These celebrations allow them to share their culture and knowledge with younger generations. According to Tynsong (2019), Das (2022), and Kakon (2022), cultural festivals preserve traditions, practices, and knowledge passed down from generation to generation. This study warrants Moran's (2020) inference that Indigenous Australians' spirit festivals demonstrate their value as keepers of culture, knowledge, and spirit. Similar to Bagobo-Tagabawa, Kenya celebrated cultural festivals; they pray to the major Bongas to protect children and youth to promote prosperity during these festivals (Chakraborty, 2019).

Further, training the young IP members has been a practice of the Bagobo- Tagabawa communities. The participants explained that they practiced training the youth in their community in a variety of ways. They teach and train them about their customs and traditions and the performance of cultural practices. They encourage families to inspire their children to join the SLT so they can develop their skills and learn indigenous practices. Also, as part of their training, they assign children and young adults to perform welcome dances to guests and visitors. The study findings agree with Sinkala (2022) and Joseph (2020) that indigenous peoples should teach the younger generation their cultural practices to preserve their cultures and identities. Moreover, it also confirms the disclosures of Banaishe (2022), Rowe et al. (2020), and Reid (2022) that indigenous knowledge is passed down from Elders through training and practice. Sharing and training future generations is important.

The participants continuously embrace and sustain their intangible cultural heritage as well. They have shown it by creating associations, strengthening government programs that empower the community, and establishing the SLT program. This is congruent with the statement of Alivizatou-Barakou (2017) that human societies have constantly developed and adapted their intangible cultural heritage, including knowledge and practices concerning nature and social practices, to address fundamental needs and social issues across time and space. In addition, it is aligned with the idea of Kim et al. (2019) and Wei et al. (2021) that authentic intangible cultural heritage (ICH) provides a community with a unique selling point in the globally competitive tourism industry. Notwithstanding, Garcia-Almeida (2019) and Panzera (2022) argued that intangible cultural heritage provides a destination with a unique selling point for strengthening local cultural heritage tourism competitiveness and creating positive socio-economic impacts for the community.

Community Life of IPs in their Ancestral Domains as Shaped by Their Practices

The community life of IPs in their ancestral domains shaped by their experiences include community empowerment, sustainable development/ livelihood, cultural continuity/preservation, and generate income.

The Bagobo-Tagabawa informants experienced empowerment as members of their tribe. This empowerment is characterized by the employment of both males and females, scholarship grants received by children and youth, and the strengthening of skills in the community. They were also empowered in terms of socialization and encouragement of collective societal activities. This result is congruent with the declarations of Kunjuraman (2022) and Mayaka et al. (2020) that community empowerment is a catalyst to the development of community welfare through tourism, which is capable of alleviating poverty through individual- level empowerment. It also relates to Movono and Dahles (2017), Brieger et al. (2019), and Boley et al.'s (2017) discovery that empowerment has four dimensions: economic,

psychological, social, and political, and that local communities should control and benefit from tourism development. Economic empowerment helps communities benefit from tourism. Psychologically, it can boost residents' pride or make them feel inferior. However, social empowerment is necessary for local economic development because it helps people work together. The political perspective of empowerment, on the other hand, emphasizes the importance of community participation in which everyone feels represented and can voice their concerns about tourism growth.

The Bagobo-Tagabawa participants have also imparted their experiences on sustainable development and livelihood. The establishment of training centers, training sessions, the capital provided for their materials, and adapting to new farming technology enabled these communities to thrive and achieve sustainable development and livelihood. As discovered by Syukron (2021) and Higgins-Desbiolles et al. (2019), community development should focus on sustainable livelihoods. Community development extends beyond poverty alleviation by linking socioeconomic and ecological development to promote sustainable livelihoods and address issues like natural resource management. The result reinforces Sujakhu et al. (2019) and Perkins' (2019) findings that indigenous communities and sustainable livelihoods have gained attention after the United Nations Conference on Environment and Development (UNCED) promoted Agenda 21 to reduce poverty, which was the original goal of development. Also, it backs up Shi et al. (2019)'s idea that culture's role in sustainable development varies with different interpretations of culture, from tangible and intangible human achievements to symbolic patterns, norms, and rules of human communities.

Similarly, Bagobo-Tagabawa's practices in eco-agricultural tourism encourage cultural continuity and preservation of the tribal community. They make certain that their local customs and indigenous knowledge and skills are handed down to the younger generations. Hence, they are encouraging each family to actively participate in the cultural-preservation-related activities. They established SLT to reaffirm their culture and values, which are aligned with the notions of Holtorf and Hogberg (2020) and Yang et al. (2021) that cultural continuity is preserving a culture's historical traditions and carrying them forward. Also, Bui et al.'s (2020) determined that culture is limitless. It is history, present, and future. The development preserves cultural continuity. However, this study contradicts Auger (2021) and Ruhanen and Whitford (2019), who claimed that cultural disconnection and a lack of cultural continuity led to a loss of confidence in one's ability to live and make decisions. Cultural loss has caused many Indigenous people to reject their identities.

Finally, as shaped by their cultural practices on eco-agricultural tourism, Bagobo-Tagabawa communities were able to generate income. They have shown that their practices enabled them to provide for their families and develop their communities. They gain economic stability out of the indigenous practices, and eco-agricultural tourism grants them access to infrastructure development. Also, they derived income through their Cultural Village hut and function rentals, where they catered to events such as weddings and other celebrations while featuring their traditional delicacies. This revelation is congruent with the ideas of Melubo and Carr (2019), Graci et al. (2021), and Fan et al. (2020) that indigenous tourism not only allows ethnic groups to enjoy greater economic benefits but also helps retain the next generation of indigenous ethnic groups in rural areas, rather than encouraging them to migrate to cities. This is also relative to the findings of Scheyvens et al. (2021) and Situmorang et al. (2019) that in the tourism industry, especially ecotourism, indigenous communities themselves realize that there were opportunities for economic development that the local communities themselves could control and thus directed to meet local needs and preferences.

Confirmation of Theory Lens. The findings of the study confirmed Homan's Social Exchange Theory in 1960, which attempted to explain human behavior and social engagement. It is true when Homan (1960) explains that human behavior or community engagement is a physical and intangible activity exchange. In several localities, tribal communities display behavior corresponding to their cultural practices, concerning eco-agricultural tourism. As they perform their practices, they get to engage themselves in their communities. As they engage in physical and intangible activities, these shape them and their community life. They do not just develop social relationships, but they also believe that it would be mutually beneficial as their community engagement would help them nurture their practices and beliefs and preserve their culture. Further, the exchange of cultural advantages, both intrinsic and extrinsic, strengthens the tribal community, irrespective of changes brought by tourism and other factors.

IMPLICATION FOR PRACTICE

Eco-agricultural tourism serves as a powerful avenue for indigenous communities to attain economic sustainability and cultural growth simultaneously. Revealing the practices of indigenous peoples on eco-agricultural tourism and their community life in their ancestral domains as shaped by their practices is a major assessment of how these tribal people maintain and innovate their cultural practices on eco-agricultural tourism. The practices and community life of the IPs on their eco-agricultural tourism may give insights to other tribal communities, the young IPs, and tribal leaders and elders on how they can sustain these practices and successfully transfer it to the younger generation.

Government agencies (e.g. Department of Tourism, Department of Agriculture, Department of Environment and Natural Resources, National Commission on Indigenous Peoples, Department of Trade and Industry, Department of Labor and Employment), government officials, and policymakers may help improve and provide these communities with support and avenue in their culture preservation and possible innovations as to eco-agricultural tourism from the findings of this study.

The findings of the study may also bring cultural and social change, for it provides the potential for the improvement of the ICC/IPs eco-agricultural tourism and culture preservation to successfully hand down these cultural practices to the next IP generation without destroying their tangible and intangible cultural heritage. The success of these

tribal communities in eco-agricultural tourism may have societal repercussions, such as job creation, increased employment in the communities, pride in our culture and natural resources, and an improvement in the quality of life in our communities.

CONCLUDING REMARKS

In this study, the eco-agricultural tourism practices of indigenous peoples' communities were examined about their community life within their ancestral domains. Engaging in this cultural research endeavor has brought me a sense of excitement, happiness, and fulfillment. I have been granted the opportunity to explore and uncover the cultural richness and the captivating natural heritage of the participants involved.

As an ordinary member of society, someone who is not an Indigenous Person (non-IP), I have always held a deep admiration for the unique and beautiful culture and traditions of Indigenous peoples. However, through conducting this research, the findings and results have revealed that certain cultural practices, like performing rituals and utilizing authentic indigenous materials, are no longer observed. Alongside these changes, there have been notable innovations in their crafts and agriculture. These innovations have had a significant impact on the tribal community. The practices of indigenous peoples' communities in eco-agricultural tourism shed light on the notion that not all changes are detrimental; there are also changes known as innovations that aim to enhance and further develop a particular setting or practice. Nevertheless, the exploration of the practices and community life of IPs has exceeded my expectations.

ABOUT THE AUTHOR(S)

Aileen Tabay-Rivera* is an Associate professor at the University of Mindanao - Bansalan College. She is currently the Program Head of the Department of Business Administration and is in charge of BS Management Accounting. She finished her master's degree in Business Administration at Davao del Sur State College, Digos City, Philippines, formerly SPAMAST, and completed her Doctoral Degree in Business Management at the University of the Immaculate Conception, Davao City, Philippines. Her research interests include social science research related to Business, education, anthropology, and other related fields.

Mary Jane B. Amoguis, DBM, is a Graduate School Coordinator at the University of Immaculate Conception, Davao City, Philippines.

ACKNOWLEDGEMENT

I would like to express my heartfelt gratitude to my dissertation adviser Dr. Mary Jane B. Amoguis for her invaluable guidance, meticulous scrutiny, and unwavering support in ensuring that this paper attains the highest standards of professionalism and academic excellence. And to my family who keep me stay motivated to pursue my academic goals and whose loving affection and never-ending care surpass all others.

FUNDING INFORMATION

This research did not receive any specific grant from funding agencies in the public, commercial, or not-for-profit sectors.

DECLARATION OF CONFLICT

The authors declare that they have no known competing financial interests or personal relationships that could have appeared to influence the work reported in this paper.

REFERENCES

1. Ahmed A., (2020). How Ecotourism Can Harm Indigenous Communities. Retrieved from <https://news.climate.columbia.edu/2020/06/02/ecotourism-indigenous-communities/>
2. Alivizatou-Barakou, M., Kitsikidis, A., Tsalakanidou, F., Dimitropoulos, K., Giannis, C., Nikolopoulos, S., & Grammalidis, N. (2017). Intangible cultural heritage and new technologies: challenges and opportunities for cultural preservation and development. *Mixed reality and gamification for cultural heritage*, 129-158. https://doi.org/10.1007/978-3-319-49607-8_5
3. Auger, M. D. (2021). Understanding our past, reclaiming our culture: Métis resiliency and connection to land in the face of colonialism. *Journal of Indigenous Social Development*, 10(1), 1-28.
4. Bakar, N, et al, (2018). Why Ecotourism Failed as an Alternative Livelihood in Marine Park: The importance of community's involvement in park management://efaidnbmnnnibpajpcgclefindmkaj/<https://pdfs.semanticscholar.org/48e0/ac63e347b5e6a9b375d69c2cb23930003654.pdf>
5. Banaishe Kicknosway, M. (2022). NINAABINOOTAAN OWE DIBAAJIMOWIN: I'm passing on this story. <https://ir.lib.uwo.ca/headandheartprogram>
6. Barbieri, C., Sotomayor, S., & Arroyo, C. (2019). Sustainable Tourism Practices in Indigenous Communities: The Case of the Peruvian Andes. <https://doi.org/10.1080/21568316.2019.1597760>
7. Barbieri, C., Sotomayor, S., & Gil Arroyo, C. (2020). Sustainable tourism practices in indigenous communities: The case of the Peruvian Andes. *Tourism Planning & Development*, 17(2), 207-224. <https://doi.org/10.1080/21568316.2019.1597760>
8. Benoot, C., Hannes, K. & Bilsen, J. (2016). The use of purposeful sampling in a qualitative evidence synthesis: A worked example on sexual adjustment to a cancer trajectory. *BMC Med Res Methodol* 16, 21 (2016). <https://doi.org/10.1186/s12874-016-0114-6>

9. Boley, B. Strzelecka, M., Watson, A., (2018). Place distinctiveness, psychological empowerment, and support for tourism. DOI: 10.1016/j.annals.2017.12.010
10. Brieger, S. A., Terjesen, S. A., Hechavarría, D. M., & Welzel, C. (2019). Prosociality in business: A human empowerment framework. *Journal of Business Ethics*, 159, 361-380. <https://psycnet.apa.org/doi/10.1007/s10551-019-04141-8>
11. Bui, H. T., Jones, T. E., Weaver, D. B., & Le, A. (2020). The adaptive resilience of living cultural heritage in a tourism destination. *Journal of Sustainable Tourism*, 28(7), 1022-1040. <https://doi.org/10.1080/09669582.2020.1717503>
12. Carr, A., Ruhanen, L. & Whitford, M. (2016). Indigenous Peoples and Tourism: The Challenges and Opportunities for Sustainable Tourism. <https://doi.org/10.1080/09669582.2016.1206112>
13. Carr, A., Ruhanen, L., Whitford, M., & Lane, B. (Eds.). (2019). *Sustainable tourism and indigenous peoples*. Routledge. <https://doi.org/10.4324/9781315112053>
14. Castillo, M. M. (2017). *Heritage and rights of indigenous peoples*. A. Strecker (Ed.). Leiden University Press. <https://openlibrary.org/works/OL28620646W?edition>
15. Chakraborty, P. (2019). Socio-Cultural Aspects of Sacred Grove: The Study in a Santal Village. *EAS Journal of Humanities and Cultural Studies*, 1(1), 50- 53. <https://www.researchgate.net/profile/Parikshit-Chakraborty>
16. Creswell, J. W. (2013). *Qualitative Inquiry & Research Design: Choosing among Five Approaches* (3rd ed.). Thousand Oaks, CA: SAGE.
17. Creswell, J. W., & David, J. (2017). *Research design: Qualitative, quantitative, and mixed methods approach*. New York, NY
18. Creswell, J.W & Poth, C.N. (2018). *Qualitative Inquiry & Research Design Choosing Among Five Approaches Fourth Edition*. Copyright © 2018 by SAGE Publications, Inc.
19. Cwik, M., Goklish, N., Masten, K., Lee, A., Suttle, R., Alchesay, M., & Barlow, A. (2019). "Let our Apache Heritage and Culture Live on Forever and Teach the Young Ones": Development of The Elders' Resilience Curriculum, an Upstream Suicide Prevention Approach for American Indian Youth. *American Journal of Community Psychology*, 64(1-2), 137-145. <https://doi.org/10.1002/ajcp.12351>
20. Das, B. (2022). A Study of Folk culture of the Tai Phake tribe in Assam. *Journal of Positive School Psychology*, 6(3), 4541-4345. <http://dx.doi.org/10.26643/hrj.v5i5.7966>
21. De Vera, D. and Zingapan, K. (2017). *The Ancestral Lands and Waters of the Indigenous Tagbanwa Communities of Northern Palawan*. Quezon City: Asian NGO Coalition for Agrarian Reform and Rural Development (ANGOC). <https://doi.org/10.1016/j.marpol.2009.09.012>
22. Dockery, A. M. (2020). Inter-generational transmission of Indigenous culture and children's wellbeing: Evidence from Australia. *International Journal of Intercultural Relations*, 74, 80–93. <https://doi.org/10.1016/j.ijintrel.2019.11.001>
23. Fan, K. H. F., Chang, T. C., & Ng, S. L. (2020). The Batek's dilemma on indigenous tourism. *Annals of Tourism Research*, 83, 102948. <https://sci-hub.se/10.1016/j.annals.2020.102948>
24. Fernández-Llamazares, Á., & Cabeza, M. (2018). Rediscovering the Potential of Indigenous Storytelling for Conservation Practice. *Conservation Letters*, 11(3), e12398. <https://doi.org/10.1111/conl.12398>
25. García-Almeida, D. J. (2019). Knowledge transfer processes in the authenticity of the intangible cultural heritage in tourism destination competitiveness. *Journal of Heritage Tourism*, 14(5-6), 409-421. <https://doi.org/10.1080/1743873X.2018.1541179>
26. Gavilan, J. (2018). CHR: Ancestral lands of indigenous peoples ' sacred' and protected by law. <https://www.rappler.com/nation/195456-chr-indigenous-peoples-ancestral-lands-sacred-protected-law/>
27. Graci, S., Maher, P. T., Peterson, B., Hardy, A., & Vaugeois, N. (2021). Thoughts from the think tank: Lessons learned from the sustainable Indigenous tourism symposium. *Journal of Ecotourism*, 20(2), 189-197. <https://doi.org/10.1080/14724049.2019.1583754>
28. Hansen, L., (2020). Push off the land, out of the sea. <https://www.usnews.com/news/best-countries/articles/2020-08-07/thailands-indigenous-chao-lay-struggle-to-preserve-identity>
29. He, S., & Jiao, W. (2022). Adapting traditional industries to national park management: A conceptual framework and insights from two Chinese cases. *Journal of Cleaner Production*, 367, 133007. <https://doi.org/10.1016/j.jclepro.2022.133007>
30. Higgins-Desbiolles, F., Carnicelli, S., Krolikowski, C., Wijesinghe, G., & Boluk, K. (2019). Degrowing tourism: Rethinking tourism. *Journal of Sustainable Tourism*. <https://doi.org/10.1080/09669582.2019.1601732>
31. Holtorf, C., & Högberg, A. (Eds.). (2020). *Cultural heritage and the future*. Routledge. <https://doi.org/10.4324/9781315644615>
32. Iskandar, J., & Iskandar, B. S. (2017). Various plants of traditional rituals: ethnobotanical research among the Baduy community. *Biosaintifika: Journal of Biology & Biology Education*, 9(1), 114-125.
33. Indigenous People Plan (2021). Philippines: Sustainable Tourism Development Project. Retrieved from <https://docslib.org/doc/2823721/indigenous-peoples-plan-philippines-sustainable-tourism-development>
34. Jamera, J. K. A., Manting, M. M., & Dapar, M. L. (2020). Ritual plants used by the Manobo tribe of Surigao del Sur, Philippines. *Asian Journal of Ethnobiology*, 3(2). <https://doi.org/10.13057/ASIANJETHNOBIOL%2FY030201>
35. Joseph, L. (2020). Passing it on: Renewal of Indigenous plant knowledge systems and Indigenous approaches to education. *Plants, people and places. The roles of ethnobotany and ethnoecology in Indigenous Peoples' land rights in Canada and beyond*. Edited by NJ Turner. McGill-Queen's University Press, Montreal, Que, 386-401. <https://doi.org/10.1515/9780228003175-030>
36. Kakon, K. (2022). Technological Adaptation in Tourism Events, Fairs, and Festivals: Way to a Revolutionary Transformation in Bangladesh. In *Technology Application in Tourism Fairs, Festivals and Events in Asia* (pp. 167-180). Singapore: Springer Singapore. <https://link.springer.com/book/10.1007/978-981-16-8070-0>
37. Kim, S., Whitford, M., & Arcodia, C. (2019). Development of intangible cultural heritage as a sustainable tourism resource: The intangible cultural heritage practitioners' perspectives. *Journal of Heritage Tourism*, 14(5-6), 422-435. <https://doi.org/10.1080/1743873X.2018.1561703>

38. Kunjuran, V. (2022). Community-based ecotourism managing to fuel community empowerment? An evidence from Malaysian Borneo. *Tourism Recreation Research*, 47(4), 384-399. <https://doi.org/10.1080/02508281.2020.1841378>
39. Lincoln, Y. S., & Guba, E. G. (1985). *Naturalistic inquiry*. Beverly Hills, Calif: Sage Publications.
40. MacCarthy, M. (2020). *Tourism and Indigenous Peoples* <https://doi.org/10.1093/acrefore/9780190854584.013.117>. Published online: 30 July 2020
41. Mayaka, M. A., Lacey, G., & Rogerson, C. M. (2020). Empowerment process in community-based tourism: Friend relationship perspective. *Development Southern Africa*, 37(5), 791-808. <https://doi.org/10.1080/0376835x.2020.1806783>
42. McDonagh, S. (2021). Four Essential Indigenous Tourism Projects that are sustainable for both the land and its people. <https://www.euronews.com/travel/2021/08/09/four-essential-indigenous-tourism-projects-that-are-sustainable-for-both-the-land-and-its->
43. McGinnis, G., Harvey, M. & Young, T., (2020) Indigenous Knowledge Sharing in Northern Australia: Engaging Digital Technology for Cultural Interpretation, *Tourism Planning & Development*, 17:1, 96-125, <http://dx.doi.org/10.1080/21568316.2019.1704855>
44. Melubo, K., & Carr, A. (2019). Developing indigenous tourism in the bomas: critiquing issues from within the Maasai community in Tanzania. *Journal of Heritage Tourism*, 14(3), 219-232. <https://doi.org/10.1080/1743873X.2018.1533557>
45. Moran, U. C., Newlin, U. N., Mason, T., & Roberts, R. (2020). Living cultures. In *Teaching aboriginal studies* (pp. 22-41). Routledge. <https://doi.org/10.4324/9781003117674-2>
46. Neale, T. (2023). What Tradition Affords. *Current Anthropology*. <https://doi.org/10.1086/722533>
47. Utami, A.K., Yunus, N.R., Ismiyati, I., (2021). The Role of Indigenous Peoples in Managing the Potential of Nature Tourism in Samber and Binyeri Villages. <https://doi.org/10.26618/kjap.v7i3.6298>
48. Paing, Joyce & Bussel, Lenny & Gomez, Romeo & Hein, Lars. (2022). Ecosystem services through the lens of indigenous people in the highlands of Cordillera Region, Northern Philippines. *Journal of Environmental Management*. 308. <https://doi.org/10.1016/j.jenvman.2022.114597>
49. Panzera, E. (2022). The Socio-Economic Impact of Cultural Heritage: Setting the Scene. *Cultural Heritage and Territorial Identity: Synergies and Development Impact on European Regions*, 1-41. https://link.springer.com/chapter/10.1007/978-3-030-94468-1_1#auth-Elisa-Panzera
50. Qiu, Q., Zuo, Y., & Zhang, M. (2022). Intangible Cultural Heritage in Tourism: Research Review and Investigation of Future Agenda. *Land*, 11(1), 139. <https://doi.org/10.3390/land11010139>
51. R.A. no. 8371. Indigenous Peoples Right Act. <https://ncip.gov.ph/programs/> Raftopoulos, L. (2017). Researching the Development of gastronomic tourism: The Case of Naxos, Greece. Retrieved from <http://theses.uhn.nl/handle/123456789/5541>
52. Rashid, Y., Rashid, A., Warraich, M. A., Sabir, S. S., & Waseem, A. (2019). Case Study Method: A Step-by-Step Guide for Business Researchers. *International Journal of Qualitative Methods*, 18. <https://doi.org/10.1177/1609406919862424>
53. Ravula, P., Kasala, K., & Chakraborty, A., (2022). Farming, festivals, and food cultures among indigenous community in Telangana, India. Pages 115-134 Published online: 22Aug 2022. Retrieved from <https://doi.org/10.1080/04308778.2022.2113715>
54. Reid, A. J., Young, N., Hinch, S. G., & Cooke, S. J. (2022). Learning from Indigenous knowledge holders on the state and future of wild Pacific salmon. *Facets*, 7(1), 718-740. <https://www.facetsjournal.com/doi/pdf/10.1139/facets-2021-0089>
55. Ruhanen, L., & Whitford, M. (2019). Cultural heritage and Indigenous tourism. *Journal of heritage tourism*, 14(3), 179-191. <https://www.tandfonline.com/action/showCitFormats?doi=10.1080/1743873X.2019.1581788>
56. Sarkar, M., & Modak, B. K. (2022). Rituals and festivals of indigenous people of Chota Nagpur plateau of West Bengal: A positive correlation with the environment. *Indigenous People and Nature*, 465-491. <https://doi.org/10.1016/B978-0-323-91603-5.00020-8>
57. Scheyvens, R., Carr, A., Movono, A., Hughes, E., Higgins-Desbiolles, F., & Mika, J. P. (2021). Indigenous tourism and the sustainable development goals. *Annals of Tourism Research*, 90, 103260. <https://doi.org/10.1016/J.ANNALS.2021.103260>
58. Shi, L., Han, L., Yang, F., & Gao, L. (2019). The evolution of sustainable development theory: Types, goals, and research prospects. *Sustainability*, 11(24), 7158. <https://doi.org/10.3390/su11247158>
59. Sijer, G. (2018). To see or not to see: the impact of indigenous tourism. <https://www.travindy.com/2018/05/to-see-or-not-to-see-the-impact-of-indigenous-tourism/>
60. Sinkala, R. M. (2022). Protection of traditional knowledge, an incomplete victory, towards inclusion of gender considerations in traditional knowledge protection: a Zambian perspective. <http://hdl.handle.net/11427/37817>
61. Situmorang, R., Trilaksono, T., & Japutra, A. (2019). Friend or Foe? The complex relationship between indigenous people and policymakers regarding rural tourism in Indonesia. *Journal of Hospitality and Tourism Management*, 39, 20-29. <https://doi.org/10.1016/j.jhtm.2019.02.001>
62. Suri, H. (2011). Purposeful Sampling in Qualitative Research Synthesis. *Qualitative Research Journal*, 11(2), 63-75. doi:10.3316/qrj1102063
63. Suter, W. N. (2012). Qualitative data, analysis, and design. In *Introduction to educational research: A critical thinking approach* (pp. 342-386). SAGE Publications, Inc., <https://www.doi.org/10.4135/9781483384443>
64. Syukron, M. (2021, December). Sustainable Livelihoods of Indigenous Community: A Bibliometric Study. In *1st International Conference on Sustainable Agricultural Socio-Economics, Agribusiness, and Rural Development (ICSASARD 2021)* (pp. 158-170). Atlantis Press.
65. Torrance, H. (2012) Triangulation, respondent validation, and democratic participation in mixed methods research *Journal of Mixed Methods Research* 6, 2, 111-123.
66. Turkewitz, J., Glatsky, G., & Taj, M., (2022). As Peru's Unrest Chases Away Visitors, Many in Tourism Fear for Their Livelihood. <https://www.nytimes.com/by/genevieve-glatsky>
67. Tynsong, I. (2019). Connecting cultural and festival in preserving the identity: A case of Nongkrem festival. *Journal of the Gujarat Research Society*, 21(10), 965-

975. https://www.researchgate.net/publication/337485069_Connecting_Cultural_and_festival_in_Preserving_the_Identity_A_Case_of_Nongkrem_Festival
68. UNESCO (2021). Convention for the Safeguarding of the Intangible Cultural Heritage. In Proceedings of the 32nd Session of General Conference of the United Nations Educational, Scientific and Cultural Organization, Paris, France, 29 September–17 October 2013; Available online: <https://ich.unesco.org/en/convention> (accessed on 3 October 2021).
 69. United Nations. (2016). *2007 UN declaration on the rights of indigenous peoples*. Retrieved from <https://www.ohchr.org/en/indigenous-peoples/un-declaration-rights-indigenous-peoples>
 70. Wang, Z., Jiang, Q., & Jiao, Y. (2019). Traditional Ecological Wisdom in Modern Society: Perspectives from Terraced Fields in Honghe and Chongqing, Southwest China. *Ecological wisdom: theory and practice*, 125-148. <https://link.springer.com/book/10.1007/978-981-13-0571-9>
 71. Wang, N., Fang, M., Beauchamp, M., Jia, Z., & Zhou, Z. (2021). An indigenous knowledge-based sustainable landscape for mountain villages: The Jiabang rice terraces of Guizhou, China. *Habitat International*, 111, 102360.
 72. Wei, Y., Liu, H., & Park, K. S. (2021). Examining the structural relationships among heritage proximity, perceived impacts, attitude and residents' support in intangible cultural heritage tourism. *Sustainability*, 13(15), 8358. <https://doi.org/10.3390/su13158358>
 73. Yang, B., Zhao, D., & Liu, L. (2021, October). An Analysis of Hall's Theory of Cultural Identity and Its Application in Flipped Class. In *2nd International Conference on Language, Communication and Culture Studies (ICLCCS 2021)* (pp.177-184). Atlantis Press. <https://doi.org/10.2991/assehr.k.211025.030>
 74. Yin, R. (2014). *Case study research design and methods* (5th ed.). Thousand Oaks, CA: Sage. 282 pages. Sage publications
 75. Yin, R.K. (2017) *Case Study Research: Design and Methods*. 6th Edition, Sage, Thousand Oaks, CA
 76. Zidny, R., Sjöström, J., & Eilks, I. (2020). A multi-perspective reflection on how indigenous knowledge and related ideas can improve science education for sustainability. *Science & Education*, 29(1), 145-1. <https://link.springer.com/article/10.1007/s11191-019-00100-x#citeas>

