

**Understanding Community Change Through Tourism Social  
Entrepreneurship in the Philippines: Host Community Perspectives**

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## **Abstract**

Despite tourism's advocacy as a strategy for the development of local communities, there is little evidence that communities' participation in tourism provides sustainable and inclusive outcomes. While tourism may create benefits to these localities, negative externalities may also be produced, often through the application of traditional capitalist forms of tourism development. Tourism social entrepreneurship (TSE) is conceptualised as a market-based strategy that utilises tourism to provide innovative solutions to address destinations' economic, social, and environmental problems. The proponents of TSE often envision positive change at the community and societal levels.

Tourism social entrepreneurship is gaining popularity as an alternative tourism development approach. However, there is insufficient exploration of its outcomes, and how it produces consequences on host communities. Theoretically underpinned by a systems perspective, this study aimed at understanding the processes and nature of any community change induced by TSE in two host communities in the Philippines. Informed by a constructivist research paradigm, a dual case study methodology was employed at two study sites: Culion Island, a heritage and marine tourism site in Palawan province, and Sitio Liwliwa, a surfing-based destination community in Zambales province. A multi-method approach to qualitative data collection, composed of semi-structured interviews, community asset mapping workshops, direct observations, and secondary data collection, was facilitated to elicit information from TSE and host community actors. Guided by a singular (single case) then convergent (cross-case) analytical framework, constructivist grounded theory analysis techniques were performed on the collected data.

In the case of Culion Island, an integrated model was developed to depict the processes that were undertaken by a consortium of social organisations primarily led by an intermediary and capacity building tourism social enterprise. A diversity of outcomes was produced by the tourism social enterprise's initiatives, mainly on the community's social and cultural resources, and residents' personal capitals. In Sitio Liwliwa, a structured model illustrated the processes performed by an accommodation and capacity building tourism social enterprise in the area. The development of TSE in this locality had reached a mature level. In terms of outcomes, TSE activities primarily benefitted the community's economy, social environment, built assets, and human resources development.

The cross-case analysis and theoretical integration led to the development of a grounded theory of community change through TSE. Three core processes emerged across the cases, namely, controlling, coping and institutional response. Furthermore, constructivist grounded theorising guided the development of a three-dimensional model utilised to map the overlapping outcomes on the communities. The findings revealed four core community change outcomes that vary according to pace of change, scale of change, and degree of tourism social entrepreneurial control. While benefits were apparent, challenges involving community non-participation, misaligned visions and interests amongst tourism actors, and inclusivity of TSE outcomes, were persistent throughout the case studies. By developing constructivist grounded theory models, this study provides novel and dynamic understandings of community change through TSE. The theoretical and practical contributions of this study are valuable to academia, local governments and the tourism industry. More importantly, the findings of this study are beneficial to organisations and host communities currently adopting, or planning to embark on, TSE ventures.

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## List of Abbreviations

AUTEC	Auckland University of Technology Ethics Committee
Brgy	<i>Barangay</i>
CAM	Community asset mapping
CAQDAS	Computer-assisted qualitative data analysis software
CBET	Community-based ecotourism
CBT	Community-based tourism
CCF	Community capitals framework
CLE	Culion Livelihood Ecosystem
DOH	Department of Health
DOT	Department of Tourism
HUMABI	<i>Hugpong Mananagat ng Binudac</i>
LCC	Loyola College of Culion
LGU	Local Government Unit
NPO	Non-profit organisation
PhP	Philippine Peso
SAREMAGA	<i>Samahan ng mga Responsableng Mamamayan ng Galoc</i>
SLB	Simbahang Lingkod ng Bayan
TSE	Tourism social entrepreneurship
UNESCO	United Nations Educational, Scientific and Cultural Organization

## **Attestation of Authorship**

I hereby declare that this submission is my own work and that, to the best of my knowledge and belief, it contains no material previously published or written by another person (except where explicitly defined in the acknowledgements), nor material which to a substantial extent has been submitted for the award of any other degree or diploma of a university or other institution of higher learning.

Richard S. Aquino

Signed: 

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# Chapter 1 Introduction

*“...tourism is a major agent of transformation. Wherever it occurs, tourism development changes society and its environment.” (P. Murphy, 1983)*

Local communities that host tourists and the industry, should be at the foreground of tourism development initiatives. This proposition resonates with the foregoing quote that holds relevance today, mainly because local communities are often the recipients of both desirable and undesirable changes produced by tourism development. As more calls for action to centre local communities in tourism development emerge, we need more host community-focused research in tourism studies. In this thesis, I explore the dynamics of tourism and social entrepreneurship as a catalyst for community change.

This chapter introduces the background to the study, which is informed by the imperatives of alternative community-centric tourism development and social entrepreneurship. Thereafter, the context of the study, the phenomenon of social entrepreneurship and tourism development in the Philippines, is presented. An articulation of the rationale and significance of the study follows. Subsequently, the study’s aims and objectives, my personal motivations for undertaking this inquiry, and an overview of the research design, are discussed. The chapter ends by outlining the remaining chapters of the thesis.

## 1.1 Background to the study

Communities, especially those located in less-developed countries, are continuously challenged by different societal problems. It has been implied that disadvantaged communities usually possess the assets necessary to construct the spaces and experiences that tourists seek to consume (Dolezal & Burns, 2014; Higgins-Desbiolles, Carnicelli, Krolikowski, Wijesinghe, & Boluk, 2019). Government and development agencies continuously support tourism as a tool to address the social problems faced by different communities, through pro-poor and alternative community-centric tourism initiatives (Dodds, Ali, & Galaski, 2016; Ernawati, Sanders, & Dowling, 2017; López-Guzmán, Borges, & Cerezo, 2011). Often, these tourism-based interventions for community development are aimed at the positive transformations of these localities and their

livelihoods (Messerli, 2011; Phi, Whitford, & Reid, 2018; Scheyvens, 2002), by providing economic, social, and environmental benefits.

Entrepreneurship plays an essential role in the development of tourism. Regardless of the types, size, scale, and setting, the industry needs tourism enterprises to fulfil market needs and development imperatives (Ateljevic, 2009; Koh & Hatten, 2002; Solvoll, Alsos, & Bulanova, 2015; Walmsley, 2018). It can therefore be argued that tourism and entrepreneurship, as economic agents, have a symbiotic relationship in the delivery of desirable community development outcomes.

In many country contexts, the adoption of capitalist approaches for tourism development supports policies for entrepreneurship. While this orthodox tourism development paradigm helps traditional (or commercial) tourism enterprises to flourish, it also has the tendency to weaken the creation of benefits for host communities (Brookes, Altinay, & Ringham, 2014; Lebambo, 2019; Pollock, 2015). Similarly, there is little indication that the industry delivers these outcomes sustainably (Dredge, 2017). Such circumstances have motivated recent calls for action to develop alternative strategies that will combat industry challenges, as well as make tourism more inclusive and equitable for host communities (e.g. Higgins-Desbiolles et al., 2019; Scheyvens & Biddulph, 2018).

In the past decade, *social entrepreneurship* – a form of and approach to entrepreneurship – has been popularly applied through tourism development, especially in under-developed countries (e.g. Dahles, Khieng, Verver, & Manders, 2020; von der Weppen & Cochrane, 2012). Various conceptualisations of social entrepreneurship imply that it is a market-based strategy for alleviating social problems and driving sustainable societal transformations, while eliminating the negative consequences produced by traditional enterprises (Alvord, Brown, & Letts, 2004; Austin, Stevenson, & Wei-Skillern, 2006; Newbert & Hill, 2014). Through social entrepreneurs and social enterprises, social entrepreneurship can be utilised for rural community development. As shown in previous studies, social entrepreneurship can be embedded in local communities, mobilise resources needed to deliver development outcomes, and enhance community wellbeing (Eversole, Barraket, & Luke, 2014; Farmer et al., 2016). This study explores an alternative community-centric tourism development strategy that is guided by the concept of social entrepreneurship.

In community-based settings, it can be observed that social entrepreneurship and alternative tourism development approaches have overlapping goals, which are to:

- Combat economic, social and environmental problems through tourism and market-based activities;
- Counter the negative impacts of commercial entrepreneurship and capitalist tourism development; and
- Achieve positive social change, inclusive development, and sustainable outcomes.

The implementation of alternative tourism and social entrepreneurial interventions on local communities may provide not just timely, but also, revolutionary solutions to the challenges facing these localities and the industry. In undertaking this study, I seek to provide a better understanding of how these alternative forms of tourism and social entrepreneurial development are being applied, and are impacting host communities in the Philippines.

## **1.2 Social entrepreneurship and tourism development in the Philippines**

This study is situated within the context of the Philippines, an underdeveloped country in Southeast Asia. The country's national economy is based on services, industry (including tourism), and agriculture. Since 2010, the Philippines has been experiencing steady economic growth (The World Bank, 2018), boasting a 5.9 percent increase in its gross domestic product in 2019 (Philippines Statistics Authority, 2020). However, socio-economic problems are still being experienced by those living in the lower strata of Philippine society.

Poverty, particularly in rural geographical areas, remains one of the pressing societal problems in the Philippines. In 2018, it was estimated that 16.6% of the population, or 17.6 million Filipinos, lived below the poverty line<sup>1</sup> (Philippine Statistics Authority, 2018). Although economic reports indicate that the country is positioned to improve its citizens' quality of life, the disproportionate wealth distribution, lack of well-paying jobs, unequal access to public goods and services (e.g. health, education), and the constant threat of natural hazards (e.g. typhoons), are some of the barriers to inclusive socio-economic

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<sup>1</sup> This translates to earning less than PhP 10,727 [USD 208] per month for a family of five (Philippine Statistics Authority, 2018).

development. Those living in rural communities experience extreme poverty and its associated impacts (The World Bank, 2018). Given these circumstances, it can be inferred that the Philippines is an ideal location for social entrepreneurship.

The British Council (2015) describes social entrepreneurship in the Philippines as a “vibrant and growing” socio-economic activity (p. 44). Even with the lack of supporting policies<sup>2</sup> for their creation and development, the number of social enterprises in the Philippines grew from about 30,000 in 2005 to around 164,473 in 2019. Seventy percent of these social enterprises are classified as micro, small, and medium enterprises, while the remainder are either cooperatives or non-profit organisations (NPOs; Ito & Shahnaz, 2019). In general, social enterprises in the Philippines aim to serve the poor by making them primary stakeholders and beneficiaries (Dacanay, 2012, 2019; Lorenzo, 2017). A survey conducted by the British Council and Philippine Social Enterprise Network (2017) revealed that social enterprises in the Philippines operate in agriculture (19%), education (9%), business development (9%) and financial services (8%), with missions to generate employment (68%), eliminate poverty (66%), and developing (63%) and empowering (60%) communities. The same investigation showed that the main beneficiaries of these social businesses are local communities (72%), micro and small organisations (59%), their own employees (54%), women (54%), and farmers and rural workers (47%) (British Council & Philippine Social Enterprise Network, 2017). Given the findings of these studies, social entrepreneurship in the Philippines can be considered as a community-centric activity.

Tourism is an emerging economic contributor to the Philippine economy. Since the 1970s, tourism has been actively promoted as an essential tool for national development, with the main tourism products developed on natural coastal, island, and other marine areas (Maguigad, 2013; Porter, 2014). However, compared to its neighbouring countries, Philippine tourism has been experiencing significant growth only in the past decade. In 2019, the Philippine Department of Tourism (2020) accounted for 8.26 million tourist arrivals, surpassing the target in the country’s national tourism development strategy in 2016. This growth can be attributed to the institutionalisation of tourism as a sustainable

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<sup>2</sup> Attempts to pass the Poverty Reduction Through Social Entrepreneurship (PRESENT) Bill were made in 2016 and 2018; this senate bill has not been ratified to date.

development strategy, through the Philippine Tourism Act ratified in 2009 (e.g. Dela Santa & Saporsantos, 2015; Maguigad, 2013), and aggressive domestic and international tourism marketing campaigns.

Consistent with the Local Government Code of 1991, the Philippine national tourism policy enforces tourism development as part of the mandates of government units at the municipal and city levels (Republic of the Philippines, 1991, 2009). The country's National Tourism Development Plan for 2016 to 2022 has two strategic directions, namely, (1) "improving competitiveness and enhancing growth," and (2) "pursuing sustainability and inclusive growth" (Department of Tourism, 2016, p. 15). In achieving the latter, there is an emphasis on supporting the creation of tourism-related micro, small, and medium enterprises in local communities. Consequently, more localities are exploring and implementing tourism as a development activity. Tourism development is increasingly becoming part of Philippine communities and society as a whole (Aquino, 2019). It is important to understand how tourism and its associated activities and outcomes, is changing local communities in the Philippines.

From this brief overview of the study's context, it is apparent that social entrepreneurship does not commonly exist in the Philippine tourism industry. During the conceptualisation of this study, I found only a few tourism social enterprises operating in the country (see Appendix K). As argued earlier, both tourism and social entrepreneurship can be viable tools for community development. There is a need for more exploration of how social enterprises can utilise tourism for addressing their community building and development agendas, within the context of selected local communities in the Philippines.

### **1.3 Rationale and significance of the study**

In this study, I provide theoretical and practical insights into how social entrepreneurship *through* tourism, or defined here as *tourism social entrepreneurship* (TSE), is used as a catalyst for community change. Although social entrepreneurship has been an area of study since the 1980s, research on TSE is still in its infancy. The majority of research on TSE concentrates on the theorisation of this phenomenon (e.g. Day & Mody, 2017; Mottiar & Boluk, 2017; Sigala, 2016) and the exploration of adopted business models and strategies (e.g. Daniele & Quezada, 2017; Franzidis, 2018). Considerable attention has also been

given to analysing the motivations and characteristics of tourism social entrepreneurs (e.g. Boluk, 2011; Boluk & Mottiar, 2014; Mottiar, 2016). As TSE is viewed as an alternative way to develop tourism, studies that combine social entrepreneurship with alternative forms of tourism and sustainable tourism, are present in the literature (e.g. Boukas & Chourides, 2016; de Lange & Dodds, 2017).

Social entrepreneurship research traces its roots to the business management disciplines. Given this, survey and case study research methods are popularly applied in examining tourism social enterprises and their success factors (e.g. Alegre & Berbegal-Mirabent, 2016; McCarthy, 2008; von der Weppen & Cochrane, 2012). Although these provide rich understandings of TSE operations and strategies, current research is strongly based on rigid business blueprint analyses (such as the business model canvas approach and basic logic models) and from the perspectives of the tourism social enterprises and founders. There is a lack of research on the processes of TSE that is based on the interactions of tourism social entrepreneurs, their key partners and beneficiaries, and host communities, which can potentially be addressed through a systems perspective.

The literature review indicates that the majority of cases of tourism social entrepreneurial ventures focus their efforts on community development, usually in under-served localities in underdeveloped countries (e.g. Biddulph, 2018; Dahles et al., 2020; Franzidis, 2018). Most TSE research is also conceptualised within the context of community-based tourism (CBT). However, the roles, relationships, and interactions of TSE and host community actors are inadequately explored; these are important to examine because tourism development is co-created by these individuals and groups. I aim to address this deficiency of knowledge by exploring the processes adopted in TSE interventions that are initiated for community development and change, by taking into account the perspectives of key actors involved, and most importantly, the voices of the host communities. I explore the ways TSE works *for* certain communities, but also how tourism social entrepreneurial organisations work *with* communities.

In addition, while TSE interventions are community-centred, there is little research that investigates the development and impacts of TSE on host communities. Only a few studies have examined the outcomes of TSE on community beneficiaries (e.g. Laeis & Lemke, 2016; B. Peredo & Wurzelmann, 2015; Sakata & Prideaux, 2013). Although evolutionary

and resource-based approaches were adopted in previous investigations (e.g. Altinay, Sigala, & Waligo, 2016; Zeng, 2018), most existing studies are descriptive. While many scholars have theorised social entrepreneurship as a catalyst for societal transformation (Alvord et al., 2004; Bornstein, 2006; Dees, 1998) and different social enterprises advocate for social change, there is an absence of studies linking TSE with community change. I contribute to addressing this gap in knowledge by providing an empirical investigation and nuanced exploration of the change outcomes shaped by TSE in two host communities in the Philippines. Although tourism, change, and transformation have been continuously analysed since the beginning of tourism studies (e.g. Sampaio, Simoni, & Isnart, 2014), the present study is the first to examine community change in the context of TSE.

In this examination, I focus my analysis on the change processes and outcomes that have occurred and were experienced by the host communities in question. I concur with the proposition that views transformation and change as experienced phenomena (e.g. Duncan et al., 2018). Even though community interventions can be designed and mapped through theories of change (e.g. Lawson, Claiborne, Hardiman, Austin, & Surko, 2007; Phi et al., 2018), I propose that community change through TSE can be best understood from those experiencing the change outcomes – the host communities. Thus, in providing empirical evidence and grounded conceptual insights from community-centric TSE projects in the Philippines, I address the call for a better understanding of TSE and its potential to deliver wider societal transformation (e.g. Sheldon, Dredge, & Daniele, 2017). By proposing theoretical models that illustrate TSE-induced community change processes and outcomes, I respond to the need to generate varied constructions of the phenomenon, as it was directed by alternative tourism development approaches (e.g. Reisinger, 2015).

Overall, the findings of this study have significance to theory and practice. The conceptual categories developed from the analysis contribute to our understanding of community-centric TSE. Apart from addressing the gaps in the literature, the conceptual insights presented in this inquiry may assist academics in strengthening the theoretical foundations of TSE. From a practical point of view, the evolutionary and systematic analysis of TSE interventions using a case study investigation, provides tourism social entrepreneurs with a more holistic view of the phenomenon.

This study is situated in the context of Philippine tourism, where there are only a few social enterprises in operation. The findings may assist potential and existing social entrepreneurs in this country to utilise tourism for their social and community development goals. The findings of the study may serve tourism social entrepreneurs and their key partners practically, in the planning, development, management, and evaluation of TSE interventions on local communities. In addition, the convergent findings of this study may be useful in local contexts that are shaped by the same circumstances as those experienced in the host communities that participated in this study.

#### **1.4 Aim and objectives of the study**

In line with addressing the identified gaps in the literature and generating practical insights for TSE, the overarching aim of this study is to:

**explore the processes and nature of potential community change induced by tourism social entrepreneurship in two host communities in the Philippines.**

Due to the scant literature on these issues and the exploratory nature of this inquiry, the preliminary literature review resulted in a conceptual framework (see Figure 2.1) that guided the development of the specific objectives of the study. Two interrelated issues are encompassed in this inquiry, namely, the processes and nature of TSE-induced community change. In exploring the processes of community change, the following research objectives were developed and met:

Research objective 1. Investigate the contextual factors that shape the development and implementation of tourism social enterprise initiatives and strategies in the host communities;

Research objective 2. Analyse the interaction of individuals, groups and/or organisations that are involved in the development of TSE in the host communities; and

Research objective 3. Examine the outsourcing and utilisation of resources for the development and implementation of TSE initiatives and strategies in the host communities.

These research objectives recognise that embeddedness of TSE and community change in local contexts. Similarly, these objectives investigate the influence of the various actors and their activities, as well as the importance of resource use in the proliferation of community-centric social enterprises.

The second issue encompassed in the research aim entails understanding the forms of community change(s) that occurred in the communities under study. Here, community change and its related manifestations are depicted in this study as an outcome of TSE initiatives. The following research objectives were formulated in line with this concept:

Research objective 4. Identify the outcomes of the TSE initiatives in the host communities and their resources; and

Research objective 5. Explore the forms of community change induced by TSE in the host communities.

The research objectives serve as guides for the development of the inquiry design and methods implemented at two case study sites in the Philippines. The common patterns occurring in both localities were delineated, to construct a picture of the wider community change brought about by TSE.

## **1.5 Overview of the research design**

In this academic inquiry, I adopted an exploratory qualitative research design underpinned by a constructivist research paradigm. *Constructivism* assumes multiple realities and constructions of knowledge, based on multiple perspectives, experiences and contextualised social interactions (Guba & Lincoln, 1994; Patton, 2002). While measurement tools for generic social entrepreneurship performance have been developed (e.g. Arogyaswamy, 2017; Bagnoli & Megali, 2009; McLoughlin et al., 2009), there is no existing framework that specifically aims to understand the impacts of TSE.

Although I could select and overlay one of the existing frameworks on my analysis, I opted to generate constructivist understandings of TSE from multiple perspectives, because I recognise the subtleties of community-centric tourism development as a socio-economic phenomenon, as compared to other industry oriented social entrepreneurship (e.g. production-based social enterprises). Employing the aforementioned research design

enabled me to co-construct the processes and outcomes of the studied phenomenon, without being limited by the boundaries of existing pre-defined conceptual frameworks.

My constructivist philosophical perspective is shaped by a subtle realist ontology, subjectivist epistemology, and value-laden axiology. In adopting these meta-physical stances, I view each community as a distinct and complex social unit, and external to me as a researcher because I do not consider myself a part of these social groups, or experiencing the varied social realities shaped by TSE interventions. Through employing a constructivist researcher standpoint, my role is to co-create a picture these social phenomena with a range of study participants that are involved and/or immersed in TSE development.

Informed by my philosophical perspectives, my inquiry follows dual case study and constructivist grounded theory approaches (Charmaz, 2006, 2014; Stake, 2006). In particular, I performed semi-structured interviews, community asset mapping (CAM) workshops, direct observations, and document collection, in two case study sites in the Philippines: Culion Island, a heritage and marine tourism site in Palawan province, and Sitio Liwliwa, a surfing-based destination community in Zambales province. In line with the research objectives and through constructivist grounded theory analysis techniques, each host community was analysed as a single case study. Thereafter, each case study was subjected to a cross-case analysis and theoretical integration stage, in which the findings and datasets were combined using constructivist grounded theory analysis to generate models of TSE-induced community change processes and outcomes.

## **1.6 Personal motivations for conducting the study**

Adopting constructivist philosophical perspective recognises that research cannot be value-free. My axiological viewpoint acknowledges the difficulty in eliminating my values and experiences in this academic research undertaking. My personal motivations for conducting this study are shaped by my experiences as a former tourism planning professional, while lecturing full-time at the university level, in the Philippines.

Prior to embarking on this research journey, I worked for a tourism planning consultancy firm that caters to ecotourism development projects funded by the Philippine Department

of Environment and Natural Resources and local governments. The projects that I handled involved local communities. I performed roles that included leading a research team for community heritage mapping, market research analysis, and assisting with writing tourism plans. My role required me to personally engage with rural communities targeted as recipients of the tourism development projects.

Social transformation and change in the local communities are at the centre of the projects' value propositions. In community meetings, tourism was introduced as an activity that would change the lives of residents and communities for the better. As a planner and community researcher, designing tourism strategies is as challenging as selling the idea of participating in this socio-economic activity to communities who had not been previously exposed to tourism. As each community is different, I was always curious about exploring tourism development approaches that suited the localities involved in the projects.

I was drawn to the idea of social entrepreneurship through/in tourism when I was asked to look deeper into this market-based strategy to complement the usual community-based ecotourism development concepts. In 2016, *social entrepreneurship* was already a buzz word in rural development initiatives and a few tourism social enterprises were operating in the Philippines. Also, during that time, there was a surge of development projects that prioritised tourism as a better livelihood option for rural communities. It was a golden opportunity to combine the concepts of social entrepreneurship and community-centric tourism development while the beneficiaries of the projects were still at the planning stage.

My motivation for conducting this study stems from determining a strategy (or strategies) that could deliver the desirable changes that are always promised to host communities that choose to welcome the visitor economy. My exploration of tourism social enterprise models in the Philippines amplified the concept of positive social change in their value propositions to host communities and potential visitors. Behind these TSE organisations were individual social entrepreneurs driven by a desire to make a difference to local communities through tourism.

In some ways, the works of tourism social entrepreneurs resemble the consultancy work that I was involved in, consulting and engaging with local communities to adopt tourism as a livelihood source. As an academic, I am driven to produce research outputs (both practical and conceptual) that are valuable to society. The only difference was that the projects I

handled were government initiated, while TSE initiatives are organised by private individuals. In conducting the present study, I was motivated to understand whether the TSE interventions and activities initiated by these philanthropic individuals were changing communities, and if so, how? If planned and managed properly and in accordance with local circumstances, I believe that TSE can be an attractive choice for community-centric tourism development. I would like to have a deeper understanding of the TSE phenomenon, because if deemed effective, it should be pursued in other destinations in the Philippines.

## **1.7 Structure of the thesis**

This chapter introduced this study that seeks to understand the process and nature of community change brought about by TSE, in two host communities in the Philippines. The rest of this thesis is structured as follows.

Chapter 2 presents the literature review and conceptual framework of the study. It discusses the key concepts of social entrepreneurship, TSE and community-centric tourism approaches. This chapter further augments the knowledge gaps in TSE and ends by explaining the conceptual framework that guided the inquiry.

Chapter 3 articulates the research design of this inquiry. In this chapter, a detailed explanation of the study's philosophical underpinning, methodology, methods, and analytical framework, are presented. This chapter ends by discussing the strategies to ensure that the research was trustworthy and conducted according to ethical principles.

Chapter 4 and Chapter 5 provide a contextualised presentation of the findings of the two case studies: TSE and community change on Culion Island, Palawan, and Sitio Liwliwa, Zambales, respectively. These two chapters are structured similarly, according to research context, tourism social entrepreneurial interventions and processes, community-related processes, and TSE outcomes on the host communities.

The findings of each case study were then subjected to cross-case analysis and theoretical integration procedures. Chapter 6 captures the integrated findings of the dual case study through a grounded theory approach. The discussion of the grounded theory models, TSE-induced community change processes, and a three-dimensional model of community change outcomes, are supported by the data from this study and the existing literature.

The conclusions and implications of this study are outlined in Chapter 7. This culminating chapter provides a summary of the findings and inferences according to the study's aims and objectives. The implications of this study to theory and practice, its limitations, and the future research directions are then provided.

## **Chapter 2 Literature Review and Conceptual Framework**

This chapter presents the literature review for this study. This chapter explores the underlying concepts, intended outcomes, and typologies of social entrepreneurship. Following this discussion is a critical analysis of the relevance and significance of social entrepreneurship in the tourism industry. Subsequently, the various conceptualisations of TSE, an overview of TSE in practice, and the knowledge gaps in this area of study, are delineated. Finally, this chapter concludes by presenting the conceptual framework of the study (see Figure 2.1) informed by the concepts of TSE, community development, and community change.

### **2.1 Social entrepreneurship: Key concepts, processes, and typologies**

The preliminary works on social entrepreneurship are focused on refining its definitions, are mainly conceptual, and are composed of attempts at theorising the phenomenon (Short, Moss, & Lumpkin, 2009). Although social entrepreneurship theories and conceptual models have been developed, some scholars have argued that the multitude of interpretations results in a lack of any unifying understanding of the phenomenon (e.g. Choi & Majumdar, 2014; Hill, Kothari, & Shea, 2010). Nonetheless, these different attempts to conceptualise social entrepreneurship provide researchers with different perspectives from which to investigate this topic, and have led to the evolution of the concept as an independent field of study. The following sub-sections review the underlying concepts and processes that are adopted in theorising social entrepreneurship, as well as the main themes of this entrepreneurial practice.

#### ***2.1.1 Social entrepreneurship and traditional entrepreneurship***

The most common way to understand social entrepreneurship is by contrasting it, and outlining its similarities and differences, with traditional entrepreneurship, mainly because the former is viewed as a movement to counter the negative impacts of the latter (e.g. Newbert & Hill, 2014). Both are forms of entrepreneurship that are driven by visions, propelled by business organisations, and supported by marketing initiatives, to sustain their entrepreneurial activities and goals (Bornstein & Davis, 2010). Furthermore, both social and traditional entrepreneurship need to search for and capitalise on opportunities, and

require continuous innovation (Austin et al., 2006; Bacq & Janssen, 2011). Because social enterprises are considered businesses too, both types of entrepreneurship should be profit-generating.

Though similarities between two concepts can be found, the main factor that differentiates them is their purpose. Social entrepreneurship capitalises on its purpose: to create social value and bring about positive societal change (Seelos & Mair, 2005; Sekliuckiene & Kisielius, 2015). Traditional entrepreneurship is understood to concentrate on its mission, which is primarily to generate profit (Austin et al., 2006; Bacq & Janssen, 2011); this does not mean that social enterprises do not have to prioritise profit accumulation. At the same time, this does not imply that traditional enterprises do not have the capability to deliver positive social impacts, for example, in the form of job creation (Bacq & Janssen, 2011; Bornstein & Davis, 2010).

Another contrasting factor between traditional and social entrepreneurship lies where the profits generated from business activities are reinvested. Profits from social entrepreneurial activities are used for fulfilling a social mission, while traditional enterprises' incomes are often used to increase shareholder wealth and improve their reputation or quality of their offerings (Bacq & Janssen, 2011; Bornstein & Davis, 2010; Roberts & Woods, 2005). In terms of performance evaluation, it has been asserted that traditional enterprises monitor their performance through various indicators (e.g. revenue, customer satisfaction), while social enterprises evaluate their success through monitoring societal change (Austin et al., 2006; El Ebrashi, 2013). Thus, social enterprises are aimed at delivering intangible outcomes which cannot be always measured in monetary returns.

Although several factors differentiate social and traditional entrepreneurship, these business phenomena are underpinned by various processes, which are considered universal. The basic processes that inform social entrepreneurship can be traced to the roots of traditional entrepreneurial philosophy and practice, or more specifically, opportunity recognition and innovation (Shockley & Frank, 2011). Moreover, both social and traditional entrepreneurial processes are construed as holistic and dynamic, and often challenged by sudden changes (Bygrave & Hofer, 1992; Chell, 2007; Shaw & Carter, 2007). While both forms of entrepreneurship are seen to respond to societal changes, social

entrepreneurship is often recognised and promoted as a vehicle for delivering positive change at various levels of society.

### ***2.1.2 Conceptualising social entrepreneurship***

The academic literature suggests multiple frameworks to demonstrate the processes that reinforce the social entrepreneurship phenomenon (e.g. Jiao, 2011; Mort, Weerawardena, & Carnegie, 2003), and these frameworks vary according to the schools of thought adopted by their proponents. Therefore, because social entrepreneurship has blurred boundaries, suggesting a single encompassing framework is likely to be problematic.

An idea common to these theorisations is that social entrepreneurship follows an entrepreneurial process (e.g. Chell, 2007; El Ebrashi, 2013; S. Zahra, Gedajlovic, Neubaum, & Shulman, 2009). As Shaw and Carter (2007) asserted, entrepreneurial processes are some of the theoretical antecedents of social entrepreneurship. The following paragraphs review a social entrepreneurship process model developed by Austin et al. (2006), and discusses it in comparison to complementary concepts and perspectives. Having an explicit idea of these entrepreneurial processes benefits the contextualisation of this study. More importantly, understanding social entrepreneurial processes contributes to making sense of the outcomes that social enterprises deliver to their beneficiaries.

Austin et al.'s (2006) social entrepreneurship framework was based on an analytical model of traditional entrepreneurship (i.e. Sahlman, 1996). In applying the latter model, it is understood that “opportunity recognition” is the embarkation point of social entrepreneurship (Austin et al., 2006; Sekliuckiene & Kisielius, 2015), and implied to stem from market failures. In social entrepreneurship, market failures happen when governments and institutions, including for-profit organisations, fail to address social problems such as lack of education and poor public health, or unable to deliver certain public goods and social needs (Alvord et al., 2004; Seelos & Mair, 2005; Zeyen et al., 2013).

Having a clear social problem definition appears to be a pre-requisite in aligning social goals and missions. As Heinze, Banaszak-Holl, and Babiak (2016) emphasised, social problems can be broad, complex, and have the tendency to be inaccurately defined. In community settings, these can be problems and needs within a locality that may be felt internally or recognised by outsiders (Haugh, 2007), for example, by community workers

or social entrepreneurs. Identifying these social opportunities and having a concrete identification of social problems, are important, because these inform the social value propositions (Mort et al., 2003) that are central to the social entrepreneurship phenomenon (Austin et al., 2006).

Another aspect of social entrepreneurship refers to “people,” such as the social entrepreneurs and key stakeholders. Social entrepreneurs are considered the key figures in this phenomenon. Their core values, innovative instincts, and entrepreneurial mindsets are key drivers of social entrepreneurial activities (Mort et al., 2003; Shockley & Frank, 2011). Their awareness of social issues gives them a novel lens for viewing social problems and needs in communities. Upon understanding these needs, social entrepreneurs must communicate an entrepreneurial idea to the proposed beneficiaries (Haugh, 2007). Later on, social entrepreneurs need to involve the beneficiaries’ participation and encourage ownership of their idea, which can be achieved for example, by building social capital amongst stakeholders (Haugh, 2007; Heinze et al., 2016). This activity, which encapsulates network building, is essential in shaping the credibility of the social entrepreneurs and social enterprises (Austin et al., 2006; Haugh, 2007; Shaw & Carter, 2007).

“Resources” are another important aspect of social entrepreneurship. Together with people, resources enable the capitalisation of recognised opportunities. Without the mobilisation of resources (e.g. human, financial, built and technological) social goals and missions cannot be achieved (Haugh, 2007). Because social entrepreneurs often work with scarce resources, building the credibility of their organisations are important to access required assets. Similarly, available resources shape the “deals” offered by social enterprises to their consumers, as well as the fulfilment of their social value proposition (Austin et al., 2006).

Shaping these activities and processes is the “context,” in which the key actors and social organisations exist, and which influences the state of social opportunities. The context may involve the “macroeconomy, the tax and regulatory, and the sociopolitical environment” (Austin et al., 2006, p. 8). Dealing with contextual factors is another challenging aspect of social entrepreneurship that requires special attention (Bacq & Janssen, 2011; Sekliuckiene & Kisielius, 2015; Short et al., 2009). Social value propositions, innovation strategies, deals and development approaches should perhaps be customised, and in many ways, adapted to local contexts (Haugh, 2007; Heinze et al., 2016). Lastly, the “social value proposition”,

which also refers to the social purpose, is at the core of the social entrepreneurial process activities (Austin et al., 2006). For social enterprises, having explicit social aims creates a clear basis for performance evaluation.

Overall, the social entrepreneurship phenomenon is conceptualised as a process and activity based on identified opportunities, available resources, influenced by the motivations and decisions of social entrepreneurs, and having a central social purpose. Social entrepreneurship, and its application and aims, is shaped by contextual factors. Most of the time, these social aims are the integrating factor of the phenomenon, and thus, can be interpreted as its central tenets.

### ***2.1.3 The central tenets of social entrepreneurship***

The numerous conceptualisations of social entrepreneurship frame its multiple yet overlapping and integrating elements. Shockley and Frank (2011) referred to these as the systemic effects of the social entrepreneurship phenomenon. A review of these systemic effects resulted in three categories that depict the central tenets of social entrepreneurship, namely, “social value creation,” “social innovation,” and “societal transformation.”

#### ***2.1.3.1 Social value creation***

Many scholars have postulated that social value creation is the central purpose of social entrepreneurship (Austin et al., 2006; Bacq & Janssen, 2011; Dees, 1998; Hill et al., 2010; Muhamad & Adham, 2013; Seelos & Mair, 2005). Short et al. (2009) defined “social value creation as combining resources to exploit opportunities to solve social problems and contribute to human wellbeing” (p. 172). While the idea of value creation is an overarching goal for both traditional and social entrepreneurship (Mueller, Nazarkina, Volkmann, & Blank, 2011), the creation of social value is often considered the differentiating factor between the two.

Social value creation has received several criticisms. A number of authors have implied that social entrepreneurship should not exclusively deliver social value, but, like traditional entrepreneurship, it should also generate economic value to its beneficiaries (e.g. Mair & Martí, 2006; Newbert & Hill, 2014; S. Zahra et al., 2009). Similarly, social enterprises take high economic risks as do traditional enterprises (Defourny & Nyssens, 2006), and

financial resources are required to counter social problems and address social needs. To deliver total wealth and more impactful outcomes (S. Zahra et al., 2009), social enterprises need to create both economic and social values.

Furthermore, social value creation is difficult to evaluate, unlike economic value, that can be measured through accounting and financial models (Dees, 1998; Newbert & Hill, 2014). Perhaps, this is because the term *social value* is an ambiguous, and highly contested concept (Choi & Majumdar, 2014). Also, because it is represented as providing value for the public good, the term is often used interchangeably with the terms *social benefits* (e.g. Okpara & Halkias, 2011) and *social impacts* (e.g. Jiao, 2011). To date, a persistent call to establish a common understanding of what constitutes social value still exists in the literature (Weaver, 2018). Thus, even though early theorisations support the notion that social value creation is the core function of social entrepreneurship, empirical investigations should not limit their interpretations to this concept.

#### 2.1.3.2 *Social innovation*

Social innovation is a fundamental element of social entrepreneurship (Choi & Majumdar, 2014). *Social innovation* refers to the adoption and employment of creative ideas that have the potential to positively impact people's quality (and quantity) of life (Pol & Ville, 2009). Based on this definition, it can be inferred that social innovation is strongly linked to the concept of social value creation. A critical analysis of this term reveals that social innovation is not just a core tenet of social entrepreneurship, but rather, it also implies a function of social value creation. It is an innovation approach that involves the development of products and services that are founded on a novel idea intended to solve social problems (Muhamad & Adham, 2013), rather than imitating something already offered in the market. In community-based social entrepreneurship, the social innovation process usually involves the collective effort of individuals (Quandt, Ferraresi, Kudlawicz, Martins, & Machado, 2017), suggesting that the adaptive capacity of those involved in the process should be taken into consideration (Zeyen et al., 2013).

Therefore, the task of implementing social innovation initiatives can be linked back to social entrepreneurs, because of the proposition that assumes these individuals to continuously develop new ideas and employ creative thinking (Abu-Saifan, 2012; Dees, 1998). As Mort et al. (2003) postulated, social entrepreneurship should reflect sound

decision-making, pro-activeness, and innovation, all amidst complex situations. Social entrepreneurs know how innovative thinking can deliver social benefits (Austin et al., 2006). In other words, they understand that innovative behaviour can lead to achieving social goals (Choi & Majumdar, 2014), and that the success of social entrepreneurship ventures is relies on their ability to innovate (Okpara & Halkias, 2011). However, most early research on social entrepreneurship has concentrated on the characteristics and capacities of social entrepreneurs to innovate; the adaptive capacities (i.e. Zeyen et al., 2013) of individuals that are involved in or affected by these processes, has so far gained little research attention.

### *2.1.3.3 Social transformation*

A review of the systemic effects of social entrepreneurship reflects the achievement of wider social transformation as one of its central tenets (Shockley & Frank, 2011). The notion of bringing about “catalytic change,” “systemic change,” and “transformative change,” underpins the early and recent theorisations of social entrepreneurship (e.g. Alvord et al., 2004; Bornstein, 2006; Jiao, 2011; Newey, 2017; Nicholls, 2006; Roberts & Woods, 2005; Waddock & Post, 1991; S. Zahra et al., 2009). Social entrepreneurship has been implied to not only create incremental changes (e.g. immediate solutions), but also produce radical effects in the larger societal landscape, namely, social transformation.

Alvord et al. (2004, p. 262) asserted that social transformation should be sustainable. For them,

sustainable social transformations include the innovations for social impacts and the concern for mobilizing resources...and they lead to shifts in the societal context within which the original problem is embedded and sustained.

Conversely, for wider societal transformation to be achieved, Muhamad and Adham (2013) posited that, in the first place, social entrepreneurship should be a form of transformative service. Apart from being innovative, social enterprises should take a revolutionary approach to addressing, and involving those who are greatly affected by social problems. Social entrepreneurship is deemed to be transformative when it fosters systemic societal change through a continuous evaluation of its effects, establishing a mechanism that can be imitated by other social entrepreneurs in other settings, leading to an expansion of its impacts (El Ebrashi, 2013).

Social entrepreneurship can be transformative if the innovation can be scaled-up or replicated in a larger social system. Shockley and Frank (2011) suggested that “social entrepreneurship produces at least smaller effects in a community and potentially larger, systemic effects in the social sector” (p. 17). More recently, Newey (2017) proposed the notions of “compensatory” and “transformative social entrepreneurship.” The former type pursues combating social problems without necessarily producing substantial effects in societies at large, while the latter concept is more ambitious and “seeks to transform the whole global capitalist system” (Newey, 2017, p. 14). Based on these conceptions, it can be argued that change-making at various levels and milieu of society is one of the ultimate goals of social entrepreneurship. As explained at the outset of this study, delivering change (or transformation) is commonly found in social enterprise pitches (e.g. visions, missions, and social value propositions). The present study investigates the potential of social entrepreneurship through tourism, for creating change at the community level.

#### ***2.1.4 Social enterprise typologies***

Like traditional enterprises, social enterprises can take many forms and operate in different industries. Social enterprises vary, depending on the main products or services they provide. Some earlier studies on social entrepreneurship proposes social enterprise typologies, in order to better understand the practical application of the concept.

Based on social innovation approaches, Alvord et al. (2004) proposed that social entrepreneurship “can take at least three forms, including building local capacities to solve problems, providing ‘packages’ needed to solve common problems, and building local movements to deal with other powerful actors” (p. 270). First, “capacity building” capitalises on existing resources in a specific local community. As the term implies, this form entails working with disadvantaged individuals and communities by exploring and enhancing their talents for livelihood building and community development. Second, “package delivery” can be implemented by distributing technical expertise that is then adopted to the current livelihood sources of marginalised communities. An example of this is found in the dissemination and adaptation of new technology to improve farming procedures and productivity in a locality. Third, “movement building” works with grassroots agencies that may be disadvantaged by the power relations between them, and the local elites and authorities. This social entrepreneurship form aspires to create societal

change by building awareness of the challenges that marginalised groups experience, aiming to influence local policies and development initiatives (Alvord et al., 2004).

S. Zahra et al. (2009) conceptualised a typology of social entrepreneurship based on the strategies utilised by individual social entrepreneurs. For them, all forms of entrepreneurship are designed towards solving problems. Drawn from the various traditions of entrepreneurship, three types of social entrepreneurship were suggested. The first type, known as “social bricolage,” was based on Hayek’s (1945) philosophy of entrepreneurship that champions private and local knowledge. This type illustrates small-scale and locality-based social entrepreneurship, where social bricoleurs are motivated by opportunities to provide solutions to local problems, using their existing talents and resources. The second type is called “social constructionism,” in which solutions to social needs unmet by existing institutions are developed, bridging current gaps that modify social fabrics. This type was developed from the Kirznerian (1973) view of innovative entrepreneurs as “social constructionists”, who position their strategies for institutionalisation and internationalisation. The third type is the most ambitious of the three, and pertains to “social engineering” founded on Schumpeter’s (1942) philosophy of change-oriented and driven entrepreneurs. Social engineering is often a national, international, or large-scale movement that aims to replace failing social structures with more effective ones, and “seeks to build lasting structures that will challenge existing order” (S. Zahra et al., 2009, p. 523).

The most comprehensive of these fundamental typologies of social enterprises is an operation-based typology developed by Alter (2006). Three generic social enterprise models were initially proposed based on this logic. The conceptualisation of these models stems from the relationship of social ventures’ programmes and their specific business activities. The first model refers to an “embedded social enterprise” in which the concurrent relationship of social programmes and business activities is wide-ranging. Specifically, business operations are implemented to fulfil a social mission that can target a set of direct beneficiaries, staff, or market. Likewise, social missions are funded through the revenue generated from business operations (Alter, 2006). The second model pertains to an incorporation and overlap of social programmes and business operations, namely, an “integrated social enterprise” model. According to this model, NPOs may fund their missions, operations and business expansions, through the commercialisation of their professional services. Particularly, “the relationship between the business activities and the

social programmes is synergistic, adding value—financial and social—to one another” (Alter, 2006, p. 212). The third model encapsulates an “external social enterprise” in which social programmes and business activities have no direct relationship. As the term implies, the business operations are external to the enterprise’s social missions. This mechanism illustrates that the relationship of the two aspects is one of mutual support, and that business operations are not restricted by the social programmes established by the social enterprise (Alter, 2006).

Building on these social enterprise models, seven innovative operational models were proposed (Alter, 2006, 2007). First is the “entrepreneur support model,” designed to provide assistance to small businesses to operate in the open market. Second, aimed at helping small producers in developing products and accessing customers and markets, is the “market intermediary model.” Third is the “employment model” which is intended to create job opportunities and deliver skills training for individuals having difficulties securing employment. The fourth model is the “fee-for-service model” wherein social enterprises sell their services to third party individuals or organisations. Fifth, directed at facilitating trading activities between producers and the external market, is the “market linkage model.” The “service subsidisation model” is the sixth model, in which social enterprises’ profits are invested in social programmes, but which are often distinct from their social missions. The last model is the “organisational support model.” In this, social enterprises’ trade activities are not often related to their social missions, and profits are usually spent to cover overhead expenses

These complementary concepts and types of social entrepreneurship illustrate that social value creation, innovation, and positive societal transformation can be achieved in various ways. Similarly, the success of social entrepreneurship may vary according to the approaches that social enterprises adopt (Alvord et al., 2004). More importantly, these models demonstrate a variety of possible ways in which social enterprises may operate in the tourism industry.

## **2.2 Social entrepreneurship through tourism**

Opportunities for entrepreneurship can be found in all sectors of society: government, private, and third (non-profit) sectors (Buzinde, Shockley, Andereck, Dee, & Frank, 2017).

The dynamic nature of the tourism industry entails an array of enterprises operating in its various sectors by offering different services. However, traditional tourism enterprises are mainly commercial and profit-oriented, and have the tendency to disregard the social aspects of doing business (Altinay, Daniele, & Waligo, 2015). Localities that rely on tourism, require businesses that will help them achieve their development goals. Likewise, tourism relies on businesses to accommodate the tourist market, and fuel the industry (Solvoll et al., 2015). Therefore, as Ateljevic and Page (2009) asserted, the sustainable development of tourism and destinations needs the support of sound entrepreneurial practice.

In recent decades, the practice of social entrepreneurship in tourism has increased. This increase in popularity has gained the attention of practitioners and re-invented how tourism entrepreneurship is adopted (Ferrari & Lund-Durlacher, 2015). The increasing importance of social enterprises in tourism provides an apt area of study, especially in this age when more sustainable approaches to tourism development are advocated (von der Weppen & Cochrane, 2012). However, there is scant literature that investigates TSE, as evident in the limited number of scholarly works on this topic, published in tourism and hospitality journals (e.g. Buzinde et al., 2017; Daniele & Quezada, 2017), or in specialised social entrepreneurship journals. In fact, an academic book on this topic entitled, *Social Entrepreneurship and Tourism: Philosophy and Practice* (Sheldon & Daniele, 2017), has only recently been released. The extant literature on TSE is in its infancy, and needs enrichment from researchers. The following sub-sections explore the current understandings of TSE and reviews existing work on this topic.

### ***2.2.1 Defining tourism social entrepreneurship***

Developed from Alvord et al.'s (2004) social entrepreneurship definition, Sheldon, Pollock, and Daniele (2017, p. 7) proposed the first definition of TSE as:

a process that uses tourism to create innovative solutions to immediate social, environmental and economic problems in destinations by mobilizing the ideas, capacities, resources and social agreements, from within or outside the destination, required for its sustainable social transformation.

Following this conceptualisation, TSE can simply be described as social entrepreneurship *through* tourism. More specifically, TSE is depicted in this study as transforming tourism entrepreneurship initiatives into having more social and sustainable agendas.

This definition encapsulates the critical themes that justify the relevance of social entrepreneurship reviewed earlier (see section 2.1.3). Firstly, TSE is illustrated as a strategy to counter societal challenges faced by destinations. Aside from advocating economic and social value creation (e.g. Austin et al., 2006; Bacq & Janssen, 2011; S. Zahra et al., 2009), TSE is also demonstrated to deliver environmental benefits. Secondly, a high degree of innovation is promoted (e.g. Johnson, 2000; Seelos & Mair, 2005), emphasising that complexity of societal challenges and of the tourism industry, requires innovative and creative entrepreneurs (Sheldon, Pollock, et al., 2017). Thirdly, the foregoing definition underscores the aim of TSE to induce social change, and extends its goal to producing sustainable outcomes (Alvord et al., 2004), through efficient use of resources. In summary, Sheldon, Pollock, et al. (2017) suggested tourism as the facilitating tool for social entrepreneurship to achieve the core purposes that establish its existence (e.g. Dato-on & Kalakay, 2016). It can also be construed that TSE is recognised above as a tool for sustainable destination development.

While an all-encompassing definition can be challenging to propose, especially during this early stage of social entrepreneurship research in tourism, the foregoing definition serves as a starting point for researchers who explore TSE. It should be noted that social entrepreneurship is designed to also reduce and even eliminate the negative impacts or externalities produced by business processes and activities (Newbert & Hill, 2014). In light of this idea, TSE can also be determined as an alternative approach to tourism entrepreneurship that aims to minimise the negative externalities of traditional tourism entrepreneurship practices, whilst maximising the benefits for the individuals and groups involved in all levels of its processes.

### ***2.2.2 Situating social entrepreneurship in the tourism industry***

Social entrepreneurship and tourism for development have overarching goals: to address societal problems through social value creating activities (Altinay et al., 2016). Since the industry is led by enterprises that can be found across the tourism value system, it can be

concluded that the potential to deliver economic and social benefits to various levels of society will be heightened if these establishments place a greater emphasis on creating social value. Since tourism alone is acknowledged as a social force (Higgins-Desbiolles, 2006), adopting and implementing TSE may enhance the potential of tourism to deliver social good.

A growing number of tourism enterprises have embedded social responsibilities in their agendas. This is partly because businesses that exist for a more meaningful mission, lean towards producing higher incomes than those which are solely for profit (Pollock, 2015; Tamajón & Font, 2013). Traditional tourism enterprises also deliver direct benefits and play pivotal roles in destinations' local development. For example, tourism requires a number of enterprises needing human resources, providing income and employment for the local population (Sheldon, Pollock, et al., 2017). Conversely, these tourism enterprises are seen to produce undesirable effects on individuals and communities that host them (e.g. by providing poor remuneration and unhealthy working conditions). These are assumed to be caused by irresponsible business and entrepreneurial practices (Brookes et al., 2014; Daniele & Quezada, 2017). Therefore, even though the tourism industry is positioned towards producing positive outcomes in host destinations, negative impacts or externalities can also be generated by traditional tourism business models.

Industry-specific negative externalities are often rooted in the capitalist development approach adopted in the conventional mass tourism model. In this development scheme, investors are prompted to exploit local resources for their profit-driven activities, which may deprive the wider local populations access to these assets (Boluk, 2011; Dredge, 2017). This orthodox tourism development approach weakens the envisioned multiplier effect of the industry and promotes capitalist top-down development approaches. TSE is proposed as a need, an opportunity, and a timely strategy for dealing with the injustices of tourism (Pollock, 2015). Likewise, TSE neutralises the capitalist tourism development strategy that most governments adopt (von der Weppen & Cochrane, 2012), that mainly favours economic growth rather than sustainable development outcomes. In addition, TSE is depicted as a viable strategy to implement bottom-up and collaborative tourism development (Mosedale & Voll, 2017; Zeng, 2018), providing host communities with the opportunity to participate in the tourism planning process (Reindrawati, 2018). Thus, it can

be argued that TSE revolutionises the way in which the industry works for various destinations.

A way to positively disrupt the tourism system is through continuous innovation, which, as mentioned earlier, is an integral aspect of social entrepreneurship. Innovation is imperative, particularly for destinations aiming to advance amongst the competition (Quandt et al., 2017). Adopted from the concepts of service innovation, Tetzschner and Herlau (2003) derived four forms of innovation in tourism, namely “product” (product and service offerings), “organisational” (management structure), “process” (tourism advocacy building), “logistic” (service delivery) and “market” (marketing tactics). Accordingly, given the novelty and innovative dimensions of social entrepreneurship (e.g. Austin et al., 2006; Dees, 1998), destinations aiming to generate competitive advantage and financial returns may adopt a social enterprise model to enable the implementation of the aforementioned innovation forms and strategies.

Social innovation strategies that are adopted to produce more meaningful outcomes in tourism are not new (Sheldon, Pollock, et al., 2017). These can be found in the conceptualisation and development of various niche tourism forms and products such as ecotourism (Sakata & Prideaux, 2013), cultural heritage tourism (McCarthy, 2012), volunteer tourism (Coghlan & Noakes, 2012), social tourism (Hunter-Jones, 2011; McCabe, 2009), pro-poor tourism (Zeng, 2018) and fair trade tourism (Mdee & Emmott, 2008), which in some instances have fully or partially adopted the principles and concepts of social entrepreneurship. Furthermore, these innovative forms of tourism emerge not just to foster more responsible business practices, but also to meet evolving tourist values and preferences. Evidence shows that more experienced tourists are now searching for authentic and non-mass experiences that will provide them with opportunities to interact with locals and make a positive impact on the destinations they visit (Seeler, Lück, & Schänzel, 2019). The dispersion of these innovative and special interest tourism products through social enterprise may induce the positive impacts of tourism throughout the tourism value chain (Boukas & Chourides, 2016; von der Weppen & Cochrane, 2012). In doing so, this allows destination management organisations and social enterprises to deliver the social and financial values they envision for their respective localities.

As there is a continuous search for viable ways to mobilise the tourism system, social entrepreneurship offers an innovative model for achieving a sustainable tourism industry (Mottiar & Boluk, 2017). Recent conceptualisations specifically locate social entrepreneurship in the sustainability discourse (Dato-on & Kalakay, 2016). For de Lange and Dodds (2017), TSE can be linked with sustainable tourism because it:

- stimulates the sustainability of the industry, because social entrepreneurship offers tourists alternative yet sustainable tourism products and services;
- places pressures on existing traditional tourism enterprises to follow responsible tourism practices;
- serves as a foundation for other entrepreneurial activities for local development;
- enables the instigation of policies and regulations that can induce positive environmental and social outcomes; and
- promotes the development of local economies and draws global interest.

TSE can be a feasible strategy for stimulating wider societal change and community transformation (Altinay et al., 2016; Alvord et al., 2004; Brookes et al., 2014; El Ebrashi, 2013). The foregoing discussion supports the proposition that social entrepreneurship through tourism facilitates the “marriage between altruism and capitalism moving social interventions away from dependency by endeavouring to harness market forces for social aims” (von der Weppen & Cochrane, 2012, p. 498). Therefore, it can be construed that the tourism industry is a rich ground for social entrepreneurs.

### ***2.2.3 Tourism social entrepreneurs***

In examining TSE, it is vital to explore the role of social entrepreneurs. Koh and Hatten (2002) provided the first description of tourism social entrepreneurs being tourism entrepreneurs with a social purpose. They added that tourism social entrepreneurs are “those who found non-profit touristic enterprises for various reasons. For example, founders of public and private non-profit gardens; museums; aquariums; art galleries...” (Koh & Hatten, 2002, p. 36). This early depiction implies that these types of entrepreneurs are motivated by a variety of advocacies (e.g. education, heritage conservation).

Later, in a similar way to how social entrepreneurs were viewed in previous studies (e.g. Dees, 1998), tourism social entrepreneurs were illustrated as “change agents in a destination’s social entrepreneurship system; the people who bring their vision, characteristics and ideas to solve the social problem and bring about the transformation of the tourist destination” (Sheldon, Pollock, et al., 2017, p. 7). It is postulated that tourism social entrepreneurs are facilitating entities for destinations to realise their tourism and wider community aspirations (McCarthy, 2008; Porter, Orams, & Lück, 2018).

Following the trend in the generic social entrepreneurship literature, much of the early work on TSE investigated the motivations and characteristics of tourism social entrepreneurs. These individuals are found to be strongly motivated by intrinsic factors, such as making a difference (Mody, Day, Sydnor, & Jaffe, 2016). For example, Kimbu and Ngoasong (2016) explored the notion that female tourism social entrepreneurs are motivated by addressing identified community needs, commercial goals, and their personal and social transformation goals. Thus, resonating with the TSE definition, it is concluded that tourism social entrepreneurs are motivated by delivering social change through tourism (Ferrari & Lund-Durlacher, 2015), unlike traditional tourism entrepreneurs, who are primarily driven by personal wealth generation (McGehee & Kim, 2004; Szivas, 2001).

Tourism social entrepreneurs are also recognised to proliferate destination development and re-invent tourism product development in different locations (Mottiar, 2016; Mottiar & Boluk, 2017). Tourism social entrepreneurs can be residents of, or outsiders to, these localities (Porter, Orams, & Lück, 2015; Sheldon, Pollock, et al., 2017), and the success of tourism social enterprises is often related to their visions and efforts (McCarthy, 2008; B. Peredo & Wurzelmann, 2015). According to their role in rural tourism development, social entrepreneurs have been theorised as opportunists, catalysts, and network architects (Mottiar, Boluk, & Kline, 2018). They employ a radical perspective in analysing the requirements and challenges of destinations (Dredge, 2017; Porter et al., 2018), and respond to these problems by using their skills and abilities to encourage the cooperation of stakeholders to sustain their visions (Altinay et al., 2016). Although the participation and involvement of destination actors (e.g. local communities) is advocated in TSE, there is limited indication of whether tourism social entrepreneurs and their engagement strategies are effective towards creating social change (Dahles et al., 2020) and inclusive economies (Biddulph, 2018).

As with any other tourism development venture, the concerted effort of destination actors is imperative for TSE to be viable. The extant literature indicates a scarcity of research on the processes that are being undertaken by tourism entrepreneurs in fulfilling their roles in destination development. Furthermore, the partnerships and collaborations of tourism social entrepreneurs with individuals, groups, and organisations involved in the proliferation of TSE, and how these are being facilitated, are not well explored.

#### ***2.2.4 Implementing tourism social entrepreneurship: Models and approaches***

In section 2.1.4, it was explained that social entrepreneurship can be implemented in various ways. Delineating these approaches and their underlying processes is essential to understand whether or not TSE initiatives are successful in addressing their goals. Previous empirical and conceptual studies present models and approaches that are and can be adopted in TSE.

One of the earliest analyses of TSE application was based on identifying the operational models implemented by tourism social enterprises. Using Alter's (2006) social enterprise operational models as a conceptual lens (see section 2.1.4), von der Weppen and Cochrane (2012) performed an empirical analysis of the models adopted by 11 TSE organisations. All cases were found to operate within the "service subsidisation model" in which social enterprises partake in commercial activities to generate profit that is then reinvested in their respective social causes. This strategy overlaps with the "organisational support model," in which the tourism social enterprises detach their commercial activities from their social mission, and fund the operational cost of the social organisations (e.g. NPOs) they support. Conversely, the "employment model" appears to be a popular strategy for TSE as well, because of the direct benefits that this model provides to members of society having larger barriers to employment (e.g. lack of education). Another model extremely relevant to tourism is the "market intermediary model," in which products and services are bridged to the specific visitor market segments (von der Weppen & Cochrane, 2012). However, the application of pre-conceived generic social entrepreneurship concepts in analysing TSE have been criticised because such an approach mainly contextualises social entrepreneurship within the tourism phenomenon (Sigala, 2016, 2019). More nuanced conceptualisations are needed in order to advance our understanding of TSE and how it is implemented.

Such conceptual works on TSE have been recently introduced. Day and Mody (2017) developed a concise TSE typology based on tourism social enterprises' specific roles, functions, and products and services, in the tourism value chain. This typology categorises tourism social enterprises into three: "suppliers," "providers," and "intermediaries" of the tourism experience. The suppliers to the tourism experience are social enterprises that provide destinations with the food, souvenirs, and other tangible products that can be sold to tourists. The providers have their role in local capacity building social innovation strategies (Alvord et al., 2004). Providers develop and manage the specific types of niche tourism experiences (e.g. ecotourism) offered by a destination, with a degree of community organisation and involvement. The intermediaries of the tourism experience serve as bridges between the host community and the market, by distributing social tourism products (Day & Mody, 2017). Although this typology depicts the role of TSE organisations within the tourism value system, this is mainly descriptive, and does not capture the social entrepreneurial activities and processes that inform the typology.

Conceptualisations of TSE applications based on empirical data are also present in the literature. Following a marketing logic, Sigala (2016) proposed the "learning with the market" framework towards social value creation and transformation through TSE. This framework proposes that TSE organisations adopt three core processes, namely, creating market structures and networks, introducing new market practices centred on creating social change, and developing new market pictures or mental models that can support the normalisation of TSE. Conversely, it can be argued that this framework is centred on how tourism social enterprises should work in and with the market, in order to create social value and change. It is important to note that tourism social enterprises should also work with host communities in order to achieve their goals.

The importance of examining the interaction between tourism social enterprises and host community actors in delivering social value and change can also be found in the literature. In exploring the implementation of TSE in a host community located in Mozambique, Altinay et al. (2016) utilised a "service-dominant logic" perspective which proposes that value is co-created by the actors involved in the processes. They found that efficient resource utilisation is imperative, and can be realised through stakeholder collaboration, developing relationships, and community empowerment. Adding to this body of work is a more community engagement-centred typology recently developed by Dahles et al. (2020).

Based on a qualitative enquiry with Cambodian tourism social entrepreneurs, three models were proposed: the “cash cow,” “community empowerment,” and “inclusive business,” models. The current study suggests that the last two models (“community empowerment” and “inclusive business”) could generate high or comprehensive forms of community participation in which residents act not just as beneficiaries, but also as collaborators and creators of social value.

Overall, the extant literature that explores the implementation of TSE (regardless of the type of tourism social enterprise) implies that resource-use, networking, collaboration with host community actors, community empowerment and capacity building, are the key processes for delivering value and creating social change. It can be observed that these processes are similar to the prescribed strategies in developing CBT, found in numerous studies (e.g. Burgos & Mertens, 2017; Dodds et al., 2016; Dolezal & Burns, 2014; Hamzah, 2014; Iorio & Corsale, 2013; Jamal & Getz, 1995; Joppe, 1996; Nair & Hamzah, 2015; Tasci, Croes, & Villanueva, 2014). Past studies have generally overlaid pre-determined concepts from management disciplines and areas of tourism development studies, in their investigations. There needs to be a more holistic and grounded understanding of TSE processes from the perspectives of the key actors involved in the phenomenon, such as tourism social entrepreneurs, local governments and institutions, and most importantly, host community actors. This study furthers the understanding of the underlying processes that informed the creation of value and community change through TSE.

#### *2.2.4.1 Implementing tourism social entrepreneurship – for who?*

Informed by different perspectives, the foregoing discussion and conceptualisations show the multitude of ways in which TSE can be adopted. It is important to note that tourism social enterprises are not limited to adopting one of these models exclusively. Tourism social enterprises need to be flexible, and should not strictly confine themselves to one business model or approach (Alegre & Berbegal-Mirabent, 2016), mainly because the social problems that inform goals for TSE vary by location.

To date, a comprehensive survey that examines the business models adopted by tourism social enterprises worldwide is not available. While some examples show that social tourism ventures produce larger societal or even global benefits (Zebryte & Jorquera, 2017) and can scale-up internationally (Dobson, Boone, Andries, & Daou, 2018), most existing

case studies show that tourism social enterprises operate and create impacts at the host community level (e.g. Dahles et al., 2020; Dickerson & Hassanien, 2017; Franzidis, 2018; Gelbman, Laven, & Stenvall, 2016; Laeis & Lemke, 2016; B. Peredo & Wurzelmann, 2015; Sakata & Prideaux, 2013; Sloan, Legrand, & Simons-Kaufmann, 2014; Stenvall, Laven, & Gelbman, 2017). In terms of size, most tourism social enterprises are observed to be primarily micro/small to medium-scale businesses (Dredge, 2017; Porter et al., 2018). Tourism social entrepreneurship organisations are viewed to target specific communities or individuals as beneficiaries, specifically those who are economically disadvantaged or subject to social exclusion (e.g Biddulph, 2018; Dahles et al., 2020; Ferrari & Lund-Durlacher, 2015; Gelbman et al., 2016). In doing so, TSE appears to operate within small and low-income communities, and places improving community well-being and the principles of inclusivity (Hall, Matos, Sheehan, & Silvestre, 2012) at the centre of its advocacies.

When TSE was defined as a tool to achieve the sustainable social transformation of destinations (Sheldon, Pollock, et al., 2017), *destinations* can be referred to the communities that host TSE initiatives and tourists. Also, the existing literature suggests that tourism social enterprises' common development schemes can be likened to what S. Zahra et al. (2009) labelled *social bricolage*, wherein social entrepreneurs work to reduce local social problems, often within communities in the lower socio-economic strata of society. It is essential to understand how TSE can become a strategy for community development and deliver the change that TSE organisations envision for host communities. This study contributes to this understanding by exploring the processes and nature of community change generated by TSE initiatives in the Philippines.

### **2.3 Tourism social entrepreneurship and host communities**

The notion of community is not new in social entrepreneurship. The formative works on this phenomenon have emphasised the significance of having a sense of community amongst individuals and groups involved in the social entrepreneurial process:

One of the things that these catalytic ventures [social enterprises] into social problem solving offer to participants is just that the sense of community, common purpose and not just purpose, that is rooted in deeply held end values that draw people together. (Waddock & Post, 1991, p. 399)

Much has been written about individual social entrepreneurs, shaping their heroic image and noble position in society (Dacin, Dacin, & Matear, 2010; Mody & Day, 2017). For social impacts to be distributed to and felt by community beneficiaries (El Ebrashi, 2013), collaborative actions of stakeholders need to manifest within social entrepreneurship (Haugh, 2007; Heinze et al., 2016; A. M. Peredo & Chrisman, 2006; Short et al., 2009). Placing communities at the heart of social entrepreneurship not only makes social agendas more local (Hill et al., 2010), but also helps deliver benefits to the grassroots members of the society. Doing so could make social entrepreneurship a more inclusive development strategy (Hall et al., 2012).

However, flourishing collective and cooperative actions are often challenging to induce in community tourism settings (e.g. Jamal & Getz, 1995; Xu, Jiang, Wall, & Wang, 2019). It can be posited therefore, that for TSE to be truly inclusive and community-centric, tourism social enterprise activities and interventions should work towards integrating their processes within host communities. The following sub-sections discuss the key principles adopted in tourism for community development.

### ***2.3.1 Tourism as a strategy for community development***

Community development is not a new agenda in the tourism industry (e.g. Beeton, 2006; Scheyvens, 2002). Given that the development of the industry is observed to occur within community settings (P. Murphy, 1983), CBT approaches have long been advocated, with the objectives of improving quality of life and having a sustainable industry in various locations worldwide (Kiss, 2004; Okazaki, 2008; Tasci et al., 2014).

On the one hand, tourism is championed as a tool of achieving development *in* communities. Community-based tourism strategies are designed and implemented to alleviate poverty (Harrison & Schipani, 2007; Manyara & Jones, 2007; Zapata, Hall, Lindo, & Vanderschaeghe, 2011), diversify livelihoods and generate supplemental income, and promote the economic development of communities (Dodds et al., 2016; Forstner, 2004; López-Guzmán et al., 2011; Lück & Altobelli, 2009). Alongside economic outcomes, environmental benefits can be produced, particularly through nature-based tourism that fosters the conservation of wildlife and the natural environment (Sebele, 2010). Situating tourism and TSE in the context of communities, advocates the creation of tangible and

measurable improvements in these localities. More importantly, given the tenets of TSE (e.g. social value creation, social innovation, social change and transformation), advocating tourism social entrepreneurial development for the development of communities, prioritises the more equitable distribution of impacts in host localities (Higgins-Desbiolles et al., 2019).

On the other hand, tourism that engages communities, can promote the development of those communities, because the concept of CBT is constituted in the more holistic involvement of community residents throughout the tourism development process (L. S. Stone & Stone, 2011; Tasci et al., 2014). This strategy is determined to enhance social networks and cohesion, strengthen collaboration amongst community members, and promote a sense of community (Lapeyre, 2010; López-Guzmán et al., 2011; Okazaki, 2008). Aside from visible improvements, CBT can also produce intangible outcomes that can build communities. The literature emphasises the role of community participation and involvement, collaboration, and empowerment, in the achievement of the desirable outcomes of community-centric tourism models (e.g. Dodds et al., 2016; Mayaka, Croy, & Mayson, 2012; Nair & Hamzah, 2015; Tasci et al., 2014). The following sub-sections explore these principles that are commonly promoted for the success of community-centric tourism development.

#### *2.3.1.1 Community participation*

A wide consensus determines resident participation as key to community-centric tourism development approaches (e.g. Jamal & Getz, 1995; Mayaka et al., 2012; Mayaka, Croy, & Cox, 2019; P. Murphy, 1980, 1983, 1988; Tasci et al., 2014; Tosun, 2006; Wearing & McDonald, 2002). Community participation is fostered to guarantee that benefits from tourism are distributed to those involved in tourism (Sebele, 2010). The nature of participation in community and tourism development can take many forms.

Matarrita-Cascante and Brennan (2012) illustrated the types of participation in generic community development efforts. Accordingly, types of participation can be (1) imposed or government/private sector-led, (2) directed or government/NPO-led, and (3) self-help or community residents-led forms of community development. In the context of a community tourism development process, Tosun (1999) proposed a typology of participation:

- coercive (i.e. top-down, passive, non-participation);
- induced (i.e. top-down, passive, induced participation); and
- spontaneous (i.e. bottom-up, active, authentic participation).

To further explain this typology, Tosun (2006) contextualised it with two other stakeholder participation models (i.e. Arnstein, 1969; Pretty, 1995), showing that different levels and forms of participation can be exercised in tourism development. Varying degrees of participation dictate the extent of resident involvement, control, and decision-making over tourism development processes (Kiss, 2004; Mitchell & Reid, 2001; Tosun, 2006; Zou, Huang, & Ding, 2014), and are influenced by the power distribution and relations amongst community actors (Arnstein, 1969; Reed, 1997).

Ideally, the highest and most authentic forms of participation, such as self-help, self-mobilisation and spontaneous, should be encouraged in community-centric tourism development processes (Tosun, 1999, 2006). However, communities are not homogenous, contain different dynamics and contexts (Iorio & Corsale, 2013), and are often composed of sub-groups (Schmidt & Uriely, 2018) which may or may not work harmoniously (Titz, Cannon, & Krüger, 2018). Nair and Hamzah (2015) suggested that a local champion or respected leader should be identified and developed to lead a tourism project and organise a community. This might be likened to a directed and induced type of participation, which implies a degree of citizen tokenism. Tourism social entrepreneurs can be associated with the image of local champions or leaders in community tourism development.

While there are many factors that shape participation and non-participation in tourism (e.g. Sood, Lynch, & Anastasiadou, 2017; L. S. Stone & Stone, 2011; Tosun, 2000; Towner, 2016), it can be proposed that the interaction, engagement, and negotiation strategies that tourism social entrepreneurs employ, may influence community participation in TSE. In the context of developing countries, top-down strategies are advocated as an intermediary towards full citizen control, because in the context of these nations, residents may lack knowledge and skills in tourism (Porter et al., 2018). These varying views represented in prior research, show contrasting levels of and challenges to participation in CBT development (e.g. Okazaki, 2008; Zou et al., 2014).

While community participation and involvement are highlighted in existing works on TSE (e.g. Altinay et al., 2016; Brookes et al., 2014; Dahles et al., 2020; Ergul & Johnson, 2011), some studies show that social entrepreneurial initiatives can also be implemented with limited inputs from the local communities (Porter et al., 2015, 2018). There is little evidence on how community participation and involvement is fostered by tourism social entrepreneurial organisations. Analysing the nature of community participation in TSE that can be shaped by the interaction of social entrepreneurs with their beneficiaries and other TSE actors, is essential to explore in this study.

### *2.3.1.2 Collaboration*

The dynamic nature of the tourism industry requires the unified effort of various individuals and institutions. Often, the success of tourism projects can be inhibited by the disjointed efforts of multiple stakeholders (M. T. Stone, 2015). From the conception of community focused tourism development up to the present time, collaboration has been extensively proposed as a foundation and success factor of CBT (e.g. Dodds et al., 2016; Jamal & Getz, 1995; Reed, 1997; Tasci et al., 2014; Wondirad, Tolkach, & King, 2020). It can be argued that the participation of community members is not enough. Ideally, the latter, together with other tourism development actors and institutions, should work collaboratively.

Jamal and Getz (1995, p. 188) defined collaboration in community tourism planning and development as:

a process of joint decision-making among autonomous, key stakeholders of an inter-organizational, community tourism domain to resolve planning problems of the domain and/or to manage issues related to the planning and development of the domain.

Tourism development actors (i.e. stakeholders) are viewed to have independent functions but are inferred to work interdependently towards common goals. This proposition advances the idea of cooperation, or simply working together, and underscores the complexity of relationships and conditions present in the concept of collaboration. Overall, the collaborative functions of different actors should be present at all stages of tourism development, namely, problem-setting, direction-setting, and implementation (Jamal & Getz, 1995).

Several factors are implied to impede collaboration in CBT, such as tourism actors' conflicting goals and interests, varying levels of knowledge of tourism, lack of commitment, and unequal power relations (Saito & Ruhanen, 2017; Tasci et al., 2014). Okazaki (2008) postulated that without collaboration, the participation and empowerment of individuals would not be fostered. Without participation and inclusive autonomy amongst tourism development actors, collaborative processes will not occur (Burgos & Mertens, 2017; M. T. Stone, 2015).

In addition, social capital, namely the bonding and bridging (network perspective) and linking forms (institutional perspective), is suggested to fuel participatory, empowerment, and collaboration processes in CBT (Okazaki, 2008). Tourism social entrepreneurs have been demonstrated to act as network architects in TSE (Mottiar et al., 2018). Thus, in community-centric TSE, it appears that social entrepreneurs assume an essential role in fostering collaboration amongst different individuals and institutions involved in the planning and development stages.

One of the CBT domains in which the importance of collaboration was emphasised, is collaborative marketing. Dodds et al. (2016) indicated that collaboration between tourism development actors, may ensure access to the tourist market and support the financial sustainability of CBT ventures. In Vietnam, different approaches to collaborative marketing between communities, NPOs, cooperatives, private enterprises, and social enterprises, have been explored as important activities in fostering the sustainability of CBT (Ngo, Lohmann, & Hales, 2018). It is important to note that some tourism social enterprises operate as travel intermediaries, that link host communities to the tourist market (von der Weppen & Cochrane, 2012). Because of their knowledge of business management and greater awareness of social responsibilities, social entrepreneurship is reported to be a preferred model for tour operators/travel intermediaries in CBT (Ngo, Hales, & Lohmann, 2019).

In general, however, there is limited literature exploring the collaboration dynamics within the processes and interactions of actors in TSE development. Thus, it is imperative to analyse who social entrepreneurs collaborate with, and how they foster collaboration within host communities and with other actors, in planning and implementing community-centric TSE ventures.

### 2.3.1.3 *Power and empowerment*

Since tourism development entails political processes and activities (Scheyvens, 2002), the concept of power is usually explored in community tourism initiatives (Nunkoo & Gursoy, 2015; Nunkoo & Ramkissoon, 2012; Reed, 1997). Most of the time, communities are *power-charged* and have to deal with daily power struggles (Simpson, 2008). Communities are assumed to possess existent power dynamics that need to be understood by tourism planners, administrators and agencies (Mayaka et al., 2019; I. Simons & Groot, 2015).

Power is arguably an element that needs to be negotiated and maintained in balance throughout tourism development stages (Jamal & Getz, 1995; Reed, 1997). Power is a dynamic concept with multiple meanings attached to it. One form of power entails a dominating and coercive idea, that is, namely “power over” (Knight & Cottrell, 2016; Lukes, 2005). This idea of power lies in who controls resources, has the autonomy to make decisions, and distributes authority to certain individuals at the expense of disempowering others (Lukes, 2005; I. Simons & Groot, 2015). “Power over” is a negative exercise of power that is limited, non-generative and dominating (Knight & Cottrell, 2016).

In contrast with the latter form of power, a more generative concept of power can be produced and nurtured (Lukes, 2005). This dimension, namely “power to”, is an agency-building and empowering expression of power that is advocated in community-centric tourism projects (Dodds et al., 2016). However, it has been postulated that fostering “power to” by democratising tourism development is not enough (I. Simons & Groot, 2015); it should be complemented with enhancing collective agency (i.e. “power with”) and individual self-determination (i.e. “power within”) (Knight & Cottrell, 2016), which can be likened to the form of community development that is solidarity and agency-building (Bhattacharyya, 2004).

Idealistic CBT models emphasise the equal redistribution of power amongst, and the ultimate control of resources, development processes and activities by, community members. Linked to the highest forms of participation, it has been suggested that one of the goals of community-centric tourism development is to empower community members (Scheyvens, 1999, 2002) who are traditionally considered powerless (Okazaki, 2008; Tosun, 1999, 2006). Individuals should be politically, socially, and psychologically empowered in community-centric tourism development (Scheyvens, 1999). Thus, the

empowerment of host communities can be regarded as an outcome of CBT, which is also a social goal fostered in TSE (Ferrari & Lund-Durlacher, 2015; Kimbu & Ngoasong, 2016).

Conversely, in the context of developing countries, Tosun (2006) argued that host communities “have a voice in tourism development process, but they do not have power to ensure that their views will be taken into account by other powerful interest groups such as government bodies, multinational companies, international tour operators, etc.” (p. 495). Even though equal power distribution and control have been the basis of CBT frameworks, power imbalances within communities continuously challenge and limit the success of these initiatives in such contexts (Spenceley & Meyer, 2012). Evidence of this scenario has been provided in recent studies, including but not limited to the:

- lack of sense of communal ownership over tourism development due to dominance by elite individuals and institutions (Sebele, 2010);
- disempowerment of community members that were removed from their ancestral territories (L. S. Stone & Stone, 2011); and
- disempowerment of communities due to the involvement of foreign tourism experts consulting with local communities in developing countries (Tolkach & King, 2015; Wondirad, Tolkach, & King, 2019).

Several inferences have been made to interpret such challenges, but these were ultimately linked to the tokenism type of participation induced in communities, and to the host communities’ lack of knowledge of tourism in developing countries (Blackstock, 2005).

From Foucault’s perspective, power is strongly related to knowledge (I. Simons & Groot, 2015). Power is not given to or possessed by host communities, but shaped and expressed by the knowledge generated and created by community members throughout tourism development stages (Wearing & McDonald, 2002). Likewise, a Foucauldian concept of power implies that social networks and relations determine power dynamics. The tourism system is based on networks and collaborations; thus, a host community’s power can be determined by its situation within the tourism system or network (Nunkoo & Gursoy, 2015), as facilitated by institutions who may have better knowledge of tourism development such as do governments and tourism social enterprises.

Since networking is postulated as a key activity in TSE implementation (Mottiar et al., 2018; Sigala, 2016), investigating how tourism social entrepreneurs negotiate power dynamics that exist within their host community beneficiaries and institutions should be considered. Similarly, the dimensions of power possessed by actors in TSE development, and how empowering TSE can be for host communities, has not been well explored. This study does not directly aim to address this issue; however, these underlying factors aid in understanding how tourism social entrepreneurs interact with host communities and other institutions, which is argued to shape the changes that occur in host communities, as induced by TSE.

### ***2.3.2 Tourism social entrepreneurship as an approach to community development***

Social entrepreneurship is argued to be a vehicle for community development, given the anticipated and actual benefits it can provide to improve community well-being (Farmer et al., 2016; Hill et al., 2010). Often through community-based social enterprise interventions, inclusive development is aimed to be achieved at the community level (Haugh, 2007; A. M. Peredo & Chrisman, 2006). Like the objective of tourism for community development, community-centric social entrepreneurship is ultimately directed towards generating independent and empowered communities that can manage and address their own problems and needs, respectively (Díaz-Foncela & Marcuello, 2012).

There is a developing, yet limited body of literature that examines TSE for community development. Conceptually, TSE has been illustrated to manifest as a form of CBT (Day & Mody, 2017). Mosedale and Voll (2017) proposed TSE as a form of social innovation strategy based on community governance, entrepreneurship, and innovation. J. Murphy, Teo, Murphy, and Liu (2017) explicitly integrated TSE within a process-oriented sustainable community development model. In this, TSE was presented as the final step of the community development process with the pre-requisites of “community consensus,” “interrupting dependency,” and “building capacity” (J. Murphy et al., 2017). Conversely, TSE is regarded here as only a part of the community development process, opposing the idea that TSE in itself is a process (Sheldon, Pollock, et al., 2017).

Empirical case studies have investigated some mechanisms in relation to how TSE can be adopted for community development. Linked with the idea of CBT, the concepts of

participation and involvement, collaboration, and power and empowerment, all appear as critical components in community-centric TSE. In an indigenous community in the Bolivian Amazon, community participation was found to be a foundational element in establishing a community-based tourism social enterprise (B. Peredo & Wurzelmann, 2015). In the case of an accommodation tourism social enterprise in Mozambique, the involvement of local communities was imperative in outsourcing necessary resources (Altinay et al., 2016). This was achieved through the efforts of social entrepreneurs making local communities aware of social problems, and encouraging everyone to address such challenges collectively through tourism (Altinay et al., 2015). Thus, the meaningful participation and involvement of local communities have been postulated as not only a process of TSE, but also as one of its benefits (Ergul & Johnson, 2011).

The synergistic efforts of social entrepreneurs, local communities, and other institutions, founded on collaboration and networking, was also emphasised in these case studies. In Altinay et al.'s (2016, p. 413) study, it was discovered that:

...networking and relations development with various stakeholders provide SE [social enterprises] with access to political resources (i.e. legitimacy and recognition/status), and human and physical resources, while collaboration can be official (e.g. licencing, registration) or unofficial and at different degrees e i.e. from lobbying, and through liaising with the members of an established organisation.

In the context of social entrepreneurship-based island tourism development, collaboration between social entrepreneurs and local community actors has been inferred to reduce disagreements while developing quality tourism experiences for tourists and creating meaningful outcomes for host communities (Boukas & Chourides, 2016). It can be asserted that collaboration should be based on shared trust and respect between all actors involved in TSE development (Dredge, 2017).

Power or community agency is based on inducing participation and collaboration in TSE. In Sakata and Prideaux's (2013) investigation of a community-based TSE project in Papua New Guinea, the empowerment of local community members was revealed as paramount in the success of the venture. The lack of empowerment, and to some extent power imbalances in relation to implementing TSE initiatives (Laeis & Lemke, 2016; Mdee & Emmott, 2008), may pose challenges for tourism social entrepreneurs in delivering on their social goals and missions.

Providing social enterprise education, training, and development, or in other words nurturing locals' tourism and hospitality skills and knowledge, has been proposed as a way to build community agency in TSE (Altinay et al., 2016). The literature supports the notion that social entrepreneurship through tourism offers a model that can foster community development. Like other community-centric tourism models, TSE can provide positive or negative impacts to host communities, either intentionally aligned to social entrepreneurs' missions, or unintentionally (Mottiar & Boluk, 2017). The following sub-section outlines the outcomes of TSE on host communities found in the literature, to date.

### *2.3.2.1 Outcomes of tourism social entrepreneurship on host communities*

Given the importance of determining the performance and outcomes of TSE, there are surprisingly few studies examining these issues. A systematic review of these studies shows that some works have either indirectly, and/or only partially explored TSE outcomes in the context of community development (Table 2.1). Most of the TSE ventures examined to date involve accommodation and community capacity-building enterprises.

Sloan et al. (2014) conducted a survey to determine how seven accommodation tourism social enterprises advocated socio-economic development of their localities situated in developing countries. They discovered that predominantly, TSE outcomes included economic benefits such as employment generation, and increased locals' spending power due to stable income streams. Since TSE is tied with delivering social outcomes (and sometimes social services), the enhancement of built assets such as roads, educational and medical facilities, and other infrastructure that may enhance community life, are also revealed to be important manifestations of TSE (Sloan et al., 2014). In addition, Stenvall et al. (2017) found that the most important impact of TSE is socio-political in nature, as discovered in a case study of a guesthouse in an under-served Arab community in Israel. Apart from the economic and physical assets improvement, TSE was revealed to be a market-based approach for building peaceful and healthy interdependencies between varying cultural groups in Israel.

Table 2.1 Tourism social entrepreneurship studies in the context of community development published from 2008 to 2018

<b>Authors</b>	<b>Research aim</b>	<b>Tourism social enterprises</b>	<b>Methods</b>	<b>Key findings</b>
McCarthy (2008)	Explore the business model adapted by an artists' retreat.	Cill Rialaig (Ireland) <ul style="list-style-type: none"> <li>• Artists' retreat</li> <li>• Advocates social, economic and artistic aspects of community development</li> </ul>	Exploratory qualitative case study <ul style="list-style-type: none"> <li>• Interviews</li> </ul>	Art fairs and exhibitions became accessible to residents.  Enhancement of residents' art skills and young adults' preparation for art degrees.
Sakata and Prideaux (2013)	Explore the governance of a social enterprise in a small-scale community-based ecotourism project.	Waluma Guesthouse (Papua New Guinea) <ul style="list-style-type: none"> <li>• Accommodation</li> <li>• Initiator of a wider community-based ecotourism project</li> </ul>	Qualitative case study <ul style="list-style-type: none"> <li>• Participant observations</li> <li>• Semi-structured interviews</li> </ul>	Guesthouse income was distributed in the community.  Increase in residents' environmental awareness from environmental education and economic incentives.  Local community agency was strong, providing residents with a high level of control over decision-making.  Private ownership was preferred over community (multiple or collective) ownership.

<b>Authors</b>	<b>Research aim</b>	<b>Tourism social enterprises</b>	<b>Methods</b>	<b>Key findings</b>
Sloan et al. (2014)	Analyse the applicability of community-based social entrepreneurial management systems in the context of developing countries where indigenous populations are involved in the entrepreneurial initiatives.	Seven accommodation-type tourism social enterprises involving indigenous populations located in developing countries were surveyed: <ol style="list-style-type: none"> <li>1. Rainforest Expedition Lodges (Peru)</li> <li>2. Periyar Tiger Reserve Lodges (India)</li> <li>3. Roteiros de Charme Hotel Association (Brazil)</li> <li>4. Turtle Conservation Project Village (Sri Lanka)</li> <li>5. Uakari Lodge (Brazil)</li> <li>6. The Racha Hotel (Thailand)</li> <li>7. Thimp Tourist Centre (Bhutan)</li> </ol>	Multiple case studies <ul style="list-style-type: none"> <li>• Analysis of written reports guided by research questions.</li> </ul>	Increase in employment opportunities, income, education, and quality of life improvement in their host communities.  Challenges related to employing residents due to cultural factors, depending on the location. Cultural and behavioural changes such as locals' adaptation to Westernised behaviour.
B. Peredo and Wurzelmann (2015)	Review the establishment and development of a community tourism social enterprise.	Takana Indigenous Community (Bolivia) <ul style="list-style-type: none"> <li>• Indigenous community-based ecotourism social enterprise</li> <li>• Address community economic, social, and environmental challenges</li> </ul>	Mixed methods case study <ul style="list-style-type: none"> <li>• Participant observation</li> <li>• Focus groups</li> <li>• Interviews</li> <li>• Surveys</li> <li>• Economic analysis</li> </ul>	Economic benefits in forms of employment generation and increased income, and non-monetary benefits such as improved social cohesion, community pride, local capacities, and local leadership.  Improper implementation and management of training and technical assistance from external sources, difficulties in destination marketing and ensuring long-term profitability, as well as poor leadership transition, all challenged the community.

<b>Authors</b>	<b>Research aim</b>	<b>Tourism social enterprises</b>	<b>Methods</b>	<b>Key findings</b>
Altinay et al. (2016)	Identify the resource needs of a tourism social enterprise and evaluate the means by which these resources are mobilised (p. 404).	<p>Guludo Beach Lodge (Mozambique)</p> <ul style="list-style-type: none"> <li>• Accommodation-type tourism social enterprise</li> <li>• Advocates local sustainable development that incurs minimal costs to the environment, and minimum developmental and organisation costs (p. 407).</li> </ul>	<p>Qualitative case study</p> <ul style="list-style-type: none"> <li>• Interviews</li> </ul>	Stakeholder involvement and collaboration, networking, and empowering communities, are important strategies in mobilising resources for TSE.
Laeis and Lemke (2016)	Analyse the dynamic interactions between social entrepreneurs, host communities' livelihood assets and related transforming structures and processes, using the sustainable livelihoods framework.	<p>Grootbos Foundation (South Africa)</p> <ul style="list-style-type: none"> <li>• Biodiversity conservation agency advocating sustainable livelihoods through ecotourism</li> <li>• "Growing the Future"(GTF) project - educating marginalised women in agricultural and other skills, and...producing organic food for the tourism lodge to cater to an increasingly eco-minded clientele (p. 1081).</li> </ul>	<p>Qualitative case study</p> <ul style="list-style-type: none"> <li>• Participatory action research</li> <li>• Interviews</li> <li>• Site observations</li> </ul>	Overdependence on external funding, lack of profitability, contradictory visions, and power imbalances amongst stakeholders, challenged and failed the GTF initiative.

<b>Authors</b>	<b>Research aim</b>	<b>Tourism social enterprises</b>	<b>Methods</b>	<b>Key findings</b>
Stenvall et al. (2017)	Determine how TSE can deliver societal benefits in a disadvantaged Arab village in Israel.	Juha's Guesthouse (Israel) <ul style="list-style-type: none"> <li>• Arab-Jewish accommodation-type social enterprise partnership</li> <li>• Invigorate local economy, initiate volunteer programmes in the community by welcoming guests</li> </ul>	Qualitative case study <ul style="list-style-type: none"> <li>• Participant observations</li> <li>• Interviews</li> </ul>	TSE was found to be a market-based peace-building mechanism in an Israeli-Palestinian locality.  The guesthouse facilitated subsequent tourism and business development in the area.
Franzidis (2018)	Explore the business model adopted by a successful tourism social enterprise in Nicaragua, and evaluate the ways in which the establishment addresses the barriers to residents' participation in tourism.	Hotel con Corazon (Nicaragua) <ul style="list-style-type: none"> <li>• Accommodation-type tourism social enterprise</li> <li>• Supports local educational programmes</li> </ul>	Qualitative case study <ul style="list-style-type: none"> <li>• Interviews</li> <li>• Field observations</li> <li>• Photography</li> <li>• Document collection/analysis</li> </ul>	The host community benefited from the social enterprise through job creation, supplying resources to the business, and educational funding.  Generating shared value amongst stakeholders determines the success of the tourism social enterprise.

The impacts of community-based tourism social enterprises, or those operating under the capacity building model (e.g. Alvord et al., 2006), have also been analysed. These ventures usually involve marginalised individuals (e.g. indigenous peoples) in their operations, are situated in natural locations, and adopt community-based ecotourism (CBET) approaches. In an indigenous CBET social enterprise in Bolivia, economic benefits were apparent: staff wages increased by 150% over the course of six years from 2008, while at the destination level, community revenues from tourism soared four times in five years from 2006 (B. Peredo & Wurzelmann, 2015). In South Africa, additional income was found to supplement the livelihood of women who participated in farming activities organised by another CBET social enterprise (Laeis & Lemke, 2016). In both cases, built assets were found to be enhanced as income from TSE was invested in improving public structures, which to some degree, boosted community pride (Laeis & Lemke, 2016; B. Peredo & Wurzelmann, 2015).

Impacts on the natural environment are also evident, especially when nature-based tourism is promoted (Sakata & Prideaux, 2013). The outcomes from such projects may include reduction or even eradication of consumptive wildlife practices and deforestation, leading to habitat conservation, which is perceived as a positive environmental impact (B. Peredo & Wurzelmann, 2015). In an indigenous CBET social enterprise project in Papua New Guinea, Sakata and Prideaux (2013) found that residents viewed tourists as environmental educators, raising the former's knowledge about their natural surroundings. As a result, a management organisation was established to advocate environmental education for residents. Resulting from the same TSE venture was the improvement of social cohesiveness between community members, and increased support for traditional customs and practices, as they viewed tourism as advancing their way of life (Sakata & Prideaux, 2013). Other intangible benefits included valuing local leadership, and increases in residents' self-esteem, as they witnessed the success of their community development project (B. Peredo & Wurzelmann, 2015).

Though it may appear that TSE is an ideal approach to tourism and community development, this alternative model is still far from perfect. While employment and income generation are dominant economic outcomes of TSE, in some cases, wages received by indigenous staff were less than that offered by commercial enterprises (B. Peredo & Wurzelmann, 2015). Social tensions in communities were also apparent due to internal misunderstandings that resulted in low levels of commitment to, poor coordination within,

and lack of confidence with the social enterprise (B. Peredo & Wurzelmann, 2015). Jealousy and social exclusion were also felt by some women that were less involved in TSE operations as assessed by Laeis and Lemke (2016). Negative social outcomes related to alcoholism amongst youth in communities have also been evident, and linked to the stable income that the youth received from TSE, making alcoholic drinks more accessible (Sloan et al., 2014). Although TSE is promoted as an agency-building activity, multiple leadership and collective ownership of community tourism social enterprises may create tensions, especially in some aboriginal contexts where relationships are power-charged (Sakata & Prideaux, 2013). As these studies show, even though TSE is positioned to improve community well-being, it may also unintentionally generate adverse consequences for host communities. More specifically, these results demonstrate that there can be positive and/or negative changes within communities engaged in TSE. Thus, exploring the outcomes of TSE on host communities should be an essential task for this study, in order to assess whether the social mission and goals that drive this development strategy are being fulfilled.

## **2.4 Conceptual framework**

Based on the foregoing review of the literature, it can be argued that TSE has been adopted as an intervention for community development. At the same time, it can be inferred that TSE provides the implementing mechanisms for achieving the positive impacts and changes that tourism social enterprises promise for host communities. However, the current academic literature fails to address whether, and to what extent, TSE is fostering the desired community change. In addition, little attention has been given to delineating the specific tourism social entrepreneurial processes that enable this change to occur.

The conceptual framework of this study is developed to exemplify the possible mechanisms for TSE to be implemented as an intervention for community change. The development of this framework was informed by the integration and adaption of community development and change concepts (Bhattacharyya, 2004; Kelly & Steed, 2004; Matarrita-Cascante & Brennan, 2012), TSE and generic social entrepreneurship principles (Alvord et al., 2004; Austin et al., 2006; Sheldon, Pollock, et al., 2017), and community capitals perspectives (Emery, Fey, & Flora, 2006; Flora, Flora, & Fey, 2004). A critical analysis of these

concepts and related literature suggests the various elements and processes that support these mechanisms. Conceptualisations of TSE for community change guided the development of the methodology for addressing the knowledge gaps and issues identified in the literature. The following sub-sections explain the key concepts and their interrelationships that establish the initial conceptualisations of the phenomenon being studied.

#### **2.4.1 Defining community**

Adopting a concrete definition of *community* is imperative for any academic work that examines this social unit (Titz et al., 2018), especially in this postmodern era in which the nature and concept of community are changing (Popple & Quinney, 2002; Richards & Hall, 2000). Basically, a community can be strongly linked with the concept of place, for example, a small neighbourhood or village (Bhattacharyya, 2004). This approach represents a community as a locality or settlement where individuals reside, thus forming a territory-based concept of community (Theodori, 2005).

Furthermore, a community also entails a group of people and the interactions within its social unit (Kaufman, 1959). This social unit can be comprised of individuals sharing a common interest (e.g. an academic community), condition (e.g. people with disabilities) or problem (Checkoway, 1997; Popple & Quinney, 2002). These communities are termed *territory-free* and bounded by social networks and relationships (Theodori, 2005). Since this study is a tourism-related inquiry, it makes a lot of sense to adopt a territory-based definition of community; however, this concept can be further expanded.

As Bhattacharyya (2004) observed, “a neighborhood, a small town, or a village is automatically assumed to be a community, regardless of the absence of any cohesion in it” (p. 11). This argument suggests that social interactions and relationships amongst community members are imperative for establishing the networks and processes that ground the presence of a community within a geographical boundary (Kaufman, 1959; Matarrita-Cascante & Brennan, 2012). Thus, in this study, the preliminary understanding of community that was adopted entails:

a locality comprised by *people* residing in a geographical area; the *resources* such people require to subsist and progress; and the *processes* in which such

individuals engage to distribute and exchange such resources to fulfill local needs and wants. (Matarrita-Cascante & Brennan, 2012, p. 295)

This definition is highly relevant in the context of tourism development. Within the notion of a destination community, analyses and interpretations should not be limited to a geographical area, or to the actors and resources in that area. Rather, views on destination communities should be extended to how their members interact throughout the tourism development process (Jamal & Getz, 1995; Okazaki, 2008), and how resources are used in tourism, forming a destination system. Hence, it is also vital for the present study to inquire into how participants construct ideas about their communities.

#### ***2.4.2 Community change***

Early conceptualisations of community change relate closely to the concepts and processes of community development. A process-oriented view of community change implies that it is a collective process of building, strengthening, and empowering communities through a set of strategies and activities, including mass mobilisation, social action, citizen participation, public advocacy, popular education, and local services development (Checkoway, 1995, 1997). While Checkoway's seminal work provides an important basis for community development practice by developing paths towards desired outcomes, it has limited application for this study, because it mainly extends a larger body of conceptual work on community development.

The present study recognises community change as an ongoing process. As discussed earlier, TSE is popularly utilised as a community development intervention for development, and as such, it entails strategies that may be similar to what was conceptualised by Checkoway (1995) and other CBT scholars (e.g. Dodds et al., 2016; Jamal & Getz, 1995). The literature review indicates that as a community development intervention, TSE is also assumed to produce outcomes in the host communities. Thus, this study also considers community change as an outcome that is delivered to host localities.

An outcome view of community change has been widely explored in tourism. Usually, community-level outcomes of tourism can be interpreted as changes in the community, and understood as impacts perceived by host community residents (e.g. George & Reid, 2005; R. Green, 2005; Mbaiwa, 2011). From this perspective, community change is an outcome

based on the assessment of those who deliver it (i.e. community development practitioners, tourism social entrepreneurs), but most importantly, those who experience this phenomenon.

However, examining community change as an outcome alone provides a limited view of the phenomenon. To gain a better view of TSE-induced community change, linking the outcomes with the processes that created them is necessary. The mapping of these outcomes caused by programme interventions, and their causal links, can be achieved through devising theories of change (Serrat, 2014). The resultant theories of change are in the form of logic models that illustrate the relationships amongst the inputs, processes, and outcomes that are time-bound (i.e. short-term, interim, or long-term) of specific development interventions (Lawson et al., 2007); these are commonly applied in delineating changes produced by community development initiatives (Fulbright-Anderson, 2006; Kaplan & Garrett, 2005) and social entrepreneurship projects (Arogyaswamy, 2017; Bagnoli & Megali, 2009). Although such an approach is practical and simple, it mainly adopts linear thinking, and does not explicitly capture the influence of stakeholders and other situational factors (e.g. community context). To propose a more holistic view of community change through TSE, the conceptual framework developed for this study espouses a systems perspective of this phenomenon.

### ***2.4.3 Systems perspective***

Taking the fundamental concepts of community and community change, a systems perspective informed the development of the conceptual framework. Undertaking this conceptual lens acknowledges the complexity of and interdependence within communities, offering more holistic theorisations (Farrell & Twining-Ward, 2004). A system is defined as a group of interrelated elements, acting and performing specific functions over time (Meadows & Wright, 2009).

Pollock (2015) supported this argument in advocating a more conscious approach to tourism development and proposed seven shifts from linear cause-and-effect to systems thinking: “from parts to whole, from objects to relationships, from objective knowledge to contextual knowledge, from quantity to quality, from structure to process, from contents to patterns, and from control to disturbance” (p. 21). M. T. Stone and Nyaupane (2016a)

demonstrated that a systems perspective is helpful for analysing tourism development in different contexts. A systems perspective views communities as systems that are composed of actors (people), elements (resources) and interactions (processes) (e.g. Aquino, Lück, & Schänzel, 2018). This view recognises TSE as a potential disruptor of local life and existing system mechanisms prior to the introduction of a tourism and entrepreneurial development approach. It is theorised that the TSE actors and their interactions, as they establish tourism social entrepreneurial initiatives, lead to the creation of new systems.

#### ***2.4.4 Elements, functions and processes***

Figure 2.1 illustrates the conceptual framework composed of the actors, resources, processes, and interactions, shaped by various circumstances in the development of TSE. Proposed at the core of the conceptual framework are the mission and objectives advocated by tourism social enterprises, embedded in community development goals. These core elements are theorised to synergise the interactions and processes undertaken by TSE actors, and the use of community resources, forming the TSE system. People are considered enablers of social entrepreneurship (Austin et al., 2006). These can be individuals or organisations that serve as actors in TSE, including tourism social entrepreneurs, local communities, institutions, and other entities and organisations.

Tourism social entrepreneurs may implement a development approach when engaging with local communities; this can be planned or unplanned. Ideally, the literature demonstrates that TSE should foster a bottom-up community development approach, advocating high degrees of participation, involvement, and empowerment. However, Matarrita-Cascante and Brennan (2012) recognised that community development initiatives may also be imposed or directed. It should not be forgotten that tourism social entrepreneurs may exercise top-down approaches (e.g. Porter et al., 2015), wherein tourism social enterprises (such as traditional enterprises) are established in a destination, without prior community consultation.

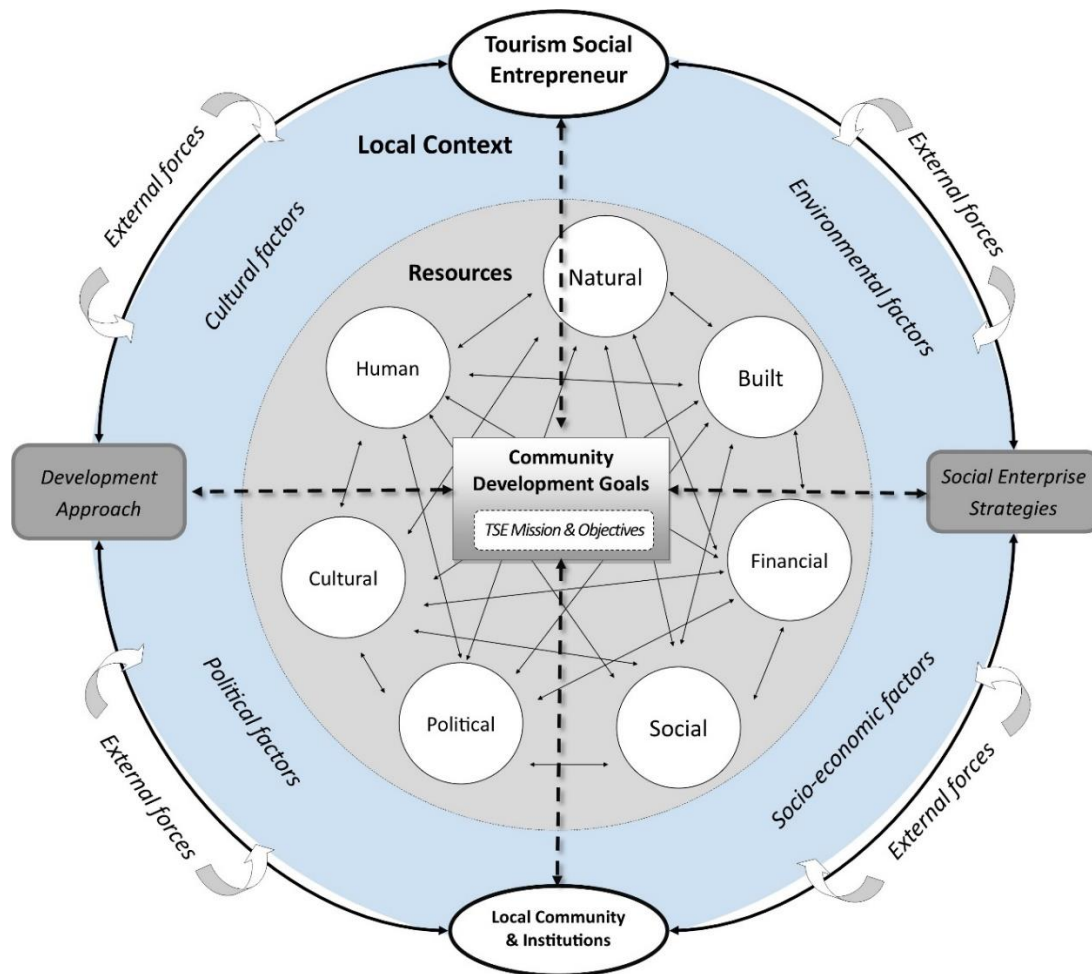


Figure 2.1 Conceptual framework of tourism social entrepreneurship: A community capitals and systems perspective

Next, it is assumed that the interaction between TSE actors, influenced by the development approach, entails the creation of social enterprise strategies. These strategies encompass market orientation and social innovation approaches of tourism social enterprises for guests and hosts, respectively. These processes are shaped by factors found in local community contexts, such as social problems, socio-economic situations, cultural factors, policies, available resources, and other issues. In addition, external (or macro-environmental) forces such as tax regulations, regional policies, or national tourist flows, are considered to influence local community contexts (M. T. Stone & Nyaupane, 2016a). External forces may then also affect the interactions and processes within the TSE system.

To illustrate the stocks and flows of resources in community-centric TSE, the main elements of the community capitals framework (CCF; Emery et al., 2006; Flora et al., 2004)

are embedded in the proposed conceptual framework. The CCF expanded the sustainable livelihoods approach to community development, and suggested assets that need to be further invested in and transformed into seven community capitals (Emery et al., 2006; Gutierrez-Montes, Emery, & Fernandez-Baca, 2009). These resources can be utilised in many ways, such as in TSE (Table 2.2). It can be assumed that the interactions and processes may affect the utilisation and outsourcing of community resources and other assets. Equally, these processes may affect the state of community resources. It is proposed that tourism social entrepreneurial activities and processes shape the development of the community.

Table 2.2 Community capitals able to be utilised for tourism social entrepreneurship

<b>Capital</b>	<b>Description<sup>a</sup></b>
Natural capital	Geography, natural environment and resources of a place, including its landforms, plants and wildlife, which in many cases compose the core tourist attractions at a destination
Built capital	Made physical structures such as buildings, roads, and other facilities that support the mobilisation of TSE
Financial capital	Monetary resources required to develop a community's infrastructure and capacity to fund TSE projects
Political capital	Power dynamics and relations between institutions within a community, including tourism social entrepreneurs' ability to influence local decisions
Social capital	Social structures and networks within a community as well as tourism social entrepreneurs' networking abilities
Cultural capital	Totality of a community's way of life including the customs and traditions that impact its worldview and actions, influencing the design and delivery of tourism experiences
Human capital	Community's talents, education and skills that will enable members to utilise and improve their assets, outsource resources that are not present in their locality, and perform specific roles in TSE

<sup>a</sup>Adapted from Flora et al. (2004) and Emery et al. (2006)

As conceptualised in the CCF, when these capitals are utilised, a number of outcomes may result, either in the same domain, or the rest of the capital domains (Emery & Flora, 2006; Flora et al., 2004). McKercher, Wang, and Park (2015) and Wu (2018) suggested that these tourism development-induced outcomes can be viewed as functions of community change, or in other words, impacts that may disrupt the community system. TSE outcomes may lead to the spiralling up (positive change), spiralling down (negative change), and/or stagnation of communities and their capitals (Emery & Flora, 2006; Fey, Bregendahl, & Flora, 2006; Flora et al., 2004), as a result of the chain reactions of outcomes of community capitals. More specifically, the disruptions produced by TSE activities and processes on certain domains of community life are expected to have an effect on its other domains. In the present study, the conceptual framework serves as a guiding lens for framing the inquiry questions and its methodological directions, leading to an understanding of the process and nature of community change engendered by TSE.

## **2.5 Conclusion**

While the tourism industry is an apt field for social entrepreneurship, it can be argued that TSE is a relatively new area of study. The literature illustrates TSE as an alternative strategy to tourism and community development, with the goal of delivering social justice to marginalised groups, improving individuals' quality of life, as well as turning tourism into a fairer and more inclusive industry. Although they may be full of passion, there is little evidence available on how tourism social entrepreneurs fulfil their promises, or whether they turn their vision of delivering social and community change into reality. Also, there is a scarcity of conceptual and theoretical models providing more holistic analyses of these issues. By conducting an investigation that integrates the perspectives of TSE proponents, beneficiaries, and host communities in the Philippines, the present study attempts to address these gaps in knowledge. The next chapter discusses the philosophical underpinnings, methodological approaches, and the research methods employed in addressing the research problems.

## Chapter 3 Research Design

The primary aim of this study is to explore the processes and nature of community change induced by tourism and social entrepreneurship in host communities in the Philippines. To address the study's aim, I employed a qualitative research design, comprised of dual case study and constructivist grounded theory approaches. This chapter discusses the research design of the study.

The chapter begins with explaining the research paradigm and researcher positionality that informed the academic inquiry. Thereafter, the methodological framework of the study, anchored on the principles of case study research, is presented. This is followed by an explanation of the qualitative data collection methods carried out during fieldwork at the selected case study sites. The step-by-step procedures in analysing the collected data, and interpreting the research findings, are then discussed. After explaining the measures that were undertaken to ensure the trustworthiness of the research, the chapter culminates with the ethical considerations that guided the study.

### 3.1 Research paradigm

Justifying the philosophical beliefs that underpin my decision to adopt a set of research methods is pivotal, especially in qualitative research that entails pluralistic ways of knowing, and is identified as highly interpretive (Denzin & Lincoln, 2008; Snape & Spencer, 2003). This set of philosophical and metaphysical beliefs is called a *research paradigm*, also known as a *theoretical perspective*, or more generally, a *worldview* (Denzin & Lincoln, 2008; Guba & Lincoln, 1994). This set of beliefs informs the research methodology (specific research strategy) and methods (practical research tools), and assumes an ontology (nature of reality), epistemology (nature of knowledge and knowledge production) and axiology (role of values in research) (O'Reilly & Kiyimba, 2015).

This study is founded on constructivism, espoused by Guba and Lincoln (1994) as a social science research paradigm that views multiple realities constructed by individuals (e.g. study participants and the researcher), shaped by locally situated experiences and interactions. The foundational questions framed under this paradigm include “How have the people in this setting constructed reality? What are their reported perceptions, ‘truths,’

explanations, beliefs, and worldview?” (Patton, 2002, p. 96). Researchers adopting this paradigm construct knowledge throughout the course of the inquiry, irrespective of the methods performed and questions probed (Hershberg, 2014). Constructivism holds that all knowledge is created, not objectively discovered.

I adopted a constructivist paradigm in this study because I believe that each community is shaped by different circumstances and actors that act upon their settings. Social problems that challenge communities vary in nature, and local actors may view, experience and act on these circumstances in multiple ways. As emphasised in the previous chapter, social entrepreneurship development is subject to local community contexts. TSE opportunities and strategies are shaped by community needs and resources (Alvord et al., 2004; Austin et al., 2006; Sheldon, Pollock, et al., 2017). Consequently, host community actors could perceive the processes and outcomes of TSE differently. I also acknowledge that as a researcher, the way I communicate these perceptions may be influenced by my own analysis and interpretation; thus, the knowledge created in this research is socially constructed and co-created by all actors involved in the inquiry. The constructivist inquiry that I adopted for this study is substantiated by my ontological, epistemological and axiological beliefs (Table 3.1).

Table 3.1 Metaphysical stances for the constructivist research paradigm informing this study

<b>Issues</b>	<b>Stance</b>	<b>Descriptions</b>
Ontology	Subtle realism	Reality is “out there”: it is external but subject to observations, experiences and cognition. (Hammersley, 1992)
Epistemology	Subjectivism	Knowledge is constructed based on the interaction of researchers with participants/study settings, and their interpretation of their reality. (Guba & Lincoln, 1994)
Axiology	Value-laden	Personal values and beliefs influence the research conduct. (Guba & Lincoln, 2008)

Subtle realism informs my ontological position in this study. This ontological stance views reality as external but only knowable through subjective human observations, experiences, and cognition (Hammersley, 1992). Subtle realism assumes the existence of multiple external realities. On the one hand, this ontological belief diverges from what many thinkers

propose as constructivism based on relativism, which assumes multiple realities that are inherently tied to human cognition. The social world should be known differently from the physical world (Denzin & Lincoln, 2008; Guba & Lincoln, 1994; Guba & Lincoln, 2008). However, some tenets of subtle realism converge with those of relativism, particularly in recognising the existence of a world formed by multiple and alternative social constructions and meanings, that can only be understood by accessing those who perceive this world (e.g. Hammersley, 1992).

Therefore, following subtle realism acknowledges and implements constructivism, as both ontologically realist and relativist (Crotty, 1998; Schwandt, 1998). For example, situating subtle realism in an ethno-archaeological perspective where physical objects are the basis of knowledge, David (1992, p. 332) argued that

society exists as a real object, a complex structure irreducible either to its effects or to people, consisting of the sum of relations, including relations with material culture and the environment, within which individuals and groups stand. Society exists by virtue of the intentional activity of people...it generates social life, is manifest in social behaviour and its products, and is conceptualized in the experience of its bearers...Thus, people act in open systems codetermined by a variety of mechanisms of which the social is one.

Integrating David's (1992) argument in community and tourism development studies, I do not dismiss the notion that communities are real and exist externally of an individual inquirer. This is especially true in this study, in which a territory-based view of these social constructs is adopted (e.g. Matarrita-Cascante & Brennan, 2012; Theodori, 2005), and I, as a researcher, am not part of the communities in question. It can also be emphasised that tourism destination communities are real, situated in wider socio-cultural systems, including actors and their roles and resources (material and immaterial), whose acquisition and utilisation are informed by social actors' roles and the utility and meanings attached to these resources. I argue that these mechanisms may shape communities' development or underdevelopment, influencing various social and experienced realities (e.g. poverty, economic growth, tourism), as perceived by community members and attached to their daily lives. It is then my role by undertaking this study, to co-construct and re-construct the processes and nature of community change with and for those who experience these realities.

In terms of my epistemological standpoint, this study follows subjectivism. As Patton (2002) observed, “the world of human perception is not real in an absolute sense, as the sun is real, but is ‘made-up’ and shaped by cultural and linguistic constructs” (p. 96). Constructivist social scientists are particularly interested in understanding the constructions and representations that humans attach to physical objects (Creswell, 2013). As a subjectivist-constructivist, I agree with the proposition that constructed knowledge is subjective, dependent on the human mind, and can only be generated if researchers situate themselves in the phenomenon studied and relate with the study’s participants (Guba & Lincoln, 1994; O’Reilly & Kiyimba, 2015). Arguably, if the researcher identifies as a subtle realist, as explained earlier, there is likely to be ontological-epistemological incongruence.

Research design texts demonstrate the parallel between a realist ontology and an objectivist epistemology, often within the positivist and post-positivist frameworks (e.g. Creswell, 2013; Guba & Lincoln, 2008; O’Reilly & Kiyimba, 2015). In this case, I agree with Pernecky (2012) who explained that “realism, however, must not be confused with objectivism” (p. 1122). Objectivism holds that there are knowledges attached to objects, which are independent of human consciousness, requiring forms of investigation applied in the natural sciences (Crotty, 1998). Constructivism established on realist views does not eliminate the existence of tangible manifestations of reality (e.g. the sun, trees, roads). Constructivists question the existence of objective truths embraced by objectivism (Pernecky, 2012, 2014). The intersection of subtle realism, relativism, and subjectivism, therefore, proposes that knowledge is relative to its beholder. Thus, this study is informed by a subjectivist epistemology, in which I exemplify that the techniques employed in studying the natural world are incompatible with constructing subjective social realities such as those fostered by TSE in host communities.

Axiology questions the role of researchers’ values in the study, as it is asserted that one’s value system affects the ways research and analysis are conducted (O’Reilly & Kiyimba, 2015). Constructivist inquiry involves research that is value-laden, stating that understanding should lean towards inducing social change (Guba & Lincoln, 2008). This means that my personal values and beliefs cannot be dismissed in undertaking this study. My personal values and belief systems revolve around equality and social justice frameworks. To the best of my abilities and consistent with my principles, I placed a strong emphasis on inclusive strategies throughout the various processes of the research, such as

study design, research methods implementation, data analysis, and findings presentation. In such ways, the process of inquiry and its outcomes may have the capacity to be more progressive, emphatic, democratic (Hershberg, 2014), and potentially empowering for those who participate in the study. Thus, incorporating this set of values means conducting constructivist research that equally considers the perspectives of study participants as partners in the production, and that I, as the researcher, act as a facilitator and co-producer of knowledge.

### **3.1.1 Researcher position**

Since I view myself as a co-producer of knowledge, determining my position in this constructivist inquiry is pivotal. The researcher position should be acknowledged and incorporated in constructivist tourism knowledge creation (Pritchard, Morgan, & Ateljevic, 2011; Ren, Pritchard, & Morgan, 2010; Tribe & Liburd, 2016), because this can influence the conduct and outcomes of an inquiry (i.e. findings, resultant theories and models, and inferences). As articulated by Tuhiwai-Smith (1999), position refers to the vantage point that an inquirer chooses to privilege. Researcher position can be framed not only by an individual's geographical location, but also by one's career stage, university department, language, and culture (Tribe, 2006).

My position in this study is influenced by my personal background, values, and experiences. I am a Filipino, in my late twenties at the time of the research, and an early career academic pursuing a doctoral degree in New Zealand. I was born into a working-class family, raised in a rural *barangay*<sup>3</sup>, and educated in a predominantly Catholic province in northern Philippines. My tertiary education was in a Catholic university in Manila, where charity and compassion towards the underprivileged were some of the values instilled in me. In 2013, I moved to New Zealand to pursue a master's degree in tourism. Thereafter, I worked in academia and consultancy prior to enrolling in a doctoral programme (see section 1.6). Throughout my academic career, all research projects that I have undertaken, were situated in local communities the Philippines. Being in New Zealand, I can describe my inquiry as research about tourism at home, while being (analysing) away from home.

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<sup>3</sup> The Filipino term for village, neighbourhood or community. It is also a fundamental political division within a town, city or district (Republic of the Philippines, 1991).

Throughout this study, I considered myself as an outsider to the communities under investigation. I assumed an etic perspective because I cannot be fully part of these localities. According to Filipino social psychology, I need to surpass several hierarchical stages of social interactions to become a full member of any local Filipino community (e.g. Enriquez, 1986; Marcelino, 1990; Pe-Pua & Protacio-Marcelino, 2000). Even though I am a Filipino and was raised in a rural community (like the case study sites), residents of my research sites still view me as *ibang tao* (outsider)<sup>4</sup> and potentially an elitist due to my education and professional background. Given my outsider position, I need to socialise in ways that reduce any power/social differences between the research participants and me (e.g. Aquino, 2019).

I am a bearer of the Filipino culture and language, as well; thus, I also assume an insider position. Although I recognise that my formal education in the Philippines is Western-centric (e.g. Lagmay, 1984) and my postgraduate education is shaped by a Western institution, my upbringing, values, and thinking are predominantly Filipino. While my cultural proximity is an advantage, my Western academic training in conducting research may not fully fit the subtleties of the Filipino culture (e.g. Aquino, 2019). I made sure that I facilitated the research methods, which are outlined in the following sections, in ways that conform to the local culture and social relations. Furthermore, I adopted an emic view in understanding the social relations within, and narratives of, the host communities (by analysing and interpreting in the Filipino language; see sections 3.4.1 and 3.4.3.2.1).

Overall, my positionality was fluid and shifting (e.g. Adu-Ampong & Adams, 2019). Although I employed my position as a native Filipino language and culture-bearer, I was never a full insider or outsider to the host communities. I have had to negotiate my positionality and identity when interacting with individuals in the field (e.g. Aquino, in press), as well as my reflexivity, as I reached the different stages of this inquiry.

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<sup>4</sup> Also based on my previous research and consultancy experience on other locations.

## 3.2 Research methodology

In this study, I aimed at addressing the lack of understanding about the processes and nature of community change fostered by social entrepreneurship through tourism in two host communities in the Philippines. Based on a critical literature review, my exploration of the phenomenon – community change through TSE – was supported by the following research objectives:

Research objective 1. Investigate the contextual factors that shape the development and implementation of tourism social enterprise initiatives and strategies in the host communities;

Research objective 2. Analyse the interaction of individuals, groups and organisations that are involved in the development of TSE in the host communities;

Research objective 3. Examine the outsourcing and utilisation of resources for the development and implementation of TSE initiatives and strategies in the host communities;

Research objective 4. Identify the outcomes of the TSE initiatives in the host communities and their resources; and

Research objective 5. Explore the forms of community change induced by TSE in the host communities.

These research objectives served as guiding issues for the conduct of the research and did not influence the theoretical models arising from this study. The objectives were based on identified gaps in the literature and the synthesis of the conceptual framework of the study (see Figure 2.1). An overview of the research design developed to address the research objectives is presented in Figure 3.1. The previous section discussed my philosophical perspectives in this study. These metaphysical stances are the larger concepts that inform the practical exploratory strategies of inquiry discussed in the succeeding sub-sections. I suggest exploratory qualitative approaches were appropriate to addressing the study's aims, and the knowledge gaps identified in the literature. Qualitative approaches follow exploratory and naturalistic ways of thinking and doing research (Denzin & Lincoln, 2008; Patton, 2002). Particularly, I adopted a qualitative dual case study research approach for this study, which was performed through multiple research methods.

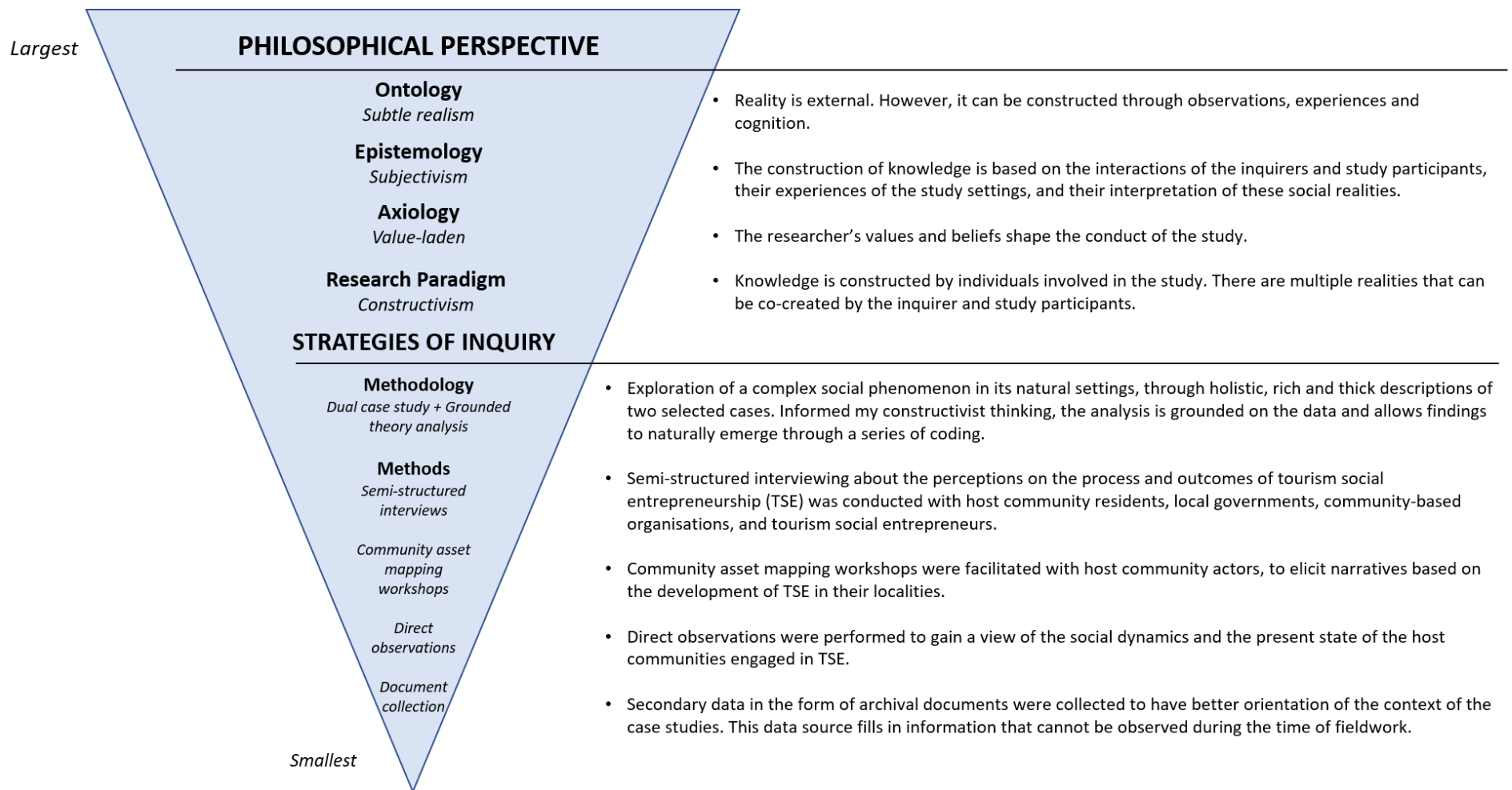


Figure 3.1 Overview of the research design: Philosophical perspective and strategies of inquiry adopted to understand community change induced by tourism social entrepreneurship

### ***3.2.1 The rationale for undertaking qualitative research***

Qualitative research follows an inductive approach “directed at providing in-depth and interpreted understanding of the social world of study participants by learning about their social and material circumstances, their experiences, perspectives and histories” (Snape & Spencer, 2003, p. 3). This contrasts with quantitative approaches that are highly deductive, in which the inquiry is based on measuring pre-determined variables supposed to explain a particular social phenomenon (Hesse-Biber & Leavy, 2006). However, in development studies (e.g. Laws, Harper, Jones, & Marcus, 2013), including development-focused social enterprise research, both quantitative and qualitative forms of inquiry can be beneficial.

It was earlier observed that social entrepreneurship impact evaluation is necessary to secure funding. In this case, some may view quantitative research as being more persuasive because it enables the measurement and reporting of outcomes, such as the amount of money generated from, and the percentage of people satisfied with the TSE venture; these are often presented in graphs and charts. Qualitative research, however, allows understandings of meanings that individuals attach to these social outcomes (Creswell, 2013; Miles, Huberman, & Saldaña, 2014; Snape & Spencer, 2003) and local community actors’ perceptions on how such tangible manifestations change their community life and well-being. These aspects of community life are often difficult to measure. Also, because each TSE venture and its implementation in its location is unique, I postulate that it would be problematic to pre-determine and measure the salient processes that bring about change in each of the host communities in question.

Within the social entrepreneurship discipline, Nicholls (2009) explained that qualitative research promotes a more strategic and democratic reporting of the impacts created by social ventures. The beneficiaries of social enterprise initiatives are the prime sources of information about the nature of outcomes and community change that social enterprises create. Qualitative research approaches allow researchers to personally interact with individuals whose daily lives are affected by the phenomena under study (Miles et al., 2014). Inductive and narrative-based ways of knowing and evaluation promoted in qualitative research served as avenues for local actors involved in the TSE ventures in this study, to voice their perceptions and viewpoints on the issues surrounding the projects that were implemented for their communities’ development.

Furthermore, my rationale for implementing a qualitative research approach resonated with Pollock's (2015) proposed shift of focus towards more systemic thinking in critically examining the benefits and consequences of tourism. In contextualising the research problem, I argue that the interaction between tourism, social entrepreneurship, and community development, is a complex one; tourism itself is a complex system. Qualitative research offers naturalistic, process-oriented and context-bound perspectives in producing rich interpretations of complex social realities (Denzin & Lincoln, 2008; Hesse-Biber & Leavy, 2006; Miles et al., 2014) and outcomes. Thus, it can be argued that the principles of qualitative research reinforce the systems perspective that conceptually underpinned this investigation. Qualitative research enabled an understanding of the interplay between actors, resources, and processes in TSE activities that were shaped by various local contextual factors and forces (internal and external), and how these complex interactions could fuel community change.

This qualitative study implemented a dual case study research approach (Stake, 2006), that applied individual and participatory research techniques to primary data collection with purposively selected participants at two study sites in the Philippines. Information drawn from my direct observations and available secondary data were used to contextualise the case studies. Constructivist grounded theory analysis techniques (Charmaz, 2006, 2014) were utilised to analyse and interpret the collected information.

### ***3.2.2 Dual case study research approach and rationale***

Case study research is defined as the “study of the particularity and complexity of a single case, coming to understand its activity within important circumstances” (Stake, 1995, p. xi). According to Stake (1995, p. 2), a case is an “integrated system” which “has a boundary and working parts.” Case study research is suggested when investigating a complex social phenomenon in its real-life context and situations (cases), in a holistic manner (Yin, 2009). In essence, a qualitative case study approach resonates with the systems perspective adopted in this inquiry.

A case study research approach is holistic and context-specific, requiring empirical information generated from the field. It is interpretive because it relies on investigator-participant engagement to knowledge production, and emphatic because it engages with an

emic framework of analysis and reflection (Stake, 1995, 2006; Yazan, 2015). Apart from putting a high degree of importance on the influence of contextual factors, I acknowledge that my interaction with study participants, and the position and values I assumed in carrying out the research, shaped the knowledge created in this research project.

For this study, I designed and implemented a dual case study approach. Following the collective case study methodology developed by Stake (2006), this methodological approach is suggested when researchers aim to understand a phenomenon with more than one case, dimension, or actor. It enables the generation of insights from two occurrences or cases, in conceptualising a phenomenon or developing a theory (Eisenhardt, 2002; Hancock & Algozzine, 2017; Stake, 1995, 2006). I suggest that a dual case study approach enables both specific and varied constructions of social realities within the boundaries of each host community case. This then contributes to theorising the larger quintain – TSE-induced community change – which is the primary focus of this study. Likewise, I propose that following a dual case study methodology allows the elicitation of narratives on and conceptualisations of TSE-induced community change from the perspectives of those who pursued and experienced the phenomenon, as it naturally occurs in two complementing settings.

A research methodology acts as the bridge between the research paradigm and methods. As many observers espoused (e.g. Lauckner, Paterson, & Krupa, 2012; Yazan, 2015), Stake's (1995, 2006) collective case study approach is grounded in constructivist research philosophy. Thus, adopting this research approach is congruent with the constructivist paradigm assumed in this study.

#### *3.2.2.1 Identifying a case*

In performing case study research, a key first step is the identification of one or more cases (Creswell, 2013; Stake, 1995; Yin, 2009). In any case study research, a case is identified as part of a larger and more complex phenomenon, called a *quintain*. A quintain can be a central issue that researchers aim to primarily investigate, by studying its single or multiple manifestations (Stake, 2006). For this study, community change is the quintain being explored, which was achieved by examining two cases of host communities where TSE was being implemented.

Specifically, a case can be an organisation, event, policy, process, or location, but essentially, it should be a “self-contained entity” with “distinct boundaries” (Denscombe, 2014, p. 54). Since I aimed to theorise community change, it was logical to simply identify geographically-bounded communities as cases for the study. However, it should be acknowledged that communities, especially destination communities, can be sometimes less discrete units of analysis due to the various activities and interrelationships occurring beyond their geographical location (Dredge & Hales, 2012; Yin, 2009). I addressed this initial concern by adopting a place-based and systems concept of community as explained in section 2.4.1, leading the community cases explored in this study to be limited within specific geographical boundaries wherein certain actors functioned. I also followed Laws et al. (2013) suggestion to apply a development studies approach, by drawing a line between programme-focused and issue-focused inquiries (Figure 3.2).

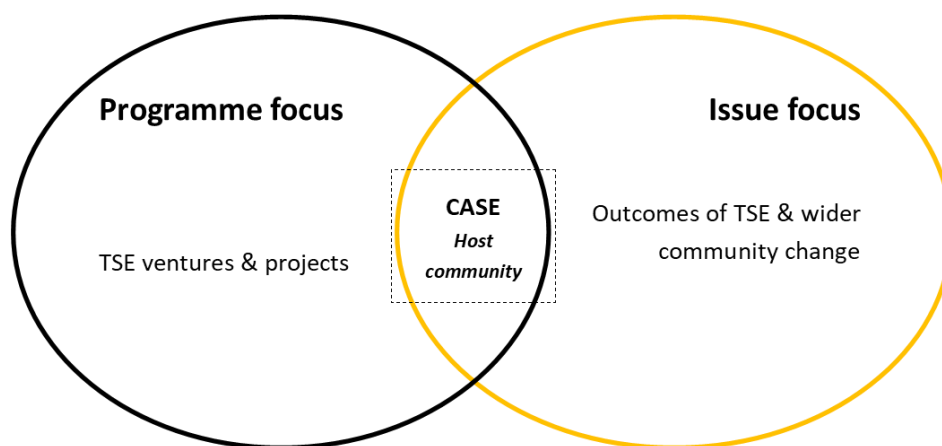


Figure 3.2 Framework for case identification applied in this study. Illustration developed from Laws et al. (2013)

The framework for case identification that I developed, views a programme as a practical intervention for local development, and an issue as the social phenomenon in question. This study potentially tilts towards programme-focused research due to the involvement of TSE projects and examining these projects as implementing mechanisms for community development. Because this study aims to understand TSE outcomes and wider community change, the inquiry can also be issue-focused. I highlight the overlap of these foci which can be found in the settings and contexts where they occur: the host communities.

The framework in Figure 3.2 simplifies the identification of localities as cases for this study. In this study, the host communities were the cases for the dual case study inquiry. I considered host communities as the primarily affected entity of TSE-facilitated outcomes and the primary recipient of wider community change. In other words, host communities not only served as hosts to tourists, but also as hosts to the TSE interventions designed for their development. Two host community cases in the Philippines, bounded by TSE programmes, issues, geographical locations, and time, were selected for this study.

#### *3.2.2.2 Selecting the case study sites*

The selection of case study sites follows the delimitation of what constitutes a case. Essentially, the selected cases should enable researchers to analyse a phenomenon that occurs in different settings. The selected cases can be comprised of both/either typical occurrences, usual instances that are likely to happen in other settings, and/or atypical occurrences, extreme cases that provide points for comparison (Denscombe, 2014). Three criteria are suggested to guide the selection of cases: relevance to the topic, diversity of settings, and being indicative of prospects for understanding contexts and complexities (Stake, 2006). These served as primary criteria that informed my decision in selecting the host community case studies.

In the early stages of the study, I conducted desktop research and created a list of tourism social enterprises, their programmes, and locations of operations in the Philippines (see Appendix K). This was a practical method for identifying potential host community cases. The list comprised diverse localities in terms of geographical characteristics, types of TSE interventions, and adopted tourism activities. Fundamentally, all host communities in the list qualified as cases for the study, because firstly, they were relevant to the quintain. It can be assumed that some form of community change may have already occurred in these locations since TSE projects had already been implemented in these host communities. Secondly, the host communities were diverse: a variety of TSE types and programmes were facilitated in each location. Thirdly, since a mixture of TSE activities were present in the candidate locations, a combination of them could provide an opportunity to uncover complexities across settings. However, there were conceptual and practical issues that determined the selection of cases too.

The present study’s goal was to generate grounded theory models that could explain the processes and nature of community change through TSE. Although a diversity of cases is an important requirement for collective case studies (Stake, 2006), I suggest that extraneous factors in further research stages (e.g. analysis) may be imposed if the selected cases are too diverse or too extreme, for example, through combining both typical and atypical occurrences. It would be more logical to have more complementarities across the selected cases than a high degree of divergence, because I did not aim to perform a dual comparative case study. Eisenhardt (2002) suggested that this is acceptable in case study research directed at theory building, and proposed theoretical sampling at the case selection stage in order to reduce the likelihood of having irrelevant variations and improve the external validity of resultant theories. Thus, practical criteria in selecting the host community cases from the list were imposed for this study.

Table 3.2 The selected host community cases in the Philippines

<b>Host community case</b> <i>Tourism social enterprise</i>	<b>Brief description</b>
Culion Island, Palawan <i>Kawil Tours</i>	Culion is a fisheries-based island community and a former leper colony. Until 2011, tourism was not existent in the locality because of the stigma left by its history of leprosy. The social enterprise regarded tourism as a tool to fight this negative image while providing a livelihood for the local community. At the time of the study, the social enterprise offered heritage tours and coastal and marine tourism activities to tourists. (ChooseSocial.PH, 2017c)
Sitio Liwliwa, Zambales <i>The Circle Hostel</i>	This is a coastal community that relied heavily on fishing before TSE occurred in the locality. To address livelihood challenges, surfing tourism was spearheaded in the locality by an accommodation-type tourism social enterprise in 2011. The social enterprise also organised surf lessons and nature-based tours (i.e. island-hopping) and involved the community and local businesses in the operations. (ChooseSocial.PH, 2017a)

Two host community cases were selected for this study: Culion Island (or Culion) in the province of Palawan, and Sitio Liwliwa (or Liwliwa) in the province of Zambales (Table 3.2). A detailed explanation of the case contexts is presented in section 4.1.2 (Culion) and section 5.1.2 (Liwliwa). These host communities were selected on the basis of their geographical characteristics, socio-economic backgrounds, types of tourism social enterprise that operate in the localities, tourism products, and duration of TSE operations

at the time of fieldwork. I made sure that a balance of complementarities, complexity, and diversity were present. In terms of geographical characteristics, both community cases are located by the coast. For socio-economic backgrounds, both localities' traditional livelihood activities were based on small-scale fisheries. Economic challenges stemming from a lack of livelihood opportunities were persistent in both communities, however, social challenges including a lack of bridging social capital were identified in Culion, because of its isolation as a former leper colony (Rodriguez, 2003b). This offered a diversity of economic and social problems in the case study sites.

Next, in terms of TSE initiatives and activities, two different types of social enterprise were included in the study. Primarily, these were an accommodation type-supplier to the tourism experiences (The Circle Hostel in Liwliwa) and a tour operator type-provider of the tourism experience (Kawil Tours in Culion). However, there was a convergence of functions across these social enterprises and they were both found to also serve as intermediaries; i.e., they were the primary organisations that promoted tourism in their respective host locations. In terms of products, a diversity of activities was being delivered in the localities; again, complementarities in terms of coastal and marine based tourism were present. Lastly, TSE had been facilitated for seven years at both locations at the time of the research; thus, the nature of possible community change in these localities was expected to be complementary.

In terms of the number of cases, Stake (2006) suggested that fewer than four cases typically comprise collective case studies. Thus, two cases were proposed as sufficient, and were a purposeful sample for the study. Based on this case information, it can be observed that the variation, as well as the complementarities within the cases, offered opportunities to learn about the unique and overarching complexities of the phenomenon occurring in these localities.

Finally, practical considerations such as time, resources, and convenience also influence case selection (Denscombe, 2014). Feasibility reasons which mainly involved accessibility affected my decision to choose the selected cases. Zambales is a neighbouring province to my hometown, while Palawan is a popular tourist destination which can be easily reached by air from my hometown. More importantly, tourist services and provisions were freely available in both locations which was important if I planned to have prolonged interactions and immersion in the sites.

### 3.2.2.3 *Gaining access to the case study sites*

The final decision to include the selected cases depended on whether permission was granted to access and conduct the study in these communities. Arranging access to study sites is an important step in case study research (Stake, 1995, 2006; Yin, 2009). Unlike some other countries, the Philippines does not require a permit before conducting academic research at a site. Accessing the selected case study sites relied solely on soliciting permission from the “gatekeepers” of the locations and respective organisations (e.g. Creswell, 2013).

I had to ask for permission to conduct research activities from both the tourism social enterprises, and the local governments and institutions in each location. Firstly, communicating with the tourism social enterprises was imperative because I aimed to evaluate the outcomes of their activities for the host communities. Secondly, asking permission from local governments at the municipal and *barangay* (village) levels was not just customary, but also a courteous gesture, especially for an outsider like myself intending to undertake research activities in their jurisdictions. Protocols to gain entry to the sites were proposed, and approved by the Auckland University of Technology Ethics Committee (AUTEK) prior to the commencement of fieldwork (see Appendix A). These protocols were implemented in each site depending on the circumstances that I faced during the study.

I first secured access to the sites through the tourism social enterprises. I established initial communication with the TSE organisations’ key administrators through my professional contacts (for The Circle Hostel) and LinkedIn (for Kawil Tours). Through email correspondence and face-to-face meetings, I communicated my intention to conduct the research project on their TSE activities in their respective locations, which they favourably accommodated and supported. I was then referred to their assigned community engagement officers for the case study site, for fieldwork logistics.

After gaining the support of the tourism social enterprises, I had to ask for permission from the local government officials of the host communities. I paid courtesy calls to the local Government offices, where I presented a formal letter of intent (see Appendix B) outlining my planned research-related activities. I scheduled meetings with the municipal tourism officers of both localities, and then with the local *barangay* leaders (*kapitan*) of the host communities. Meeting these key officials further ensured my safety and the security of

potential participants in the study. These meetings secured positive responses, and approval was granted for me to conduct the study in both localities. These were customary protocols prior to performing any obtrusive research activities in the community (e.g. interviews) which I designed using my experience of previous research and consultancy in various communities in the Philippines.

### **3.3 Data collection strategies**

Since the purpose for choosing a dual case study research methodology is to allow theorisations of TSE-induced community change as it occurs in different settings, it is imperative to obtain a deep understanding of the phenomenon (Woodside, 2016). In case study research, in-depth investigation and analysis of the quintain can be achieved by employing a combination of different data collection methods (Eisenhardt & Graebner, 2007; H. Simons, 2009; Stake, 2006). For this study, a multi-method approach to data collection with multiple participants and sources was implemented.

Multi-method qualitative research allows data verification from a multitude of evidence and perspectives, which enhances the rigour of the inquiry (Vincent II, 2015), and provides a holistic and in-depth sense-making of the social phenomenon. As presented in Figure 3.3, I designed and facilitated multiple data collection strategies that are not only the most commonly applied in case study and constructivist research (Denzin & Lincoln, 2008; H. Simons, 2009; Stake, 1995, 2006; Woodside, 2016; Yin, 2009) but importantly, were appropriate in achieving the study's aim and objectives.

Primary data were collected through direct observations, interviews, and workshops. Direct observation strategies were performed to contextualise the case studies. Semi-structured interviews facilitated individual sense-making of the different TSE actors. Participatory research methods (i.e. community engagement workshops and group discussions) were also undertaken to stimulate group interpretations of the phenomenon under investigation. These techniques are recognised as powerful research strategies in community development, providing participants with active roles in the research process rather than treating them as static subjects or respondents (Laws et al., 2013; L. S. Stone & Stone, 2011; M. T. Stone & Nyaupane, 2017). Secondary data collection was also employed to generate rich contextual understandings of the host community cases; I used a combination

of desktop and on-site archival research. The design of these primary and secondary data collection strategies was guided by the five research objectives.

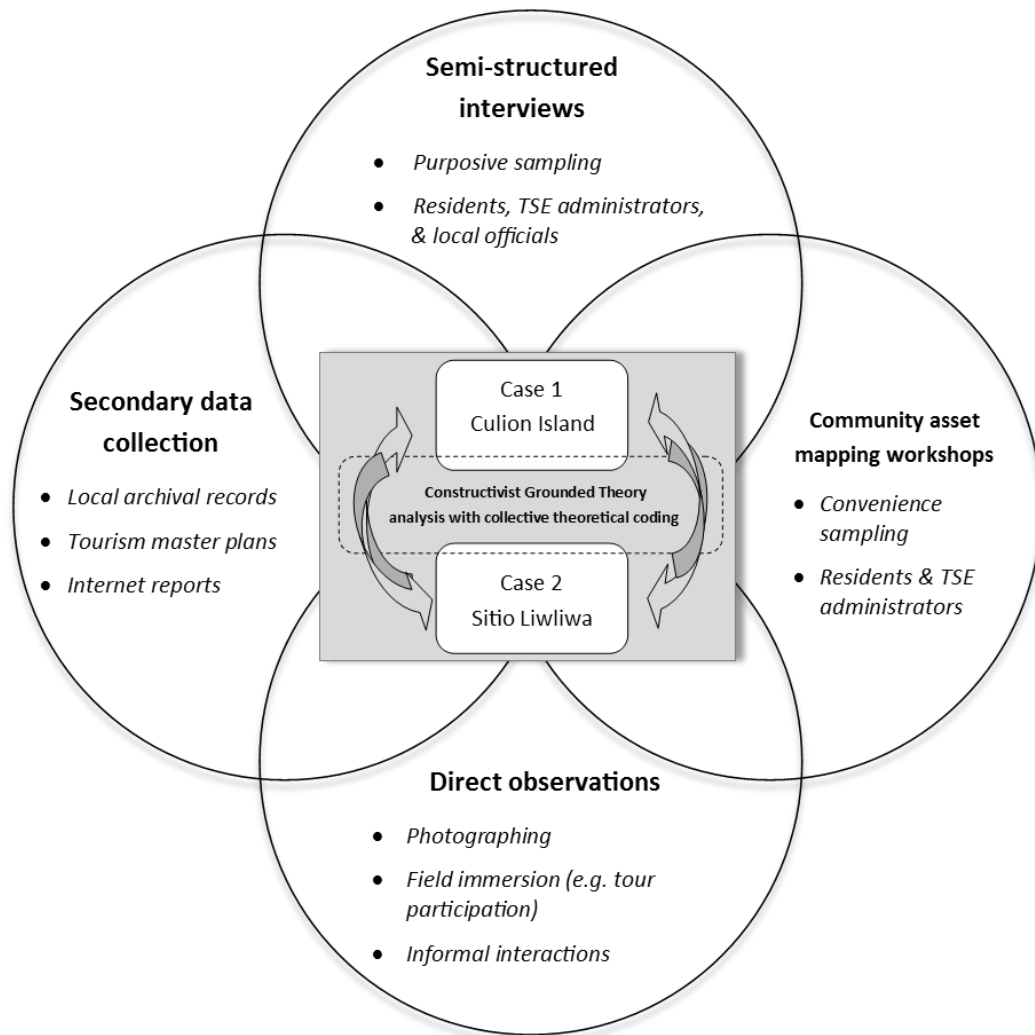


Figure 3.3 Research framework: A multi-method approach to data collection

The fieldwork was undertaken from June to September 2018, coinciding with a lean tourism season in the country. This was planned so that residents and tourism social enterprises would have the opportunity to participate in the research, which they may not have had during a busy tourist season. Overall, these multiple methods were applied in both host community cases to enhance the rigour and internal validity of the inquiry, and the external validity of the constructivist grounded theory.

### *3.3.1 Direct observations*

Yin (2009) suggested that observation provides researchers with a good understanding of a phenomenon in its natural setting. Observation allows capturing close snapshots of the participants' lifeworlds and the realities being studied (Gaudet & Robert, 2018). In constructivist case study research, observation is a tool for developing context descriptions to give readers the impression of being at the study sites (Stake, 1995), albeit based on the researcher's experiences. Direct observations depend on how researchers view certain events and aspects of a setting (Denscombe, 2014). Gaudet and Robert (2018) emphasised that "observing is something that we seem to do naturally" (p. 79). I employed direct observations to gain an understanding of the physical, environmental, social, and cultural contexts of the host communities at the time of the fieldwork.

My direct observations were informal and inductive. I opted to not follow a strict structure or checklist of things that needed to be observed during the fieldwork. I used inductive direct observation techniques in order to gain a sense of the communities under study. I employed informal direct observations by walking around the communities and visiting public spaces (e.g. beaches, churches, parks) in the manner of a typical tourist. Using a mobile phone, I then photographed points of interests that depicted local community life (e.g. boats, structures, location markers), which is a common approach in development research, especially upon entering the field (Eisenhardt, 2002; Laws et al., 2013; Silverman & Patterson, 2015). This technique provided basic orientations of the study sites while allowing me to take home images that could provide cues for reflection at the later stages of data analysis. Immersing myself in and being part of the settings, was helpful in strengthening my grasp of the host communities' contexts.

Additionally, during my stays in the localities, I informally interacted with locals in public settings, during which I disclosed my purpose and identity as a researcher. I took field notes to record observations and informal conversations in the form of memos. Writing memos is a vital practice in data collection as this prompts initial sense-making in the field (Charmaz, 2006), particularly in getting a clear picture of the study site contexts. As suggested by Eisenhardt (2002), I wrote memos spontaneously covering "whatever impressions occur, that is, to react rather than to sift out what may seem important" (p. 15). I kept these memos in a research diary and referred back to them during data analysis.

As an outsider to the host communities, performing direct and objective observations allowed the application of the subtle-realist ontology that informed my enquiry. However, I also recognised that my descriptions and interpretations of these community aspects may have been influenced by my own knowledge and cultural understanding. As Denscombe (2014) postulated, “there is an element of interpretation with the mind acting as an intermediary between ‘the world out there’ and the way it is experienced by the individual” (p. 207). Thus, I was also aware that my observations were subject to my understanding and positionality.

### ***3.3.2 Semi-structured interviews***

Interviewing is probably the most popularly applied method for case study research (Hancock & Algozzine, 2017; H. Simons, 2009). In-depth interviewing, either with individuals or groups, permits targeted and insightful ways of eliciting individuals’ rich descriptions and interpretations of certain topics, issues, and their first-hand experiences of a complex phenomenon (Charmaz, 2006; Denscombe, 2014; Yin, 2009). More importantly, interviewing is beneficial for unearthing multiple narratives on past events and experiences that cannot be observed by the researcher (H. Simons, 2009; Stake, 1995). In-depth interviewing was useful for this study, mainly because I aimed to construct a picture of community change that had happened in the selected localities, since the implementation of tourism social enterprise programmes up to the time of the fieldwork. The changes that occurred were events that I could not observe; thus, my study relied on the host communities’ retrospective interpretation of these events and outcomes.

Face-to-face in-depth semi-structured interviews were conducted with a range of TSE actors involved in each host community case. I facilitated semi-structured interviewing to gather particular information from participants, guided by a set of pre-determined open-ended questions (Merriam & Tisdell, 2016). Applying this data collection method enables an inquiry into an explicit set of issues while allowing the researcher to be reflexive, as participants build their narratives on a topic (Denscombe, 2014). Semi-structured interviewing fit the goals of this study because this offered participants flexible opportunities for constructing their views on TSE-induced community change, based on their ideas that emerged as personal conversations flowed. In addition, this form of

interviewing allowed participants to voice related issues that were not necessarily identified in the interview protocols.

### *3.3.2.1 Designing the interview protocols*

The design of interview protocols (or interview guides) should be carefully considered, especially for semi-structured interviewing. For this study, information guided by the research objectives generated from the literature review was sought from the participants. As mentioned earlier, these research objectives acted as guiding issues for the study (Lauckner, 2010). These objectives served as starting points for constructing a picture of community change brought about by TSE, which were necessary because there is a scarcity of literature on the conditions, processes, and outcomes of this phenomenon. These fundamental research objectives informed the interview questions that the participants were asked.

Individuals in leadership roles in TSEs, primary beneficiaries of tourism social enterprises, residents representing community households, and local government officials, comprised the participants of this study. Three different but complementary interview protocols were customised for the participant groups. Specific and overarching questions were asked based on their role in TSE and the host communities. Prior to the fieldwork, I anticipated that some questions could only be answered by specific participants, which is why this strategy was proposed. Table 3.3 presents the variations to the main questions asked to each participant group.

Table 3.3 Excerpts of semi-structured interview questions for the study of community change through tourism social entrepreneurship

Research objective	Key interview questions		
	TSE administrators	Officials/organisation representatives	Local beneficiaries and residents
1. Investigate the contextual factors that shape the development and implementation of tourism social enterprise initiatives and strategies in the host communities	<ul style="list-style-type: none"> <li>• When starting the social enterprise in (host community), what were the situations and/or challenges that you had to consider?</li> <li>• How did you address and overcome these challenges?</li> </ul>	<ul style="list-style-type: none"> <li>• Do you encounter any challenges in engaging with community residents/tourism stakeholders?</li> <li>• How do or did you deal with these challenges?</li> </ul>	<ul style="list-style-type: none"> <li>• Do you encounter any challenges in participating in these projects? Please tell me about these challenges.</li> </ul>
2. Analyse the interaction of individuals, groups and organisations that are involved in the development of TSE in the host communities	<ul style="list-style-type: none"> <li>• Who are the individuals or organisations that you had to work with?</li> <li>• What are the roles and responsibilities of each of these individuals and organisations?</li> <li>• Why/how did you have to work with them?</li> </ul>	<ul style="list-style-type: none"> <li>• Why did you and/or your office participate in tourism/social enterprise projects?</li> <li>• Please explain your role and responsibilities in tourism/social enterprise projects.</li> </ul>	<ul style="list-style-type: none"> <li>• In which tourism livelihood projects are you involved?</li> <li>• How were you involved in this livelihood strategy?</li> <li>• What is the nature of your involvement?</li> </ul>
3. Examine the outsourcing and utilisation of resources for the development and implementation of TSE initiatives and strategies in the host communities	<ul style="list-style-type: none"> <li>• What are the resources that you needed in establishing the social enterprise?</li> <li>• How did you utilise these resources?</li> </ul>	<ul style="list-style-type: none"> <li>• What are the resources that you need to perform your roles and responsibilities in tourism/social enterprise projects?</li> <li>• How do you utilise these resources?</li> </ul>	<i>Not applicable at this research stage</i>
4. Identify the outcomes of the TSE initiatives in the host communities and their resources	<ul style="list-style-type: none"> <li>• What changes did your project bring to the local communities?</li> </ul>	<ul style="list-style-type: none"> <li>• What are your perceived changes that have happened in your community?</li> <li>• Do you think these changes would manifest without the TSE projects? Why or why not?</li> </ul>	<ul style="list-style-type: none"> <li>• What are the changes that happened in your locality and community life?</li> <li>• Do you think these changes would manifest without the TSE projects? Why or why not?</li> </ul>
5. Explore the forms of community change induced by TSE in the host communities	<ul style="list-style-type: none"> <li>• Which of the outcomes of the changes is/are the most significant/transformational for the communities? Why?</li> </ul>	<ul style="list-style-type: none"> <li>• Which of the outcomes of the changes is/are the most significant/transformational for the communities? Why?</li> </ul>	<ul style="list-style-type: none"> <li>• Which of the changes are the most significant or transformational and crucial for your personal life, family, and the wider community? Why?</li> </ul>

The first interview protocol was for TSE administrators, including social entrepreneurs. This contained open-ended questions that stimulated conversations about their start-up stories, strategies, and outcomes in the host communities. Furthermore, questions about the relationships and interactions they formed with individuals and organisations, and the circumstances they needed to deal with in developing TSE in the localities were formulated. These were followed by questions on resources utilisation and outsourcing. Thereafter, perceptions of the outcomes of TSE programmes were sought. The final set of questions entailed asking about perspectives on the significant or transformative changes brought about by TSE programmes. This interview protocol set the scene for the emergence of TSE in the host community cases.

The second interview protocol was intended for local officials and representatives of organisations that the tourism social enterprise worked with. The questions in this guide covered similar issues as those explored with TSE administrators. These questions focussed special attention to the interaction of this group of individuals with tourism social enterprises and other local community actors such as the residents. Questions pertaining to these actors' perceptions of TSE outcomes and community change were included at the end of the protocol.

The third interview protocol was designed for beneficiaries and residents, regardless of their participation in TSE initiatives. The protocol included simple close-ended socio-demographic questions that were placed at the beginning, to set the tone of the interview sessions and put participants at ease in the process. Following these were questions intended to elicit residents' stories on their involvement or non-involvement in TSE projects, and most importantly, their views on the outcomes that directly and indirectly were delivered by TSE in their locality. The questions were open-ended and aimed at generating resident narratives on community change.

All interview protocols were initially written in English. Thereafter, I provided Filipino translations for the second and third protocols, to be more inclusive of participants who were unable to speak proficiently and confidently in the English language. Translating the questions in Filipino also enabled participants, especially community residents, to freely express their views and narratives on the issues using their local language. Prior to data collection, the questions included in the protocols were validated by the two research

supervisors and approved by AUTECH. The interview protocols for host community residents were further validated by two TSE administrators during the arrangement of logistical support for the study.

### *3.3.2.2 Selecting interview participants*

Study participants were selected through a combination of purposive and theoretical sampling strategies. Purposive sampling is a non-random way of identifying, selecting, and contacting key individuals who can provide rich information on the issues being examined in the research (Laws et al., 2013; Suri, 2011). This sampling strategy is often informed by the research questions or objectives that guide a study (Gaudet & Robert, 2018).

As explained, participants were those in leadership roles in TSE, local government officials, representatives of organisations working with tourism social enterprises, primary beneficiaries of tourism social enterprises, and residents representing community households. These participant groups were nominated to be interviewed prior to fieldwork because as conceptually underpinned by the literature review, these actors are often engaged in TSE development. I also anticipated that these key informants would have the knowledge and experiences of community-centric TSEs in the case studies in question. Thus, purposefully selecting these TSE actors for each case strengthened the grounding of the resultant models from the analysis.

Conversely, I was aware that there could be some key informants and participant groups that I would not be able to identify until arriving at the study sites, and conducting preliminary interviews. Given this circumstance, theoretical sampling was partly employed in selecting interview participants. Performed strictly in grounded theory studies, Charmaz (2006) suggested the application of this strategy, to access participants who can inform already developed or developing conceptual categories; this means that data analysis should coincide with data collection. I did not follow this suggestion; instead, I carried out theoretical sampling for the first few interviews only, to identify key people and groups who were also involved in TSE (e.g. organisations that tourism social enterprises work with), that I was not able to pre-determine.

TSE administrators were purposively identified while gaining access to the case study sites (see section 3.2.2.3), and were invited to participate in interviews during the latter stages.

Government officials responsible for tourism in each of the localities were purposively determined during the courtesy call visits to the offices in each study site. Individuals and organisations based in the localities who were also engaged in social enterprise activities were theoretically identified during preliminary interviews with TSE administrators.

Purposive sampling was strictly applied in identifying residents who could participate in the study. This strategy was implemented through a door-to-door recruitment method, with the help of local guides in each location. This practical strategy is the customary research technique in the Philippines (e.g. Narag & Maxwell, 2013; Porter, 2014), especially when collecting census data, an experience already familiar with locals. Being assisted with a local guide was necessary because I was not known in the host communities. Having a familiar face with me while roaming in the localities and approaching homes, also enhanced feelings of safety and security amongst parties involved in the study (potential resident participants and myself). The local guides just introduced me to residents and did not invite participants or influence the decisions of residents to participate.

In total, 35 individuals were interviewed in the selected host communities; only one resident (from Liwliwa) declined to participate. The door-to-door visits and interviews were performed for two research days at each site, until theoretical saturation was reached (e.g. Charmaz, 2006). All study participants were at least 18 years old at the time of the fieldwork. For residents, only those living in the localities for at least seven years were invited to participate; this was to ensure they had sufficient knowledge and experiences on the changes that had occurred since TSE had been adopted in their communities (i.e. since 2011). The socio-demographic profiles of interview participants are presented in the succeeding chapters (see section 4.1.1 and section 5.1.1). Conducting interviews with these actors enabled balanced and diverse interpretations of TSE-induced community change and its underlying processes, drawn from a multiplicity of realities and knowledge that these individuals had experienced and subsequently narrated.

### *3.3.2.3 Conducting the interviews*

I conducted the interview sessions according to the participant groups and settings. Apart from designing research protocols that fit the aims of the study, I was cognisant that I, as the researcher, was also an important research tool (Charmaz, 2006; Stake, 1995, 2006). The way I presented myself and facilitated the methods affected the outcomes of the

research because fieldwork is a highly social process (Gaudet & Robert, 2018; Laws et al., 2013).

A more formal conversational approach was carried out in face-to-face interviews with TSE administrators, local tourism officials, and organisation representatives, in coffee shops or their offices. The interview sessions were all audio-recorded. A printed interview protocol served as a checklist of issues for discussion (Silverman & Patterson, 2015), on which I also wrote keywords or phrases drawn from participants' responses. Although note-taking during interviews may be considered distracting, this allowed me to indicate active listening to and processing of participants' narratives as the conversations flowed. When necessary, follow-up questions such as "would you please expand on that?" or "please describe why you have undertaken such action" were asked; these were helpful for probing a specific issue and stimulating individuals' reflections (Charmaz, 2006; Gaudet & Robert, 2018). The interview sessions were concluded with an open-ended question asking participants to voice any issues that were not covered in previous questions. Interviews with this set of participants lasted between one and one and a half hours.

In contrast, I adopted a less rigid and formal strategy for interviewing local residents. This was because I wanted them to be more confident and at ease with the research process, and not feel they were being scrutinised by the questioning. In Filipino social interactions, this is associated with *pakikipagpalagayang-loob* or rapport-building (Narag & Maxwell, 2013). This is a "state of being" where both parties are *palagay na ang loob*, or in other words, 'at ease/confident with each other'" (Aquino, 2019, p. 82). To achieve this level, I had to dress casually, and conduct the interviews in the Filipino language. As much as possible, I tried to utilise informal Filipino or *Tagalog*, and explain that I was there for a *kwentuhan* (story-telling or story-sharing) about the changes that had happened since tourism and tourists came in their area. I noticed that this strategy was effective, especially for those who were closely exposed and engaged in TSE activities, as they started to narrate their observations and experiences freely and openly. Face-to-face interviews with locals were mostly carried out individually, and in a few instances, in groups of up to three people, on their residences' verandas or in public areas. After participants had given their consent, all interviews were audio-recorded. Local guides were not present during these interviews to avoid potentially influencing responses and to practice *pakikipagpalagayang-loob*, so

that participants could freely voice their opinions without the presence of a third-party listener.

After familiarising myself with the questions, I stopped using printed interview protocols in interviews with residents. This allowed me to naturally communicate with the interviewees and ask open-ended questions that prompted their retrospective reflections through *kwentuhan*. Follow-up questions were posed when necessary, but in this case, more elaboration about the meanings of their identified changes was prioritised and further unearthed. Each session was concluded with an open-ended question asking if they would like to add anything that was not covered in the previous questions. Those who responded, further elaborated on the meanings of TSE outcomes for them or narrated challenges and/or consequences involving tourism development projects in their community; these added contextual information for the case studies. The duration of interviews with residents lasted between 20 minutes and one hour, depending on the TSE participation levels of the interviewees. Interview participants were given tokens of appreciation (in the form of a *pasalubong*<sup>5</sup>) at the end of their session.

### **3.3.3 Community asset mapping (CAM) workshops**

Following the semi-structured interviews, I facilitated CAM workshops. Informed by an asset-based community development perspective (Kretzmann & McKnight, 1993), this participatory research technique involves a practical exercise in which development actors can document “the tangible and intangible resources of a community, viewing it as a place with assets to be preserved and enhanced, not deficits to be remedied” (Kerka, 2003, p. 3). As the description suggests, CAM was originally conceptualised as a participatory place-based tool in community project planning that is centred on identifying and mobilising resources and capacities needed in envisioning healthy communities (Sharpe, Greaney, Lee, & Royce, 2000).

Community asset mapping is also regarded as a community organising activity (G. P. Green, 2015). It is an effective engagement strategy with target beneficiaries or under-represented groups and individuals in a locality, as evident in studies involving but not

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<sup>5</sup>The closest English translation is ‘souvenir’, but this can also be any gift from the giver’s point of origin.

limited to family and community health programmes (Allar et al., 2017; Briggs & Huang, 2016), youth capacity building (Amsden & VanWynsberghe, 2005), children and their food choices (DyckFehderau, Holt, G.D., Alexander First Nation Community, & Willows, 2013) and indigenous knowledge in forest management (Carson et al., 2018), that have utilised this technique.

In conjunction with other research methods, this participatory planning technique has been increasingly applied as an evaluation tool for community development programmes; this has been particularly carried out for tourism development and sustainable livelihood projects (Simpson, 2007; M. T. Stone & Nyaupane, 2016b). Applying CAM as an evaluation technique for this study not only allowed the identification of resources that had become abundant, but also those assets that had become scarce as a result of TSE interventions in the host community cases; these outcomes are the ones that researchers cannot decipher using field observations alone.

Asset mapping can be performed in a variety of ways, from dynamic walking tours to static focus group discussions, and from using sophisticated geographical information systems software, to manually drawing maps (Allar et al., 2017). In this study, an historical community asset mapping technique with TSE actors (e.g. residents, business owners, social entrepreneurs) using art materials was designed and performed. This was helpful in constructing descriptions of outcomes on community resources through manual visualisations (i.e. asset mapping) and interpretations of such events through narratives developed from accompanying group discussions (i.e. breakout sessions).

Aside from its practical advantages, CAM advocates for direct involvement in conducting community-based research (Dredge & Hales, 2012; Sharpe et al., 2000). The actual process of drawing maps is inclusive in nature because it encourages inclusion, participation, sharing, and collaboration amongst individuals impacted by events and activities surrounding the studied phenomenon (Amsden & VanWynsberghe, 2005). Also, it can be a powerful tool for stimulating group “sense-making/opinion-forming” on social processes and issues (Laws et al., 2013, p. 204). However, I kept in mind that this purpose can be obstructed if workshop participants dominate the discussions; hence, as facilitator, I made sure everyone had the opportunity to share their views and stories.

Nonetheless, apart from giving voice to the host communities, CAM is constructivist in philosophy because participants can co-create and make sense of the realities surrounding their resources and wider community as individuals, by interacting with others in a session (Ivanoff & Hultberg, 2009). Applying CAM fits the philosophical perspective of this study because it enables participants' depictions of their multiple experiences and knowledge through a collaborative and creative medium.

The resultant asset maps can provide impactful visual and metaphorical cues on the changes resulted by TSE on resources and communities at large. Laws et al. (2013) proposed that visual methods are helpful in producing easy to apprehend visual representations of community concerns and how these are associated with larger issues, by those who experience such phenomena. If created *from scratch* by participants themselves, maps can work as reinforcing tools for eliciting stories of community change from the mapmakers. As Amsden and VanWynsberghe (2005, p. 362) postulated, CAM participants may portray their emotions and experiences on the output maps which “presents a snapshot of the community [during a given point in time] as the community sees it.” Therefore, CAM was considered an appropriate tool for inspiring historical and retrospective accounts of community change in the selected host community cases.

#### *3.3.3.1 Designing the workshop protocol*

Facilitating CAM needs to be properly planned; thus, creating a structure through a workshop protocol was a critical step. A structured workshop protocol with open-ended questions was designed and approved for this study (see Appendix C). This protocol contains the procedures for facilitating the workshops, instructions for participants, and the guiding questions asked during the sessions. Informed by the literature review, the overall design of the workshop protocol was mainly based on an asset-based perspective of community development (Flora et al., 2004; M. T. Stone & Nyaupane, 2017); this was to encourage group sense-making on the processes and outcomes of TSE, and the subsequent community changes prompted by this development scheme. A strong temporal aspect was also embedded in this research tool, because the aim of the study is to theorise change, and in order to stimulate retrospection and reflection on the events highlighted by participants. A workshop protocol composed of an introductory group discussion and three stages was developed for this method (Figure 3.4)

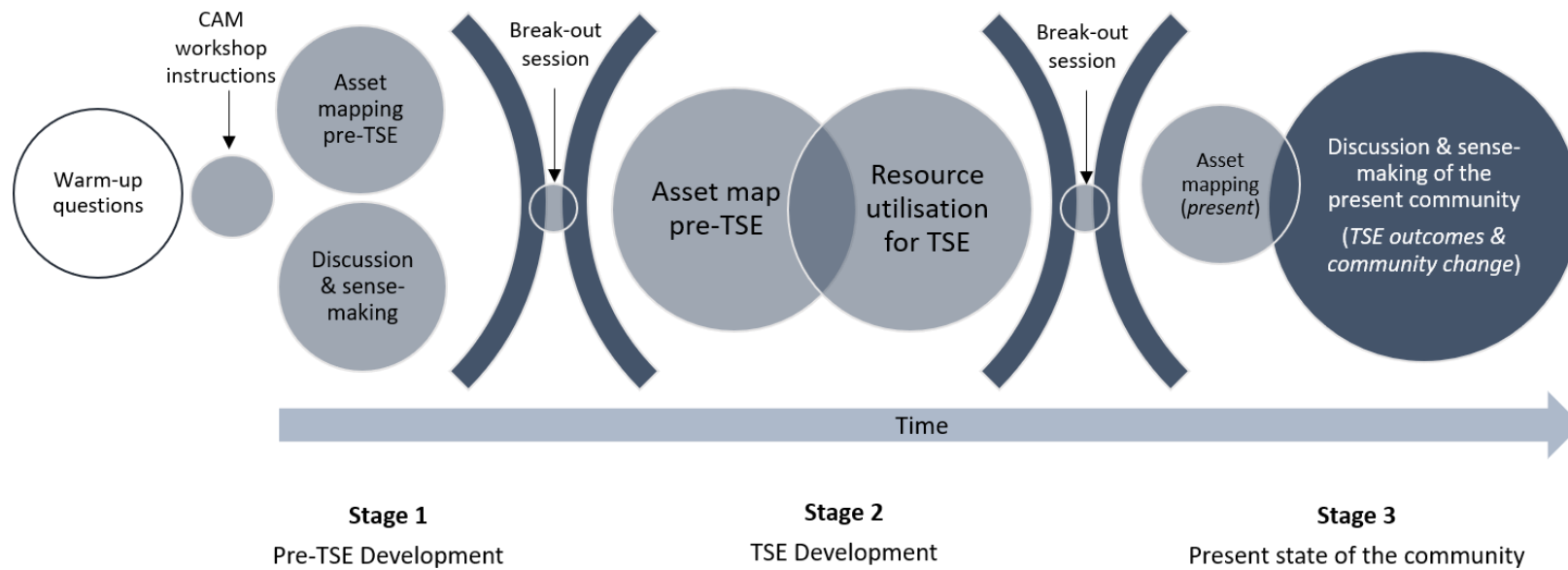


Figure 3.4 Protocol stages adopted for the community asset mapping (CAM) workshops about the outcomes of tourism social entrepreneurship (TSE)

The introductory group discussions included warm-up questions pertaining to individual and shared experiences and perceptions of tourism. Following the introduction was the first part of the community asset mapping workshop, which entailed a community mapping activity of the context before tourism had occurred. This part was formulated for participants to indicate abundant and scarce resources in the area prior to venturing into TSE. The second part comprised questions that facilitated participants' recollections about the important resources that were utilised during the initial stages of social enterprise and related tourism projects. Mapping the community in the present was in the third and last part of the workshop. This part included items that allowed participants to indicate the outcomes and significant changes in community assets or the locality at large.

### *3.3.3.2 Selecting workshop participants*

A convenience sampling strategy was performed for selecting workshop participants. I adopted this strategy because I had already made initial connections with individuals who were able to advise on the issues raised in the study, that is, interview participants who were already familiar with the study. Potential workshop participants were personally invited to attend the workshops after each interview. I explained the purpose of conducting the workshops and the activities that would be facilitated during the process.

In total, there were five and seven workshop participants from Case Study One and Case Study Two respectively (see sections 4.1.1 and 5.1.1). Although most workshop participants were interviewees too, not all of them had participated in interview sessions. There was a low confirmation rate to my invitations during the interviews. I did not anticipate that potential participants would be occupied with household duties and other personal business, and asking them to leave their homes for a workshop facilitated by an outsider was challenging. Since the workshop was voluntary and for ethical purposes, initial declines and non-responses were not followed-up. Being faced by this adversity in meeting the workshop participant quota, I contacted individuals that I had met during field observations and my informal interactions in the community and asked them for their participation. The workshop participant sizes were small enough to facilitate focused discussions in which everyone had the opportunity to share their views; however, they were also large enough to allow a diversity of perspectives to emerge (Silverman & Patterson, 2015). Although there was a low response rate to the workshop invitations, a diversity of

participants having different roles in the communities was achieved. Hence, I was able to acquire a variety of perspectives on TSE-induced community change in their localities.

### 3.3.3.3 *Facilitating the workshops*

I facilitated the workshops in semi-public spaces to ensure the environment was conducive to group dynamics and interactions. For the first case study, a workshop was held in the dining hall of Hotel Maya in Culion. In the case of Liwliwa, a workshop was conducted at a sheltered veranda in front of a *sari-sari store*<sup>6</sup>, which was a common meeting place in the area. Facilitating these research activities required a different approach and skillset, compared to interviewing individuals and smaller groups of people. Prior to facilitating the activities, it was critical for me to be prepared and orient myself with the structured guidelines and procedures outlined in the workshop protocol. I also kept in mind the importance of being flexible to the dynamics of the group that I was engaging with.

Following this protocol (Figure 3.4), I first asked the participants to introduce themselves and talk about their favourite places(s) in their communities. This warm-up question was followed by soliciting their current knowledge about tourism, roles in the projects, and attitudes toward touristic socio-economic activities. The final warm-up topic was linked to the first part of the workshop proper: “mapping the community before tourism.” In this, participants were handed white paper, pencils, markers, and crayons, and asked to draw a map of their community prior to embarking into tourism development. It was essential at this point for the group to discuss and agree on a reference year for the pre-tourism stage.

After collectively deciding on the reference year, participants were instructed to indicate the resources or assets that were important for the communities during those times. To give them an idea, I presented a list of community assets per category (e.g. natural, built, cultural, etc.) that they could include in their maps. Also, I emphasised that community resources are not limited to those in the list and that they were encouraged to draw assets that were present in their community but not included in the exemplars. On average, participants took around 30 minutes to prepare the maps.

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<sup>6</sup> Similar to a dairy or convenience store, normally attached as an extension of a residential space.

The resultant maps were explored by discussing the abundant and scarce resources, and the important community assets, prior to the introduction of TSE. Doing so further illuminated local community conditions which set the scene for TSE interventions. Focusing on the same community asset map, questions then inquired about the vital resources that were utilised and outsourced for tourism social enterprise ventures in their community. Subsequently, the participants were given between 15 and 30 minutes to either draw a new map or indicate on the existing map, the current state of the community and its assets. I asked participants to identify changes in the community, explain the importance of these changes in their personal lives and the communities at large, and explain the influence of TSE in shaping these changes.

The CAM workshops were audio-recorded, filmed, and facilitated in the Filipino language, for about two and a half hours. One of the main challenges I encountered was the lack of confidence that participants showed at the start of the workshops, especially during the drawing activities. Some of them directly communicated their worries about being marked *wrong*. I responded by assuring them that there were no wrong answers to the questions, and that they would not be “graded” for their drawings. I also emphasised that the most important parts of activities were their views and opinions on the issues, and that the drawings did not need to be perfect. These initial reactions can be associated with *hiya* (shyness). Participants overcame the state of being *nahihya* (feeling shy) when they started drawing and colouring. These workshops enabled participants to recollect events that had happened in their locality and further reflect on what they had achieved thus far. I found that the CAM workshops were helpful in providing cues for individuals to narrate certain TSE processes and outcomes that were not observable at the time of the fieldwork.

### ***3.3.4 Secondary data collection***

Unobtrusive research strategies were also used to complement the primary data obtained from the methods discussed. Documents and archival records are useful sources in case study research (Stake, 1995, 2006; Yin, 2009). Documents can serve as useful empirical evidence that portray local life, historical background, and socio-cultural settings (Gaudet & Robert, 2018). Although commonly seen as objective research materials portraying hard facts and statistics (Denscombe, 2014), some “documents represent discourses and accounts”, and thus, are constructed and have meanings attached to them (Charmaz, 2014,

p. 46). A combination of these materials was retrieved for this study. Written and online (web-based) documents were gathered for contextualising the case study sites and the TSE initiatives in the chosen study locations. Also, these printed and electronic documents were used as additional empirical materials to support the descriptions and narratives generated from the interviews and workshops.

Prior to entering the field, it was suggested that a list of documents for possible collection should be drafted based on the research topic and individuals and institutions engaged in the study (Denscombe, 2014; Gaudet & Robert, 2018). I planned to collect the documents from TSE organisations and local government offices, either in printed or electronic formats, as long as they could be accessed by the public. When necessary, I handed letters of request to appointed officers to formally ask for copies of these documents during courtesy visits to local government offices (see section 3.2.2.3).

Just two sets of documents were collected from the study sites due to availability issues. Overall, documents were more available and accessible from the local government of San Felipe for Sitio Liwliwa, where I was able to collect the following from government offices: local census, socio-economic profile, tourism master plan, local tourism code, list of tourism establishments, and tourism promotional materials. The tourism social enterprise in this locality, The Circle Hostel, provided a document that outlined their projects in the community. Additionally, I subscribed to the social enterprise's monthly newsletter to be updated on their activities.

In contrast, documents concerning tourism development in Culion Island were under-developed. Tourism promotional materials were only those available, because its master plan and tourism codes were in-progress. However, I was privileged to be invited to one of their site assessment trips as part of the locality's master planning. My observations from this trip substituted for the lack of written data on this community aspect. Moreover, a reference book about the history of and life in Culion (Rodriguez, 2003b) that was available on site, painted a clearer image of its local context. Records for the locality's socio-economic profile were accessed online from the Philippine Statistics Authority website ([www.psa.gov.ph](http://www.psa.gov.ph)). For tourism social enterprise-related information for Culion Island, electronic documents were retrieved from Kawil Tour's blogsite and its associated organisations' websites and social media pages (e.g. *Simbahang Lingkod ng Bayan*;

www.slb.ph). The collection of these documents was informed by subsequent analyses and was not planned prior to getting into the field. As mentioned, these acted as data sources and were corroborated from primary data during the analysis stage.

### **3.4 Data analysis procedures**

In total, 35 semi-structured interviews, two workshops and 25 days of site observations and immersions, had been conducted by the end of field data collection at the two study sites. Apart from the printed and online documents gathered, these primary data represented 17 hours of audio-recorded materials and 20 pages of written field memos. The following subsections explain the decisions and steps undertaken in analysing these qualitative data.

#### ***3.4.1 Data preparation and familiarisation***

Prior to the data analysis proper, the gathered raw information had to be prepared into formats suitable for the chosen analytical technique. Since the interviews and workshops were audio-recorded, data collected from these methods needed to be converted into written format; this is a practical, common, and imperative step in qualitative data analysis (Boyatzis, 1998; Halcomb & Davidson, 2006). Verbatim transcriptions of interview and workshop data were performed at this stage. This word-for-word transcription technique aims at exact re-production of audio-recorded spoken words into written texts (Poland, 1995). Adopting this transcription technique increases the likelihood of capturing the exact terminologies that study participants have utilised to convey their narratives. In turn, this may enhance the quality of the dataset and rigour of data analysis (Clark, Birkhead, Fernandez, & Egger, 2017).

The majority of the interviews and workshops were conducted in Filipino, except for two interview sessions facilitated in English. Given this, native speakers of Filipino who were also proficient in English were asked to transcribe the audio-recorded data. While I am adept at both languages and it has been recommended that the research proponents themselves should transcribe their empirical data as a data familiarisation strategy (e.g. Braun & Clarke, 2006), I asked for the assistance of two transcribers who were native Filipino speakers, to help preserve time for analysis. I carefully explained the requirements and expected outputs of the transcriptions, and trialled the transcribers to assess their

capabilities and resolve any discrepancies. Once they had accepted the job, I provided them access to the datasets until completion. The transcribing resulted in a 95,688-word dataset written mostly in the Filipino language, covering the two case studies.

Translating information generated in other than English typically follows the transcription stage (e.g. Nikander, 2008), for English-language academic work, and I was presenting my work for a degree in an academic institution in an English-speaking country. However, the philosophical perspective underpinning my study was constructivism. In this research paradigm, reality is based on multiple voices and the perspectives of those immersed in a particular social reality (Charmaz, 2003; Guba & Lincoln, 1994; Hershberg, 2014). These multiple interpretations of reality and experiences are constructed, often through use of language (Gaudet & Robert, 2018); hence, “language is central” (Charmaz, 2014, p. 331).

Therefore, I opted to not translate the data into English after transcription. When analysing written texts (in English), language familiarity is essential, and normally, second language-speakers may be disadvantaged in terms of the required spontaneity in certain strategies such as initial coding (Charmaz, 2006, 2014). Since I am a native Filipino speaker, I was familiar with the words and terminologies used by study participants, and would not be constrained when analysing what was conveyed in the data if the transcriptions remained in Filipino.

In terms of constructivist grounded theory coding, Charmaz (2014) suggested that “language plays a crucial role in how and what we code” (p. 114). I wanted to preserve the participants’ explicit descriptions and expressions, and interpret the implicit meanings behind the conversations elicited through interviews and workshops, by coding the data in Filipino. Moreover, this decision was practical. Given the volume of transcriptions, it would have been extremely time-consuming to translate the data into English, and also risk a loss of meanings through the process (e.g. Clark et al., 2017; Nikander, 2008).

Familiarising myself with the collected information followed the data preparation. Although I had a certain degree of familiarity with the dataset because I collected the data myself, I acknowledged that the verbatim transcripts may have been prone to human error (Poland, 1995). My data familiarisation strategy was undertaken to clean the dataset, but also to re-orient myself with the participant narratives. I simultaneously listened to each audio-recording and edited the corresponding word documents of its transcription.

Thereafter, I again listened to the audio material and wrote memos in my research diary, of key topics communicated by each interviewee.

#### *3.4.1.1 Using NVivo 12 for data analysis*

After data preparation and familiarisation, I imported the datasets into the computer-assisted qualitative data analysis software (CAQDAS), NVivo 12. Computer applications are becoming more sophisticated and are efficient data management tools (Birks & Mills, 2015). I was able to store large datasets using NVivo 12. The CAQDAS allowed the creation of an NVivo Project that contained all interview and workshop transcripts and other documents relevant for the research, in a single electronic file that could be saved and updated.

Essentially, NVivo 12 assisted me to perform the data analysis strategies I designed for this study. NVivo 12 is helpful for arranging and storing ideas and concepts that arise as analysis stages develop (Miles et al., 2014), which means that the computer application did not automatically analyse the data for me. As Jennings (2001, p. 212) suggested, computer applications “are only as good as the person [researcher] who is using them.” NVivo 12 acted as a virtual space where my conceptualisations and theorisations were constructed and made transparent.

If used appropriately, a CAQDAS is suited to the analytical practices espoused in my chosen analysis strategy, constructivist grounded theory. Computer applications facilitate the systematic analytical phases of grounded theory (e.g. coding, clustering, memo-writing, diagramming) while providing the flexibility that the methods require (Soliman & Kan, 2004). By aiding the iterative practices of grounded theory, a CAQDAS can improve the rigour of the analysis (Hutchison, Johnston, & Breckon, 2010). In the succeeding sections, I detail how I utilised NVivo 12 in the various stages guided by the study’s analytical framework.

#### *3.4.2 Analytical framework*

Figure 3.5 presents the visual framework that I designed to help with analysing the collected data. Techniques of case study analysis (Stake, 2006) and constructivist grounded theory (Charmaz, 2006, 2014) were adopted in this analytical framework. The framework contains

two main strands of *within-case analysis* representing investigations at each host community, followed by a *cross-case analysis* that underpins theory-building.

Preceded by thick case descriptions and contextualisation (Stake, 1995, 2006), each within-case analysis followed the grounded theory analysis strategies developed by Charmaz (2014). These include initial line-by-line and incident coding, and focused coding strategies. Following Birks and Mills (2015), the analytical depth of the steps applied in each case progressed from descriptive (low) to conceptual (intermediate) levels. After constructing the findings for each case, integrative cross-case analysis aiming at theory-generation (Eisenhardt, 2002; Stake, 2006) was carried out. In this, the conceptual level of analysis was elevated into more abstract theorisations. For analytical rigour, constant comparisons between codes and data, and memo-writing, were performed throughout the stages.

#### *3.4.2.1 Selecting and applying constructivist grounded theory analysis techniques*

Although developed as a research methodology, constructivist grounded theory techniques were specifically applied at the analysis stage of this study. The goal of this study was to construct a theory of community change within the conditions set forth by tourism and social entrepreneurial activities in host communities, apart from producing rich descriptions of the cases. Case study methodology is recognised as suitable for building novel, sophisticated, and externally valid theories, because it allows the collection of multiple data within theoretically sampled cases (Eisenhardt, 2002; Eisenhardt & Graebner, 2007; Stake, 2006; Yazan, 2015). However, case study methodology is also criticised for its lack of concrete analytical strategies (Lauckner et al., 2012). I concur with this observation, especially on the earlier versions of case study research that outline more descriptive than explanatory analysis steps. However, more recent iterations of the methodology recommend the use of inductive analytical techniques in a theory-building case study (Yin, 2018). Merriam (1998) suggested that multiple analysis techniques can be adopted within one case study research project; this indicates a level of flexibility in adopting the methodology at the analysis stage.

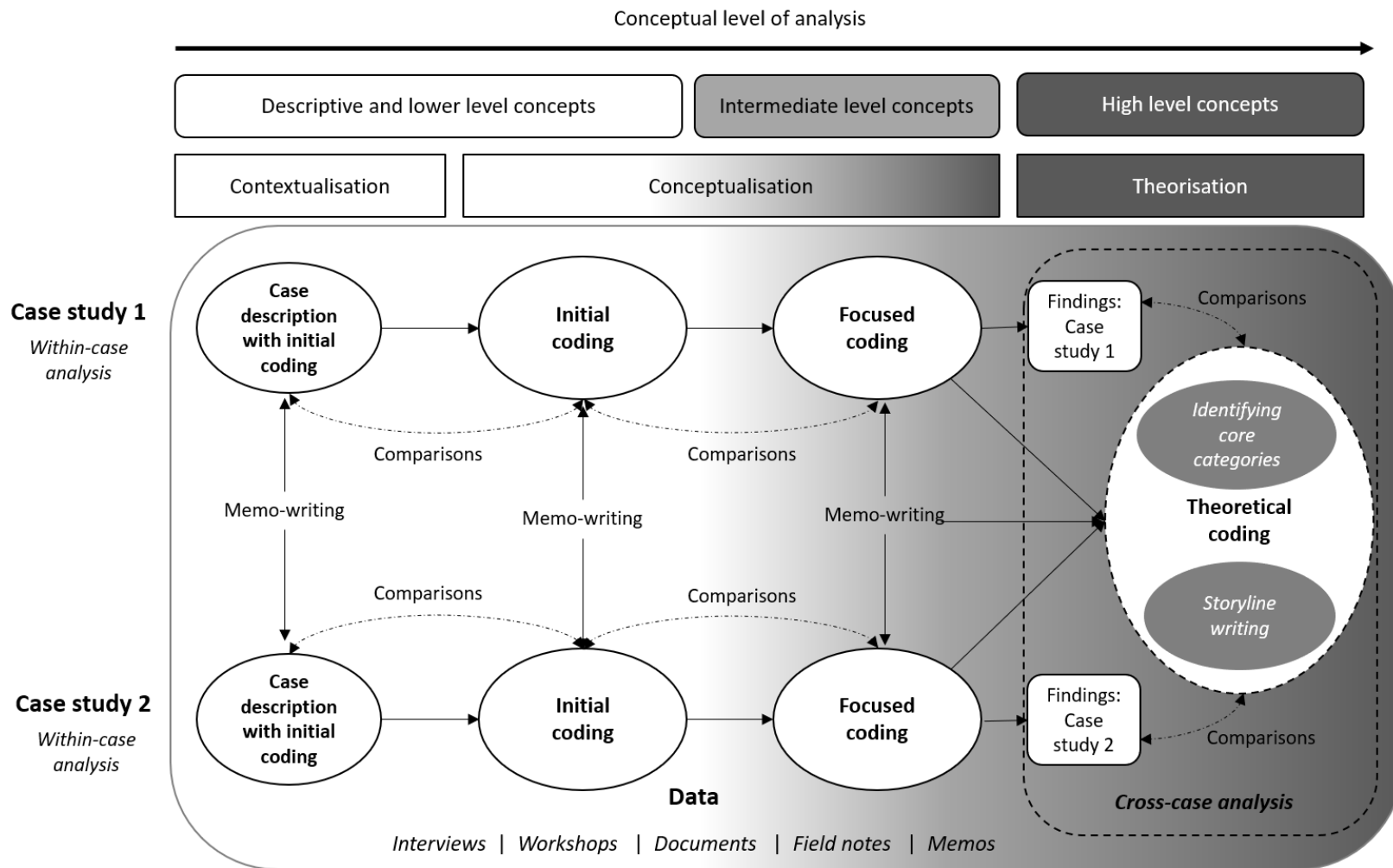


Figure 3.5 Analytical framework of the study

A set of analytical strategies aligned with my philosophical perspective (constructivism) and research goal (theory-building) should be incorporated. Doing this ensures paradigmatically and methodologically congruent research design (Birks & Mills, 2015). Thus, I decided to apply the analysis techniques espoused in Charmaz's (2006, 2014) constructivist version of grounded theory methodology.

Different forms of grounded theory methodology exist. Essentially, these vary according to the metaphysical stances that inform their development and application (Birks & Mills, 2015; Creswell, 2013; Matteucci & Gnoth, 2017). Charmaz (2003) separated them into objectivist and constructivist types. Earlier developed versions of grounded theory, namely those of Glaser and Strauss (1967) and Strauss and Corbin (1990), inclined more towards objectivist epistemological perspectives and positivist/post-positivist research paradigms. These variants of grounded theory favour value-free research and have been criticised for suggesting pre-conceived ideas prior to analysis (Charmaz, 2003); these diverge from the philosophical perspective that informs my inquiry, which advocates for a value-laden and inductive approach to data analysis.

My philosophical standpoints align with Charmaz's (2006, 2014) constructivist grounded theory, recognising subjectivity in the realities being studied while allowing myself as a researcher to be involved throughout the research process. By actively interacting with participants and with the data, I recognise myself to be an active agent (co-creator) in the process of producing data and subsequent theory-building. Doing so enables researcher reflexivity in generating middle-range theories (Matteucci & Gnoth, 2017). Constructivist grounded theory was developed to answer "how" and "what" questions, because the approach aimed at delineating processes (how) and consequences (what) that surround a phenomenon (Charmaz, 2006, 2014), in this case, TSE-induced community change. Thus, I viewed constructivist grounded theory analysis techniques as the most suitable for addressing my overall study aim.

### ***3.4.3 Within-case analysis***

As shown in the analytical framework (see Figure 3.5), within-case analyses were first performed. Simply put, within-case analysis entails an in-depth analysis, interpretation and write-up for each case study site (Eisenhardt, 2002). Practically, this analytical step permits

processing small chunks of data (within a single case) from a large volume of information collected from multiple sites (Eisenhardt & Graebner, 2007). In addition, within-case analysis enables detailed and case-situated findings to arise before identifying commonly occurring patterns through cross-case analysis (Miles et al., 2014; Stake, 2006). Analysing data from each site allows a particular yet deep understanding of the phenomenon that occurs in each host community first, before generating abstract inferences across cases.

More importantly, the within-case analyses put emphasis on the contexts that shape the phenomenon and the meanings attached to the participants' perceptions of community change. As espoused in the philosophical perspective that informed my investigation, context matters (Charmaz, 2006, 2014; Stake, 1995, 2006). For me, communities are unique; the way communities work and the social challenges they face are different from each other. Since TSE is context-bound, the way tourism social enterprises function varies because they exist to attack different social problems influenced by a locality's environment. I needed to look at particularities of the cases first in order to highlight the situatedness of the phenomenon before I engaged in (meta)theorising change that happens at the community level. The following explains the within-case analysis procedures I employed for this stage.

#### *3.4.3.1 Case descriptions*

Since context is important, each within-case analysis started by detailing the situation of the case. Stake (1995) likened this stage to an entry vignette, wherein the goal is to help readers create a clear idea of the setting and its story. In other words, describing a case delineates its context and boundary (spatial, socio-cultural, and conceptual). Secondary data and field observation notes were mainly utilised for the descriptions. When there was an absence of information from such sources, pre-TSE interview and workshop narratives were processed to supplement the descriptions. The descriptive form of initial coding (discussed in detail in the next sub-section) was performed. This step resulted in providing background sections to each case (see sections 4.1.2 and 5.1.2) and overview sections about the development of TSE at each host community (see sections 4.2 and 5.2).

In terms of reporting single case studies, presenting a historical background of cases (and tourism development programmes) is common and essential (Stake, 1995, 2006; Yin, 2009). This is vital for the aim of this study, wherein a temporal element is embedded in

its conceptual framework. To better provide a background to the development of TSE in the host communities, an *event-state network* interpretation was added in the analysis. Proposed by Miles et al. (2014), this method of ordering visualises a representation of the events (shown in boxes) and states or conditions (shown in ellipses) surrounding specific times or durations. Event-state network models were developed following initial coding of data for study site backgrounds. Based on participant accounts of such events, and my field notes and analytical memos, a timeline for each model was developed. Thereafter, each timeline was divided and labelled into periods based on my own interpretation of key events that occurred at each period.

#### 3.4.3.2 *Initial coding*

Coding is an integral process in grounded theory analysis because it bridges data gathering and theory-building (Charmaz, 2014). Grounded theory coding is inductive and driven by the data. Coding delineates what the data is saying, through repeated reading, and then assigning labels to portions of data (i.e. words, phrases, sentences, paragraphs) that represent them (Charmaz, 2006). This process produces codes, or analytical concepts that grounded theory analysts define and construct, signifying patterns and meanings portrayed in the data (Birks & Mills, 2015). Ultimately, engaging in grounded theory coding generates transferrable theoretical arguments and contextualised interpretations of processes and outcomes surrounding a studied phenomenon (Charmaz, 2014).

Constructivist grounded theory analysis is composed of two main coding phases: initial coding and focused coding (Charmaz, 2006, 2014). I first employed initial coding, an analytical phase that enables the construction of descriptive and lower level concepts from the smaller segments of the data. Initial coding is a bottom-up process and encourages analysts to have an open-mind (be reflexive) as to what the data is saying (Birks & Mills, 2015). By removing any pre-conceptions, initial coding allowed me to have a fresh look at the data after familiarisation, delve into the perspectives of study participants about the issues in question, and develop an analytical direction for later conceptualisations. For the initial coding phase, I performed *line-by-line*, *incident-with-incident* and *in vivo* coding techniques (i.e. Charmaz, 2006, 2014).

#### 3.4.3.2.1 Line-by-line coding

Line-by-line coding involves labelling each line of data transcriptions (Charmaz, 2006, 2014), which can be a sentence or a fragment of a sentence (phrase). Line-by-line coding should be spontaneous and “code data *as* actions” (Charmaz, 2014, p. 116). This refers to process coding wherein codes represented by gerunds (action words ending in “-ing”) are assigned on data segments (Miles et al., 2014). Employing this approach favours indicating active processes and consequences rather than stationary events found in the data.

I performed line-by-line coding by reading the transcripts, highlighting each sensible line, and labelling codes according to their explicit meanings. If some lines were re-occurring, they were assigned under the previously created codes that corresponded to their meanings. The labels I assigned to the data fractions ranged from concrete descriptions of processes to brief explanations of hidden actions and consequences (as I interpreted them). Since I was coding transcriptions written in Filipino, my initial codes were also in this language. In Filipino, gerunds are indicated by different prefixes such as, but not limited to, *pakiki-*, *pag-* or *pa-*, depending on their contextual usage. An exemplar of an interview excerpt (with an English translation) that was subjected to an initial coding practice is presented in Table 3.4.

#### 3.4.3.2.2 Incident-with-incident coding

Because I aimed at constructing actions and consequences revolving around TSE and the host community cases, I found coding incident-with-incident highly beneficial. This type of initial coding labels critical incidents that emerge from the data, augmented by the circumstances that shape them (Charmaz, 2014). These are useful for determining the properties of higher-level concepts later in the analysis (Charmaz, 2006). I employed incident-with-incident coding after line-by-line coding. I re-read sentence clusters and identified incidents contained in the narratives. However, I performed this procedure in a selective manner and did not apply this throughout the transcriptions, because not all data segments represented incidents. It can be observed in the exemplar (Table 3.4) that incident codes were subject to my interpretation of the implicit meanings that represented the incidents.

Table 3.4 Exemplar of initial coding practice in this study

Data extract <sup>a</sup>	Line-by-line codes	Incident codes
<p><i>Hindi ganun ka ano, parang kakilala ang Culion. Aminin naman natin sir, ang mga madalas na bisita namin is taga-Coron na pumupunta ng hospital. Kasi it's either magpapakonsulta, magpapacheck-up. Ano kasi di ba, ang Culion lang ang may pinakamagandang general hospital sa buong Calamian. Noong itinatag na ang Hotel Maya, so yun na nakilala na ang Culion. May mga pumupunta na mga turista na interesado sa ganda ng Culion, sa tulong din po ng Kawil [at] sa tulong din ng TV show ni Drew Arellano. Ayun yung isa sa mga way na nakilala ang Culion.</i></p>	<p><i>pagbisita sa Culion dahil sa ospital; pagpapagamot sa ospital ng Culion; pagkakaroon ng magandang ospital;</i></p> <p><i>pagpapatayo sa Hotel Maya; pagkilala sa Culion; pagpunta ng mga turista; pagtulong ng Kawil sa turismo ng Culion; pagpromote ng Culion sa “Biyaha ni Drew<sup>b</sup>”</i></p>	<p><i>pagiging kilala ng Culion dahil sa opsital</i></p> <p><i>pagsisimula ng turismo sa Culion</i></p> <p><i>pagtulong ng Kawil sa pag-promote ng Culion; Pagpapakilala ng Culion sa tulong shows</i></p>
<p><b>English translation</b></p> <p>Culion was not that known before. Most of our visitors are those coming from Coron because of the hospital, either for medical consultation and check-up. That is because Culion has the most advanced general hospital in the whole of Calamian. When Hotel Maya was established, that was the time when Culion was [slowly] getting known. Tourists that are interested with the beauty of Culion started to come here, with the help of Kawil [and] with the help of Drew Arellano’s TV show. That is one of the ways for Culion to become popular.</p>	<p>receiving visitors because of the hospital; getting medical services at Culion; hospital; having the best hospital; establishing Hotel Maya; becoming a known destination; starting to receive tourists; helping Culion’s tourism development; promoting Culion in “Biyaha ni Drew”</p>	<p>being known for its hospital</p> <p>starting to become a tourist destination</p> <p>helping in the promotion of Culion as a tourist destination</p> <p>promoting Culion in shows</p>

Notes: <sup>a</sup>Coloured highlights indicate data segments (lines) for the purpose of this table only.

<sup>b</sup>Drew Arellano’s show is titled “Biyaha ni Drew.”

#### 3.4.3.3 *In vivo coding*

In vivo coding is not a specifically developed coding practice for constructivist grounded theory, yet it can be applied in most qualitative studies. This coding routine utilises the exact words or phrases that participants use during interviews or discussions (Miles et al., 2014). Generating in vivo codes is advantageous in preserving the meanings behind the language that individuals utilise in their narratives (Charmaz, 2006). I created in vivo codes from participants' expressions that signified their perceptions about the consequences of TSE in their communities. These were not standalone codes (e.g. Charmaz, 2014), and most often, were symbolic.

Since the interview transcripts were in Filipino, my in vivo codes were in this language too. An example of these coded from the second case study (Liwliwa) includes “*kumakain ng tatlong beses sa isang araw*” or in English, “eating three times a day”. This was a phrase that was repeatedly expressed by the study participants when explaining how life had changed since tourism and social entrepreneurship were facilitated in their community. After comparisons and reflective memo-writing (see section 3.4.5), I associated this with how they viewed their improving quality of life and constructions of the economic value they reaped from TSE. Integrating in vivo codes in the analysis helped me enhance the situatedness and conceptual richness of my theorisations.

In total, I generated around 800 initial codes per case study dataset, after this coding practice alone. I found this to be a process of data distillation. I gained a bottom-up grasp of the actions and events contained in participant narratives and stories. Carrying out this emergent coding process let the data speak for itself, which reduced if not eliminated any preconceptions that I had prior to coding.

#### 3.4.3.4 *Focused coding*

The second analytical phase of constructivist grounded theory is focused coding, an intermediate analytical technique that leads to the conceptualisations of potential core categories and their supporting sub-categories (Birks & Mills, 2015). It is an emergent and iterative process that entails filtering through initial codes that can explicate larger portions of the data, and conceptualisations based on codes that frequently occur from earlier

analytical practice or indicate strong significance compared to the rest of the initial codes (Charmaz, 2006, 2014).

In generating focused codes, I first identified frequently appearing codes and scrutinised their relevance to the research questions. In the exemplar, I found the code *pagtulong ng Kawil sa pag-promote ng Culion* [helping in the promotion of Culion as a tourist destination] as one of the commonly emerging incident codes across several interviews and in the workshop narratives. In terms of its significance to the inquiry questions, this code pertained to a process performed by the tourism social enterprise. Thus, I elevated this initial code into a focused code, because it was a “telling” concept (e.g Charmaz, 2014).

I applied another layer of conceptual validation on my focused coding routine, by running Group Queries on NVivo 12. Some data segments were coded into more than one concepts. Exploring coding overlaps was an overwhelming task due to the large number of codes and amount of data I had. The Group Query function allowed me to explore codes within a code, and identify coding overlaps. As shown in the exemplar (Table 3.5), the results of this validation technique indicated potential conceptual relationships and the properties of concepts and categories. Conversely, this function did not automatically analyse the data for me; rather, the results are based on my initial coding routine. I applied these steps in an iterative manner across the two datasets.

Table 3.5 Summary of a group query analysis run on NVivo 12

<b>Focused code</b>	<b>Within (initial) codes</b>
<i>pagtulong ng Kawil sa pag-promote ng Culion</i>	<i>pag-promote ng Culion sa “Biyaha ni Drew”</i> <i>pag-promote ng Culion sa “Living Asia”</i> <i>pagiging mahalaga ng Kawil sa turismo ng Culion</i> <i>pagkilala sa Culion</i> <i>pakikipag-ugnayan</i>
<b>English translation</b> helping in the promotion of Culion as a tourist destination	promoting Culion in “ <i>Biyaha ni Drew</i> ” promoting Culion in Living Asia being an important organisation for Culion tourism recognising Culion cooperation (inter-institutional)

Furthermore, some initial codes were “telling” but infrequently occurring (Charmaz, 2006, 2014). These were worthy of scrutiny, too, because qualitative research should not rely on quantifying the number of times codes appear. I sifted through the data by re-reading the transcripts and looking back at my analytical memos, where I had recorded striking ideas that may emerge as categorical concepts. This manual sensitising strategy enabled implicit yet relevant focused codes to emerge in the analysis. Thereafter, the emergent focused codes were compared and subjected to category construction.

#### 3.4.3.4.1 Category construction

An iterative focused coding routine allowed the emerging patterns in the data to emerge. Doing so enabled me to delineate provisional categories that represented processes and sub-processes surrounding the phenomenon (Birks & Mills, 2015), for each case study. Specifically, I categorised initial and focused codes as properties and/or conditions of intermediate level categories or concepts. I performed this categorisation process on NVivo 12 by creating categories, and then dragging focused codes (processes and sub-processes) that they represented to corresponding categories. Table 3.6 is an exemplar of a coding hierarchy that resulted from the cyclical processes of initial coding, focused coding, and categorisation of the initial and focused codes into sub-processes (sub-categories) and processes (main categories). Finally, I provided definitions to the emergent categories based on their properties and conditions (e.g. initial codes, focused codes).

Table 3.6 From data extract to conceptual category: Exemplar of a coding hierarchy

<b>Data extract</b>	<b>Initial codes</b>	<b>Focused code</b>	<b>Sub-category</b>	<b>Category</b>
Tourists that are interested with the beauty of Culion started to come here, with the help of <i>Kawil</i> [and] with the help of Drew Arellano’s TV show. That is one of the ways for Culion to become popular.	Helping Culion’s tourism development;  Promoting Culion in “ <i>Biyahe ni Drew</i> ”;  Promoting Culion in shows	Helping in the promotion of Culion as a tourist destination <sup>a</sup>	Bridging Culion to the world	Building market linkages

*Note: <sup>a</sup>This is an incident code that was elevated into a focused code*

#### 3.4.3.5 *Clustering and illustrative modelling*

The category construction strategy entails clustering codes into conceptual categories. Charmaz (2014, p. 184) referred to *clustering* as “a shorthand prewriting technique” to establish the connections between codes and categories, and make these relationships more visible. It is another term for conceptual mapping where central categories (processes) are placed in ellipses, while their sub-concepts, properties, and dimensions are drawn as spokes (Birks & Mills, 2015). Clustering provided me with a stronger analytical grasp of my data, emergent categories, and their relationships with other categories.

I performed electronic clustering through NVivo 12, after determining coding hierarchies and during the category refinement phase (see section 3.4.3.4.1). The Concept Map feature of NVivo 12 permits the manual creation of core categories using shapes, dragging and dropping of earlier created codes into the electronic workspace, and indicating connections using lines and arrows. Figure 3.6 presents a concept map created using NVivo 12. In this, the exemplar focused code *pagtulong ng Kawil sa pag-promote ng Culion* (helping in the promotion of Culion as a tourist destination) was integrated within a landscape view of TSE processes and activities in Culion. Again, concept mapping was an iterative process and was open to changes.

Subsequently, I transformed the concept maps into conceptual models, through a visualisation strategy called *illustrative modelling*. This step exemplifies and simplifies the components, properties, and dimensions of core categories (processes) denoted in the analytical phases (Birks & Mills, 2015). The conceptual model informed by the clustering routine shown in Figure 3.6, is illustrated in Figure 4.5.

#### 3.4.4 *Cross-case analysis and theoretical integration*

After separately analysing the two case studies, I embarked on a cross-case analysis and theoretical integration procedures in order to produce a grounded theory of the studied phenomenon. This final analytic stage moved from generating mid-level to high-level concepts that encapsulated the processes and outcomes of community change through TSE for both cases (see Figure 3.5).

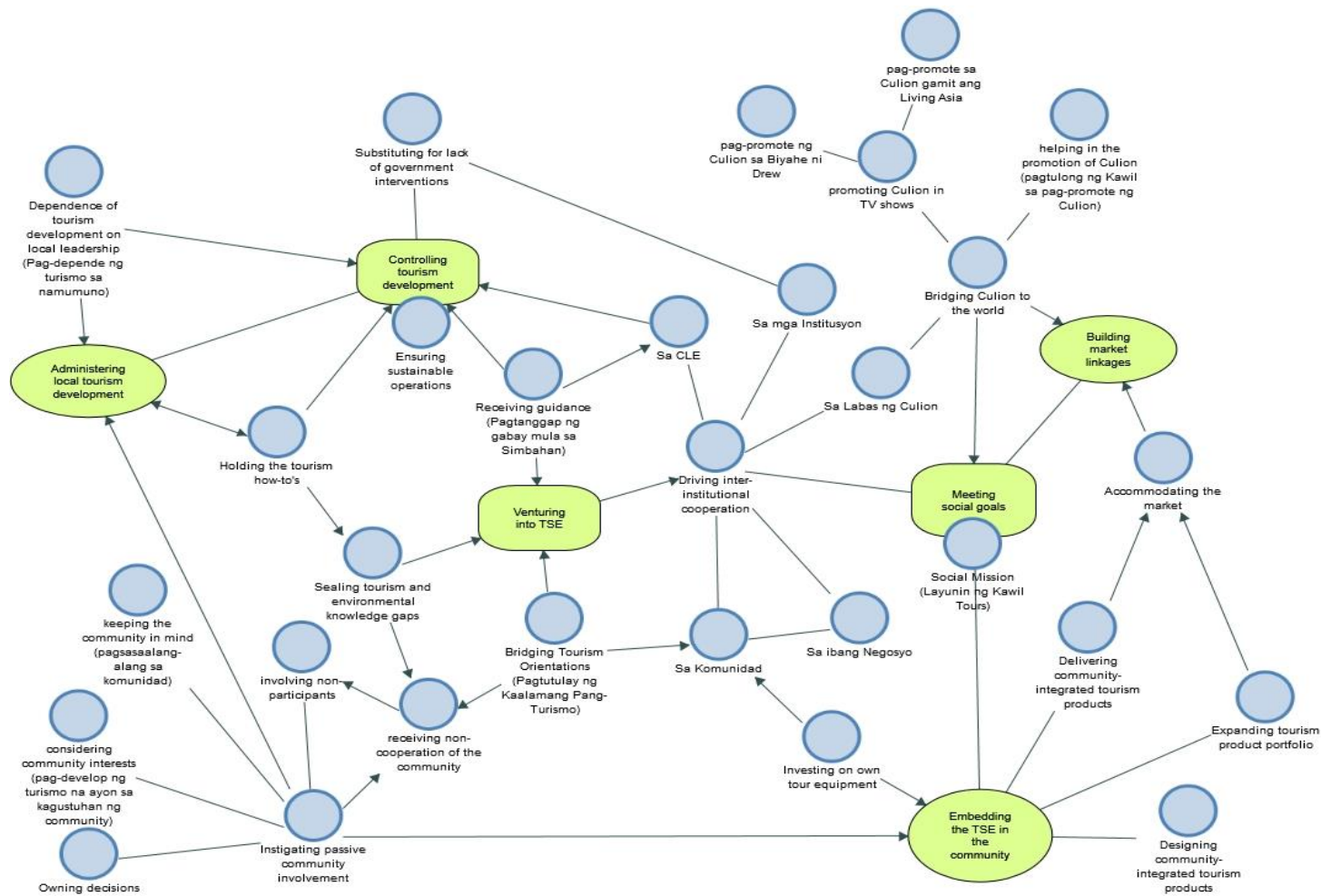


Figure 3.6 Concept map illustrated on NVivo 12. Note: Green ellipses represent provisional categories. Green rounded boxes show activities. Blue circles are initial or focused codes from earlier analyses.

#### *3.4.4.1 Cross-case analysis*

Cross-case analysis is aimed at creating assertions about a quintain (Stake, 2006) – based on two cases of community-centric TSE for the purposes of this study. My goal was to construct more abstract concepts from the findings of the dual case study, by applying another layer of analysis and theorisations collectively on the two datasets. Although NVivo 12 is capable of cross-case analysis, this feature mainly quantifies the occurrences of concepts per case; this was not the aim of the study. Hence, I performed a manual cross-case analysis. As suggested by Stake (2006), I created matrices that summarised the findings of two cases studies (see Appendix J for an exemplar). Each column contained the categories, sub-categories, and the definitions of these findings. Using a pen and highlighter, I examined and marked complementarities and non-complementarities across the cases.

After delineating convergent and divergent findings, I imported the preliminary cross-case analysis findings into NVivo 12 in the form of coding hierarchy. This step permitted easier comparison and cross-examination of the data extracts within the convergent/divergent codes and categories. Doing this, I was able to further sensitise and create initial core categories.

#### *3.4.4.2 Storyline writing*

After having preliminary ideas for potential core categories of the grounded theory, I wrote a storyline of the TSE-induced community change phenomenon that happened in the host communities. Storyline writing is an analytical strategy that assists in reaching high-level abstractions that are still grounded in the data (Birks & Mills, 2019). In addition, this technique enables the capturing of a holistic view whilst preserving subtle understandings of a phenomenon's contexts, processes, and consequences (Birks & Mills, 2015).

Before writing a collective storyline for this dual case study, I first re-read all the interview and workshop transcripts. Then, I revisited all of my field notes and electronic memos. Performing these preceding steps allowed me to step back from the data, which helped me write a storyline that was “more conceptually abstract than stories told in any one participant's interview” (Birks & Mills, 2019, p. 246). The resultant storyline is a free-flowing narrative based on my ideas and understanding of the data. It followed a

chronological pattern and highlighted key incidents and factors that affected the TSE and wider community systems. The storyline was an analytical output that connects the important events and processes across both case studies. Within this storyline, I was able to plot, assess, and sensitise the relevance of the candidate conceptual categories that I had identified in the cross-case analysis.

#### *3.4.4.3 Identifying core categories*

One of the steps of theoretical integration is the identification (then finalisation) of the core categories that comprise the grounded theory. For this procedure, I applied similar categorisation techniques that were performed for each case study (see section 3.4.3.4.1), on the convergent and divergent findings that emerged from the cross-case analysis (see section 3.4.4.1). I delineated the relationships, symmetries, and intersections amongst the TSE-induced community change processes and outcomes depicted across the case studies, through illustrative modelling (see section 3.4.3.5). During this sorting and clustering routine, I referred to the concepts' data extracts and supporting interview narratives, to ensure consistency and variation (Birks & Mills, 2015). Through this iterative and comparative strategy, common meanings and patterns in the form of abstract concepts emerged from the analysis.

To sensitise and further concretise these abstract concepts (as potential core categories), I wrote memos that served as provisional definitions. Cyclical memo-writing, clustering, and illustrative modelling, then allowed for the development of theoretical sensitivity. Also, these iterative procedures led to the refinement of the core categories, their conditions, processes/sub-processes, and consequences. As shown in Chapter 6, the emergent core categories are simple concepts that capture the core processes of TSE-induced community change, and the forms of changes that occurred in the host communities.

#### *3.4.4.4 Theoretical coding*

Lastly, theoretical coding was applied in finalising the grounded theory. Although this is an optional technique in constructivist grounded theory, Charmaz (2014) suggested that it elevates the conceptual reach of the emergent theoretical models. I incorporated these theoretical codes to strengthen the explanation of the grounded theory that aimed to present a better understanding of the community change as a phenomenon.

I applied theoretical codes to the abstract conceptual categories only after these were developed from the integrative cross-case analysis. In particular, I integrated theoretical codes of a systems perspective in conceptualising a holistic view of the interrelations between emergent core categories. It can be observed that a systems perspective was also infused in the conceptual framework of this study (see section 2.4.3). Adopting a systems perspective in theoretical coding means that the actions and interactions undertaken by system actors, such as residents, social entrepreneurs, and local governments, comprise the processes, and therefore produce consequences on and within the host communities. I found the integration of theoretical codes produced a grounded theory model that is holistic and coherent.

### ***3.4.5 Memo-writing***

Memo-writing is an integral practice in grounded theory analysis. Memo-writing is a tool that produces analytical cues for coding and category development. It is a platform for constant and cyclical comparisons between data, codes, and categories, that should be undertaken during data collection and analysis (Birks & Mills, 2015; Charmaz, 2014). I employed memo-writing in both the collection and analysis of data for this study.

During data collection, I wrote field memos to capture my direct observations and experiences at the study sites (see section 3.3.1). During data analysis, I embedded memo-writing into my processes as I progressed through the various analytical and coding phases. I ensured that it was ongoing, analytic, and reflective (e.g. Charmaz, 2006). I maintained an analytical journal where key actions and events contained in the interviews were recorded during data familiarisation (see section 3.4.1). I wrote electronic memos of “telling” codes that I encountered during the coding phases. Using the NVivo 12 Memo function, these memos were then electronically linked to their corresponding codes and categories, which I referred back to, during the findings write-up. Memos captured my ideas, analytical thoughts, and reflections. During the category refinement stage of analysis, memo-writing acted as space for me to critically evaluate the theoretical sensitivity of the grounded theory concepts.

### **3.5 Trustworthiness of the research: Strategies and reflections**

Ensuring the trustworthiness of qualitative research requires different criteria compared to quantitative research, because qualitative studies aim for understanding, rather than hypothesis testing (Charmaz, 2006; Merriam & Tisdell, 2016). Similar to rigour, trustworthiness refers to the quality, integrity, and competence of the research conduct and findings (Liamputtong, 2012). In qualitative research, evaluating trustworthiness varies, depending on the researcher's worldview, philosophical perspectives, and methodological approaches (Creswell, 2013; Maxwell, 1992). In conducting this dual case study and grounded theory research, I employed strategies in relation to credibility, consistency, and transferability – a set of interrelated criteria that commonly supports the rigour of doing constructivist research (Lincoln & Guba, 1985; Merriam & Tisdell, 2016).

Credibility pertains to how the reported findings fit the social phenomenon being studied (Merriam & Tisdell, 2016). Since my inquiry was underpinned by a constructivist research paradigm, I assumed that reality is socially constructed from a multiplicity of perspectives; hence, the study should be supported by multiple sources. I implemented multi-method qualitative research involving one secondary and three primary data collection techniques (see section 3.3); this allowed findings to crystallise, because I agree that reality has more than three dimensions (Richardson & St. Pierre, 2005). Doing so enabled me to co-construct TSE-induced community change from a variety of sources and narratives of individuals that were purposefully selected based on their roles and immersion in this social reality. Also, I made sure that I had enough opportunity to engage formally and informally with study participants and individuals in the host communities during fieldwork, so that I would get a good grasp of the community conditions; these were recorded as field notes (see section 3.3.1).

My position as a researcher influenced my interaction with the participants and data, which in turn, affected the credibility of the findings (Liamputtong, 2012; Merriam & Tisdell, 2016). As reiterated throughout this chapter, I am viewed as an outsider to the host communities involved in my study, although I have an emic view of the local cultures and rural Philippine community dynamics. I made sure that my research protocols and conduct conformed to the local customs. In terms of data analysis, I employed an etic perspective because I was neither a member of the host communities nor part of the TSE systems in

question. Doing so may have reduced researcher bias, yet I cannot dismiss the notion that my personal values, existing knowledge, and experiences, also affected how I analysed the data. As a constructivist grounded theory analyst, I had to develop my reflexivity by wrestling with my pre-conceptions (Charmaz, 2014) while at the same time, empathising with the narratives of my study participants. I achieved this through memo-writing, which is considered “the cornerstone of quality” in grounded theory research (Birks & Mills, 2015, p. 39). I was able to be actively involved in the data and the construction of knowledge prompted by the data. It also served as a way for me to converse with myself regarding the emergent concepts and patterns from the data (Charmaz, 2014; Miles et al., 2014).

Achieving consistency throughout the research process is another criterion of trustworthy qualitative research, and refers to the dependability of the findings (Lincoln & Guba, 1985). Concerned with how the findings are represented in the data (Merriam & Tisdell, 2016), ensuring consistency relates to data collection and analysis. In grounded theory research, methodological congruence is a must (Birks & Mills, 2015). I made sure that my research design, methods, and data analysis techniques were in accordance with a constructivist paradigm, and were employed in the same manner in both research sites. I kept memos which served as audit trails of my methodological and analytical decisions. This aided in the transparent and consistent implementation of data analysis techniques across the dual case study.

The criterion for transferability entails the degree to which study findings may apply or occur in other settings (Merriam & Tisdell, 2016). I recognise that the findings of this study cannot be generalised, however, I assert that some can be transferrable to communities in similar situations as those involved in this research. Lincoln and Guba (1985) asserted that this can be established through rich and thick descriptions of the study contexts, which I provided in the contextualisation of the case studies. Another way is to obtain variations in the contexts and cases (Merriam & Tisdell, 2016). I addressed this by selecting two different but complementary case studies. In addition, I made sure that I elicited a variety of individual and group accounts through purposeful and theoretical sampling strategies (see section 3.3.2.2). Lastly, trustworthy qualitative studies need to be ethical (Merriam & Tisdell, 2016). Since this study required the involvement of human participants, I had to address several ethical considerations.

### 3.6 Ethical considerations

The ethical principles fostered in New Zealand's *Treaty of Waitangi* guided the research processes, even though I carried out the fieldwork in the Philippines. Three inter-related principles are espoused in the AUTEK ethical research framework, namely partnership, participation and protection of individuals engaged in the study. Ethical protocols were applied to and approved by AUTEK, prior to data collection.

The principle of partnership indicates that participants should be partners in the study, through obtaining their voluntary and informed consent. This was achieved by disclosing the study's aim and objectives, research design, and methods, future publications from the study (a doctoral thesis), and my identity as a doctoral researcher, to all potential participants. I performed this by having them read the approved Participant Information Sheets for the interviews and workshops (see Appendix D and Appendix E). These information sheets were written in the Filipino language. Potential participants were also informed that they could ask clarifying questions about the research activities. Those who agreed to participate were requested to sign a Consent Form (see Appendix F and Appendix G). Some could be hesitant to sign these kinds of forms according to previous studies (e.g. Fontamillas, 2015; Porter, 2014), and my personal experiences of conducting research in Philippine rural communities. Thus, those who decided to not sign Consent Forms were instead asked to give oral informed consents, which were audio-recorded. Also, participants had the option to receive a copy of the study's findings.

The criterion of participation was upheld by defining the role of study participants in the inquiry. Underpinned by constructivism as the research paradigm, participants were co-constructors of the knowledge produced in this study. By participating in this research, participants had the chance to individually and collectively reconstruct the processes and nature of the changes that occurred in their communities since the adoption of TSE. This was reflected in the participatory research approaches embedded in the methodology, such as the CAM workshops. The semi-structured interviewing also asked open-ended questions, during which, participants were free to discuss issues pertaining to the research topic; however, questions were not pre-determined in the interview and workshop protocols. The sampling techniques also did not limit the participation of individuals, especially of residents, regardless of their involvement in TSE activities. After data

collection, participants were given the opportunity to view and approve the transcripts if they wished; there were no consequences if they did not wish to do so. This opportunity was indicated in the Participant Information Sheets, which were explained to them in person.

The ethical principle of protection required that participants' privacy, safety, and security were protected, any power imbalances were eliminated, and cultural diversity was respected. Again, participation in the research was voluntary, and the components and purposes of interviews and workshops were made transparent to participants. The participants' identities were kept confidential; I used pseudonyms when directly quoting their narratives. Data and details from the participants were treated with confidentiality and security. The semi-structured interview questions and workshop activities were presented in a neutral tone. These sessions were conducted in Filipino, the national language that the participants were comfortable speaking. Participants had the option to not answer questions and be involved in activities that may cause them to feel discomfort, intimidated, or potentially harmed. They also had the opportunity to withdraw at any stage of the activities if they decided to do so.

Third-party individuals, namely research assistants, were involved in the sampling and interview transcription activities. All research assistants were carefully oriented to the privacy and confidentiality protocols of the study. Thereafter, they were asked to sign Confidentiality Agreements (see Appendix H and Appendix I) to make sure they understood ethical considerations. In terms of sampling, two local guides (one at each site) assisted me in approaching potential participants with the approval of local leaders. This was a practice that conformed to the local cultural context wherein strangers to the communities, like myself, had to be accompanied by someone known in the locality (Fontamillas, 2015; Narag & Maxwell, 2013); this also ensured participant and researcher safety. To further strengthen safety measures, data collection activities were facilitated in public areas or semi-public spaces that passers-by could see. In terms of data transcription, research assistants (transcribers) were only given access to the data for the duration of the transcription process. All forms of data that they were handed for the task were destroyed after transcription.

### 3.7 Conclusion

This chapter presented the research paradigm, methodology, and methods of this study. Constructivism that views multiple realities fostering knowledge co-construction rather than discovery, was the philosophical underpinning that guided this qualitative dual case study design. The chapter detailed the primary and secondary data collection strategies that were performed in two host communities engaged in TSE in the Philippines. These multiple data collection methods were employed to elicit rich and detailed information about the phenomenon under study.

The dual case study and constructivist grounded theory analysis procedures adopted to analyse the collected data, with the assistance of NVivo 12, were also explained. Throughout the research activities, my reflexive accounts and position as a researcher were integrated, to justify my methodological and analytical decisions. As a constructivist researcher, my strategies and reflections to address the criteria for rigorous research, based on the credibility, consistency, and transferability of the findings' principles, were discussed. Similarly, I articulated my accounts and strategies for conducting ethical research based on New Zealand's *Treaty of Waitangi* principles of partnership, protection and participation.

The next three chapters synthesise the findings stemming from the analysis stages explained in this chapter. Chapter 4 and Chapter 5 present the within-case analysis findings for Case Study One (Culion Island, Palawan) and Case Study Two (Siti Liwliwa, Zambales), respectively. The findings of the cross-case analysis and theoretical integration are discussed in Chapter 6.

## **Chapter 4 Case Study One: Tourism Social Entrepreneurship and Community Change on Culion Island**

The aim of this study was to understand the processes and nature of community change induced by TSE in the Philippines. The dual case study design employed in the research was aimed at in-depth explorations of two host community cases engaged in TSE. This chapter presents the findings and analysis from the first case study, Culion Island, a destination community that hosts tourism social entrepreneurial activities developed from its cultural heritage, and coastal and marine resources.

This chapter begins with a background to the case study and its participants, to present sources of data that informed the analysis of the community case. The introductory section also includes the description of the locality, its history, and its economic and socio-cultural background. The TSE phenomenon is then contextualised in an overview of the work of the primary tourism social enterprise that was responsible for the TSE development in the case study site. Thereafter, the key processes undertaken by the tourism social enterprise are discussed, which were derived as conceptual categories from grounded theory analysis. Subsequent to the TSE processes is the explanation of the community-initiated processes enacted by the locals in response to developments in their area. Finally, the outcomes of TSE activities in the host community, as perceived by study participants, are explored.

### **4.1 Introduction to Case Study One**

The first case was an island community with a long history of isolation and marginalisation. The island was a leper colony from 1906 to 2006, where patients of the disease called *leprosy* (also known as Hansen's disease), had been quarantined, segregated, and treated. While the disease is curable today and Culion Island was declared free of leprosy more than a decade ago, the island and its residents have been stigmatised by its history. The tourism social enterprise involved in this case study aimed at fighting the stigma towards the community, whilst creating livelihood opportunities. The following sub-sections describe the case study participants' socio-demographic information and provide context to the host community studied.

#### 4.1.1 The case study participants

In total, 19 individuals were purposefully selected to participate in this case study (Table 4.1). The largest cohort was those aged 30 to 39 years old ( $n = 7$ ), followed by those aged 18 to 29 years old ( $n = 4$ ). In terms of gender, the majority of the participants were female ( $n = 12$ ). Almost all were original residents of the case study site ( $n = 17$ ).

Table 4.1 Case study one participants

<b>Pseudonym</b>	<b>Age group</b>	<b>Gender</b>	<b>Tourism involvement</b>	<b>Role</b>	<b>Research participation</b>
Alona	30 - 39	Female	Direct	Social enterprise staff (R)	I, W
Babau	18 - 29	Female	Indirect	Housewife (R)	I, W
Balesin	30 - 39	Female	Direct	Women's association member (R)	I
Banul	18 - 29	Female	Direct	Business owner (R)	I
Canibad	60 plus	Female	Direct	Charter boat operator (R)	I
Caramoan	40 - 49	Female	None	Business owner (R)	I
Dahican	30 - 39	Female	None	Housewife (R)	I
Dakak	40 - 49	Female	None	Housewife (R)	I
Dumaluan	30 - 39	Female	None	Housewife (R)	I
Laiya	50 - 59	Female	Direct	Business owner (R)	I
Malapascua	40 - 49	Male	Direct	Business owner (R)	I
Morong	18 - 29	Male	Direct	Social enterprise staff (R)	I
Nacpan	50 - 59	Male	Direct	Tourism administrator (R)	I
Pagudpud	60 plus	Male	Indirect	Tourism administrator (R)	I
Pandan	50 - 59	Female	Indirect	Civil servant (M)	I
Sabang	30 - 39	Male	Direct	Social enterprise administrator (R)	I, W
Salagdoong	30 - 39	Male	Direct	Social enterprise administrator (NR)	I
Subic	30 - 39	Female	Direct	Social enterprise staff (R)	W
Valugan	18 - 29	Male	Direct	Business owner (R)	W

Notes: (R) = resident; (NR) = non-resident; (M) = migrant; I = interview; W = workshop

The participants had a variety of roles and involvement in tourism and social entrepreneurship activities. Most of them were directly involved in TSE ( $n = 12$ ); the remainder were either indirectly involved or not involved at all. Five of the participants had direct roles in the locality's TSE development, as administrators ( $n = 2$ ) or staff ( $n = 3$ ), while two were representatives from the local tourism administration. The rest pursued various livelihoods and roles in the community.

In terms of research participation, the majority participated in individual or group interviews ( $n = 17$ ). Five individuals participated in a group discussion facilitated through a CAM workshop. Based on the background information to the participants, it is considered that a variety of local perspectives were elicited for this case study. For this case study, participant accounts acquired from the interviews and workshop, in addition to the information gathered through archival research, were used to narrate the background to and context of the host community.

#### ***4.1.2 The host community: Culion Island, Palawan***

Geographically located in the western part of the Philippines, Culion Island (referred to here as Culion) belongs to the Calamian Island Group (or Calamianes) in the province of Palawan (Figure 4.1). It is an island municipality accessed through charter boats and public ferries from the neighbouring town of Coron. In terms of political jurisdiction, Culion governs 14 *barangays* and 20,139 residents. Life in the island is described by many as laid-back, quiet, and peaceful. It is described as a small community in terms of geographical and social proximity, which is most particularly true in the Poblacion area where most of the research was conducted (Figure 4.1)

Poblacion is the most densely populated area of the island, which is composed of the following *barangays*: Balala, Hardin, Libis, Osmeña and Tiza. Field observations and archival research show that this area was the centre of social, cultural, and historical events that shaped the island community. Most of the socio-economic activities and in-land tourism operations take place in Poblacion. Yet, as evident in the analysis of participant narratives, the findings of this case study are focused on the wider community change on the island of Culion.

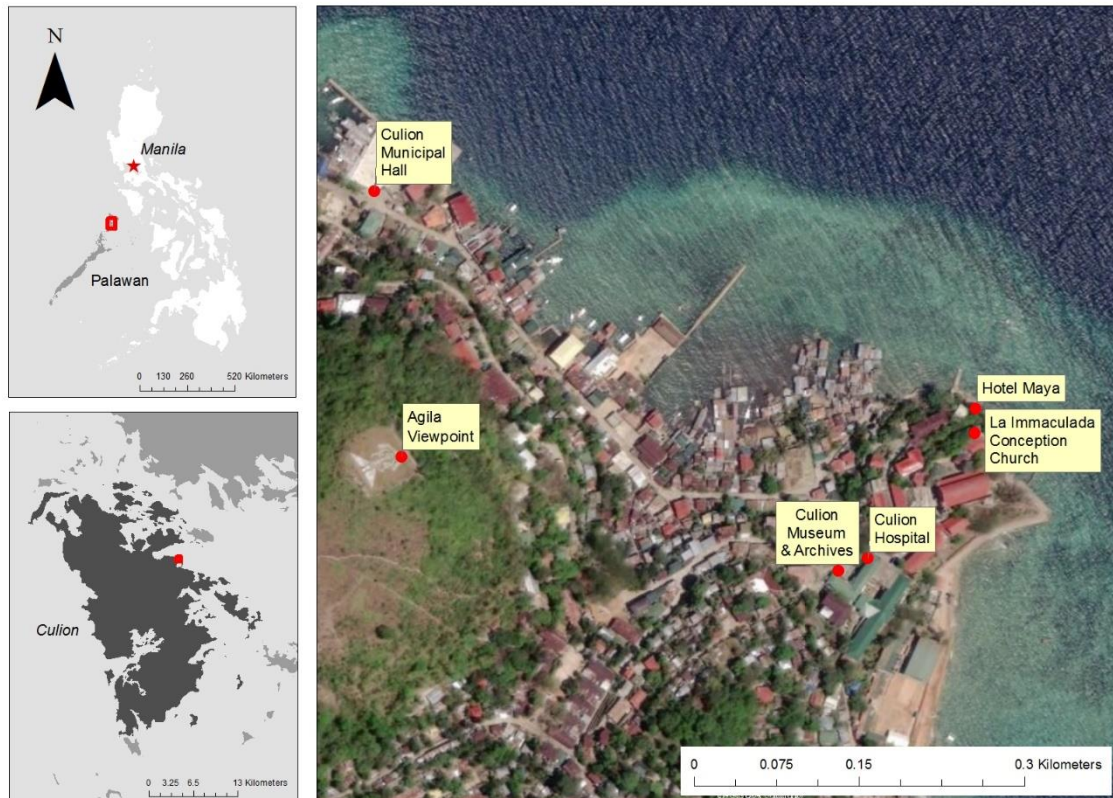


Figure 4.1 Location map of case study site one: Poblacion, Culion Island. *Note: The top left box indicates the location of Culion Island in the Philippine archipelago. The lower left box indicates the location of the case study site on Culion Island. The large box shows a satellite image of the case study site and marks several points of interests.*

#### 4.1.2.1 Local history and its implications

Culion has a rich yet dark history. The island traces its reputation to having once been the country's largest leper colony. The island has been given many names including the *island of no return*, the *island of the living dead*, and the *island of despair*. In August 1904, the American imperialist Government in the Philippines established the Culion Leprosarium (Pamonag, 2018). The establishment of the leper colony on the island was a measure to control the spread and treatment of leprosy and preserve public health. At that time, leprosy was believed to be an infectious disease that could be transmitted by physical contact.



Figure 4.2 Poblacion: The heart of the Culion community. Photograph taken from the Agila viewpoint. (Photograph by author)

The first batch of lepers arrived on Culion in May 1906 (Arcilla, 2009). Over the span of exactly 100 years, this cohort was followed by a series of patient contingents formed through leper collection trips throughout the Philippines (Pamonag, 2018). People who tested positive for leprosy were separated from their families, confined and treated, and lived in isolation on the island. Shame and a sense of inferiority were endured by the patients, as well as their descendants still living on Culion.

The effects of segregation and marginalisation of the island's population due to their physical condition resulted in locals having low self-esteem, especially when dealing with outsiders within and outside the island. As Morong (resident, social enterprise staff), one of the participants, narrated: *"When you say that you are from Culion, people will avoid you. Because to their knowledge, leprosy was contagious and we from Culion carry a disease that is contagious."* It was apparent that the stigma towards the island and its people

remained, especially prior to tourism. Many were hesitant to travel out of Culion because of the fear of discrimination.

#### 4.1.2.2 *Government and local development*

For decades, Culion was considered a public facility dedicated to the control and treatment of leprosy. Everything that was needed by its local population was provided by the Government, and the island was looked after by the Department of Health (DOH) for about nine decades. Throughout their admission and stay, patients were provided with their basic needs and supported financially by government subsidies.



Figure 4.3 The centuries-old *La Immaculada Concepcion* Catholic Church in Culion.  
(Photograph by author)

Apart from the Government, the Catholic Church was an important institution delivering assistance to the local population (Figure 4.3). Due to the degrading conditions brought about by the disease, “American authorities believed that if Filipino lepers were to be convinced to stay on Culion, the new colony had to have a Catholic priest” (Rodriguez, 2003a, p. 68). Jesuit priests and the Sisters of St. Paul of Chartres were instrumental in extending spiritual support to the patients on the island.

Non-spiritual forms of aid were also provided by the Church through charitable missions. For example, to attend to the education of the lepers' children, the Catholic congregations founded a school which is now known as the Loyola College of Culion (LCC); this is the primary provider of tertiary training and education on the island today.

Non-profit organisations also initiated help to address the needs of the community. Two were primarily active on the island: the Culion Foundation, an organisation by a local clergyman, and *Fundacion ANESVAD*, a charitable organisation based in Spain (Rodriguez, 2003b). When the Government ceased helping former patients, it was challenging for them to support themselves because of the disabilities (e.g. caused by amputations) that resulted from their disease. These NPOs funded local socio-economic and human development projects (excluding medical research and infrastructure development) aimed at equipping locals with the capacity to support themselves.

Other than the support from the Government and non-governmental institutions, patients, former patients, and their families, used to write letters seeking financial help from donors, usually private individuals living abroad in countries such as the United States of America. The participants called them *pen pals* and wrote to them for assistance. However, many of the study participants believed that the decades of receiving support and aid had developed a culture of dependency amongst locals. The “dole out” development systems that were long cultivated in the community created challenges for self-sustenance, especially when Culion was declared a municipality and support from the Government was retracted.

#### *4.1.2.3 Livelihood activities and opportunities*

The main challenge for the local government and residents of Culion was the development of industries to support their economy. Due to its geography, traditional livelihood activities included fishing, which later expanded to aquaculture. Though the island covers a considerable land area, agriculture was suitable for certain crops such as coffee. At the turn of the new millennium, pearl farming emerged as a primary industry, providing employment for the locals (Rodriguez, 2003b). However, there were still limited livelihood and employment opportunities on the island.

The facilities and institutions left by the former leper colony still functioned at the time of the study, catering to the current needs of the community. For example, the leprosarium

was turned into a hospital, which is now a primary employment provider, along with the Catholic Church and LCC. However, the growing population of the island posed challenges in creating sufficient livelihood and job opportunities.

Due to the difficulty in accessing the location, crops and consumer goods that reach the island were sold at a premium. This made it difficult for the residents earning low incomes to pay for such commodities. Culion is categorised as a third-class municipality in terms of income classification, signifying that the island community is in the mid- to lower-income category for towns in the Philippines. Apart from the aforementioned livelihood sources, micro-scale retailing (e.g. *sari-sari* stores) initiated by a few enterprising individuals in the community, was becoming popular. Tourism was mainly initiated by the tourism social enterprise involved in this case study. However, Culion's tourism was not as strong as that of its neighbouring island town, Coron.

## **4.2 Overview of tourism social entrepreneurial development in Culion Island**

This section presents an overview of tourism and social entrepreneurial development in the case study site. In the event–state network diagram (Figure 4.4), TSE development in the locality is divided into four phases. These phases are: pre-TSE development (2006 to 2010), the establishment of the tourism social enterprise (2011) and its initial activities (2011 to 2012), the typhoon Haiyan stage (2013), and the post-typhoon Haiyan period which leads to the time of research (2014 to 2018). Critical events (shown in boxes) and states (shown in ellipses) shaped the local tourism development context that the tourism social enterprise had to respond to.

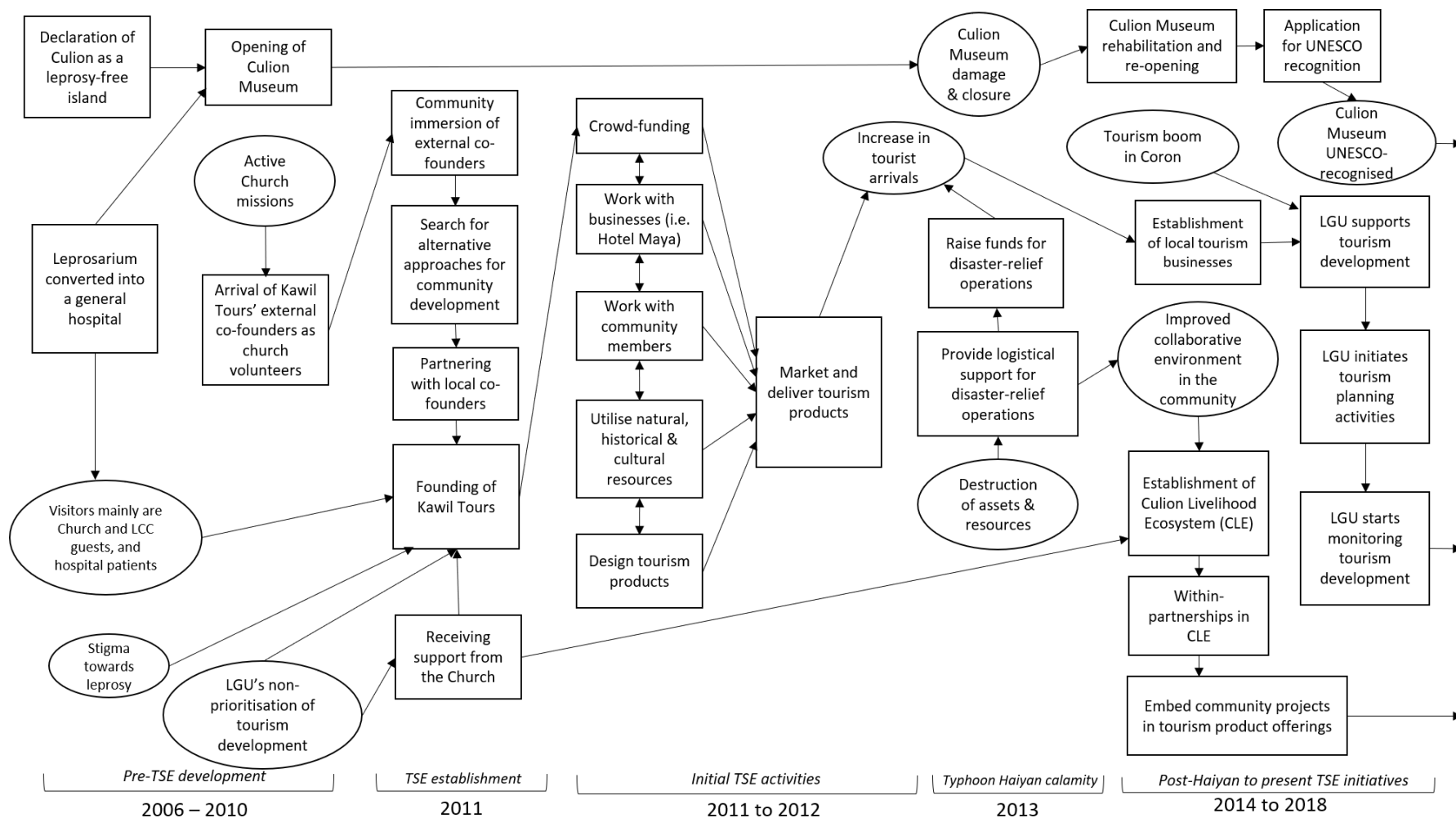


Figure 4.4 Overview and timeline of tourism and social entrepreneurial development in Culion, 2006 to 2018

#### ***4.2.1 “Island of despair” no more? – pre-TSE development***

The development of tourism in the community has slowly progressed over the span of more than a decade. Tourism did not formally start on the island until five years after it was declared leprosy-free. Although this undoubtedly removed some barriers to moving to and from the island, most people that visited Culion during those times were hospital patients and guests of institutions, such as the school and the Church.

Charitable, spiritual, and literacy missions that were spearheaded by the Jesuits continued even after the era of leprosy in the community. These missions were attended by volunteers who were usually students and graduates of Jesuit colleges and schools all over the Philippines. Since leprosy was not a problem anymore, the missions were directed to serve marginalised populations in the island that were detached from Poblacion, particularly the indigenous *Tagbanua* people. Conversely, the stigma left by the disease towards former patients, residents, and the island itself, persisted during that time. Therefore, it was difficult to attract tourists to visit Culion.

#### ***4.2.2 Politicising local tourism development***

Tourism was not one of the local government’s top priorities prior to and during the initial development of TSE in the community. There was a lack of planning and policies to support the local visitor economy:

*That was the problem – tourism was not prioritised. The municipality should promote tourism. It’s their mandate but we cannot see any support...they were doing nothing.* (Pagudpud, resident, tourism administrator)

Part of the problem was the involvement of politics in tourism development. Prior to the introduction of TSE, recreational facilities were built in *Pulang Lupa*, a hilltop viewpoint that showcases the landscape of the island. These facilities were established during the administration of a previous mayor, and were popular to locals and residents of nearby towns. In fact, when asked about tourism, some residents directed the interview towards the story of *Pulang Lupa* and how this tourism project was politicised:

*Culion had a tourist attraction before which is not existing anymore – Pulang Lupa. That was one of the tourist attractions here. It was popular because*

*Disney characters [statues] were there. And dinosaurs too! It's like, these are new to us. (Banul, resident, business owner)*

*But oh, when [a new mayor] was elected, he turned it into a dumpsite. Because he was mad with the previous mayor, he did not continue that project. What a waste! (Laiya, resident, business owner)*

The focus on tourism development varied and was dependent on local leadership, their priorities and political affiliations. As illustrated, it was only recently that the local government had increased its priority for tourism development. The local government unit<sup>7</sup> (LGU) is still in the tourism resource inventory stage of planning, and the local tourism masterplan and tourism code had not yet been drafted for Culion at the time of the fieldwork. The local government's failure to develop tourism serves as one of the contextual conditions for TSE to be introduced and implemented in the community.

#### ***4.2.3 The role and interventions of the Church***

Throughout the TSE development in the community, the role and interventions of the Church spearheaded by the Jesuits should not be overlooked. As traced in its history and highlighted in the timeline (2011; 2014 to present), the Church was an influential institution in Culion. It was mainly filling the gaps not met by the Government in terms of socio-economic development. In relation to TSE activities, a Jesuit-founded NPO, the *Simbahang Lingkod ng Bayan* (SLB), was instrumental in assisting the establishment of the social enterprise by running programmes aimed at training and developing social entrepreneurs.

The SLB had also been active in times of disasters. In 2013, Culion was hit by typhoon Haiyan which resulted in casualties and significant damage to assets and resources. The Jesuits and the SLB extended their support for immediate relief operations and aid in long-term rehabilitation programmes. During this time, these religion-based organisations played a crucial role in gathering and developing multi-sector organisations and social enterprises on the island.

To date, these organisations have been observed to work continuously, through the formation of the Culion Livelihood Ecosystem (CLE), with the vision of sustaining cooperation towards advocating for the social and economic development of the

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<sup>7</sup> LGU is the acronym used to refer to a local town or city council in the Philippines.

community (Table 4.2). Three of the CLE members were tourism social enterprises. Although each had a role in the visitor economy, interview and workshop narratives revealed that Kawil Tours was the primary tourism social enterprise that initiated local tourism development in Culion.

Table 4.2 Members of the Culion Livelihood Ecosystem

<b>Organisation</b>	<b>Description</b>
Kawil Tours	Tour operator and service provider
Hotel Maya	Accommodation and food and beverage provider; LCC's training hotel for tourism and hospitality students; scholarship provider
Barkad Souvenirs	Souvenir producer and distributor
Loyola College of Culion (LCC)	Tertiary educational institution
Isla Culion Consumers Cooperative (ICCC)	Grocery store that offers lower-priced products
<i>Hugpong Mananagat ng Binudac</i> (HUMABI)	Livelihood-oriented fisher folk organisation
<i>Samahan ng mga Responsableng Mamamayan ng Galoc</i> (SAREMAGA)	Livelihood-oriented fisher folk organisation

#### **4.2.4 Background to the tourism social enterprise**

Kawil Tours was founded in Culion in 2011. It was considered by the community as the initiator of tourism at the study site. In terms of TSE type and its role in the local tourism value chain, Kawil Tours can be identified as a hybrid of provider and intermediary to tourism experiences. Kawil Tours was responsible for organising tour operations by working with various community actors and in developing tourism products and services (see Figure 4.4). This tourism social enterprise marketed its own products and services to potential visitors. Hence, it also functioned as the intermediary to the tourism experiences it delivered.

Kawil Tours' founders were composed of outsiders (referred to here as *non-resident founders*) and locals (referred to here as *resident founders*); the former were Jesuit mission volunteers. These individuals' relationships were formed through SLB missions and

activities. The external founders sought to pursue their advocacy for community development after seeing the impacts of their work on their beneficiaries. Being immersed in the locality made these social entrepreneurs aware of Culion's situation. TSE motivations plus the opportunities identified by the founders were converted into various social missions for the host community, namely the "chance to do good," "proliferation of livelihood development and destination development," and "positive image formation of Culion."

Venturing into TSE was generally regarded as a chance to do good for the community. By establishing a social goal-driven business, the founders realised the possibility of creating social good whilst generating profit:

*We could've thought of many other things, like probably put up a foundation. And the usual foundation looks for funds, implements projects or works with an NGO. But we realised we could do more than just that. We could do what we want for Culion but at the same time earn a profit.* (Salagdoong, non-resident, social enterprise administrator)

This implies that the tourism social enterprise was also created with the aim of moving away from community development activities facilitated through traditional charitable organisations and practices which the founders were exposed to.

A strategy to divert from charitable schemes is considered a sustainable livelihood development for the locals. As highlighted by a resident founder, "*People here got used to the dole out system where everything was provided for them. For me, that was not good practice because people get lazy*" (Sabang, resident, social enterprise administrator). Tourism was viewed as an innovative development tool for the community because the island does experienced virtually no tourist influx. Also, there were no tourism-oriented business or infrastructure in the locality during those times (i.e. 2011). Developing Culion as a tourist destination was anticipated to provide livelihood opportunities for the community. Perhaps, the most crucial social mission that fuelled TSE activities and processes was to create a positive image of Culion as a whole. Showcasing the island through tourism was seen as a way to fight the stigma towards the community. In other words, the tourism social entrepreneurs aimed at changing how the world viewed the community.

### 4.3 Tourism social entrepreneurial processes in Culion Island

This section presents the first set of emergent conceptual categories from the constructivist grounded theory analysis of participant narratives for this case study. These categories exhibit the underlying and interrelated processes undertaken by multiple TSE actors, which continue to shape TSE outcomes in the community (Figure 4.5).

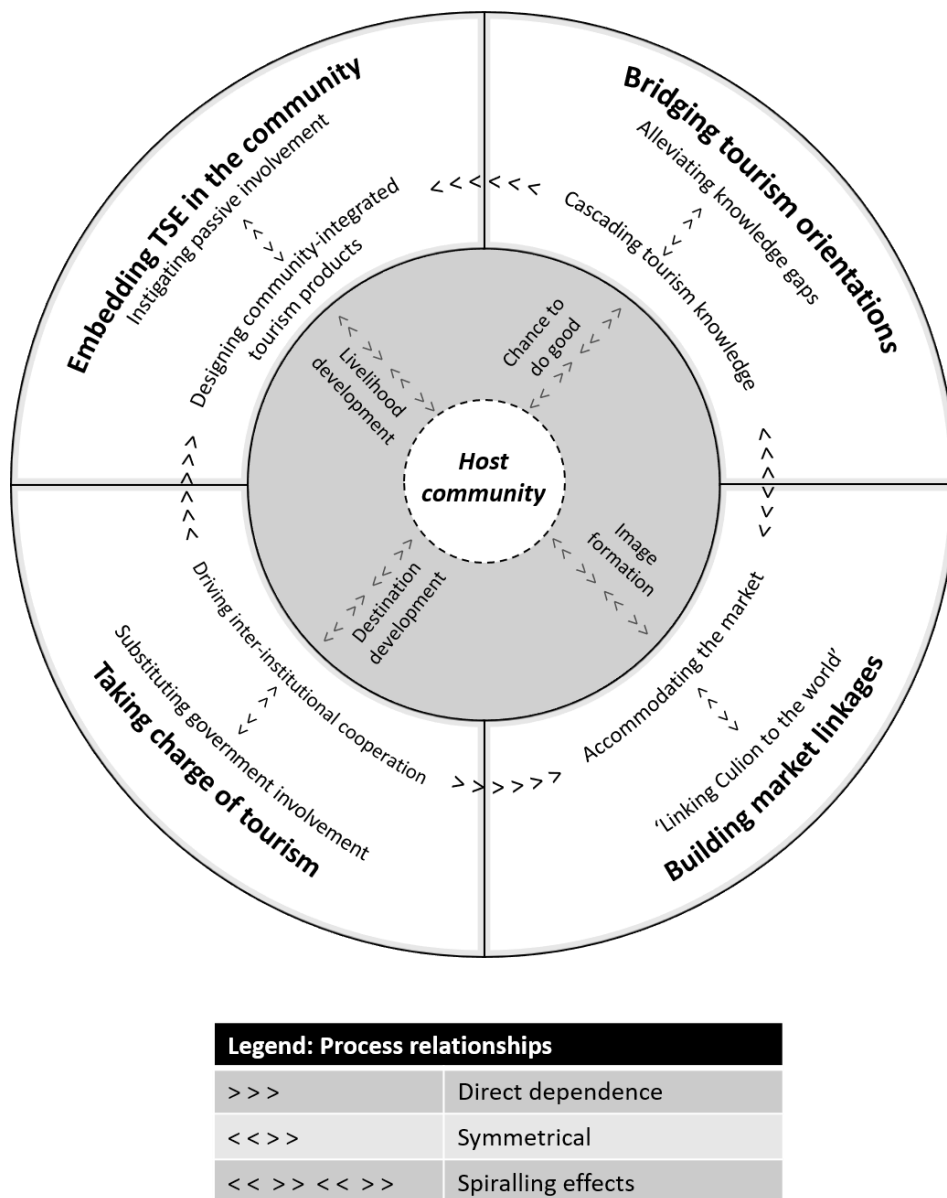


Figure 4.5 An integrative model of tourism social entrepreneurial processes facilitated by Kawil Tours in the host community

Illustrated in an integrative model (Figure 4.5), the TSE processes undertaken by Kawil Tours can be understood as “bridging tourism orientations,” “embedding TSE in the community,” “taking charge of tourism,” and “building market linkages.” Each of these encapsulate sub-processes or focused codes that emerged from the analysis. These sub-processes were found to have different directional relationships. Conceptualised as mechanisms that lead in achieving the tourism social enterprise’s mission to the host community, the integration of TSE-facilitated processes was specifically implemented for the “chance to do good,” “livelihood development,” “destination development,” and “image formation.” These goals were analysed to spiral down to the host community and result in a set of outcomes. The following sub-sections discuss in turn, the tourism and social entrepreneurial processes that were being undertaken in the host community.

#### ***4.3.1 Bridging tourism orientations***

The first category pertains to a TSE process called “bridging tourism orientations.” I conceptualised “tourism orientation” as a destination actor’s degree of knowledge, awareness, and perceptions of tourism and its consequences. Thus, this first category is depicted to occur when TSE actors that planned to work together in achieving social goals had varying or contradicting levels of tourism orientations.

The key actors that initiated TSE in the host community included a Church-based NPO, non-resident co-founders (outsiders) and resident co-founders (local). Both sets of founders had no prior background in tourism operations, and therefore had different tourism orientations. The TSE idea generation came from external founders that had ample time to experience and immerse themselves in the local social environment. These founders can be viewed as privileged compared to their local counterparts, because they had the chance to engage in volunteer work on the island. However, the opportunity realisations and tourism ideas that these external actors had, did not instantly occur to those who grew up in Culion.

It can be assumed that the resident co-founders suffer from situation fatigue, which led them to not identify opportunities right away, because the situations perceived by outsiders as challenges were considered mundane experiences for these residents. This was evident when non-resident co-founders proposed the goal to develop tourism in the community:

*...people there were like, “You guys are stupid. We won’t cooperate with you because we are former lepers. What do we have to offer?” So, it was difficult.*  
(Salagdoong, non-resident, social enterprise administrator)

Doubt and resistance were the initial responses to the TSE ideas. Bridging tourism orientations was a critical process for these external TSE actors, especially in convincing and forming partnerships with local community actors. Two sub-processes were evident within this TSE process.

#### *4.3.1.1 Alleviating knowledge gaps*

Finding ways to place varying tourism orientations on common grounds was challenging; this needed to be continuously performed by facilitating activities that involved all actors concerned throughout the TSE development. In this case study, “alleviating knowledge gaps” is illustrated as a sub-process that the TSE actors performed in order to shape the host community’s knowledge, and later, attitudes towards tourism development.

Locals also needed to be made aware of their inherent community resources and the natural environment. Prior venturing into TSE, the resident co-founders did not appreciate the natural beauty of their locality:

*They [non-resident co-founders] made us understand that we have lots of resources. Because the island was feared by many, there are lots of pristine and untouched sites...Guests were even over-reacting when they see the corals...For me, those are normal. It’s part of my daily life to see those corals.*  
(Sabang, resident, social enterprise administrator)

Aside from the ordinariness of their environment, it was also evident that community actors lacked knowledge about the sustainable use of resources. The locality is abundant in mangroves which residents used to produce charcoal. Such practices may eventually deplete these natural resources that are important to tourism. As Salagdoong (non-resident, social enterprise administrator) pointed out, “*the raw ingredients are there. We told them, you just need to do something.*”

Apart from externally imposed measures implemented in alleviating tourism and environmental knowledge gaps, the co-founders took it upon themselves to continuously enrich their individual capacities. They were active in attending ecotourism seminars and workshops that they could use in tourism operations (e.g. scuba diving). The tourism social entrepreneurs explained that they had recently taken formal tourism planning courses and

certifications delivered by higher educational institutions. Thus, it can be interpreted that apart from addressing locals' knowledge gaps, founders had to deal with their own tourism knowledge deficiencies.

Perhaps, the most challenging aspect within this process was changing the community's mindsets. As highlighted earlier, resistance from the community arose because of the varying tourism orientations. The tourism social entrepreneurs implied that changing people's mindsets was difficult if the initiatives were coming from within the community. Accommodating tourists and developing a community-centred visitor economy were regarded as addressing the community's local social challenges.

#### 4.3.1.2 *Cascading tourism and social entrepreneurial knowledge*

This sub-process, labelled "cascading tourism and social entrepreneurial knowledge," guided the consolidation of multiple TSE actors' tourism orientations. It encapsulates the dynamics of top-down knowledge flow in the planning and implementation of TSE on the island. This was analysed as dependent on the interaction of TSE actors, namely, a religious NPO, resident and non-resident co-founders, and the wider community (Figure 4.6).

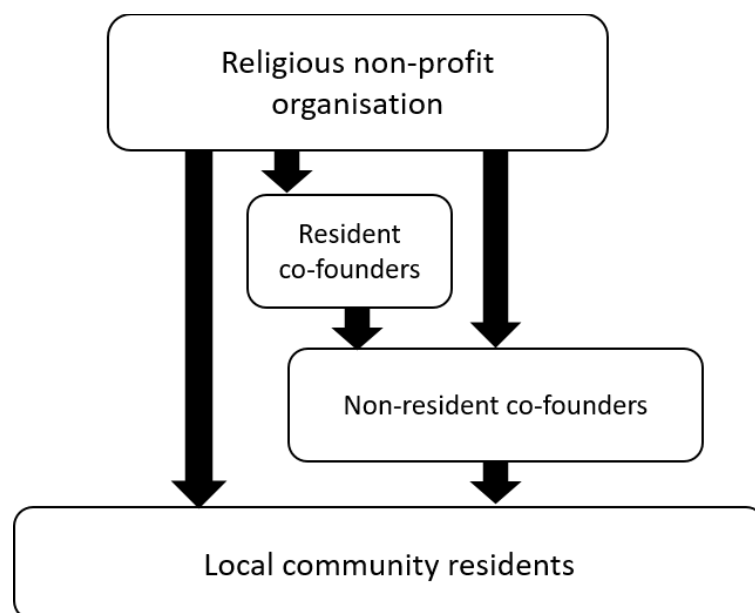


Figure 4.6 Top-down knowledge flow amongst actors in the development of TSE in Culion

A downstream flow of tourism and social entrepreneurial knowledge was manifested in the locality, where the community was the end recipient. The Church-founded NPO through local clergymen resorted to developing social entrepreneurs that could fight social challenges that stemmed from a lack of livelihood opportunities. This was described by tourism social entrepreneurs as “receiving spiritual guidance”:

*The good thing was that we received spiritual guidance from a Jesuit priest. He was guiding us because aside from being a clergyman, he is also a businessman. He was so business-minded! He helped us.* (Sabang, resident, social enterprise administrator)

The religious NPO was observed to facilitate tourism entrepreneurial idea formation, indirectly initiating TSE through a set of external and internal actors. These ideas, skills, and knowledge developed through the interactions of tourism social entrepreneurs (i.e. “alleviating knowledge gaps”) was then cascaded to the local community (i.e. “embedding TSE in the community;” see section 4.3.2). This mechanism was continuously manifesting, even to date, as evidenced by the founding of *Barkad Souvenirs* within the CLE in 2017. As narrated during the group discussion, the religious NPO was the brainchild of the majority of community-focused development initiatives (see CLE in Table 4.2) that the tourism social entrepreneurs “help in materialising.” In cascading TSE knowledge, the tourism social enterprise and its co-founders seemed to serve as brokers to the ultimate mission of the Church.

Though this can be likened to top-down forms of community engagement, it can be argued that the Church had always been an influential and respected institution in the community. Since the community’s inception as a leper colony, the religious institution had been part of its social fabric (see section 4.2.3); the boundary of the Church as an internal or external institution was blurred. Like the resident co-founders, the religious NPO can be viewed as part of the Culion community too. Conversely, as the tourism and social entrepreneurial knowledge flowed to the rest of the community, it was not always clear that the acquired knowledge was utilised in the manner promoted by the NPO. For example, some private enterprising individuals may have used or adapted this knowledge to suit their own resources and interests (that may have been profit-oriented).

### ***4.3.2 Embedding tourism social entrepreneurship in the community***

This category illustrates how tourism social entrepreneurs interacted with their community beneficiaries. It entails hierarchical sub-processes that explain the ways in which tourism social entrepreneurs encouraged community participation in tourism operations and integrated tourism into the community's livelihood activities. As shown in Figure 4.5, these processes were built from the previous conceptual category, "bridging tourism orientations."

#### ***4.3.2.1 Instigating passive community involvement***

Since residents possessed limited knowledge about using their resources for the visitor economy, it was difficult for them to participate in TSE at first. As pointed out earlier, strategy implementation and resource mobilisation were solely facilitated by the tourism social enterprise. Because the beneficiaries of the TSE initiatives were the residents, ensuring that benefits flowed into the locality was imperative:

*Whatever we want to happen in Culion, we always consider the community. Because they, who are at the grassroots, will always be affected; not the ones who market [tourism products]. (Sabang, resident, social enterprise administrator)*

Although the interests of the community were continuously being considered by the tourism social enterprise, it was admitted that residents had limited to no authority in terms of the tourism social enterprise's strategic directions:

*No one from the community sits on our board, that means, the community where we operate. The ones who sit on our board are our investors and us co-founders. No-one represents the community in our decision-making. (Salagdoong, non-resident, social enterprise administrator)*

Therefore, it appears that induced community participation, with passive forms of involvement, was only stimulated in the locality's TSE development. Residents, although given roles in TSE operations, remained as passive actors and recipients of such initiatives. Ideas were usually generated within the bounds of the tourism social enterprise and its founders, which were later mobilised through the assistance of the recipient population.

#### 4.3.2.2 *Designing community-integrated tourism products*

The tourism social enterprise designed tourism products that were centred around Culion's coastal and marine resources, local history and culture. Tourism products that were marketed and delivered, included island-hopping, snorkelling and diving, and historical walking tours. As communicated during group discussions, a range of resources inherent in the locality were utilised in designing these experiences, such as corals, landscape, views, and heritage buildings including the hospital, museum, and church. The involvement of residents in the delivery of these tourism experiences was achieved in a variety of ways.

Like most tourism social enterprises (e.g. von der Weppen & Cochrane, 2012), hiring locals in tourism operations was an immediate strategy implemented by Kawil Tours, particularly in the Poblacion area. Out-of-school youth<sup>8</sup> were recruited to assist in guiding visitors. The talents and services of local providers were integrated in actual operations. For example, boatmen were contracted to serve as private charters to and from the island, and during island-hopping tours. Tricycle drivers were integrated into the operations by providing transport for visitors on the island. Souvenirs were sourced from producers in the community and sold to visitors. These were the community involvement schemes that were practically applied from the initial TSE operations to date.

More innovative approaches that integrated the community were introduced at the recent TSE development stages. As narrated by Sabang (resident, social enterprise administrator):

*We have community development projects that we align with the tours. Before, we offered mangrove planting in a site that we identified here in Culion. Based on my estimate, we planted almost 10,000 mangrove seedlings. That's what we offer for the environmental side of the community. We offer the activity, identify a site, then the guests themselves plant the mangroves. Then the seedlings, we buy from the residents. In a way, we are having community projects that help the environment and the locals, while accommodating guests.*

In this arrangement, locals did not exactly partake in the delivery of the experience, but rather, were part of the social entrepreneurship value chain. In other words, the community, its residents' livelihood and its environment, were integrated in the experience design and the TSE value creation. As a result, tourism operations were incorporated as supplementing

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<sup>8</sup> In the Philippines, this is a term that is used to distinguish children who are not enrolled, and cannot afford to go to school.

their existing livelihoods. However, this approach is limited in instigating passive community involvement.

### *4.3.3 Taking charge of tourism*

“Taking charge of tourism” explains how the tourism social enterprise assumed responsibility in initiating local tourism development. Since tourism structures were nearly non-existent prior to TSE development in the community, the establishment of the tourism social enterprise and its operations formally marked the start of destination development in Culion. During interviews, participants stressed that Kawil Tours was instrumental in proliferating the local visitor economy. Discussed below, this category is comprised of complementing sub-processes that the social venture employed to maintain its key role in the community’s visitor economy. Focused coding reveals that these were influenced by contextual conditions (“substituting government involvement”) and needs (“driving inter-institutional cooperation”).

#### *4.3.3.1 Substituting government involvement*

This sub-category depicts how the tourism social enterprise took responsibility in developing Culion as a tourism destination, which should be the mandate of the local government. As identified in section 4.2.2, tourism was not prioritised in the locality. Resident participants validated this observation by highlighting the lack of government-led tourism development in the area:

*There should be a multi-sectoral tourism council. There was one formed before but it was never active. What I mean was it was there just for the sake of having one.* (Pagudpud, resident, tourism administrator)

*Kawil tours helped a lot. Personally, I see them as one of the organisations that helped develop tourism here. When tourists from Coron come here, nobody accommodates them because the municipal government was not active before.* (Balesin, resident)

This lack of priority on tourism development laid the foundation for the social enterprise to conceptualise and operationalise tourism in the community. In short, Kawil Tours was filling the gap left by the local government in terms of capitalising on tourism as a community development strategy.

Moreover, the essential aspects that the tourism social enterprise possessed in addressing the development void created by the local government were emphasised. The social enterprise was regarded to hold the necessary tourism know-how, as evident in Balesin's account:

*Kawil takes responsibility in receiving these visitors, because no one knows how to. No one knows how to introduce Culion, promote Culion. That is why we always refer visitors to Kawil. It is because they [Kawil Tours] have the knowledge. They sharpened their knowledge. (Balesin, resident)*

Through years of experience of accommodating visitors, Kawil Tours had enhanced its knowledge of tourism operations. As the sole tourism operator in the area, the tourism social enterprise gained a reputation as the primary institution capable of receiving guests to the locality.

Aside from being adept in developing and operating tourism, another aspect that made the social business more capable in substituting for government functions was the expansion of tourism know-who (e.g. Phi, Whitford, & Dredge, 2017). As Canibad (resident) commented: “*of course they have connections also in other places. I am not just sure whether they have an agency.*” Being affiliated with a religious NPO and given the fact that Kawil Tours was founded by a diverse set of founders meant the social enterprise had created, and supported by its networks. This was strongly visible in terms of the processes covered under the category “building market linkages” (see section 4.3.4).

#### *4.3.3.2 Adopting inter-institutional cooperation*

The structure of any locality's visitor economy, no matter how big or small, requires collaborative actions amongst various sectors. By embedding themselves in the community, the tourism social enterprise had formed working relationships with locals and suppliers. This sub-category, named “adopting inter-institutional cooperation,” exemplifies the integration of Kawil Tours into partnerships with similarly-natured organisations that exist and operate in the community by joining an entrepreneurial ecosystem.

Due to the social challenges that the community faced, such as lack of livelihood opportunities and vulnerability to natural hazards (e.g. typhoons), Culion became an incubator of social enterprises. Spearheaded by SLB, the guiding religious NPO, the Culion

Livelihood Ecosystem (CLE) was formed in 2015. This was composed of the organisations outlined in Table 4.2.

These community-based social enterprises and organisations worked by capitalising on each of their strengths in proliferating local development initiatives. Prior to the founding of the CLE, its member organisations had worked individually. For example, Hotel Maya had previously organised and operated its own tours. Venturing into this TSE processes also meant that tourism social enterprises embarked on bi-lateral and multi-lateral partnerships. These roles and functions formed entrepreneurial ecosystem mechanisms (see Table 4.2). The tourism-based cooperative activities involving the social enterprise in question are clarified below:

*Hotel Maya is responsible for the accommodation. Kawil Tours is for the tours. The cooperative [ICCC] is supplying our needs in the hotel. We buy our stocks from them... Then, SARIMAGA [also HUMABI] provides the seafoods. (Alona, resident, social enterprise staff)*

Aside from complementing each other's capacities, CLE members shared communal resources with the guidance of SLB. As explained by Alona:

*In 2016, the members were gathered to work together. The budget that they had during that time was used to buy a van. That L300 van can be used by the hotel [Hotel Maya]. We have it rented and the hotel earns from commissions. The cooperative [ICCC] uses it to pick up goods and transport them to their store...Kawil Tours can also use it when they need to.*

Thus, adopting this form of inter-institutional cooperation enhanced the tourism social enterprises' efficiency, and more so, financial sustainability – a common challenge faced by such social ventures.

“Adopting inter-institutional cooperation” also resonates with “a modern manifestation of the Filipino culture of *bayanihan* (solidarity)” (Simbahang Lingkod ng Bayan, 2016, para 3). On the one hand, since CLE members were all community-based organisations, TSE activities could be further embedded in the community sectors that they served; this improved the inclusivity of the tourism system that they created. On the other hand, such cooperation was exclusive to the members of the entrepreneurial ecosystem. Thus, this cooperation had the potential to limit the distribution of benefits within their circle of beneficiaries. As observed by Banul:

*That is also the purpose of Hotel Maya, to promote tourism...They have a “tie-up with Kawil Tours. Their [Kawil Tours] guests lodge at that hotel. We only had the chance to work with them on the restaurant side only, because in terms of lodging, they [Kawil Tours] promote Hotel Maya, because they are connected to each other. (Banul, resident, business owner)*

During interviews, it was apparent that most participants viewed Kawil Tours and Hotel Maya as one because of their cooperative actions. The prioritisation of working with CLE members was also stressed by the tourism social entrepreneurs, because this was a way to distribute profit amongst their member organisations. There were instances when Kawil Tours directed visitors to other service providers in the area that had recently been set up, especially when they could not accommodate the demand. These situations revealed that the cooperative mechanisms of the CLE were exclusive to its members, and that there were limited opportunities to include local businesses.

#### **4.3.4 Building market linkages**

This emergent category, “building market linkages,” encompasses processes and activities wherein the social enterprise performed its function as an intermediary to, and provider of, tourism experiences. Specifically, this category captures Kawil Tours’ functions as a tourism business. In terms of social goal alignment, this category reflects how the tourism social enterprise shaped a more positive image of Culion as a community through reaching out and delivering experiences to the market.

##### **4.3.4.1 Linking Culion to the world**

The first focused code under the present category was labelled “linking Culion to the world.” This refers to the function of the social enterprise as the primary promoter of tourism on the island: *“They [Kawil Tours] help hasten the development of tourism in Culion...They help a lot in making Culion popular”* (Dakak). Practical ways were undertaken by the tourism social enterprise in promoting the island community, such as the utilisation of traditional and social media.

When the tourism social enterprise started, a third-party travel show was invited to feature Culion in an episode: *“Yes, Living Asia went here. We had social media. The LGU has cooperated with us too. It was in 2011, right? If I am not mistaken”* (Sabang, resident, social enterprise administrator). This was more recently followed by another television

show that could also be viewed online, which further boosted the island's visibility in the tourist map: "*Through the help of Kawil, and the help of Drew Arellano's TV show [Biyahen ni Drew], Culion is being recognised*" (Alona, resident, social enterprise staff). These tourism social enterprise initiatives created a market base of potential visitors to the island, by exposing Culion in the media. Likewise, these can be understood as strategies to portray a positive image of Culion, by showcasing the island's abundant natural assets and rich history. Also, featuring the community in media outlets widens the awareness of the general population about the island's leprosy-free status.

While traditional media were treated as an advocacy-building tool, Kawil Tours' usage of social media was mainly for products and tour package advertisements. Due to the limited information and communications technology (ICT) infrastructure on the island, bookings through their websites and social media platforms were handled off-site, by non-resident founders:

*Bookings are all handled in Manila. It's centralised. If there are enquiries, we refer them there [Manila office]. Whatever they ask – quotation, package – they handle it. Afterwards, when the terms have been agreed upon, they [Manila office] inform us of the itinerary, tour package.* (Sabang, resident, social enterprise administrator)

Thus, by undertaking these responsibilities, the tourism social enterprise served as a link between the visitor market and destination community.

#### 4.3.4.2 Accommodating the market

After creating a market base and setting-up platforms to streamline the demand to the locality, the tourism social enterprise had to undertake its role as a provider of tourism experiences to visitors. According to participants, visitors to Culion were mainly interested in learning about cultural heritage and history, as well as the coastal and marine tourism activities. The second focused code within the present category includes the actual operational activities carried out by Kawil tours in accommodating visitors on the island.

Ground operations were mainly the responsibility of the resident co-founders based in Culion, in partnership with CLE member social enterprises (see Table 4.2). Typically, Kawil tour packages were all-inclusive and limited to a small group of travellers. Visitors had airport pick-ups, public or private boat to the island, internal transport, accommodation,

food and beverage, island-hopping activities and cultural and historical tours arranged whilst on the island.

Interview narratives highlight the hosting style employed by the tourism social enterprise when accommodating guests. According to residents who worked closely with the social venture, Kawil Tours received its guests differently from others. *Pakikipagkaibigan* or befriending guests, was one of the most common observations that residents had in terms of Kawil Tours' interactions with tourists. Extending an authentic form of care was the utmost priority, aside from ensuring guest safety:

*They won't treat you as a tourist only, where, if the transaction was done, we are done. (Babau, resident)*

*Also, Kawil has a different system [in receiving guests]. They take care for guests differently. That is what I learned – the most important thing that I have learned in working with Kawil Tours. (Morong, resident, social enterprise staff)*

This personalised care and hospitality extended to guests is what made tourists come back, and was perceived to strengthen and extend existing market linkages. As added by Babau:

*The tourists that come here, either local or foreign, most of them come back because of them [Kawil Tours]. Because they feel like being part of a family. Even though they are just tourists, they are welcome to one of the founder's house and they hang there. So, they are really close to tourists that go here.*

In addition, the activities undertaken by the tourism social enterprise in delivering tourism experiences and accommodating the market appeared to serve as a vehicle to cascade tourism knowledge. Residents, involved or not involved in TSE, witnessed how the social enterprise interacted with guests:

*Because of the way they entertain guests – spreading the word of mouth that I am talking about. And also, their guests always come back because they are not only treated as guests. They make friends with guests. I am Facebook friends with them [tourism social enterprise] so I see what they do. Especially, I see how they talk and interact with guests, and how they do such. (Banul, resident, business owner)*

Portraying TSE activities shaped the community's mindset, in terms of its collective responsibility in accommodating guests into its community. As Balesin (resident) highlighted:

*If you want to attract visitors, you have a responsibility as a resident of Culion. You should know how to respect and take care of visitors – tourists that come here, whether local or foreigner.*

Thus, it can be construed that “accommodating the market” was recognised in the community as a public responsibility, and did not rely only on tourism social enterprises.

#### **4.4 Community and resident-facilitated processes in Culion Island**

The host community was involved in tourism and social enterprise-related activities in a variety of ways. Community members who initiated TSE activities were engaged in Church-based organisations such as the SLB and their missions. Since Kawil Tours and its affiliate social enterprises in the CLE mainly adopted the employment model, several residents partook in TSE processes by working for the tourism social enterprises. Some residents participated in tourism by putting up their own tourism-related businesses (Figure 4.4).

The categories under this section comprise processes that required the effort of the host community, either collectively or individually. These include a process performed by the wider community either in cooperation with the tourism social enterprise or other institutions (e.g. “capitalising on local history”). These encompass individually-determined processes as responses to tourism and social entrepreneurial development and activities that happened in the community (e.g. “embarking on individual tourism entrepreneurship” and “learning about the market”).

##### **4.4.1 Capitalising on local history**

Amongst the islands in the country, Culion’s local history may have one of the most unusual stories. Study participants narrated that the island’s dark past was a story that needed telling. When asked about the important resources that had been and were used for tourism, most common answers included:

*First is history. That’s Culion’s main resource, strength. Really, it’s history.*  
(Sabang, resident, social enterprise administrator)

*As I have mentioned, being a [former] leper colony, it’s historical. Culion is really rich in history. That is where the development was focused.* (Pagudpud, resident, tourism administrator)

“Capitalising on local history” in the TSE development was a process that could be one of the truest multi-actor collaborative activity that happened on the island, because this captures activities that strongly involved the locals. This process was carried out with the collective effort of the tourism social enterprise, the Church and its affiliate NPOs, local government, LCC, private individuals, and perhaps most importantly, residents. For the stigma that had negatively shaped the image of the community to be overcome, participants felt that the outside world should be made aware of the island’s local history.

Within this categorical process, the focused code “collecting stories” stored in both tangible and intangible forms was used. By mobilising human capital, artefacts from various individuals in the community were gathered: “*When I was in fourth year of high school, I was hired to collect documents. We collected all old documents before the museum was beautified*” (Subic, resident). Former leprosy patients were asked to share stories about their life experiences and living with their disease. Because former lepers are regarded as living histories, their stories were essential in packaging the story of Culion.

The proliferation of these community-driven activities resulted in the establishment of two of the island’s main tourism product offerings telling the community’s story. These products included the Culion Museum and Archives and an historical walking tour. The museum exhibits the island’s history of leprosy, and stores memorabilia that range from medical equipment and archival records, to interpretive materials that portray the living systems, sufferings and victory over leprosy. In 2018, the museum was recognised in the United Nations Educational, Scientific and Cultural Organization (UNESCO, 2018) Memory of the World Register – Asia and the Pacific. This was successfully achieved through the joint initiative of the LGU, tourism social enterprise, private individuals, and a national agency responsible for culture and the arts, which again, implies a multi-actor cooperation.

The story of Culion was told through historical walking tours. This activity showed visitors heritage sites on the island, accompanied by commentaries based on personal accounts:

*There are times that I will scare them [tourists] first. Then I will show the leprosy history which makes them loath. Then I will focus on the history again, on how everything was transformed to present. I will then tell a side story about my grandmother and my personal experience – they will laugh. Thereafter, I*

*will focus on people's needs and suffering that they have until now – then they will cry.* (Malapascua, resident, business owner)

Here, story-telling can be interpreted as a co-created activity by story-tellers (tour guides) and the cast of Culion's dark history (former patients); both were members of the community. The tourism products based on the community's historical capital served as links between the locals and their guests.

#### **4.4.2 Learning about the market**

This category explains the evolution of the host community's knowledge on tourists and tourism activities. "Learning about the market" accounts for the enhancement of locals' tourism orientations, which were induced by TSE activities and enriched by residents' personal encounters with tourists over time. In terms of hosts' perceptions of tourists, their awareness levels were linked to their limited knowledge of tourism as a socio-economic activity:

*I don't know that those foreigners that arrived here before are the ones called "backpackers". I don't have any idea when I encounter them.* (Malapascua, resident, business owner)

*Before, we didn't know anything about tourism. Yes, we have a boat but it's for fishing only.* (Canibad, resident)

Residents portrayed their image of a tourist to resonate with that of a foreigner, usually Caucasian. They were not fully aware of what a tourist is, and what tourists' motives and activities were when visiting their place. As highlighted in interview narratives, occasional experiences of culture shock when encountering tourists until now (see section 4.5.3).

Through the efforts of the tourism social enterprise in terms of opening the community to tourism, locals were gradually exposed to tourists and their activities. TSE activities linked the tourist market to the locals. One of these activities was instigating community participation by engaging residents in delivering tourism services. Through receiving and taking care of visitors, locals' perceptions of outsiders slowly evolved and impressions of tourists slowly improved. Moreover, the host community's knowledge about market needs and preferences were enhanced through constant interaction with visitors, as demonstrated in the following statements:

*We also learned from the entry of tourists. During that time, we only offered inland tours. Then we had lots of invited guests. They come and we tour them here [Poblacion area]. “Oh right, can’t we offer anything else?” From there, we slowly learned. We looked for islands that we can include in island-hopping tours. (Subic, resident, social enterprise staff)*

*I always considered Culion as just a stop-over for Coron [visitors] before. That was how it is for many years. Unlike now, they are really coming because they are interested in history. (Malapascua, resident, business owner)*

*We discovered waterfalls in hidden places. We can use these to attract tourists. Is it right, tourists like adventure, especially foreigners? (Balesin, resident)*

Constant exposure to visitors cultivated a number of residents’ abilities to recognise economic opportunities in tourism. This was deemed beneficial for the community’s tourism development. Therefore, this process can be considered as a facilitator for these enterprising residents to embark on establishing their own tourism businesses.

#### **4.4.3 Embarking on individual tourism entrepreneurship**

This category captures a number of residents’ tourism-based entrepreneurship, which was shaped by their enhanced tourism and tourist orientations and based on their personal circumstances. Statements indicated that the introduction of TSE activities created paths for individual entrepreneurship in the community. Since tourism services were mainly catered for by the tourism social enterprise and its affiliates, the supply of such services could only accommodate a certain degree of demand.

Consequently, visitors had to pay a premium to access TSE-designed services. This resulted in a need for more affordable tourism products and services in the destination community. As underscored by Alona (resident, social enterprise staff), “*We can’t accommodate some visitors. Let’s face it. Others can’t afford PhP 1,300 [USD 25.46] or PhP 800 [USD 15.66] [per night]. They look for places that are cheaper.*” While placing a higher price on TSE services may have limited visitor numbers, target high value tourists, and lead to sustainable tourism operations, it appeared that the tourism social enterprise had created a market gap which exposed an opportunity for individual tourism entrepreneurship in the community. To address this void in the market, some residents established their own tourism businesses, such as lodging houses, boat rentals, restaurants, and tour guiding services. Such instances

are captured in the narrations that form the focused code, “starting a tourism business” under the present category:

*A visitor asked me, “Nay, do you know someone who accommodates transients?”*

*Oh, then I said, “Wait a moment. I’ll ask my husband” ...Then they asked how much.*

*I said, “I don’t know – 100 per person?” They will just sleep over anyway.*

*So, we asked them to sleep upstairs, in the fan room...Later on, they asked for my contact number. Suddenly, we are receiving texts asking if we have availability. There you go! From there, we became well-known. (Laiya, resident, business owner)*

*There are people who wanted to hire [our boat]. Later on, they are frequently short of boats to rent...They inquire here in our house because we have a medium-sized boat. That is why my partner reckoned that we build another one, which for sure is good for our livelihood. Later on, it became our main source of income. (Canibad, resident)*

It can be deduced that these paths for entrepreneurship stemming from TSE-generated market opportunity, was recognised by locals upon learning about the market, which was nurtured by direct interaction with tourists. As evidenced here, these interactions may include residents simply encountering tourist enquiries and serving tourists, whether or not this was mediated by TSE activities. It should also be noted that participating in tourism-based entrepreneurship was helpful to the participants cited above, because they had the resources needed for the visitor economy (e.g. physical, financial and human capitals).

In addition, personal circumstances such as those emerging from the focused “banking on experiences gained outside” were critical facilitators of individual tourism entrepreneurship in Culion. Again, linked with the community’s history of isolation, residents seldom went to live off the island. However, having life experiences off the island helped their transition to entrepreneurship, as stated by these tourism business owners:

*I was a receptionist in a resort. My husband started working in Boracay. He was there for a long time. He was there for eight years. He was working in a hotel before, until he decided to open a restaurant [here in Culion]. (Banul, resident, business owner)*

*My vision is a bit advanced because I was able to go to Coron. I meet a lot of tourists. I meet a lot of businessmen. (Malapascua, resident, business owner)*

These quotes imply that having this outside experience, and having a link with and knowledge of the market, widened the vision of this enterprising sector of the local population.

Nurturing their own personal and social capital made it easier to embark on individual tourism entrepreneurship. Though these circumstances were not directly influenced by TSE activities, it can be argued that the tourism social enterprises' initiation and administration of tourism development in the community honed the important conditions for individual entrepreneurship. The tourism social enterprise worked with these individual entrepreneurs particularly when there were shortages of supply of services from those that could be provided by CLE members. However, the individualistic activities of these businesses were emphasised in some statements:

*Here, people do business only for themselves. They do it mainly for their livelihoods. (Canibad, resident)*

*It's like they do their businesses individually. There are tour guides here who run things by themselves...it means that there is a lack of clear policies from the local government in terms of tourism. It's individualistic...Right now, they [tourism businesses] are doing their thing without the knowledge of the local government. (Pagudpud, resident, tourism administrator)*

Here, community-led tourism activities were linked with the lack of government support for tourism. But unlike the tourism social enterprise that was supported by an entrepreneurial ecosystem and a religious NPO, these resident-owned tourism businesses appeared to be “minding their own business.”

#### **4.5 Tourism Social Entrepreneurship Outcomes on Culion Island**

The final objective of this study was to explore the nature of community change that happened in the localities in question. This section discusses emergent categories that pertain to resident perceptions of the changes that occurred on Culion since the proliferation of TSE processes and activities in the community. During interviews, a variety of outcomes that stemmed from TSE activities were identified (Table 4.3).

Table 4.3 The outcomes of tourism social entrepreneurship on Culion Island

<b>Domain</b>	<b>Positive outcomes</b>	<b>Negative outcomes</b>
Economic	<ul style="list-style-type: none"> <li>• Providing supplementary livelihoods</li> <li>• Providing employment opportunities</li> <li>• Contributing to the local economy</li> <li>• Increasing business establishments</li> <li>• Increasing household income</li> <li>• Opportunity to save money</li> <li>• Being able to provide for children</li> </ul>	<ul style="list-style-type: none"> <li>• Dependence on seasonality</li> <li>• Entry of migrant investors</li> </ul>
Physical	<ul style="list-style-type: none"> <li>• Improved road infrastructure</li> <li>• Establishment of accommodation facilities</li> <li>• Establishment of a visitor centre</li> <li>• Protection of heritage sites and buildings</li> </ul>	
Natural environment	<ul style="list-style-type: none"> <li>• Appreciation of natural resources</li> <li>• Mangrove protection</li> <li>• Enhanced environmental knowledge</li> </ul>	<ul style="list-style-type: none"> <li>• Diminishing corals' beauty</li> <li>• Destruction brought by other tour operators</li> </ul>
Social	<ul style="list-style-type: none"> <li>• Interaction with tourists</li> <li>• Extending hospitality to tourists</li> <li>• Increasing bridging social capital</li> </ul>	<ul style="list-style-type: none"> <li>• Adapting tourist lifestyles</li> <li>• Tourists' alcoholism</li> <li>• Tourists' bikini-wearing</li> <li>• Some tourists' lack of respect</li> </ul>
Historical and cultural	<ul style="list-style-type: none"> <li>• Appreciation of island's heritage</li> <li>• Preservation of local history</li> <li>• Preservation of historical artefacts</li> <li>• Preservation of oral histories/ narratives on leprosy</li> <li>• UNESCO recognition</li> </ul>	<ul style="list-style-type: none"> <li>• Commodification of history</li> </ul>
Human resources	<ul style="list-style-type: none"> <li>• Utilisation of local craftsmanship</li> <li>• Improving English-speaking skills</li> </ul>	

<b>Domain</b>	<b>Positive outcomes</b>	<b>Negative outcomes</b>
Personal	<ul style="list-style-type: none"> <li>• Widening dreams and ambitions</li> <li>• Improving morale</li> <li>• Feeling accepted</li> <li>• Being proud to receive tourists</li> </ul>	
Community-wide	<ul style="list-style-type: none"> <li>• Island's increase in popularity</li> <li>• Connecting the island to the outside world</li> <li>• Boosting pride of place</li> <li>• Shaping positive image for Culion</li> </ul>	<ul style="list-style-type: none"> <li>• Over-emphasis on dark history</li> <li>• Desire to be recognised for progress delivered</li> </ul>

The identified outcomes delivered by TSE cut across domains of community life in the island involving economic, physical (built) and natural environments, social, historical and cultural, human resources, personal, and community-wide dimensions. Each of these dimensions is represented in initial (descriptive) codes composed of a mixture of desirable and undesirable consequences of TSE. Most of these outcomes have been identified as common in previous studies on TSE and community-based tourism impacts.

The basic identification of these outcomes builds up to more explanatory categories showing how participants perceived and experienced community change at large. A series of focused coding indicates categories that explain spheres of community change that are ongoing in the locality. As discussed in the subsequent sub-sections, these include general constructions of local development induced by TSE, diversification of the local economy, residents' negotiations of their socialisation with tourists, expansion of locals' horizons, and a re-definition of community identity.

#### ***4.5.1 Constructions of TSE-driven community change***

This category captures the varying degrees of community change linked with TSE initiatives, as perceived by participants. Their impressions are attributed to the observable manifestations of TSE-driven outputs. Participants commented on differences that they noticed or experienced, prior to tourism development and at the time of the study. The following comments were their responses when asked about the wider community changes that they had observed since tourism was introduced in their locality.

*There is nothing aside from new faces that walk around here. Nothing. There is nothing new.* (Alona, resident, social enterprise staff)

*It [the community] is the same, similar as previously.* (Laiya, resident, business owner)

These comments exemplify that there was no change at all. However, perceptions of community change ranged from no perceived changes up to visible yet incremental changes. These perceptions may have been influenced by participants' varying degrees of TSE involvement. For example, Laiya (resident, business owner) did not have direct contact with the tourism social enterprise although she owned a tourism business: "*just for me only, I can't really say because there is no effect on me.*" However, for some who were more immersed in TSE activities, "*gradual*" (Babau) change and development was at the centre of their stories. This construction was evidenced by participants' use of the terms "*dahan-dahan*" (slow) and "*paunti-unti*" (gradual):

*I can see some changes, for example at the public baths area. I can see some developments. There are slight developments, although they are gradual. But at least, there are changes.* (Babau, resident, business owner)

The slow phase of developments brought about by TSE may be related to the number of tourists that visited the community and the scale of tourism development activities implemented. Most residents and TSE staff highlighted that the island destination was not receiving enough visitors compared to their neighbour and main competitor, Coron Island. Since the tourism social enterprise was the only tour operator in the area for about a decade, it is assumed that tourism activities had been somewhat monopolised by the social venture. Hence, the direct outcomes generated by TSE activities were focused, if not limited, within the social goals that they pursued and individuals that they involved.

Other perceived changes in the community were directly evidenced by physical infrastructure developments, possibly because these were tangible outcomes and could be easily identified. As presented in Table 4.3, improvements to the community's built resources that were attributed to the effects of TSE development, included the establishment of roads and a visitor centre, protection and rehabilitation of heritage buildings, and subsequently, the construction of new lodging facilities in the area. However, participants tended to mix up TSE-related (direct or indirect) infrastructure improvements with those that were government-initiated (e.g. basketball courts, schools,

communication towers). This could be because residents' idea of development, including tourism development, is one that should be propelled by the Government, not social enterprises or private individuals.

Since incremental changes in the community were being experienced, some of the participants were not feeling the effects of TSE at the time of the fieldwork. However, this was not necessarily the case for those reaping more benefits from TSE: *"of course, I want our community to progress too. Because if the community is progressing, people's lives will progress too"* (Banul). As a trickle down mechanism, it was emphasised that the development of individual livelihoods depends on developments in the community in general. In constructing community change, residents tended to look at the big picture first before focusing in on the outcomes of TSE in their lives.

#### ***4.5.2 Diversifying the local economy***

This category explains the economic outcomes of TSE in the community. Narratives indicated that tourism and social entrepreneurial activities were diversifying the community's local economy. Unlike at the neighbouring island of Coron, tourism had not yet taken over Culion's local economy. Tourism was viewed as supplemental to existing livelihoods primarily due to the scale and periodic influx of tourists to the island. TSE can be argued to add to existing socio-economic development activities in Culion. Nonetheless, the contribution of tourism to the local economy initiated through TSE was recognised by participants:

*Tourists that come here buy commodities. So, the money comes here.*  
(Pagudpud, resident, tourism administrator)

*Tourists provide another [source of] income for Culion. Right? Because they become our customers.* (Banul, resident, business owner)

Apart from participants' understanding of tourist activities' economic contributions to Culion's economy, the entry of tourism-based entrepreneurs, whether or not from the community, was regarded as a sign of economic diversification. These were viewed to positively impact the development of the community's business sector, which provided employment to locals.

*Firstly, the number of investors is increasing. Although, the investments are not that huge, at least these have started, unlike before. (Pandan, migrant, civil servant)*

*Businessmen are entering the community. Businesses are also sources of livelihood for residents. (Caramoan, resident, business owner)*

The TSE ventures founded in the community were seen to provide alternative employment options. Individuals who were not employed, hence called “*tambay*” (on standby), were provided a chance for employment. Also, job opportunities in Culion had appeared to be somehow limited to its primary institutions (e.g. LGU, hospital, school) previously:

*The changes? Right! There are more jobs now. I think if tourism did not happen, I will be working at DOH [hospital]. I think others would not have jobs. (Alona, resident, social enterprise staff)*

*When I work for Kawil Tours, I do it mainly to enjoy. But for some, it's their main livelihood. They make it as their main source of income. The change there is that they are provided with jobs...for example, there is a boatman. If there are ten guests, they will get three more tour guides. So, they [Kawil Tours] really help a lot of people. (Morong, resident, social enterprise staff)*

Furthermore, TSE and tourism-related initiatives were considered to not only provide, but also diversify livelihood opportunities. This was relevant in the experience of Canibad (resident), whose partner, originally a fisherman, had ventured into chartering tourist boats: “*Our main livelihood is we have a boat for hire for guests, for tourists. That's our main source of income. It is for hiring for tourism in Culion, and around the islands.*”

These findings imply a congruence of outcomes delivered by TSE in terms of stimulating livelihood development through tourism. Then again, these economic outcomes were dependent on how the tourism social enterprise targeted its activities to selected groups of the population or beneficiaries (e.g. *tambay*). The rest of the economic benefits that flowed into the community at large can be considered by-products of economic diversification processes induced by TSE.

#### **4.5.3 Negotiating socialisations with tourists**

Resident-tourist interactions were some of the focal points in participants' stories. This emergent category labelled, “negotiating socialisations with tourists,” refers to the host community's experiences of encountering and dealing with visitors and their behaviour. As

mentioned at the outset, locals were not used to socialising with outsiders whose main purpose for travel was leisure and recreation. Similarly, the community had conservative local culture, practices and attitudes due to the rurality of their lifestyles and the influence of the Catholic Church.

As a small community, Culion is a place where everyone knows everyone. As participants implied, they could easily recognise outsiders (*dayo*<sup>9</sup>) that entered their locality. In the early stages of tourism development, locals were not used to seeing tourists, but have slowly accustomed themselves to unfamiliar faces:

*“Where are they from? Why are they here?”, some people ask. I respond and explain that the visitors are only on tour for five days. People here were always curious, even until now, there are some. But not so much today. Now they know that when someone visits, it’s usually a tourist. (Malapascua, resident, business owner)*

Locals encountered a variety of tourists displaying different behaviours. Over the course of tourism development in the area, some residents had learned to socialise with and accommodate tourists, particularly those who were willing to interact with them:

*Of course, we learned not to deal with them and their behaviour...My partner is good in facing foreigners. He always guided foreign guests until he mastered it. There are some foreigners who are kind and are willing to socialise with the likes of us. That’s why it is also nice to make friends with them. (Canibad, resident)*

Socialisation between residents and tourists was often to facilitate learning of each other’s lifestyles, which consequently influenced locals’ attitudes, especially younger people. As commented by Babau (resident, business owner), *“In terms of behaviour, nothing much except that residents try to copy tourists’ fashion style. Even I do that sometimes.”* These interactions that connected locals to outsiders can be assumed to foster ways of increasing the outsiders’ social capital, and subsequently, their individual self-esteem.

Most tourists visiting the community were perceived as respectful. However, there were some outliers who seemed to not care about their actions. This was at the centre of Alona’s (resident, social enterprise staff) story.

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<sup>9</sup> An outsider from a distant location.

*We had a guest last February, a foreigner, French. He is obscene. He stayed here at the hotel then he likes bringing condoms. You know that?... Then he posted a condom on our mayor's tarpaulin advertisement. He did that without us knowing! The mayor was furious! He was just laughing about it!... Then we had a JS [Junior-Senior Prom]. There were high school students here that helped in organising. He placed condoms on the dining tables even on the tables where the nuns and priests will be seated! What is that? Good thing I checked!*

While this was an extreme case of negative tourist behaviour, there were also normal touristic practices that were perceived to not fit with the local customs. These included tourists' wearing of bikinis while walking around the community, an issue which locals had to negotiate:

*Psychologically, people are not yet open to certain activities of foreigners, for example, swimming in bikinis. One time, it became an issue that involved me because they [the Church] thought they were my guests. (Malapascua, resident, business owner)*

*People are not too aware yet. Then foreigners, they walk the streets in their swimsuits on a Sunday. The Church called our attention on why we let such behaviour. For us, of course, we cannot control them. It is not every time that guests are under our watch. One time, some guests went to the school wearing swimsuits. The people were shocked! "Oh no! Why are they like that?" The next day, it was the talk of the town. The priest was disappointed. (Alona, resident, social enterprise staff)*

The unfamiliarity of (Western) touristic practices in the host community resulted in their experiencing culture shocks. However, these cases were viewed as a negative outcome of tourism in their community. Participants were aware of the potential adverse effects tourists' behaviours could have on the community. Hence, these unanticipated instances had to be dealt with by the tourism social enterprise through its operations, for example, by informing guests about places where they could and could not wear bikinis, and appropriate behaviour whilst in the community.

#### **4.5.4 Expanding horizons**

This category comprises the outcomes of tourism and social entrepreneurship that were beneficial on the development of hosts' individual human and personal capitals. TSE processes had stimulated some residents' accumulation of tourism knowledge. In general, residents and even the resident founders of the tourism social enterprise validated this

outcome, “*it’s like we learned about tourism when tourists started visiting*” (Valugan, resident).

Furthermore, certain sets of practical skills had also been acquired by residents throughout the development of TSE. Some of these included learning craftsmanship for souvenir-making, by a women’s civic group. As one of its members explained, this equipped them with additional skills and opportunities to earn, while catering for tourist needs. Others emphasised the enhancement of their English-speaking skills as one of the most important outcomes for them:

*And then I am learning their [tourists’] language. Even my husband who has not finished basic education can talk to foreigners. He is learning English yet he was not able to finish school – up to Grade 7 only.* (Canibad, resident)

Although it can be argued that these benefits may occur in other destinations, it was more insightful to enquire about the meaning of these outcomes for their personal lives and locality. Participants narrated that these widened the dreams, ambitions and visions of residents, particularly the youth. This was apparent in the following narratives:

*It’s like our knowledge is expanding, and also our outlook. It’s like, we are not for Culion only. The knowledge we obtain can be used in our own visions.* (Banul, resident, business owner)

*The students and the youth, I noticed that they are being encouraged to widen their knowledge, their experiences. That is why others explore outside and return to Culion.* (Pandan, migrant, civil servant)

These statements were substantiated by Babau (resident), a younger participant, in her statement about her ambitions:

*Before we were just content with what opportunities we have here. Unlike today, I dream to have my own travel and tour business. This is just from my perspective: that is what I want to have for myself. In fact, there are a lot more opportunities in tourism. It can help a lot of people.*

Thus, the disruptive social and economic activities, and hosts’ human capital accumulation propelled by TSE, had the tendency to expand locals’ horizons. It could be suggested that locals’ exposure, participation, and experiences of TSE activities sharpened their lenses so they could more easily see opportunities for themselves, whether or not these opportunities were tourism-related.

#### 4.5.5 *Re-defining community identity*

Amongst the outcomes of TSE, this emergent category, “re-defining community identity,” is perceived as the most profound benefit that tourism had created for the host community. This encapsulated positive regenerative effects of TSE development initiatives on the identity of the island and its people. Under this category, a set of outcomes related to locals’ personal capital accumulation led to a re-definition of their community identity and of Culion as a geographical unit.

The tourism social enterprise utilised tourism as tool to fight the stigma towards Culion and its residents. The walking tours showcased not only the island’s dark history, but more importantly, the status of the island as leprosy-free, and that everyone living in the community was now integrated, and that there was nothing to fear about leprosy. Connecting former lepers to outsiders by delivering such touristic experiences fostered mutual benefits for hosts and guests:

*Meaningful for the people now, on both sides: the tourists and survivors alike are being open, aware... There is no separation anymore. Outsiders can visit here because we’re leprosy-free... There is a sudden effect: healing, education. Healing of the people who live here, while awareness is for visitors to take back home. (Malapascua, resident, business owner)*

This healing stemmed from the diminishing fear of Culion, as emphasised by Dakak (resident): “*In some ways, people’s fear is slowly being erased. It’s disappearing in a way where people realise that there is nothing to be scared of Culion.*” Experiencing this form of healing allowed locals to be released from the stigma that was attached to their history and marginalised identity. Furthermore, the community was not only free from leprosy, but also liberated from the discrimination that had imprisoned them for decades:

*There are important effects for me because we were freed. Before, we were scared to go out. Then, we became free from leprosy. Now, us younger people are free and confident to say that we are from Culion. (Morong, resident, social enterprise staff)*

In this narrative, it is evident that bridging Culion to the outside world became a way for residents to feel included in society. Former patients living on the island felt integrated with the community. Through TSE activities, the community at large experienced a sense of acknowledgement from the outside, and a sense of belonging to a wider society.

In fact, this external recognition was exemplified in participants' narratives as the most prominent outcome of TSE in their community. Through the tourism social enterprise operations and promotional strategies, participants suggested that Culion's popularity was increasing and that the image of their locality was being positively shaped: "*Right now, in a way, people are recognising Culion – it is being known as a beautiful place*" (Dahican, resident). As a result, local pride and hosts' self-esteem were enhanced, as portrayed in the following statements:

*It is a big deal for the world to know what was Culion before and what Culion is now. As I mentioned, that a huge morale boost for the people living here.* (Pagudpud, resident, tourism administrator)

*Right now, we are very proud to say that we are from Culion.* (Balesin, resident)

Building awareness and generating external recognition were the tourism social enterprise's strategies to address the stigma that had been affecting the community. Validation from outsiders was envisioned as a driving factor to stimulate locals' pride of place and pride of themselves. This was articulated in one of the non-resident founder's interviews:

*It should come from external factors. So, we believed that when the locals soon see foreigners or local tourists appreciating their history, they would somehow open up. They, you know, have a change of hearts. And I guess, we succeeded in that part.* (Salagdoong, non-resident, social enterprise administrator)

Tourism social entrepreneurs believed that the community needed people from the outside to show awareness of and value the islanders' place. Indeed, narratives indicated a growing appreciation of the locality within the host community, particularly towards their natural endowments, history, and culture. Expressed appreciation from visitors passed on to the residents, making them put more importance on their community resources.

Overall, several factors stirred by TSE contributed to residents' re-definition of their community's image. These included externally imposed aspects such as stronger feelings of connection to and integration with society, and the generation of external recognition from tourists. These increased stocks of personal capital composed of uplifted self-esteem and enriched pride of place. The interplay of these factors provided residents with an optimistic lens that helped them in constructing a more positive image of Culion, that is, a progressive community being looked up to rather than being pitied.

## **4.6 Conclusion**

This chapter presented the findings of the first case study that explored TSE on Culion Island, the country's former largest leper colony, now engaged in tourism activities. The tourism social enterprise involved in this case study aimed at fighting the stigma left by the island's dark history on the host community. In performing TSE processes, the findings indicate that the tourism social enterprise worked in cooperation with a consortium of similarly natured social ventures in the locality, in the form of an entrepreneurial ecosystem. The cooperative processes undertaken by this tourism social enterprise network appeared to be initiated and synergised by the Catholic Church.

Emergent from the analysis were community and resident-facilitated processes that occurred as TSE developed. This set of actions appeared to be motivated mostly by economic reasons. As a result, a set of outcomes that directly and indirectly resulted from TSE was identified in the host community. These outcomes occurred in various dimensions of Culion's community life, and are perceived to enhance locals' economic, social, human and personal capitals. The next chapter discusses the findings of the second case study, surfing-based TSE and community change at Sitio Liwliwa.

## **Chapter 5 Case Study Two: Tourism Social Entrepreneurship and Community Change in Sitio Liwliwa**

This chapter presents the findings and analysis of the second case study, a surfing tourism destination community driven by tourism social entrepreneurial activities. Following the structure of the previous findings chapter, the chapter begins with a background to the case study participants and host community. The TSE phenomenon is then contextualised, by describing the work of the tourism social enterprise and illustrating an overview of TSE development at the case study site. Afterwards, the processes performed by the tourism social enterprise are explored. This is followed by a section that explains the community-led processes enacted by the locals in response to TSE development in their community. The final section captures the outcomes of TSE and surfing tourism in the host community.

### **5.1 Introduction to Case Study Two**

This case study involves a coastal community that has experienced an array of economic, social and geophysical changes in over two decades. Currently, the community is known as one of the popular surfing tourism destinations in the Philippines, not just for its waves, but also because of its proximity to the National Capital Region. Although there are multiple tourism actors, establishments and institutions that mobilise tourism development in the area today, an accommodation-type tourism social enterprise pioneered tourism development activities. The tourism social enterprise's vision, initial interaction with the host community, and its present social business practices are perceived to have driven changes in the case study site. To examine these changes and the processes that inform them, data from direct observations, and interviews and workshops with a range of tourism and social entrepreneurship actors, were analysed.

#### ***5.1.1 The case study participants***

Primary data were collected from 19 individuals through a purposive sampling strategy, individual semi-structured interviews, and group workshop discussions. As shown in Table 5.1, over half of the participants were female ( $n = 10$ ). In terms of age, the majority were 40 to 49 years old ( $n = 7$ ); the remainder were distributed across adult age groups.

Table 5.1 Case study two participants

<b>Pseudonym</b>	<b>Age group</b>	<b>Gender</b>	<b>Tourism involvement</b>	<b>Role</b>	<b>Research participation</b>
Balabac	18 - 29	Male	Direct	Surf instructor (R)	I
Balintang	40 - 49	Female	Direct	Business owner (R)	I/W
Camotes	50 - 59	Female	Direct	Business owner (R)	I
Canigao	40 - 49	Female	Direct	Social enterprise staff (R)	I
Celebes	50 - 59	Male	Direct	Tricycle driver (R)	I
Linapacan	50 - 59	Male	Direct	Business owner (R)	I
Mindoro	60 plus	Female	Indirect	Housewife (R)	I
Samar	30 - 39	Male	Direct	Tricycle driver (R)	I/W
Sibuyan	40 - 49	Female	Indirect	Beauty services (R)	I/W
Sulu	40 - 49	Male	Indirect	Carpenter (R)	I/W
Tablas	40 - 49	Female	Indirect	Housewife (R)	I/W
Ticao	60 plus	Male	None	Farmer (R)	I/W
Verde	18 - 29	Male	Direct	Tricycle driver (R)	W
Tunasan	40 - 49	Female	Direct	Tourism administrator	I
Umiray	18 - 29	Female	Direct	Tourism administrator	I
Zapote	40 - 49	Female	Direct	Tourism administrator	I
Bato	30 - 39	Male	Direct	Social enterprise administrator	I
Buluan	30 - 39	Male	Direct	Business owner (M)	I
Buhi	30 - 39	Female	Direct	Business owner (M)	I

*Notes: (R) = resident; (M) = migrant; I = interview; W = workshop*

The study's participants represented a range of tourism and social entrepreneurship actors in the community. The majority was directly involved in tourism ( $n = 14$ ). Participants with direct involvement, worked for tourism establishments, owned a tourism business, administered a social enterprise, or regulated tourism in the community. Those who were indirectly involved had non-tourism focused livelihoods or jobs but occasionally worked in tourism. Only one participant was not involved at all in tourism and social entrepreneurship activities, as he was retired.

Based on the participants' characteristics, it was evident that a wide range of perspectives across roles and generations in the community was captured. Almost all participants were

interviewed individually or in groups in interviews that ranged from 25 minutes to one hour. Seven participants participated in workshop that consisted of a group discussion and a CAM exercise. Information gathered through these qualitative data collection strategies were mainly used to address the research question. Due to the lack of archival records, participant narratives and data from my direct observations were also analysed to explain the background of the host community and contextualise the case study.

### **5.1.2 The host community: Sitio Liwliwa, Zambales**

Sitio<sup>10</sup> Liwliwa (referred to here as *Liwliwa*) has seen a multitude of developments since tourism was adopted in the area. The community started as a small coastal enclave that lies along the northern delta of the Santo Tomas River, directly facing the West Philippine Sea (Figure 5.1). The community case location is one of the *purok* (zones) of *Barangay* (Brgy) Santo Niño, located in the Municipality of San Felipe, Zambales Province, Philippines.

Although the community is classified as one *purok*, social and economic activities take place in two areas that locals call *dating Liwliwa* (the old settlement) and *bagong Liwliwa* (the new tourism enclave). The former pertains to the original territorial enclave where most residents are still living, while the latter is the beachfront area developed for residential, and mainly tourism development purposes. Today, all tourism establishments and activities take place in *bagong Liwliwa*.

According to the most recent local census (2018), there were 98 families consisting of 298 individuals living in the community. This number does not include the number of persons working in tourism-related establishments, who migrated and stayed in the community. San Felipe is classified as a fourth class municipality which means that the host community is categorised as a lower-tier income generating locality. This also indicates that most families living in the locality had low socio-economic status, compared to those in some other municipalities.

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<sup>10</sup> Similar to a hamlet, a *sitio* is usually a small residential enclave within a *barangay* or village (Abinales & Amoroso, 2005).



Figure 5.1 Location map of case study site two: Sitio Liwliwa, Zambales. *Note: The top left box indicates the location of the province of Zambales in the Philippines. The lower left box indicates the location of San Felipe in Zambales. The large box shows a satellite image of Sitio Liwliwa, its main points of interests and its proximity to the town centre. The red ellipse illustrates the location of the original Liwliwa settlement.*

As of 2018, 15% of the families living in Liwliwa were recipients of the national Government’s social development initiative, the *Pantawid Pamilyang Pilipino Program* or 4Ps, which provides monetary support to the poorest of the poor households for health and education purposes. Aside from tourism, the community is still dependent on fishing and small-scale farming. The following sub-sections illustrate the various aspects of the community prior to tourism development.

#### 5.1.2.1 Social dynamics and traditional livelihood sources

Being situated in a small *sitio* meant that locals had close interpersonal and social relationships. Basically, Liwliwa residents were related to each other, and everyone had originally lived in what today is called *dating* Liwliwa (see red ellipse on Figure 5.1). Prior to tourists coming into the community, residents described life in the community as quiet

and peaceful. Unlike today in *bagong* Liwliwa, properties did not need to be fenced, portraying a tight-knit community and close social interactions. Locals only interacted with each other and seldom with visitors or foreigners.



Figure 5.2 *Banca* or traditional fishing boats used by fisherfolks in *bagong* Liwliwa.  
(Photograph by author)

Prior to tourism development in the area, fisheries were abundant, making fishing the primary livelihood in the community. Usually in groups, men went fishing on their small *banca* (fishing boats; Figure 5.2). As long as the weather and the waves were ideal for fishing, a good catch awaited the fisher folk, and profits from fishing were shared amongst them. Before tourism was adopted in the community (between 2004 and 2008), income from fishing ranged between PhP 500 [USD 9.8] and PhP 1,000 [USD 9.60] per day, depending on the catch. However, fishermen's income varies, and they did not earn this amount daily.

### 5.1.2.2 *Disaster-stricken livelihood development*

Due to Liwliwa's geographical location, yearly typhoons restrict fisher folks from going to sea. The local socio-economic development of the community has been continuously challenged by disasters. During these periods, torrential floods have destroyed farmlands, and challenges intensified when a nearby volcano, Mount Pinatubo, erupted in 1991. Since the community is situated on the banks of a river that originates from the slopes of Mount Pinatubo, the volcanic eruption posed life-threatening hazards to the community. The calamity prompted residents to evacuate Liwliwa due to lahar surges. Evacuation settlements were provided in the nearby zones of Brgy Santo Niño, where Liwliwa residents were sheltered in safety.

As in many localities in the region during that time, resident evacuees were supported by disaster response programmes initiated by the Government and development agencies. The volcanic eruption did not only destroy residential properties in the area, but also altered the socio-demographic composition of the community. When the effects of the eruption subsided, which continued several years due to periodic lahar flows, some Liwliwa residents opted to stay in evacuation settlements. Conversely, before the start of the new millennium, most of the original residents had returned to their properties in *dating* Liwliwa.

### 5.1.2.3 *Post Pinatubo eruption – new life, new resources*

Upon returning to their community, Liwliwa residents continued to engage in traditional livelihood activities: fishing and farming. However, yearly lahar surges constantly challenged their sources of income, making life difficult for them. Volcanic hazards also brought geophysical changes to the area, and by the early 2000s, residents observed drastic changes in their surrounding physical environments.

Land accretion in the area resulted from natural processes such as lahar flows, erosion, sedimentation, and typhoons, and human activities shifted to new ventures such as quarrying on the upper part of the river (Paz-Alberto, Sison, Bulaong, & Pakaigue, 2016); this continues to date. The coastline and land area of Liwliwa expanded, which pushed the sea, a natural resource that locals were extremely dependent on, further from the community. This inflicted additional challenges on fisher folks' livelihoods, as coral reefs

that served as habitat for the fish were reported to be negatively affected by geophysical changes. Conversely, the accumulated sand on the riverbanks was discovered to be a valuable resource for small-scale quarrying. This provided locals with a new source of income. Locally known as *paglalahar*, residents made their way to the dried riverbed, and sifted the accrued sand for tiny stones which were sold in bulk and used for gardening décor.

Such environmental changes produced what the Government classified as alienable land. Because Liwliwa residents were the original settlers adjacent to the accumulated land, the locals had the rights over the new area. In 2004, the municipal government distributed lots, each with an area of 300 m<sup>2</sup>, to each family that originally lived in Liwliwa. The transfer of rights was legalised by providing each lot recipient an official certification.

The new settlements gave locals the opportunity to settle back close to the sea – in *bagong* Liwliwa – where most of their livelihood activities took place. However, some families decided to sell their lots for different reasons. According to resident interviewees, these reasons included the lack of proper roads and the proximity of the new settlement to the town centre, making it difficult for them to transport their fishing catch to the market. One was unsure about their safety and worried that “*the sea will swallow the land again*” (Sulu, resident). Others perceived selling lots as an easy way to make money and sold their properties for between PhP 25,000 [USD 490] and PhP 35,000 [USD 686], prior to 2010. However, some residents kept their lots, without expecting a tourism boom in the area. Today, *bagong* Liwliwa is prime real estate for tourism development.

## **5.2 Overview of tourism social entrepreneurial development in Sitio Liwliwa**

Using a state-event network timeline, a background to the key development drivers and events of social enterprise-led surfing tourism in Liwliwa are illustrated in Figure 5.3. These events are divided into four periods: preliminary surfing tourism activities (2008 to 2010), the establishment of the tourism social enterprise and its initial activities (2010 to 2011), community involvement and non-involvement (2012 to 2015), and the present tourism boom in the community (2016 to 2018). Further examination of these events resulted in grouping them into three key instances described in the following sub-sections.

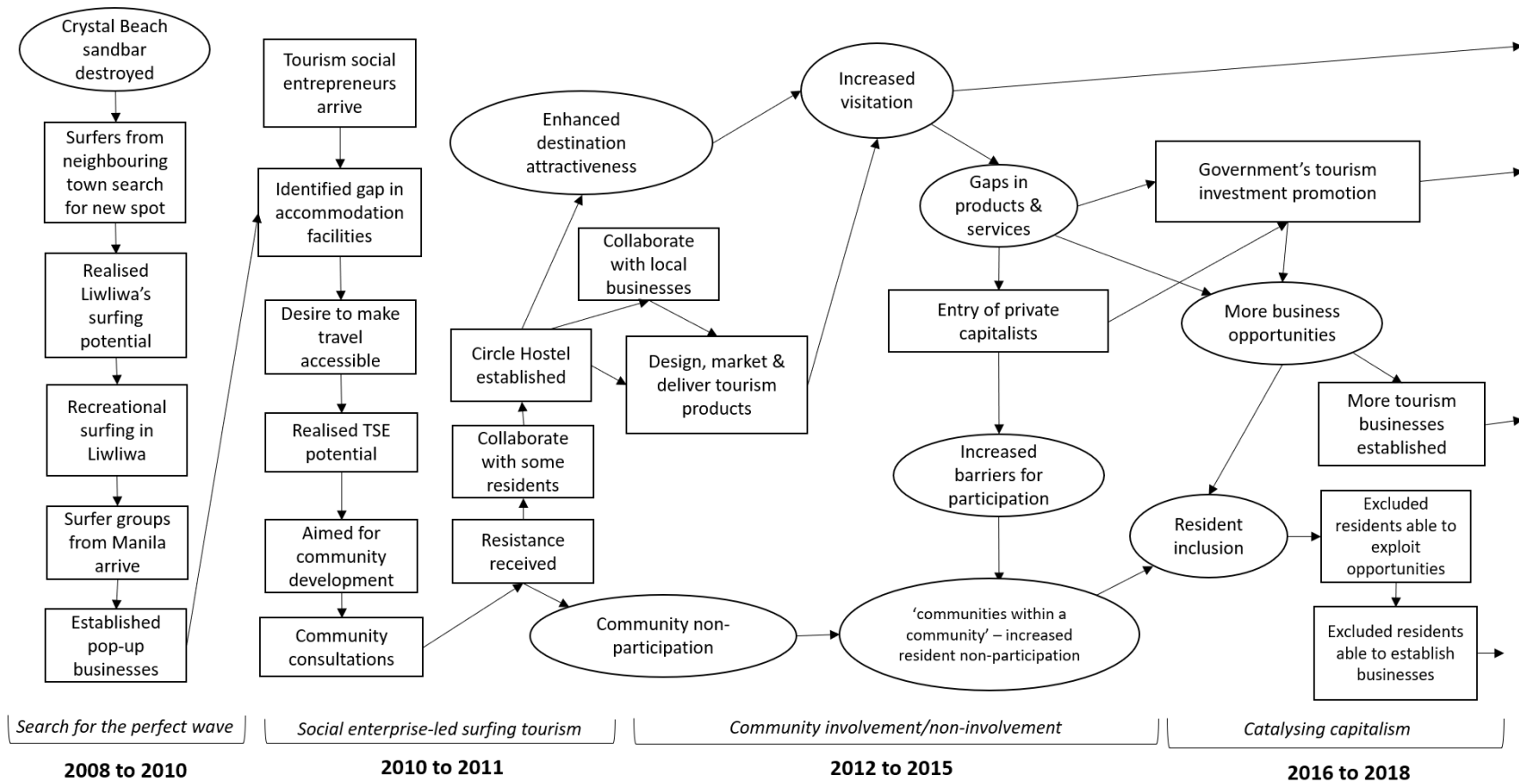


Figure 5.3 Overview of tourism and social entrepreneurial development in Liwliwa, 2008 to 2018

### ***5.2.1 Searching for the perfect wave – initial tourism involvement***

The potential of Liwliwa as a surfing spot was not immediately realised, at least by its residents. Surfing tourism already existed in the province of Zambales as early as 2006. This tourism activity had been popular at Crystal Beach, located in the neighbouring town of San Narciso. However, a series of typhoons destroyed the sandbar at Crystal Beach resulting in lesser and shorter swells, and paving the way towards the discovery of Liwliwa's surfing tourism potential (see Figure 5.3).

Frustrated surfers visiting Crystal Beach urged employees at a local resort to search for alternative surfing spots in the vicinity. These locals from San Narciso, also experienced surfers, eventually discovered the potential of Liwliwa. Subsequently, the discovery of Liwliwa's perfect waves brought surfing tourists to the area. During that time, there were no formal infrastructures and services to accommodate the surfers. Due to tourists' temporary and periodic influxes, economic opportunities from tourism were not fully realised by the Liwliwa residents.

Pioneering businesses in Liwliwa were also temporary and informal. By year 2008, these ventures included a pop-up eatery and surf camp that operated only when guests arrived. These businesses were founded by locals from the neighbouring Crystal Beach who had prior surfing tourism and business knowledge. Since Liwliwa residents had not been previously exposed to tourism-related livelihood activities, their participation and involvement in surfing tourism did not manifest instantaneously.

### ***5.2.2 Tourism social entrepreneurial intervention***

The exploration of business prospects in Liwliwa coincided with the identification of a tourism social entrepreneurial opportunity. A group of surfers who regularly visited Liwliwa during its initial tourism development phase recognised the viability of an accommodation establishment in the area. Similarly, this venture was seen to complement existing services at that time.

In 2011, a tourism social enterprise, the Circle Hostel, was established in Liwliwa. Capitalising on the surfing attractiveness of the locality, the social enterprise offered budget-friendly, environmentally committed, and community-driven accommodation and

tourism services. Conceptually, this pioneer tourism social enterprise can be depicted as a service provider, supplier, and intermediary to the tourism experience (e.g. Day & Mody, 2017). The establishment upheld the main principles of bottom-up tourism and community development approaches during the initial tourism development stage in the community. The Circle Hostel's social mission aimed to benefit the local travel market, environment, and host community, informed its business model and entrepreneurial activities.

Apart from being community-embedded, the tourism social enterprise was also committed to environmentally sensitive tourism operations. The Circle Hostel's construction was based on locally sourced natural materials such as bamboo and *cogon*<sup>11</sup> grass roofing. More recently, it launched an environmental campaign called *The Plastic Solution*, that targeted minimisation and eradication of plastic waste. The tourism social enterprise has continuously engaged with community residents and other businesses through socially and environmentally informed entrepreneurial activities, even though it is considered one the small establishments operating on site today.

### ***5.2.3 Local government interventions and introduction of tourism investments***

In the Philippines, LGUs have responsibility over tourism development in their jurisdictions. Legally, they have to enact tourism policies and regulations through a local tourism code (Republic of the Philippines, 2009). As a fourth class municipality, the local government utilises tourism as a socio-economic development tool in the locality today. Moreover, for local tourism administrators, promoting tourism is a way to showcase the municipality, its products and its people:

*Well, it's part of the spectrum; it's part of the plan. In other words, uh, when, uh, when you can showcase something and, uh, you can also use it as a venue to raise the economic activity, then you go it with. So, it so happens that, uh, when you want to showcase your town, when you want to promote your town, uh, consequently, you are already getting into tourism. (Zapote, tourism administrator)*

However, it was earlier revealed that surfing tourism development in Liwliwa was private sector led, specifically propelled by the informal economy and the tourism social enterprise. At the time of the study, the LGU did not have an independent tourism office, and tourism

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<sup>11</sup> A type of grass used for roofing traditional Filipino huts.

development initiatives were under the responsibility of the business and investments promotion office. The local tourism code and master plan were drafted in 2017 which means that formal tourism structures were only recently put in place.

Actions from the local government and the relationship formed between the local businesses (including the tourism social enterprise) were through business licensing and taxation. This was a strategy for the LGU to generate public funds and enhance the municipality's tourism competitiveness. This included improving the rate of licensed tourism businesses in Liwliwa by encouraging tourism investments, from within and outside the local community.

However, this government strategy can be considered as one of the diverging points from the community-driven surfing tourism strategy planned and initially implemented by the tourism social enterprise. Inbound tourism investments were affecting the inclusiveness of outcomes for the host community, as external ownership of tourism businesses and operations were introduced. In respect to the case study, this posed challenges to the local population in integrating and involving themselves in tourism livelihood activities, initially set forth by the tourism social enterprise. The tourism social enterprise was being treated as any other business in the area, regardless of its social purpose, and there was no special policy to encourage local social entrepreneurship or legitimise their status as social businesses in the host community.

Apart from business licensing, the relationship between the LGU and tourism businesses in Liwliwa was through collection of visitor statistics. A resort owners' association was also founded by LGU and businesses, in order to facilitate dialogue about local government initiatives. Some of the recent policies enacted in the locality included the collection of an environmental fee of PhP 20 [USD 0.39] per visitor that started in 2018, to generate funds for coastal preservation. It appears that the local government utilised this association as an intermediary, to communicate policies with the residents. This could be because local businesses had a stronger interaction and relationship with Liwliwa residents. Overall, these events set the pre-conditions of TSE and surfing tourism development in Liwliwa, and influenced the community's continuous responses, in order to gain meaningful participation in and outcomes from tourism development.

### 5.3 Tourism social entrepreneurial processes in Sitio Liwliwa

This section discusses the first set of categories resulting from the constructivist grounded theory analysis for Case Study Two. These emergent categories, developed and refined from a series of focused coding, comprise the key processes undertaken by the tourism social enterprise from its establishment up to the time of the field work. These are presented in a structural process diagram: Figure 5.4.

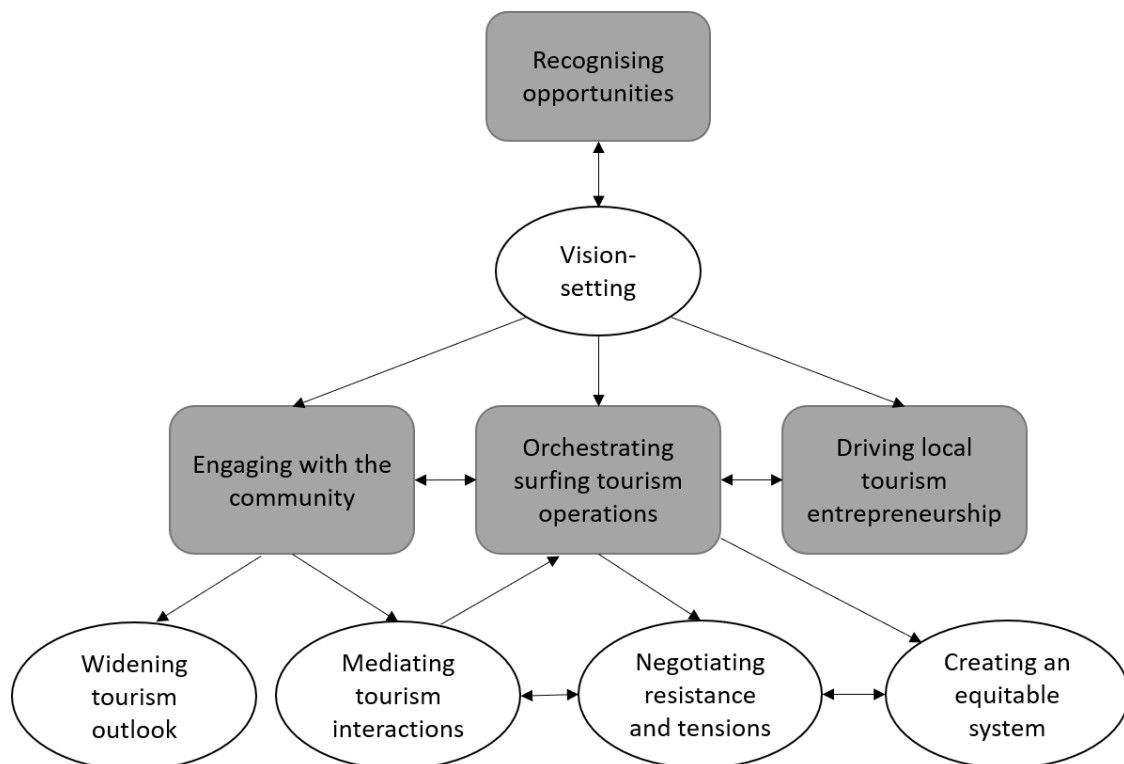


Figure 5.4 Tourism social entrepreneurship processes undertaken in Sitio Liwliwa

Analysed as categories indicated in rounded boxes, core TSE processes that emerged from the analysis were “recognising opportunities,” “engaging with the community,” “orchestrating surfing tourism operations,” and “driving local tourism entrepreneurship.” Revealed in ellipses are the sub-categories or sub-processes that were found to fuel and direct larger TSE processes. Inter-relationships amongst these processes and sub-processes were also apparent, and signalled using single- and bi-directional arrows.

### 5.3.1 *Recognising opportunities*

One of the primary processes that marked the initiation of TSE in Sitio Liwliwa, was the recognition of tourism social entrepreneurial opportunities.

*Initially, it was because I saw a need in the Philippines for a certain kind of lodging just to get more locals to see the country in an affordable way that provides them opportunity to meet people and learn things. 'Cause Filipinos have a bad habit of travelling in groups, you don't learn things on new people, [but] you'll learn about new cultures 'cause you stick to your group. That's the initial thing. And there's also thing for my surfing trips. But then, uh, one of the big things that we noticed in Liwa, specifically, where the first site was, was the lack of tourism, and the lack of income opportunities for the locals. (Bato, non-resident, social enterprise administrator)*

The founders of the social enterprise recognised the lack of budget accommodations, a gap in the tourism supply in the area. It emerged that the recognition of this entrepreneurial opportunity was developed from the background of the tourism social entrepreneurs as surfers, and as some of the first visitors to the locality.

Moreover, these opportunities stemmed from the potential of Liwliwa to be developed as a surfing tourism destination. The social enterprise was founded in the early stages of tourism development in the area. The establishment of the budget hostel was observed to bridge the destination to the tourist market, which coincided with discovering an opportunity to stimulate local livelihood development in Liwliwa. Being outsiders to the community and having travelled extensively, the social entrepreneurs realised the potential of spreading the wealth to the community through engaging in entrepreneurship, given the lack of livelihood opportunities and declining fisheries in the locality.

#### 5.3.1.1 *Vision-setting - "wherever we can insert ourselves to help a community, that's what we will do"*

The process of "vision-setting" went together with "recognising opportunities." Specifically, the former can be a means of exploiting the opportunities that alerted the social entrepreneurs, by laying social visions and missions. For the tourism social entrepreneurs in this case, their vision was general:

*...to create as much positive change as we can or empower many communities as we can, in any way possible. It could be through environmental... tourism, it can be to create tours. So, we didn't want to label ourselves to anything*

*specifically, you know...We'll just try to find a way to make it sustainable.*  
(Bato, non-resident, social enterprise administrator)

In line with the opportunities revealed earlier, three main TSE beneficiaries can be identified from the interview participant's description: Filipino travellers, the natural environment, and the host community (Figure 5.5).

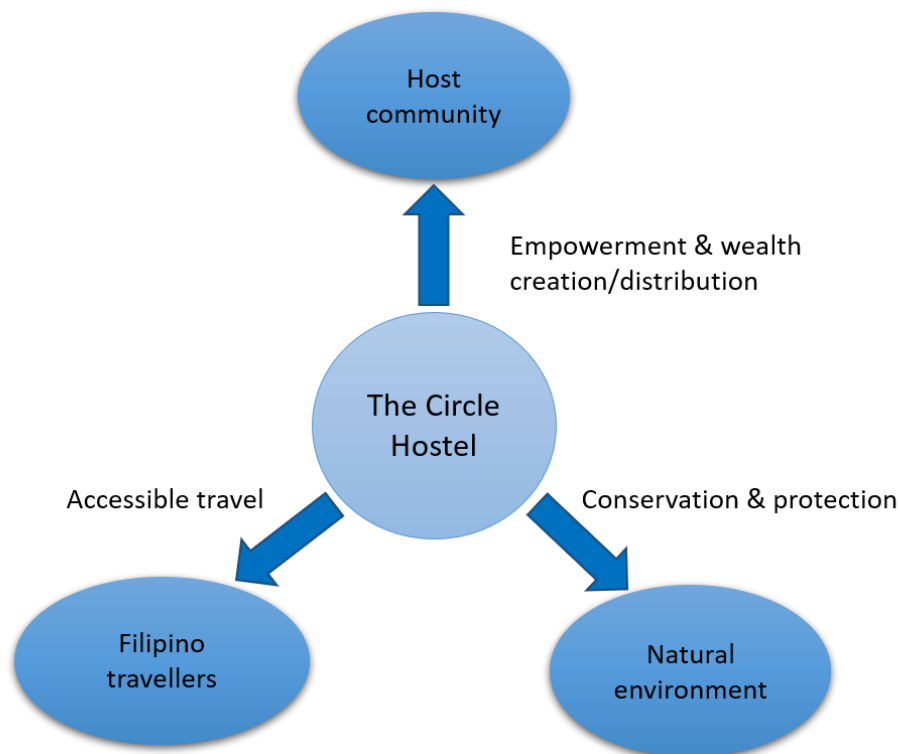


Figure 5.5 The Circle Hostel's beneficiaries and social mission

First, the Circle Hostel tried to make tourism accessible, especially to young Filipino travellers. The accommodation was designed as a budget dormitory-type hostel that mostly catered to this market. Second, the tourism social enterprise was committed to protecting and conserving the natural environment. Since the founders were surfers themselves, taking care of the environment was key to preserving their surfer lifestyles. Third, the Circle Hostel pledged to drive community empowerment and wealth creation, through community engagement. These social missions suggest that the tourism social venture was established on the principles of sustainable and inclusive community development. However, the achievement of these social goals was dependent on the processes and activities undertaken by the social enterprise.

### 5.3.2 *Engaging with the community*

Fostering strong ties with the locals is an integral aspect of community-embedded TSE development, especially if the goal of the enterprise is to deliver inclusive development of host communities. The conceptual category “engaging with the community” can be regarded as a set of interactions that tourism social entrepreneurs carry out in accomplishing their mission. This was also a continuous process that the social enterprise had to uphold to maintain its presence in the community. This process and form of community engagement is captured by the three Cs: “consulting,” “collaborating,” and “coordinating” with the community and other local institutions.

Consulting with the community was illustrated to be a vital pre-requisite for entering a community to achieve social goals. This form of community engagement refers to the initial contact of the founders with the residents and existing informal businesses, when they were planning to establish the hostel. According to Bato, this process entailed meeting with the residents and business owners individually, and explaining their purpose and vision for putting up the enterprise. While there was some level of acceptance for the proposed hostel from some of the residents, a greater level of resistance from the community was received during the TSE planning stage:

*We were forewarned by other people - the surfers in general, people who have been surfing there. I knew already 'cause I was surfing there for a while, that there would be resistance... We got a lot of resistance. “You shouldn't get on board, you shouldn't get on board. You shouldn't do this. We can't do that, because you'll steal our business.”* (Bato, non-resident, social enterprise administrator)

It can be assumed that this challenge arose because the tourism social entrepreneurs were outsiders. In addition, there were small informal pop-up businesses already operating in the area prior to the founding of the hostel. The entry of the hostel made the residents worry about their rights as locals and threats of competition. Hence, widening the vision of the community by showing residents the bigger picture was a difficult process for the social entrepreneurs to overcome (see Figure 5.4).

In the case of Liwliwa, consulting with the community involved explaining the intention to generate business for everyone, congruent with facilitating transparent communication of

social goals. One of the local business owners, who operated an eatery and took care of the pioneering surfers in the area, described how the founders consulted with her:

*One of them asked me, "What can we do to help the locals? What else can we possibly do?" ...Then, the other told me, "We are planning to put up a business here, a hostel. But don't worry, we will not sell food." They kept their words.*  
(Camotes, resident, business owner)

Being true to their promises required the tourism social entrepreneurs to simultaneously and continuously collaborate and coordinate with the host community, from the establishment of the hostel up to the present. Collaborating with the community meant working together closely with some residents, especially those individuals that the social entrepreneurs had stronger relationships with already.

In some instances, this process of collaboration demanded formal agreements to be made between the founders and locals, for example, regarding the location of the hostel. Since the thrust of the tourism social enterprise for the community was to generate inclusive development outcomes, the land where the hostel was established is leased. Under this arrangement, residents kept ownership of their land: *"I was invited to partake in tourism because I own the lot where the hostel is standing. I am having it leased"* (Celebes, resident, tricycle driver).

These TSE engagement schemes can be regarded as a way of ensuring the founders kept their promises, and easing residents' worries about local competition. Subsequently, engaging with community members was undertaken by coordinating strategies and operations. The coordination strategies implemented by the tourism social entrepreneurs were a combination of forming direct and indirect contact with key tourism actors. Again, since the founders of the hostel were some of the pioneer surfers at Liwliwa, direct coordination appeared to be implemented during the planning and construction stages of the accommodation, with individuals they had established relationship with previously.

During facilitation of TSE operations, indirect and mediated interactions with the host community were undertaken by the tourism social enterprise (see Figure 5.4). Projects and events where resident participation was necessary, were coordinated through the hostel staff who were original residents themselves, or through residents who could be regarded

as influential to the host community. This process of mediated coordination was well demonstrated and expanded in the next key category emergent from the analysis.

### **5.3.3 *Orchestrating surfing tourism operations***

Being one of the first tourism businesses in the area, paved the way for the Circle Hostel to become a driver of surfing tourism development in the community. “Orchestrating surfing tourism operations” is an emergent category that encompasses the strategy implementation of the tourism social enterprise, in order to empower the community and spread wealth amongst residents:

*“We’d like to spread the wealth, you know, and I think that’s the biggest thing... key thing. You should spread the wealth in the community, otherwise, people will really start to resent you.”* (Bato, non-resident, social enterprise administrator)

Bounded by community engagement processes, the Circle Hostel can be considered as an “orchestrator” in delivering tourism services and enhancing the inclusiveness of their TSE operations. This TSE function subsequently aided in gaining the support of the community.

Pledging themselves as a community-driven tourism social enterprise meant that the involvement of residents in surfing tourism operations was important to their cause. As in the case of Culion Island (see Chapter 4), involving the community comprised common social enterprise strategies such as employing residents in the daily operation of the hostel. Since some residents in Liwliwa could surf, the tourism social enterprise had to build on the talents of surfing locals, and asked them to be surf instructors. Also, the hostel did not initially own any surfboards, but invited residents to keep their boards in the hostel, so they could be rented to visitors, as Celebes (resident, tricycle driver) explained: *“we share the boards. I bought a board then Circle has it rented so that I will have extra income.”* In this way, most of the revenue from surfing classes and board rentals flowed down to the community residents.

Apart from harnessing the skills and resources of individuals in creating a surfing tourism experience, the tourism social enterprise partnered with micro entrepreneurs in the community, such as eatery operators, souvenir-makers and tricycle drivers. For example, transportation services were important in increasing tourist traffic to the area, and Liwliwa

is not close to the town centre. The hostel formed a group of local tricycle operators that could transport visitors from the main bus stop in town, to Liwliwa's main terminal located next to the accommodation. With this strategy, tourists arriving from the town centre could be directly transported to the hostel, the main accommodation provider in Liwliwa.

More recently, new tourism attractions such as waterfalls and nearby islands were developed in the area, which required more involvement from the community. This opened up opportunities for new roles. As Balabac (resident, surfing instructor) explained, "*Aside from teaching surfing, I also guide visitors to the waterfalls and in Pundaquit, in San Antonio. There are islands there.*" This offered a new route for the tricycle services stationed at the hostel. Orchestrating tourism operations also made the hostel a one-stop information centre where visitors could enquire about and book tourist services.

Being an orchestrator of tourism operations by involving and gaining support from the community, can also be seen as a way for the tourism social enterprise to achieve its mission for the environment. *The Plastic Solution*, one of the tourism social enterprise's initiatives, was a movement building project that aimed to eradicate plastic waste in the country and promote plastic-free lifestyles. Aside from eco-bricking (filling-up empty plastic bottles with non-biodegradable waste), *The Plastic Solution* organised coastal clean-up drives with the goal of enhancing the positive environmental attitude of both visitors and locals.

*Most of the things that happen here are initiated by Circle. For example, they and their guests go and clean the seaside. They initiate those things, and then others [referring to businesses] imitate them.* (Samar, resident, tricycle driver)

Complementing these initiatives was the creation of events that promoted environmental sustainability through tourism. During the period of fieldwork, the hostel was amid organising an annual event in Liwliwa, *The Return of the South Swell*. Tapping into collaborations with local businesses and corporate sponsors, this was aimed at promoting a green event and instilling environmentally friendly practices amongst local entrepreneurs, as promoted in the hostel's social media campaign:

We're also promoting this [The Return of the South Swell 2018] as a ZERO WASTE event and encourage you all to come with your own reusable tumblers, thermoses, utensils, take-out containers and ecobags. Partner resorts and establishments will be implementing a "no plastic" policy as well. Together, we can all celebrate the planet while celebrating the swell season. (The Circle Hostel, 2018)

Resident involvement in these events was through volunteerism. The owner of one of the partner establishments in Liwliwa explained this: “*earlier, the manager of Circle approached me and asked if I can find volunteers for their event. I asked some of the guys who are usually active and participate in such initiatives*” (Buluan, migrant, business owner). From this, it can be argued that tokenistic forms of resident participation were encouraged in the orchestration of events. It can be suggested that mediated interactions between the tourism social enterprise and residents was evident, particularly between the organisation and those who they had weak relationships with. Similarly, this could be because of the recent entry of new tourism establishments in the area that gained the support of the community.

#### 5.3.3.1 *Negotiating tensions – “how come you picked him, not me?”*

Challenges were also identified in involving and working with residents in community-driven TSE. Apart from the initial resistance of the community towards the proposed hostel, tensions arose from synergising actual tourism operations participated in by the residents. The tourism social enterprise needed to continuously negotiate these tensions: “*so we have to create our system, that, where people line up for instruction, for to be an instructor for a student, so there wouldn't be favouritism*” (Bato, non-resident, social enterprise administrator).

Jealousy amongst residents working with the tourism social enterprise was recognised, as the development of operations progressed. To resolve such issues, the hostel had to create an equitable system embedded in TSE operations for everyone involved in its operations. An example, as narrated above, was to place service providers in a virtual queue, so that everyone involved had an equal chance of earning money. Again, the tourism social entrepreneur pointed out the importance of widening the outlook of the community towards tourism, and the essence of working together. “*Man for himself*” (Bato, non-resident, social enterprise administrator) was the philosophy of the locals in the initial stages of surfing tourism development in Liwliwa. It took time for the tourism social enterprise to instil the value of collaboration, at least with those who worked closely with the hostel.

### 5.3.4 Driving local tourism entrepreneurship

The next tourism social enterprise-led process, “driving local tourism entrepreneurship,” captures activities in which the tourism social enterprise served as an economic engine for the community: “*If we haven’t opened there, none of the other establishments would’ve opened*” (Bato, non-resident, social enterprise administrator). This process has bi-directional interaction with the category “orchestrating surfing tourism operations” (see Figure 5.4). When asked whether the changes that happened in their community brought about by surfing tourism would manifest even without the tourism social enterprise, resident interviewees responded:

*I don’t think so. I said that because they have a lot of friends. And in my opinion, not just friends but customers also – yes! That’s why I think if they are not here, tourism in Liwliwa will not progress.* (Balintang, resident, business owner)

*Of course, they came there first, then a lot of businesses followed. They organise most of tourism initiatives here. Then others copied what they do.* (Samar, resident, tricycle driver)

In these statements, residents validated the role played by the tourism social enterprise as a catalyst in driving the establishment of tourism businesses in the locality. The tourism social enterprise had been aggressive in promoting the surfing tourism destination. During the community asset mapping activity for this study, residents argued that the use of technology (e.g. internet and social media) was seen as a bridge between Liwliwa and the tourists, and in many ways made Liwliwa a popular tourist destination by showing the positive attributes of the community. It was also evident that the hostel’s promotional efforts increased tourist influx to Liwliwa, which increased the demand for tourist services. Subsequently, the gap in services opened entrepreneurial opportunities too:

*In 2010, there were only four establishments registered. Then we noticed that the number of [informal] businesses is increasing. So, we facilitated a task force [campaign] promoting of business registration. Now, based on our data, there are 30 plus registered tourism businesses operating in Liwliwa.* (Umiray, tourism administrator)

The tourism businesses that mushroomed in Liwliwa were mostly accommodation service providers. These ranged from basic *kubo* (hut) style surf shacks to hostels, and from camping grounds to more luxurious accommodation establishments. However, not all these businesses were owned by Liwliwa residents. Like the tourism social enterprise, most of

these establishments were owned by investors who were not originally from the community. This situation opposed the social enterprise's initial purpose to build and develop community embedded accommodation and surfing tourism operations.

Furthermore, the tourism social enterprise, whilst acting as an orchestrator of tourism operations and development, did not hold legitimate power in directing the course of tourism development in Liwliwa. This was because responsibility for local tourism development rested with local government (see section 5.2.3). Such processes and events affected the aimed for inclusive tourism development outcomes envisioned by the tourism social enterprise. Consequently, narratives indicated that the local community actors had responded to these mechanisms and their emergent challenges. These processes performed by the community and individual residents are discussed in the next section.

#### **5.4 Community and resident-facilitated processes in Sitio Liwliwa**

In this case study, the intended community-driven development that was initially envisioned by the social enterprise was countered by intervening external and internal factors. These factors involved an increase in tourist demand and a gap in tourist services, local tourism policies, introduction of new business opportunities, and the entry of commercial entrepreneurs into the community. It was also evident that not all residents in Liwliwa were able to participate in tourism-related livelihood activities.

During interviews, residents noted that the highest form of participation that one could achieve was through forming and operating their own business. Having a resort of one of the various forms (e.g. *kubo* or cottages) by the seaside was perceived as a tourism business that would generate the most ideal benefits (e.g. economic, and land rights). Unfortunately, given the scenarios that had happened in the past (e.g. land selling), this was challenging to achieve for the host community.

The community's struggles and actions that they undertook to participate in tourism, in order to enjoy a slice of tourism-induced benefits, were the most common discourse topics amongst interviewees. Such discourses were known to almost all resident interviewees regardless of whether they were indirectly or directly involved in tourism. Field Memo 5.1 captures reflective notes pertaining to this issue.

### Field Memo 5.1

*Most of the population is composed of migrants, while a few original residents owned some of the resorts or accommodation in the area...It appears that the locals (the community) developed a certain business acumen over time. Given their limited knowledge of running tourism businesses, how were they able to develop these entrepreneurial skills?*

This memo was written as a field note, although it did not necessarily direct the initial coding and analysis for this study. Nonetheless, going back to this memo gave clarity and direction for unpacking the core processes, underpinning community participation as essential in creating meaningful outcomes and community change from surfing tourism and social entrepreneurship.

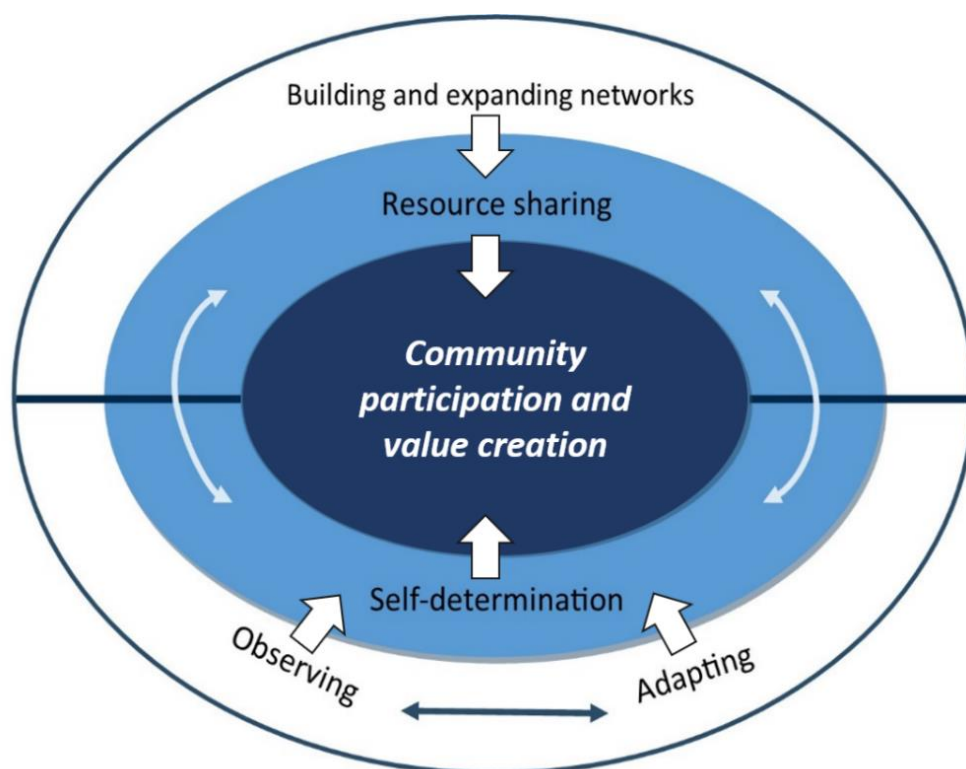


Figure 5.6 Community and resident-facilitated processes in Sitio Liwliwa

Community participation in surfing tourism in Liwliwa relied on the ability of residents to recognise tourism livelihood opportunities (Figure 5.6). As implied at the outset of the case study, tourism livelihood opportunity recognition for most of the locals, was not an instant

process nor outcome. Residents, due to their current knowledge and experiences, may not have perceived tourism entrepreneurial opportunities in the same way as tourism social entrepreneurs and other external investors were able to. The entry of commercial tourism businesses introduced conditions for the locals to reap limited benefits from TSE.

The processes conceptualised here can be considered as the community's responses to the form of TSE development that occurred in Liwliwa, in order to make tourism development more inclusive and outcomes more advantageous for the community. In other words, the nature of these actions and reactions were shaped by the nature of TSE-led processes, as the destination developed. This set of categories captures the ways in which the community self-organised not just according to its agency, but also within the resources and relationships that it developed and maintained. Although influenced by TSE development and external factors, it should be noted that these processes were not specifically assisted by TSE initiatives.

#### ***5.4.1 Processes that enrich entrepreneurial alertness and value creation***

The conceptual categories shown within the outer layer of Figure 5.6 comprise the processes that enhanced not just individual, but also the community's entrepreneurial capital and alertness. For those who were already part of the local tourism economy, such processes were able to improve the quality of the benefits that locals received from tourism (e.g. increasing income). For those with limited to no participation in tourism livelihood opportunities, these can be conceptualised as activities that bridged them to tourism, through sharpening their entrepreneurial alertness and acumen.

##### ***5.4.1.1 Building and expanding networks***

The networked nature of the tourism system made creating and maintaining connections an integral activity in this livelihood strategy. This was demonstrated by the tourism social enterprise (see section 5.3.2). However, this may not have been explicitly known to residents due to their limited exposure to tourism-related business. The conceptual category, "building and expanding network," was conceived as a process that reinforced tourism participation of the locals through a series of interactions with visitors.

During the workshop and interviews, participants were asked about the resources that were essential for the community to engage in tourism. Apart from inherent natural assets, participants placed special significance on social interactions between them (as hosts) and the visitors. Extending their help and hospitality, and being able to properly engage with visitors, was revealed as a community resource and one of the reasons visitors kept returning to Liwliwa.

During conversations, *pakikitungo* (civility), *pakikisalamuha* (mixing), and *pakikisama* (adjusting) were some of the words used interchangeably to describe the interactions between residents and visitors as outsiders. Although these words may appear synonymous in the Filipino language, thorough analysis of the contexts in which they were used demonstrated varying depths of social interactions between hosts and their guests.

At the most basic level, providing good service by being civil and able to adjust to visitors' demands was known to residents. This type of interaction occurred within the basic commercial and transactional contexts of tourism (e.g. food service). Together with their ability to mix with visitors, these forms of interactions in the community's servicescape were not only necessary to satisfy visitors, but also important to enhance their reputation as service providers.

*You really have to deal with visitors properly. If you don't know how to deal with visitors, you will reap zero benefit.* (Linapacan, resident, business owner)

*So, what happens now is I don't have to contact guests anymore, or offer my services to teach them surfing...They now look for me. My former guests will tell their friends, "Look for and talk to him" [referring to himself].* (Balabac, resident, surf instructor)

Social exchanges that ranged from *pagtanggap* (welcoming) to *pagsisilbi* (serving), and from *pakikipagkaibigan* (befriending) and *pag-ampon* (adopting) visitors were narrated by participants, as noted in the initial coding routine. Aside from serving and dealing with visitors appropriately, befriending guests was considered an important factor in building personal networks. As explained by Sulu (resident, carpenter), "*Make friends with guests. Friends always come back.*"

Conversely, closer forms of host-guest interactions were observed to pave the way for residents to integrate themselves further with others in the tourism economy. This was

manifested in the initial stages of surfing tourism development, when surfers that were taken care of or “adopted” by Camotes, encouraged her to establish a food business. It was demonstrated that interacting with visitors as friends, facilitated exchanges of ideas about tourism livelihood opportunities. This was evident in the story shared by Linapacan (resident, business owner), prior to establishing his tourism business:

*I realised that my son and his surfer friends would like a quiet place to stay. That drove me into this business, and also his friends from Manila [visiting surfers]...They asked me, “Uncle, if you want we can rent your space and will cover the monthly expenses. We will just rent, and you can build the huts.” That is why I was persistent in improving this space. Without them I would not be able to improve it.*

It can be inferred that this form of exchange sharpened the entrepreneurial alertness of the locals. On the one hand, visitors who became friends with locals wanted to pursue a surfing lifestyle and transmit ideas to the locals who had the natural and human resources to establish the needed businesses, but were limited with financial resources. On the other hand, some locals may have had limited ability to recognise entrepreneurial opportunities, because of their poor knowledge of tourism and the ability to travel for leisure, unlike their “visiting friends” who were more exposed to tourism activities.

In addition, forging strong relationships with guests through friendships facilitated actions from visitors to extend help to their hosts.

*I had guests who knew that I don't have the capacity to have these huts built here. Some of them, who I became friends with, were benevolent enough to help me. They asked if they can buy [pre-built] huts for me. Of course, who am I to refuse, right? (Balintang, resident, business owner)*

Reciprocating locals' hospitality and friendship through altruistic deeds was interpreted as a way for locals to improve built resources that were beneficial for their businesses. However, it was noted that these social exchanges may be context-specific. These forms of interactions resembled collective actions of *pakikipagkapwa*, wherein both host and guests (outsiders) strive to be together as one (e.g. Enriquez, 1986). In this case, these social interactions are parallel with the generation and co-creation of values which are beneficial for both the hosts and guests.

#### 5.4.1.2 Observing tourism and tourists

In the preliminary development stage of tourism in the locality, observing natural events such as wave patterns was vital for the establishment of Liwliwa as a surfing destination (see Figure 5.3). This required individuals who had a keen eye for such resources and the skills to utilise these assets, such as pioneer surfers in the area. In the context of entrepreneurial alertness, developing a sharp vision to recognise tourism business opportunities also involved the process of observation.

The process of observing tourism and tourists was undertaken by individuals regardless of their tourism participation levels. Prior to recognising business opportunities, residents who had recently established their own business were mere spectators of surfing tourism development, even with the efforts of the tourism social enterprise to encourage community involvement. Being alerted to tourism business opportunities involves physically situating oneself in tourist spaces, and witnessing how tourist activities and transactions take place. In short, entrepreneurial alertness of locals was honed by passive observation of what others did and how they did tourism.

*I observed what is happening there [Bagong Liwliwa]. I realised that I will earn more if I develop my own lot. Unlike if I am renting, I won't be able to develop the business this way. So instead of just keeping my space vacant, I decided to improve it so that I will earn from it. (Linapacan, resident, business owner)*

*Today, everyone here knows that they can earn from tourism... Then, I observed that others are able to build their resorts even beyond the lot that they bought. So when I saw that, I transferred here [bagong Liwliwa, from dating Liwliwa], and have these huts built. (Balintang, resident, business owner)*

Outsiders, referred to the above quote as “others”, established their tourism businesses in Liwliwa. Residents followed accommodation business models that were similar to those of the outsiders, and popular in the area. These comprised *kubo* style accommodation, cottages, and camping areas.

For those who had operated businesses since the inception of the surfing destination, observing tourists facilitated “learning about the market”, as in the case of Culion Island residents (see Chapter 4, section 4.4.2). Constant engagement with and active observation of tourists led these individuals to understand visitors’ behaviour, and identify their needs and wants. This was evident during the interviews and workshops, as most of the resident

interviewees were able to describe the behaviour and attitudes of tourists visiting their place. Camotes (resident, business owner) narrated:

*People of different nationalities come here. Then, they look for items that are not in my store. So I thought it's important to remember those things, "Ah! That's it. That's what they want! So these are the items that I should sell because this is what they look for." So when I re-stock my supplies, I get those items and sell them here [at my store].*

In this scenario, Camotes was referring to international consumer goods such as snacks and liquor that were unavailable in the area. By focusing attention on visitor needs and wants, her product offerings were diversified. Such marketing practice is commonly explored in the context of large businesses, but seldom in the micro and informal enterprises as in this case. Specifically, insights generated from "gazing" upon visitors were being utilised to improve product offerings and yield more income, maximising the benefits from tourism participation.

#### *5.4.1.3 Adapting knowledge, skills and lifestyles*

One of the TSE strategies undertaken in the early development of surfing tourism in Liwliwa was to harness locals' talents and skills. Though this was imperative to embed TSE operations in the community, not everyone was able to access this livelihood activity. Not all residents had the skills that were immediately needed to drive TSE development and operations.

In the context of Liwliwa, participating in tourism required residents to first learn the craft of tourism, and second, understand the surfing culture introduced alongside it. These main factors made it more difficult for the locals to integrate into the tourism system. Subsequently, together with observing tourism and tourists, this required individuals to adapt their existing knowledge, skills, and lifestyles to the conditions that surrounded the visitor economy (see Figure 5.6).

Liwliwa residents have a deep connection to the sea; their traditional fishing livelihood depended on this natural resource. They therefore already had the knowledge and skill sets needed to sustain participation in traditional livelihood activities. Participants explained the importance of adapting this traditional knowledge and skills related to the sea, to tourism

jobs and livelihoods. Similarly, living in a coastal community meant residents had good swimming skills, which are important in learning how to surf.

*If you live by the sea, you just have to learn surfing...you need to swim. But for us, it's easy because that was our lifestyle. When we were kids, we go to the sea to swim after school. That is why when there are activities in the sea, it is easy to adapt our skills, because we can swim. (Balabac, resident, surfing instructor)*

A similar story was told by Celebes (resident, tricycle driver) who did not have formal training in surfing and was able to learn skills through self-study. He explained: “*of course, you just have to do it, train every day. One day, you will be able to do it [surfing]*”.

The same scenario applies to those who embarked on operating accommodation businesses. These individuals did not have formal tourism and business management training. However, they incorporated natural understanding in showing hospitableness to visitors. This was apparent in one of the informal conversations I had with Balintang (resident, business owner).

*Sometimes guests can be inconsiderate. They think that because they are paying, they can do as they please. I prepared the hut before they arrive, I clean it, I make it look nice. But then, they just trash my place the way they want. Is that what you do when you visit someone's place?*

This story indicates that locals had a certain philosophy about hosting: one that was acquired, practised, and socially (and informally) embedded in the norms of the community. This form of hospitality may have included a set of beliefs and practices that they adapted in their tourism livelihood activities.

The introduction of surfing culture made the community respond by adopting the surfing lifestyle and its resultant livelihood activities. For the younger generations, surfing was becoming a sport of choice. After school, children were out on the sea to either surf or skim board. For those who realised the economic value of the activity, substituting fishing for surfing was soon realised.

*Surfing became the business here. It did not take long, we got closer to them [tourism businesses]. Then, they lent us boards until we learned how to surf. More resorts were put up, but we did not anticipate that we can earn a living from surfing, from teaching...That's what I thought before because I don't have a family then. (Verde, resident)*

This retrospective account was from Verde (resident), who was working as a tricycle driver, surfing instructor and resort caretaker at the time of the study. When asked about his viewpoint on choosing between a boat and surfboard, he chose the latter because (as he explained) “*it is easier to make money from surfing, and also, I already have the skills.*” This shows that the adaptation of lifestyles and livelihood was both driven by the conditions of the tourism economy and the economic value offered by the livelihood activity based on surfing.

#### ***5.4.2 Reinforcing processes towards community participation and value creation***

The second layer of Figure 5.6 encapsulates categories that strengthen the community and individuals’ capacity to participate in tourism. Aside from being viewed as processes, these are conceptualised as activities performed by locals within the boundaries of their relationships within the community and with outsiders. Iterative focused coding led to delineating both collective and individual-level actions as discussed next.

##### *5.4.2.1 Resource sharing*

This category, “resource sharing,” pertains to the ways in which individuals (from within or outside the community) undertook to integrate community members who were otherwise not capable of partaking in tourism livelihood activities, by sharing assets needed for tourism livelihood activities. The initiative to share such resources usually originated from individuals already involved in tourism with the capacity and resources needed for the activity. These resources were shared with the members of the population who may not have had existing assets, had limited resources, and were incapable of participating in tourism due to a range of circumstances (e.g. lack of tourism know-how).

Resource sharing was performed by various actors in surfing tourism and TSE development in Liwliwa. These actors created various partnership models and resource sharing schemes, mostly for land use. Subsequently, the creation and distribution of values were influenced by each of the following adopted schemes. Four resource sharing arrangements emerged from the analysis (Figure 5.7).

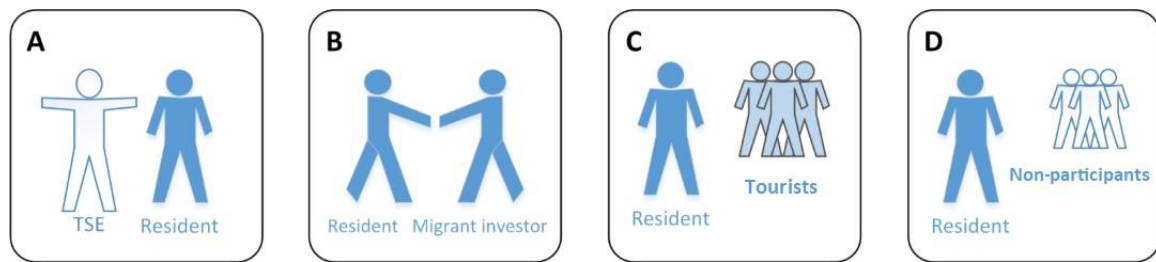


Figure 5.7 The four resource sharing schemes in social entrepreneurship and surfing tourism development in Sitio Liwliwa

First, resource sharing scheme A, involved the tourism social enterprise introducing arrangements with the residents as it established the hostel in the community. These arrangements were in parallel with the nature of community engagement and involvement, and the community-embedded approaches it initially followed. Specific examples include the tourism social enterprise leasing the lot where the hostel stood, co-leasing surfboards owned by the locals, and other activities necessary to orchestrate surfing tourism operations in Liwliwa.

Second, resource sharing scheme B involved another group of outsiders – individuals wanting to establish resort businesses in Liwliwa. These enterprising migrants invest their financial resources in the construction of built facilities, while the ownership of the lot remains with the resident owners. In this case, both actors co-own and co-manage the business based on shared resources. This is a different model to that of migrant investors who buy real estate and make residents mere caretakers of their properties; such an arrangement is not true resource sharing.

Third, like schemes A and B, the arrangement formed in resource sharing scheme C also involved outsiders and local community members. In this scheme, tourists aiming to pursue a surfing lifestyle partnered with residents to build retreats or surfing enclaves. This was demonstrated in the case of Linapacan in section 5.4.1.1. In this, the resident had the natural resource (e.g. land) and human resource (e.g. carpentry skills) to build the resort, but was short of financial resources. Funds for the project came from tourists, while the resident, after building, took over management of the business. In this scheme, most of the income goes to the local owner.

Fourth, resource sharing scheme D demonstrates initiatives for sharing resources amongst local community members. This scheme illustrates the highest form of citizen organisation as a response to non-participation of some community members in tourism. These arrangements were not imposed by outsiders. Rather, residents responded to the need to integrate with the visitor economy by forming cooperation models: “*I own two huts in my niece’s lot. I go there and clean the huts when guests leave. That is my way of helping [in the operations]*” (Mindoro, resident).

In this case, Mindoro’s niece was able to secure a space in Bagong Liwliwa, where most of tourism activities occurred. Since Mindoro and her family stayed at the periphery of the tourist centre (*dating* Liwliwa), her niece, their other relatives and friends, created a cooperation model in which all of them were owners of the resort by investing on and outsourcing assets to build huts that were rented within the space. This cooperative model is anchored on their kinship and social ties. More importantly, this was motivated by the desire of close relatives and friends to benefit from tourism, even though they are marginalised by natural processes, geographical spaces and tourism-induced economic phenomena.

Overall, the four resource sharing schemes developed from the analysis are directed to stream down wealth towards community residents. However, resource sharing scheme D is likely directed towards more inclusive outcomes, mainly due to the absence of external mediators.

#### 5.4.2.2 *Self-determination*

As the term implies, this category focused on an individual level action that was notable in resident interviews, particularly when participants narrated their decision to participate in tourism. Actions based on self-determination were evidenced in residents’ narratives that highlighted their roles and identities as locals, contested their rights as locals, and asserted tourism participation.

Being the original residents of Liwliwa, resident interviewees felt marginalised by the nature of tourism development in their community. Even with community engagement activities undertaken by the tourism social enterprise, higher level forms of participation were not able to manifest in the community right away. The presence of outsiders who had

more resources and capacity strengthened the perceptions of being less able to benefit from tourism. As some interviewees criticised:

*I'm a resident here. I was born here. There should be a limit for those who can afford lots – there should be a limit. But now, they know that they can earn from tourism, so? (Balintang, resident, business owner)*

*What I asked before is that whatever projects they may have there, they should consult us [residents] first. They should conduct an ocular [initial visit] and see the situation here first. (Ticao, resident, farmer)*

These interview extracts illustrate residents' assertions of their legitimacy as locals. Developing business activities in *bagong* Liwliwa undermined locals' agency in their community. Their lack of control increased as the destination developed, serving as a major barrier to their participation in tourism livelihood activities.

Conversely, recognising their roles as locals led them to affirm their rights as members of the community, even if it meant going through legal processes to contest these rights: *"I have a lot here, this land that we are standing on. I went to court for this. We were ten [residents]. We went to court and fought for our share of land"* (Linapacan, resident, business owner). Other ways of claiming land rights included fencing a piece of land by planting pine trees. Although this act drew criticisms from outsiders, fencing was a bold move to enforce locals' rights over their space in the community.

Finally, securing natural resources through self-determined actions was just one of the steps towards integrating themselves into the local tourism economy. As Linapacan (resident, business owner) added: *"if you want to develop your lot or earn from it, you will do it and not just wait for something to just happen."* Having the will to establish tourism businesses was conceived as a critical factor in this livelihood activity. Located towards the core of the interpretive model (see Figure 5.6), "resource sharing" and "self-determination" were complementing processes developed from community's solidarity, residents' social ties and roles, and underpinned by the aim to make tourism more inclusive, both for themselves and their fellow residents.

## 5.5 Surfing tourism and social entrepreneurship outcomes on Sitio Liwliwa

At the beginning of TSE development in Liwliwa, residents stated that they did not expect tourism to grow in their community, and it was only recently that they felt changes in their area. Their perceptions are attributed to the increasing number of tourists and tourism establishments in their previously quiet coastal community. Apart from these visible changes, a multitude of outcomes were perceived and experienced by the host community, regardless of its role in TSE or tourism in general. These were produced by the ongoing processes that are both tourism social entrepreneurial- and community-led. Table 5.2 presents these outcomes that were identified through initial coding.

Table 5.2 The outcomes of surfing tourism and social entrepreneurship in Sitio Liwliwa

Domain	Positive outcomes	Negative outcomes
Economic	<ul style="list-style-type: none"> <li>Local livelihood development</li> <li>Increase in job opportunities</li> <li>Increase in local entrepreneurial opportunities</li> <li>Increase in public income (tax and business registration)</li> </ul>	<ul style="list-style-type: none"> <li>Price inflation on goods and real estate</li> <li>Unequal distribution of economic benefits</li> <li>Economic leakages</li> </ul>
Physical	<ul style="list-style-type: none"> <li>Property ownership</li> <li>Improved housing construction</li> <li>Improved infrastructure (e.g. access roads)</li> </ul>	<ul style="list-style-type: none"> <li>Flooding due to lack of sewage system</li> <li>Lack of road infrastructures in the tourist enclave area</li> </ul>
Natural environment	<ul style="list-style-type: none"> <li>Stopped small-scale manual sand quarrying (paglalaha)</li> <li>Tree-planting (through fencing)</li> </ul>	<ul style="list-style-type: none"> <li>Waste generation (e.g. rampant littering) during tourist season</li> <li>Improper waste management systems</li> </ul>

<b>Domain</b>	<b>Positive outcomes</b>	<b>Negative outcomes</b>
Social	<ul style="list-style-type: none"> <li>• Expanded social networks</li> <li>• Enhanced bonding social capital</li> <li>• Enhanced intercultural competency</li> </ul>	<ul style="list-style-type: none"> <li>• Marginalisation of non-tourism participants</li> <li>• Disorganisation in the community</li> <li>• Jealousy due to internal business competition</li> <li>• Emergence of petty crimes (e.g. theft)</li> <li>• Drinking and alcoholism</li> </ul>
Human resources	<ul style="list-style-type: none"> <li>• Mastery of new skills (e.g. business, surfing)</li> </ul>	
Personal	<ul style="list-style-type: none"> <li>• Improved sense of local ownership</li> <li>• Improved self-esteem</li> </ul>	<ul style="list-style-type: none"> <li>• Land-grabbing issues</li> <li>• Diminished personal agency due to the entry of outsiders</li> <li>• Weak interaction between the community and local government</li> </ul>
Quality of life	<ul style="list-style-type: none"> <li>• Ease of doing livelihood</li> <li>• Ease from life's hardships</li> <li>• Experiencing comfortable life</li> <li>• Increased overall happiness</li> <li>• More opportunities for leisure and surfing sport development</li> <li>• Enhanced pride of place</li> </ul>	<ul style="list-style-type: none"> <li>• Crowding on the beach</li> <li>• Unwanted noise during tourist season (e.g. karaoke singing)</li> <li>• Increased population</li> </ul>

A mixture of desirable and undesirable outcomes, and intended and unintended consequences were brought by surfing tourism and TSE. Iterative focused coding assisted in identifying the dominant spheres of community change in Liwliwa. Analysed as categories, these pertained to local culture and lifestyle changes, varying constructions on the economic value of tourism, and evolving environmental, social and personal values in the community.

### 5.5.1 *The changing way of life in Liwliwa*

Significant disparities in their livelihoods and lifestyles, at the time of the study and prior to their participation in tourism, were acknowledged by locals in comparing their life situations during these periods. According to participants, life had drastically changed with the sudden increase in visitors and tourism establishments to their community. Tourism social entrepreneurial initiatives, and aggressive tourism and investments promotion, catapulted employment and entrepreneurial opportunities. The category “changing life in Liwliwa” encompasses how locals experienced the comforts of life offered by tourism, perceived the relationship between surfing and cultural change, and the unforeseen polarising tendencies of tourism development.

#### 5.5.1.1 *Living better lives*

This focused code encapsulates how participants explicated their quality of life that came with the community’s participation in social entrepreneurial and surfing tourism livelihood activities. Locals explained that their lives were better than before.

*Our lives have been uplifted [from hardships].* (Camotes, resident, business owner)

*Life is beautiful today. Unlike before, I’m telling you, we go out to fish and sometimes we go home without a catch. Here, our lives are better now.* (Linapacan, resident, business owner)

Words such as *pag-angat* (lifting), *pagdali* (easiness), *pag-gaan* (light), *pag-ginhawa* (experiencing comfort), and *pagluwag* (loosening), were used interchangeably to explain *buhay* (life) conditions, when locals were asked to describe the changes in their community. The easiness of their lives after tourism stemmed from the nature of tourism jobs and economic activities, compared to their traditional livelihoods (e.g. fishing). The ease of performing these roles also came with the ease of earning more money from tourism-focused jobs and businesses.

*You just have to sit and wait, then guests will arrive.* (Balabac, resident, surfing instructor)

*As I’ve said, paglalaha [manual sand quarrying] was so difficult. That is why there is a lot of improvement now, especially in terms of jobs – they are lighter.*

*Here, I just have to look after the resort. Unlike before, oh my! If the sea is out of fish, there is nothing to hope for!* (Canigao, resident, social enterprise staff)

Recent tourism growth was also associated with the overall development of the community. Increasing tourism numbers were seen to sustain the jobs and businesses where the locals were involved. This place-based progress was noticed and felt even by those who were not directly involved in tourism, describing their pockets as “looser” now because of the array of opportunities in tourism.

Based on these postulations, it can be inferred that for most residents, life was not focussed on making ends meet anymore. Even though tourism had its associated issues, life in Liwliwa was becoming more comfortable. These benefits, mostly economic, were valuable for meeting the needs of the family, sending children to school, supporting children’s hobbies and interests, and celebrating life events. As Balintang (resident, business owner) explained:

*For example, it is someone’s [in the community] birthday, or it is someone’s debut in the family, they can throw a grand celebration now. Unlike before, they can’t even afford pancit<sup>12</sup>.*

#### 5.5.1.2 “Placemaking” the community through surfing

The introduction of surfing in the area, and the utilisation of this as a main tourism attraction by the social enterprise, provided economic value to the community. However, surfing was also depicted as constructing the identity of Liwliwa. On the one hand, residents associated the increasing popularity of their place with the emergence of surfing, but on the other hand, local tourism administrators capitalised on the sport in terms of representing the locality.

The making of Liwliwa as a surfing tourism destination meant surfing was being embedded in the local culture. As explained in “adapting skills, knowledge and lifestyles” (see section 5.4.1.3), this is understood as a response by locals to improve their participation in tourism. During field observations, it was evident that the culture of surfing was more prominent with the youth, as it became a popular activity after school. This was supported by

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<sup>12</sup> A rice noodle dish that is staple fare for Filipino birthday parties.

Balintang's (resident, business owner) statement, when asked about the influence of tourism in the community:

*The influence was really strong. Like in the case of my youngest [child], before he was interested in athletics, so he was into running [as a sport]. Now that we are here, he is pursuing surfing... That is his interest now because our place is known for surfing.*

Activities tied with surfing, such as festivals and competitions, were also illustrated as giving life to the community:

*There are different kinds of visitors now. There are competitions, there are happenings and this is fun... since 2011, it was really fun because it was so quiet here before. There was nothing. It was just us, the farm and the sea. (Ticao, resident, farmer)*

Surfing and tourism in general, were portrayed by participants as a vehicle to showcase their locality. These activities connected them to different types of visitors, especially those from other countries. Pride of place was enhanced by the developments in their community. Hence, it can be argued that Liwliwa, the place it is today, is being formed by the assimilating nature of surfing in the destinations it touches, and the ways in which locals adopt surfing as a social and an economic activity.

#### *5.5.1.3 Forming communities within a community*

The original vision for Liwliwa was to have community-driven TSE, viewing the community as a homogenous group of individuals working towards surfing tourism development. However, TSE in Liwliwa had unanticipated consequences. The introduction of new entities and institutions in the community shaped the segregating conditions imposed upon the local population. "Forming communities within a community" captures the polarisation between the core – the geographical space where tourism activities happen, and the periphery – the location(s) in the community where residents have limited access to tourism livelihood activities. This was evident in the two opposing realities experienced by those living in *bagong* Liwliwa (the core) and *dating* Liwliwa (the periphery).

For the residents of *dating* Liwliwa, tourism was exclusively located in *bagong* Liwliwa, even though both enclaves are within the political boundary of the *sitio*. This was created by natural circumstances that initially took their community away from the sea (see section

5.1.2.3), and more recently, by tourism. This did not only situate them far from the surfing tourism opportunities, but also, far from the necessary resources that they needed (e.g. land). Comparing their situation with the that of those who secured businesses in *bagong* Liwliwa, *dating* Liwliwa interview participants explained:

*They are living there now, and we are far from there.* (Samar, resident, tricycle driver)

*Of course, it is different there, right? Compared to us here, we don't have businesses or resorts there. Those who are originally from here who were able to put up resorts, they are the ones who earn.* (Sibuyan, resident)

The exclusivity of tourism in the coastal enclave (i.e. *bagong* Liwliwa) made those who were on the periphery experience little to no benefit from tourism. This was evident in the nature of the jobs they pursued in tourism, type of involvement, the state of built structures (e.g. roads) and their attitudes towards participating in tourism, in both locations. Although all resident interviewees implied that Liwliwa was still a cohesive community, narratives also suggested that locals experienced opposing realities depending on where they were residing and which livelihood activities they were participating in.

Recent land-grabbing practices imposed polarising conditions on the community too. Selling of public land provided further access to outsiders who had more financial resources to enter the community. Aside from this making it more difficult for the original residents to integrate into the tourism economy, this facilitated the entry of a new community of capitalists who did not share the same vision as the host community.

### ***5.5.2 Constructing the economic value brought by surfing and tourism social entrepreneurship***

The economic outcomes directly brought about by TSE, and subsequently delivered by surfing tourism developments, were dominant in the narratives of all research participants. As noted during interviews and workshops, economic benefits were immediately communicated. This could be because economic outcomes such as job creation, increased personal income and business opportunities, were the most visible and immediately experienced results of engaging in tourism. However, given the situations that arose during the development of TSE, unequal distribution of financial benefits from tourism occurred in Liwliwa.

Variations in financial benefits illustrated that the generated economic value was perceived differently by those who experienced them. These interpretations can be understood as tourism being supplemental and a help to the local community. However, before discussing these community perceptions, it is essential to understand what the ideal standard of life is for the locals, in general. This idea is captured next.

#### 5.5.2.1 *Demarcating life philosophy – “as long as we eat three times a day”*

This focused code was considered in the analysis because it illustrates the lens resident interviewees used in delineating the benefits of tourism in their lives, and how they set their actions for the future. This code may not be a direct surfing tourism and TSE outcome, but rather, resonates with the realisations regarding their standard of life, in response to the changing lifestyles and challenges in their community.

In demarcating their life philosophy in Liwliwa, locals emphasised that they were used to living a simple life. For them, life was even more difficult prior to their community’s involvement in tourism. To many, having enough to meet the family’s daily needs and provide education to their children constituted their standard of life. As Samar (resident, tricycle driver) clarified, *“as long as we eat three times a day, we’re fine...we don’t aim to get rich.”* Having the idea of generating just enough to live on, reflects locals’ view in relation to earning income from tourism:

*When there are a lot of tourists, it’s like, we are not more on earning a lot of money. This is what I refrain in doing [earning a lot]...I don’t want to get used to earning a lot. (Balabac, resident, surfing instructor)*

This view could be related to tensions that arose in relation to the community’s participation in the initial stages of TSE development, which as described by tourism social enterprise administrators, were caused by jealousy amongst locals. This could also be a response to the illegal land grabbing issues that the community still faces, which for the locals is propelled by greed and the goal to earn more. As Balabac (resident, surfing instructor) added, *“if you have a lot of money, life can be complicated”*; this explained how locals created boundaries for their life goals. Similarly, this life philosophy may inform how they view tourism outcomes, as well as the rationality of involving themselves in livelihood initiatives and the modes of their participation in surfing tourism and TSE.

### 5.5.2.2 *Perceiving tourism as supplemental to livelihood*

In this focused code, the economic value harvested from participating in TSE and surfing tourism initiatives is perceived as supplemental to residents' existing income streams. Tourism is viewed as either providing them with additional income or something that was "on the side:" *"If there are guests, it [tourism] is my side job – that's it"* (Samar, resident, tricycle driver). Incremental improvement in income allowed these residents to meet daily needs, and eventually generate enough to cover their daily expenses:

*I earn something at least for my child, and also for our daily living...this is important because, at least, in some ways we meet our daily expenses, for example, my child's daily school allowance.* (Sulu, resident, carpenter)

These perceptions stemmed from the nature of tourism jobs performed by these individuals; they were seasonal and indirectly required by tourism, resulting in only menial sums of money. However, even residents who owned businesses, who could be assumed to generate higher incomes, constructed tourism economic value similarly, placing the benefits in the context of meeting personal and family circumstances:

*"It [tourism] is great because now we can eat three times a day. That's why it's okay, we don't get hungry anymore."* (Celebes, resident, tricycle driver).

Similarly, the local living standard in the community appeared to revolve around meeting immediate and daily needs. This concept of an ideal life in the community was captured by Sulu (resident, carpenter): *"As long as we get by every day; as long as we don't experience hunger."* Thus, it can be assumed that their expectations of the supplemental tourism benefits in the community coincided with this ideal living standard.

### 5.5.2.3 *Perceiving tourism as help*

Another dominant discourse in participants' narratives was the idea of tourism as helping the local community and its residents in various ways. This was expressed with the use of the word *tulong*, (help), during individual and group conversations.

Overall, economic benefits from tourism were perceived to help locals' livelihood: *"It's important because it helps our livelihood"* (Canigao, resident, social enterprise staff). Participants viewed several tourism and TSE actors as facilitating this help to their livelihood and community life in general. The influx of tourists and tourists themselves

were described as the help that assisted their livelihood. This could be because visitors were understood to bring in the monetary income generated from tourism:

*It [tourism] helps a lot especially for me because as the number of visitors increases, I get more customers, too. (Camotes, resident, business owner)*

*They were able to help a lot of people here – the tourists who visit us. (Tablas, resident, housewife)*

In addition, for some business owners, visitors made them aware of the business opportunities in tourism, complementing the narratives expressed in section 5.4.1.1. The presence of businesses, including the tourism social enterprise, were perceived as a help to the community. The initiatives of the tourism social enterprise were recognised as the main drivers of income opportunities in the locality. When asked about the contributions of the tourism social enterprise in the community, it was explained that:

*Of course, they [tourism social enterprise] help a lot since the beginning. For example, you instruct surfing...this helps depending on how many you have taught...This is also help to the family. (Samar, resident, tricycle driver).*

Moreover, the role of the tourism social enterprise as the orchestrator of surfing tourism operations in Liwliwa was interpreted to propel the creation of economic outcomes. This was evident in one of the conversations with a resident.

*Canigao (resident, social enterprise staff): A lot! Circle helped a lot of people here.*

*Interviewer: What kinds of help did they bring?*

*Canigao: For example, for island hopping, you can be a tour guide. Their guests, you can drive for them. I can provide tricycle transport services, and sometimes surfing lessons. These are the things that Circle provided to people here.*

These explanations provide examples of locals acknowledging the interconnectedness of the outcomes brought by surfing and TSE in their community, even though these were interpreted as help in general. This perceived economic value of tourism was demonstrated as assistance, and even the primary contributor, to the community's development.

### 5.5.3 *Evolving community attitudes and dynamics*

The personal values of Liwliwa residents had also evolved through the course of surfing tourism and TSE development in the area. In general, it can be assumed that the evolving individual values were shaped by the disruptions and challenges imposed on local life. Also, the types of self-organising processes that they undertook, to respond to such interventions, can be viewed as influencing these changes in the community's attitudes and dynamics.

#### 5.5.3.1 *Enhancing environmental attitudes*

One of the primary challenges communicated by the host community was that of increased solid waste pollution in the coastal area. Tourist activities and tourists' improper waste disposal were pointed to as the main cause of this challenge. Since locals' dependency on the natural environment was replaced by surfing tourism, their attitudes towards caring for the environment also strengthened. This was observed by TSE administrators:

*I think the more the locals are aware of the environmental issues, they have a more active hand in helping out...So, environmentally, it has changed a lot because the locals have realised that this is our livelihood. If we let people trash it, we're screwed. (Bato, non-resident, social enterprise administrator)*

This outsider's observation was complemented by the realisations of locals. Because tourists were attracted to the community's natural environment, locals highlighted that keeping the surroundings pristine was key to sustaining the growth of the industry:

*Visitors will not come back if the environment is not beautiful – the resorts for example, if these are not clean. This is why visitors keep on returning, it's because it's clean. The seawater is clean and beautiful. (Samar, resident, tricycle driver)*

*What's the most important? Of course, keeping the beach clean – this should be the priority! Garbage should be properly disposed. There should be proper waste segregation. (Canigao, resident, social enterprise staff)*

It can be interpreted that the enhancement of environmental attitudes was associated with the economic incentives that locals received from tourism. This outcome was also exemplified by the absence of a proper waste management system that should have been established by the local government, as discovered during informal conversations with residents.

The lack of garbage collection services and the rampant disposal of trash on the beach were observed during fieldwork. Consequently, locals and businesses responded by translating their pro-environmental behaviour through self-organised initiatives (e.g. a “leave no trace” resort policy). TSE programmes and strategies (see section 5.3.3), such as *The Plastic Solution*, were also recognised to lead campaigns to improve not just the locals’ but also tourists’ environmental attitudes.

#### 5.5.3.2 *Evolving social capital and social interactions*

This focused code captures how residents’ social capital and social interactions were transformed through the introduction of surfing tourism and TSE, and their adaptation to these livelihood initiatives. Interactions with visitors, especially foreign tourists, was seen as a way to make friends, and improve their intercultural competence and understanding of others.

*...especially my children, they are having friends from different countries. Yes: Japanese, Koreans. My son mingles with them since tourism started here...Unlike before, it was just us [residents]. When tourism came, different ethnicities come here. As I say, you will understand one’s behaviour depending on where they are from. (Linapacan, resident, business owner)*

In addition, the influx of visitors fostered enhancement of locals’ self-esteem. This was because residents were exposed and required to extend their hospitality, to people from different walks of life. When asked about the most important benefit received from tourism, Camotes (resident, business owner) narrated:

*I don’t really interact with people of higher social status but now, I personally know some of them, you know. And also, it’s like I have better self-esteem. Unlike before, I am really shy...Because now, whatever the customer’s social status is, I don’t feel that I am just a vendor when I talk to them.*

While the visitors’ interactions with the locals resulted in desirable social and personal outcomes, livelihood economic activities were perceived to incubate competition amongst Liwliwa’s original residents. As discussed in section 5.3.3.1, tensions amongst locals with different levels of TSE participation occurred, undermining the collectiveness of TSE initiatives in the community. Similarly, the separation of the two enclaves in the community (i.e. *dating* Liwliwa and *bagong* Liwliwa) by distance and socio-economic status, also

disrupted locals' social dynamics. When I inquired about how the community members interacted with each other, participants stated:

*Sometimes, they scheduled meetings before, about how to improve the community. But now, those are very seldom.* (Canigao, resident, social enterprise staff)

*When we have meetings about 4Ps [the Government's social development programme], that's when we see each other.* (Ticao, resident, farmer)

Given the different events and progress that occurred in the community, residents were asked how ties with their friends were kept. Overall, resident interviewees asserted that nothing had changed in how they relate socially:

*It's not often but when I go there [bagong Liwliwa], I go chat with people I know. When they come here, it's the same because they were previously living here...In fact, we had a celebration here last January 24 – it's the fiesta.* (Ticao, resident, farmer)

*For example, when they have celebrations [e.g. birthdays], they invite us. We invited them too here [bagong Liwliwa] when we have the same.* (Canigao, resident, social enterprise staff)

Based on these discussions, it was evident that formal and informal social gatherings established the community's social dynamics. Conversely, informal socialising activities may have been keeping social ties intact, despite the series of events and polarising conditions imposed by initial TSE development and tourism livelihood activities. This could be because in the first place, these are strong social bonds founded on friendship and kinship. These enable self-organising mechanisms towards locals' adaptation to tourism livelihood opportunities.

## **5.6 Conclusion**

This chapter presented the findings of the second case study that investigated TSE processes and the changes that occurred in Sitio Liwliwa, Zambales province. The tourism social enterprise, an accommodation provider, directed its social goals towards the Filipino travel market, environmental protection, and community development, through the promotion of surfing tourism in the host community. Findings revealed that the tourism social entrepreneurial processes adopted by the social organisation fostered induced forms

of community participation. Although the tourism social enterprise exerted efforts in undertaking a more inclusive approach in developing community-centred TSE, a segment of the population was found to be unable to participate in tourism livelihood activities.

In comparison to development in the first case study, the development of TSE in Liwliwa was at a more mature stage. Hence, the outcomes highlighted in the participant narratives were a combination of those created through TSE and surfing tourism. The growth of the destination posed conditions that weakened locals' sense of ownership. Consequently, residents created and acted upon self-organising processes that helped them participate in tourism and generate greater values from tourism involvement, as the destination matured.

Overall, TSE and surfing tourism in Liwliwa shaped the host community's built resources, socio-cultural structures, political capital, local economy, and livelihood activities. Together with the emergent categories found in Case Study One (Chapter 4), the findings discussed in this chapter contributed to constructing grounded understandings of community change processes and outcomes through TSE, which are discussed in the next chapter.

## **Chapter 6 Theoretical Integration and Interpretive Discussion**

After analysing the two case studies of community-centric TSE in the Philippines, the findings were subjected to cross-case analysis and an integrative analytical procedure. This was an analytical step that aimed to elevate the conceptual reach of the findings, capturing the core conceptual categories that enrich our understanding of TSE-induced community change. This chapter provides an interpretive discussion of the two resultant models that synthesise the emergent categories of this dual case study: a grounded theory of community change processes, and a three-dimensional model of community change outcomes, induced by TSE.

Initially, the chapter discusses the grounded constructions of community and local conditions of the host communities under study. An overview of the grounded theory of TSE-induced community change, its core categories, sub-processes, and consequences, are then provided. Thereafter, a nuanced discussion of the core categories forming the grounded theory is presented. References to the data, the case study's findings, and the literature, are all embedded to support the discussion of each core category. The chapter ends by presenting the forms of change directly and indirectly brought by TSE on the host communities, which were conceptualised and mapped using a three-dimensional model of community change.

### **6.1 Conceptualising community and local conditions**

The contexts of the host community cases for this study were explored in detail in sections 4.1.2 and 5.1.2. These situations wherein the investigated phenomenon occurred, are important to assess, especially when constructing a grounded theory. An integrative situational analysis of these conditions results in an understanding of the contextual influences of TSE-induced community change. Equally important to delineate is a concrete definition of *community*, particularly in theorising community change.

Defining a community from the perspective of study participants is vital in theorising community change (Checkoway, 1997). Almost immediately, the participants for each case referred to territorial boundaries when addressing the question about their locale, suggesting a territory-based idea of community (e.g. Popple & Quinney, 2002; Theodori,

2005). However, social ties were also strongly mentioned in constructing their concept of community. This was highlighted by the participants' depiction of how small their communities were, because of their social relatedness, which is founded on kinship, friendship, and coming from the same place.

In Liwliwa, despite having two contrasting enclaves in one location as a result of tourism development, residents still viewed themselves as one community because of their prior established relationships. During interviews, Liwliwa residents explicitly distinguished who the outsiders were, including migrant workers and entrepreneurs who were not originally part of their community. In Culion, locals appeared to homogenise their identity due to their common history of leprosy and experiences of being discriminated against because of their background. For Culion residents, community was founded on a common social meaning of their past, a concept that was shaped by their collective culture and experiences (Hustedde & Ganowicz, 2002). Thus, based on the above perspectives, a community can be conceptualised in this study as a geographical location inhabited by a group of individuals having close social relations, and common heritage, experiences, and problems. Changes and differences perceived within the state of these boundaries, relationships and identities, between a specified point in time and at the time of the research, contributed to the participants' understanding of community change.

In explaining community change that was propelled by designed interventions such as TSE, it is essential to explore the local conditions prior to the establishment of tourism operations. Local conditions are also understood as contextual influences of community development initiatives introduced by outsiders (Lauckner, 2010; Matarrita-Cascante & Brennan, 2012) and by tourism social entrepreneurs in the context of this study. Through an integrative situational analysis of the cases, commonalities across the local conditions experienced by the host communities were determined. These local conditions can be classified as "community-based" or "market-based."

Community-based conditions are contextual influences inherent to the localities. These include the economic, social, cultural, and environmental challenges faced by the communities. In other words, community-based conditions are social problems that social entrepreneurs aim to alleviate or eradicate (Alvord et al., 2004; Austin et al., 2006). Given their geographical characteristics and available resources, both communities were

dependent on the sea. Prior to the introduction of TSE, livelihood activities were based on fishing and some farming. The host communities had also been engaged in extractive livelihood activities, such as mangrove logging in Culion, and small-scale sand quarrying in Liwliwa. However, these are low-income yielding and seasonal. The communities were in need of more sustainable livelihoods to support their development.

Both communities were also situated in low-income municipalities, and had a culture of dependency, based on their histories of receiving charitable donations from the Government and different institutions (e.g. NPOs, the Catholic Church). Culion was founded on a culture of charity and receiving help, based on the strong presence of Catholicism and the island's background as a leper colony. For Liwliwa, charitable donations to the community were needed after the Mount Pinatubo eruption.

Inbound flows of assistance persist today in both localities especially when disasters strike the communities. National Government-initiated monetary assistance programmes (e.g. the *Pantawid Pamilyang Pilipino* programme) were also apparent in the case studies. In terms of environmental problems prior to TSE, residents in the two communities narrated their experiences of the effects of declining fish stocks on their livelihoods. Otherwise, natural hazards such as yearly typhoons, which can be considered as external forces, threatened the communities' development. As conceptualised in the literature review, a combination of these community-based social challenges were considered opportunities for TSE (Austin et al., 2006; Sheldon, Pollock, et al., 2017).

Market-based conditions pertained to the weak or non-existent formal tourism structures in the communities. Prior to TSE, there were no grassroots tourism development initiatives in either locality. The local governments were not active in prioritising tourism as a development tool, although there had been an increasing demand for internal tourism in the country during those times (i.e. 2009 and 2010). There were market failures that the local governments were unable to meet (de Lange & Dodds, 2017); TSE can be considered an intervention to address these market gaps for community development (Mottiar et al., 2018; Sigala, 2016; Zeng, 2018).

Moreover, market-based conditions shaped the opportunities to create economic value (Seelos & Mair, 2005). The tourism social entrepreneurs saw the potential of the communities to become tourism destinations given the localities' resources that were

available but not being developed for tourism purposes. It can be inferred that the combination of community-based and market-based local conditions found in the cases was a good recipe for TSE intervention.

## 6.2 Overview of the grounded theory of community change through tourism social entrepreneurship

The emergent grounded theory of community change induced by TSE is illustrated in Figure 6.1. This figure explains the interconnections of the core processes, sub-processes, conditional processes, and consequences of community-centric TSE that occurred in the host communities.

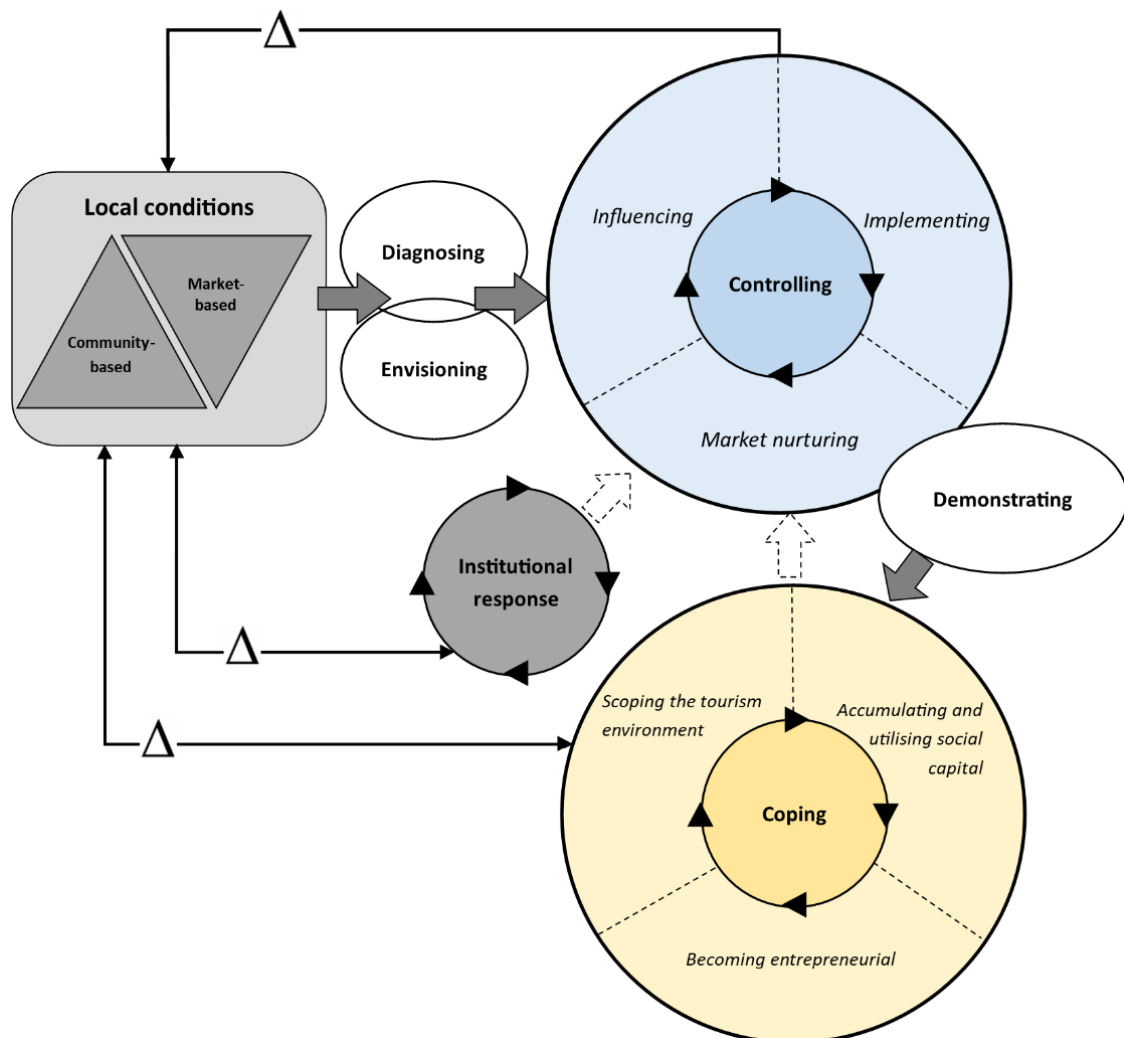


Figure 6.1 Grounded theory of community change induced by tourism social entrepreneurship

Within the rounded box are triangles that represent categories of local conditions; these triangles signify bottom-up (“community-based”) and top-down (“market-based”) TSE opportunities. Three core categories, understood as the main processes of community change, emerged from the integrative constructivist grounded theory analysis. Depicted as “wheels of change”, the large circles show the first and second core categories (“controlling” and “coping”) of the grounded theory. The spiral arrows that border the inner circles signify the cyclical and continuous nature of the processes driven by the actors within the TSE and wider community system. Within the large circles are the sub-processes that comprise them. The third core category (“institutional response”) is not illustrated in a large circle, because of the diverse actions and activities covered within this process, that result in high degrees of disruption.

The ellipses show some processes fuelled by TSE inputs and responses (immediate and long-term), which are also understood to mobilise the wheels of change as indicated by the arrows. The solid-lined block and line arrows show direct influences, either in a uni- or bi-directional manner. The dash-lined block arrows indicate the gradual negating effects of some processes represented in some core categories, and the  $\Delta$  symbol indicates change brought about on local conditions, responses, and processes.

### ***6.2.1 An interpretation of the grounded theory***

Community change brought about by TSE is conceptualised as an ongoing and evolutionary process fuelled by inputs, activities, relationships, and interactions of the various actors of the tourism and wider community system, including residents, their local leaders, community organisations, and tourism social enterprises. The introduction of TSE as a community development intervention is influenced by the local conditions experienced by the host communities.

As shown in Figure 6.1, the combination of community-based and market-based conditions (discussed in section 6.1) impacts the inter-linked processes of “diagnosing” and “envisioning” that are mainly undertaken by tourism social enterprises. Diagnosing pertains to the active evaluation of local conditions that are then envisioned to be addressed through TSE inputs, processes and activities. Given this, diagnosing and envisioning are

shaped by the host communities' local situations and conceptualised as conditional processes of the first core category or wheel of change, labelled *controlling*.

Controlling encompasses the activities and interactions of TSE organisations, residents, local organisations, the local government and other community actors. Although based on the integrative analysis, this is conceptualised to be primarily driven by tourism social enterprises. This wheel of change has three sub-processes that are understood to occur simultaneously in proliferating community-centric TSE development. Activities within this wheel of change produce consequences that alter local conditions, mainly through the delivery of TSE outcomes.

In controlling tourism development, a resultant process labelled *demonstrating* is conceptualised to occur in the locality. This is an abstract concept that is regarded as the primary conditional process that directly influences coping mechanisms undertaken by the host community actors: residents, local organisations and governmental institutions. Similarly, changes on community conditions due to TSE inputs, directly feedback to the host communities' coping mechanisms and subsequent response activities, as indicated by the double-headed line arrows.

The second core category, called *coping*, encapsulates host community actors' reactive strategies to the changes brought about by the socio-economic activities demonstrated through TSE. The concept of coping is considered a tenet of community resilience. In this study, TSE inputs through controlling were considered drivers of change. However, the host communities were considered unable to cope quickly with the preliminary changes caused by tourism development, because of community-borne resistance and other factors that hindered their collective participation (e.g. low tourism orientation). Thus, aside from being an intervention for community development, TSE and the subsequent change events it created, acted as shocks or stressors that the host communities had to overcome and cope with.

In doing so, host community actors' coping strategies are performed not only with other local actors, but also, with outsiders. However, the coping processes employed in communities are not necessarily collective actions. Rather, these processes and actions are individual-led and fuelled by certain interests which, in the case studies, happened at the

later and/or more recent stages of tourism development, and were subject to a range of personal and social factors.

As a result, the host community actors' ability to cope improves their participation and involvement. Moreover, as more actors and inputs are introduced, they contribute to changing the local conditions. These latter change outcomes trigger critical points of the third core category, called *institutional response*; in the cases studied, this was performed by the local governments that decided to be aggressive in strengthening their grasp on developing tourism. Although the tourism social enterprises aimed at empowering the local communities through improved degrees of involvement, stronger coping and short/long-term institutional responses countered the degree of control held by tourism social enterprises.

However, the grounded theory proposes that as more actors partake in community tourism development, controlling activities proliferate through TSE inputs also diminish, due to the lack of collective actions within the localities and misaligned tourism development directions. As the case studies showed, the directions of community-centric TSE developments diverged from what these social enterprises had envisioned in the beginning. Added to this were the changes brought about by local actors' coping and institutional response activities on the local conditions, which in turn affected diagnosing and envisioning processes. Thus, to maintain a high degree of control and establish their legitimacy as social enterprises, these organisations appeared to scale-up their reach by restructuring, introducing new innovations, and leaking new inputs to other nearby localities (section 6.5.1). The following sub-sections present more detailed explanations of the categories, their sub-processes, and the consequences.

### **6.3 Controlling community-centric tourism development**

The first core category refers to controlling the development of tourism in the host communities through TSE. The tourism social entrepreneurial processes undertaken in the localities were dominated by the logic of control over the visitor economy while having the community in mind. Controlling local tourism development was stimulated by the social enterprises' goals to produce positive outcomes in the communities, and to counter-balance the local government's lack of initiative (see section 4.3.3.1), especially in the early stages

of tourism development. Aside from delivering desirable outcomes, controlling was also explicitly communicated as a key process to ensure sustainable tourism operations:

*What we want is that the influx of tourists is in accordance with the desire of the community, and is controlled by us. That is why we are here. That is where what we want to happen in the community comes from.* (Sabang, Culiion resident, social enterprise administrator)

However, although community empowerment was cited in the goals of the tourism social enterprises, it can be observed that the development logic undertaken by TSE organisations in both case studies diverged from the approaches advocated in social entrepreneurship and community development concepts. As argued by many, the proponents of social entrepreneurship and community-centric tourism projects should follow an empowerment approach (Altinay et al., 2016; Sakata & Prideaux, 2013; Scheyvens, 2002), rather than taking control of development initiatives (Kline, Boluk, & Shah, 2017).

The core process of controlling was enabled by tourism social enterprises having the know-how (capacities and knowledge) and know-who (networks) necessary for developing and operating tourism (e.g. Phi et al., 2017). In the context of this dual case study, the lack of government interventions at the beginning of the TSE development also provided the social enterprises with the opportunity to introduce tourism livelihood activities that they themselves designed.

The controlling mechanisms for community change were reflected in the activities of the tourism social enterprises as delineated in section 4.3 and section 5.3. As shown in Figure 6.1, control over tourism development was facilitated through the cyclical sub-processes of “influencing,” “implementing,” and “market nurturing,” which in turn produce consequences for the community. In addition, this core process is informed by the conditional processes of “diagnosing” and “envisioning” undertaken prior to introducing TSE inputs, processes and activities.

### ***6.3.1 Diagnosing and envisioning as conditions of controlling***

The main founders of the tourism social enterprises were outsiders to the host communities. However, they had been immersed in the communities either as volunteers or leisure visitors. These individuals were somewhat exposed to the situations and realities faced by

the communities. Their immersive experiences in the communities and their interactions with the locals gave them the chance to diagnose what was needed to help these localities.

Diagnosing entails a continuous process of assessing local situations and identifying the most pressing problems that are present in the host communities. Because social entrepreneurship is aimed at creating economic, social, and environmental values (Sheldon, Pollock, et al., 2017), tourism social entrepreneurs need to continuously search for opportunities to deliver these promises (Bacq & Janssen, 2011). Hence, the process of diagnosing also entails identifying opportunities in the market, and how the visitor economy can help alleviate the targeted local social issues, in a pro-active manner.

Community-based conditions (e.g. lack of livelihood, social stigma) are viewed as opportunities for tourism social enterprises to ground themselves in the communities. Market-based conditions (e.g. demand for tourist products) assist these organisations in judging the viability of the business opportunity for the social enterprise. In between community-based and market-based opportunities are the potential and resources of the communities to serve as a platform for the visitor economy to thrive. These changing local conditions need to be continuously diagnosed by the key actors in the TSE system, because as Austin et al. (2006) suggest, these evolving contextual factors shape the opportunities for social entrepreneurship.

As illustrated in Figure 6.1, “envisioning” overlaps with “diagnosing.” Here, social missions and goals are drafted in addressing community-based and market-based gaps. Envisioning can be implied as a strategic process of setting social goals that are congruent with the existing local issues faced by the communities. Aside from sustainable community development, the case studies revealed that TSE administrators’ visions for the communities were to create positive change, local empowerment, (see section 5.3.1 for Liwliwa) and generally to do good (see section 4.2.4 for Culion). These social value propositions for the host communities were also complemented by tourism product value propositions, such as introducing budget-friendly ways of travelling for the Filipino domestic market as envisioned by the Circle Hostel (see section 5.3.1.1).

The envisioning process undertaken in the case studies was congruent with Daniele and Quezada’s (2017) proposition, suggesting TSE organisations consider value creation for stakeholder groups – host communities and tourists – when goal-setting. Again, as

discussed in the previous findings chapters, there should be an alignment of diagnosed local conditions experienced by the host communities, TSE goals, and operational strategies. Parallelism amongst these factors can be often designed through strategic visioning.

### **6.3.2 *Influencing***

Three sub-processes of controlling emerged from the integrative case analysis. Conceptualised from the convergences of the TSE processes that occurred in the host communities, these sub-processes include “influencing,” “implementing,” and “market nurturing.”

Influencing is an approach undertaken by tourism social entrepreneurs in communicating and selling their ideas and envisioned goals to the host communities. Convincing communities to collaboratively work with them was an important task because, as the literature implies, local empowerment is one of the guiding principles of community-centric TSE (Ferrari & Lund-Durlacher, 2015; Sakata & Prideaux, 2013). Community empowerment is more likely to be achieved through collaboratively working with community members, and as proposed by Reindrawati (2018), TSE is a vehicle to involve residents in tourism development. However, influencing the locals was proven to be a challenge, as evident in the case studies. Doubts and resistance to cooperate were the response from most of the residents.

Community-borne resistance was shown during the idea proposal stage of TSE in Culion (see section 4.3.1) and Liwliwa (see section 5.3.2). In Culion, the residents did not believe that people would be enticed to visit their community because of its dark history, while in Liwliwa, locals were more afraid that the tourism social enterprise would dominate local businesses. It can be assumed that barriers to locals’ cooperation could have emerged because the tourism social entrepreneurs were outsiders, and were not very well embedded socially in the host communities (e.g. Czernek-Marszałek, 2020), during the initial periods of TSE development.

Therefore, in contrast to ideal community development approaches (Matarrita-Cascante & Brennan, 2012), influencing the host communities followed a top-down approach, as indicated by the flow of knowledge in bridging tourism orientations in Culion (see section 4.3.1.2, and Figure 4.6) and the community engagement strategies implemented in Liwliwa

(see section 5.3.2). This influencing strategy towards inclusivity can be understood as a way for them to share control of the tourism operations with locals. However, it should be noted that local community members are not always involved in the decision-making processes for tourism development<sup>13</sup>.

Since the tourism social entrepreneurs encountered challenges in convincing the wider communities, they formed alliances with individuals and organisations which they had established relationships with already, during their prior immersive experiences in the communities. This was evident in Culion when the non-resident co-founders cast partnerships with locals (their friends), who then became the resident co-founders of the tourism social enterprise. The forming of these alliances in Culion was also guided by the Catholic Church. In Liwliwa, resident partners had more static roles, e.g. leasers of the land where the hostel stood.

These findings demonstrate that network-building is one of the key functions of tourism social entrepreneurs (Mottiar et al., 2018) and a key success factor for tourism social enterprises (von der Weppen & Cochrane, 2012). In this sub-category of “controlling,” TSE organisations need not only rely on their external networks or “know-whos” (Altinay et al., 2016; Phi et al., 2017), but also on their closest networks within the host communities. Actors within these internal networks are composed of individuals and organisations that have a good reputation<sup>14</sup> in the communities. Because it was challenging to induce local participation at first, it can be argued that TSE organisations started recruiting local champions (Nair & Hamzah, 2015), who could assist them in spreading awareness about the goals of TSE for the host communities. Influencing to establish control of the TSE development requires networking at various scales (micro and macro) and environments (internal and external) of the host communities.

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<sup>13</sup> A Culion TSE administrator emphasises that no-one from the community sits on its board (see Salagdoong’s statement on section 4.3.2.1).

<sup>14</sup> In Liwliwa, the tourism social enterprise has formed alliances such as with Canigao, one of the pioneer informal businesswomen providing food service to surfers. In Culion, the Catholic Church, an influential institution in the locality, has guided the development of the TSE operations.

### **6.3.3 Implementing**

The next sub-process of controlling tourism development is “implementing,” by facilitating tourism operations and social entrepreneurial strategies. Specifically, this sub-process encompasses the TSE activities introduced in the destination communities in order to create value and address social goals. The strategies implemented in the case studies are shown through the convergence of the community-centred processes of embedding TSE in the community in Culion (see section 4.3.2) and orchestrating surfing tourism operations in Liwliwa (see section 5.3.3).

It can be observed that the TSE organisations main strategy was to function as community-integrated tourism social enterprises, as they tried to involve as many residents and local suppliers as possible in their operations. As found in previous studies, being community-integrated fosters better delivery of benefits to community members and value creation for the broader community (Altinay et al., 2016; Peng & Lin, 2016). The strategies implemented by the TSE organisations were explored in detail in Chapter 4 and Chapter 5.

In general, these strategies included employing residents in the tourism social enterprises, outsourcing local services (e.g. from tricycle drivers and boatmen), training locals for surfing instruction and tour guiding, and working with individual businesses in the communities. These strategies synergised the local tourism supply chain. This synergising function of TSE demonstrates that tourism social entrepreneurs are not just opportunists, catalysts, and network architects (Mottiar et al., 2018; Porter et al., 2015), but also orchestrators of tourism development.

In terms of these implementation schemes, it is proposed that the potential for keeping development sustainable is viable if tourism social enterprises are the only tourism establishments that dominate the market. In Culion, this was fostered through the establishment of the CLE (see section 4.3.3.2) in building a tourism supply system that was operated by organisations with similar community development goals. In addition, Kawil Tours catered to 90% of visitors and almost monopolises the visitor economy on the island. In this community case, control over the local tourism economy rested within this ecosystem of social enterprises. The same happened in Liwliwa during the beginning of surfing tourism development in the locality, but only before the entry of external private capitalists (see “2012 to 2015” in Figure 5.3).

Implementing TSE strategies, and advocating induced forms of participation (e.g. Tosun, 1999), leans towards producing fairer outcomes for those involved. However, it can be argued that implementing a TSE ecosystem strategy in proliferating community-centric tourism development tends to exclude other commercial businesses and organisations including those that are locally-owned. Due to the scale of TSE operations in host communities, the scale of outcomes that are produced at the community-level should be carefully analysed.

#### **6.3.4 Market nurturing**

The last sub-process within the first core category is “market nurturing.” This emergent sub-process of controlling refers to the way TSE lays the foundation for the visitor economy to thrive in the host communities and link the destinations to the visitor market (see sections 4.3.4 and 5.3.4). Again, this was possible because TSE organisations possessed the necessary knowledge in marketing destinations and had the connections within and outside the communities.

When Kawil Tours was starting, some of their first guests came from the Jesuit network of schools, and missionaries to Culion. Promotional campaigns through traditional and social media was also a popular strategy for both social enterprises (see sections 4.3.4.1 and 5.3.3). It is posited that their promotional initiatives formed a strong message that in turn shaped the images of the communities: ecotourism and cultural heritage experience for Culion, and surfing tourism for Liwliwa.

Both tourism social enterprises had centralised booking systems operating in their offices in Manila; this shows that the tourism social enterprises under study were intermediaries between the host community and the market (Day & Mody, 2017) and that these were the main marketers of the destination communities. Having this capacity provided TSE organisations with a high degree of control over the market. Residents, either participating or non-participating in tourism, validated this when describing TSE guests as friends of the tourism social entrepreneurs: “*The manager [of Circle Hostel] has a lot of friends, even from abroad [referring to foreign guests]. That is why their business is thriving*” (Sulu, Liwliwa resident, carpenter).

Creating these market linkages was a way for TSE organisations to keep a high degree of control over tourism development, because visitor influx was needed to achieve the sustainability and community development goals that they envisioned for the localities. In addition, doing so enabled these organisations to select the types of visitors that they would accommodate. During an informal conversation after the interview with one of the TSE administrators of Kawil Tours, it was found that they were selective about the types of visitors that they accommodated based on previous experiences, such as preferring Western international visitors for their conscious and sustainability-oriented behaviour. This finding resonates with the study of Sakata and Prideaux (2013), wherein the accommodation-type tourism social enterprise they examined had only received “ethical tourists” into the local community. It appears from the findings and the literature that having specific target markets is a common way for tourism social enterprises to manage the negative outcomes of tourism operations on host communities (Ferrari & Lund-Durlacher, 2015).

It is argued that the logic of control followed by the tourism social enterprises directly delivered outcomes to those involved in TSE operations and beneficiaries of their programmes. These outcomes and consequences are explained in detail in section 6.6. These outcomes shaped some local conditions because the introduction of tourism and social entrepreneurship activities produced some alterations in the community system. In Chapter 5, the tourism social enterprise was seen as a key driver of subsequent growth of tourism businesses, even attracting commercial capitalists who saw the opportunity in the market and the visitor economy that was nurtured by the organisation (see section 5.3.4).

Therefore, it is asserted that the community-driven processes and the tourism operational structure initiated by the tourism social enterprise, unintentionally induced a capitalist form of tourism development. Porter et al. (2015) noted that this scenario does not restrict outsiders and migrant tourism entrepreneurs from being involved in the tourism system. Hence, this change event produces more barriers to overcome for locals to participate in tourism development, and may lead tourism social enterprises having to share or even lose control over tourism development.

#### **6.4 Coping with community-centric tourism and social entrepreneurial development**

The second core category that emerged from the integrative analysis was that of “coping.” As outlined in the case studies, tourism was not regarded as a main driver of community development in both communities. A mismatch in tourism orientations led to the non-achievement of having collective goals for the communities envisioned by the tourism social enterprises and resulted in only a small number of individuals involved in TSE.

At the early stages of TSE development in both communities, the non-participants acted only as absorbers of the impacts (not necessarily of the benefits) of tourism activities. The introduction of TSE led to initial economic structural changes in the community (see section 6.6.3). As a new system environment was created and tourism-based socio-economic activities were introduced, host community actors had to respond by establishing new roles and functions within the community.

In this study, coping is an indicator of the host communities’ wider adaptive capacity in tourism development induced by social entrepreneurship. The concept of coping is widely used in the disaster risk reduction and management literature (e.g. Allen, 2006; Parsons et al., 2016), and is one of the core tenets of community resilience in sustainable destination management (e.g. Amir, Ghapar, Jamal, & Ahmad, 2015; Bec, McLennan, & Moyle, 2015; Chen, Xu, & Lew, 2019). Usually, this concept is a short-term counter mechanism to the negative shocks (e.g. natural disasters) that groups and individuals experience. It is different from the idea of adaptation that refers to longer-term responses and actions, and a higher level of preparedness towards change. In this study, “coping” emerged as a key category of community change because the host communities under investigation had not fully adapted to tourism development.

Although natural hazards were common problems in both communities, disasters were not the only change events that the locals had to adapt to. As the case studies showed, tourism development, whether TSE-induced or not, was continuously changing the socio-economic landscape of the communities, especially in Liwliwa with more outsiders operating businesses in the area. Such opportunities were not exploited by the locals, simply because they did not understand the potential of their community to become a destination until more recently (see section 5.1.2.3): “*what we only know before is that the lots there are for [non-*

commercial] *vacation houses only. But now, since the place became popular, they become accommodation businesses*” (Sibuyan, Liwliwa resident, beauty service provider). This consequence can be understood as a stressor to the community that needs to be addressed.

Coping comprises the host community activities that were carried out in order to respond and keep up with the system alterations caused by TSE, and later on, by institutional responses (see Figure 6.1). As a phenomenon, coping is understood in this context as an economically motivated action by the host community actors (residents representing households), specifically to receive benefits from tourism as a livelihood source and to improve their local living conditions. Narratives on coping also suggested that these actions and responses are individually undertaken, if not within a group of people with close social ties (see sections 5.4.2.1 and 5.4.2.2), diverging from Kelly and Steed’s (2004) proposition that community coping with change happens in a collective manner.

Furthermore, coping was not an instantaneous process that occurred in the localities. Even though participants expressed willingness to respond to the changes brought about by TSE, several barriers to participation faced them, such as lack of resources and skills. Most residents in Liwliwa were able to establish significant roles in the visitor economy, only during the time of data collection in 2018 (see Figure 5.3 and section 5.4). In Culion, only a few were participating in tourism livelihood activities at this time, even though TSE-initiated operations were established on the island at the same time as in Liwliwa. One reason for this, is that the scale of tourism in Culion had not fully developed, compared with development in Liwliwa, where other commercial capitalists that had entered the community exerted stronger pressure on locals to adapt to the altered conditions of the community. Another reason could be that Culion residents were still undergoing the preliminary processes of coping, and that so far, only a few residents have embraced tourism as a livelihood source<sup>15</sup>.

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<sup>15</sup> At the time of writing, only a few tourism businesses can be found in Culion. Its local government is still in the process of tourism planning even though the TSE organisation has been operational for almost a decade (Figure 4.5).

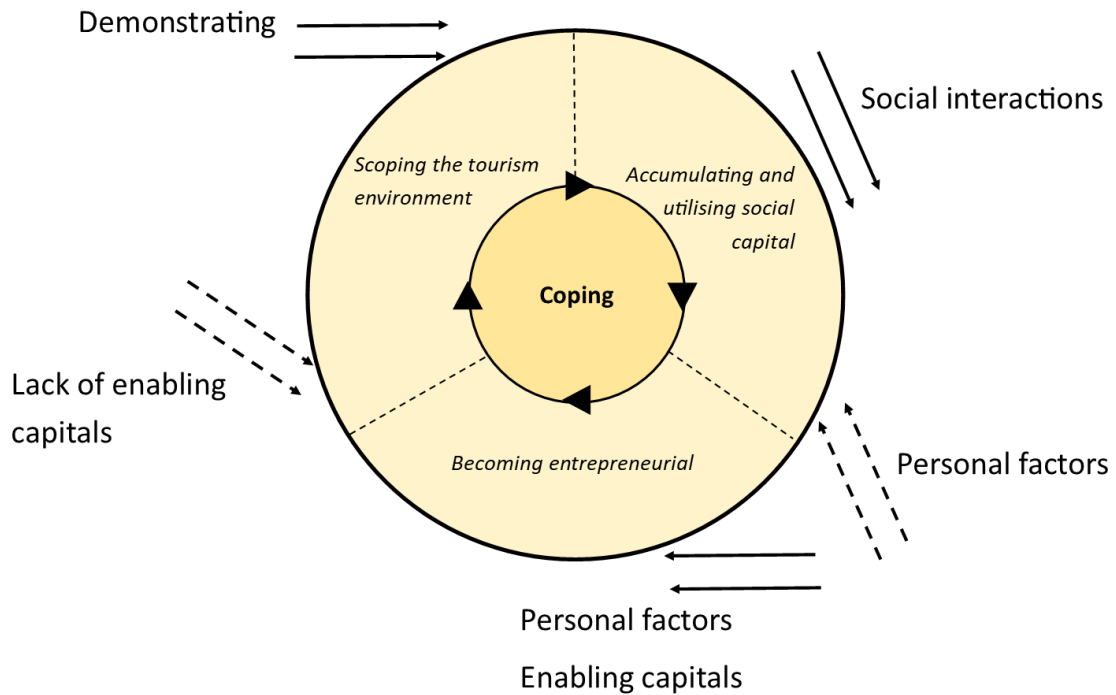


Figure 6.2. Enablers (block-line arrows) and disablers (dash-line arrows) of coping with community-centric tourism and social entrepreneurial development

Overall, this core category was understood to be employed through the three sub-processes of “scoping change outcomes,” “accumulating and utilising social capital,” and “becoming entrepreneurial” (Figure 6.2). The grounded theory proposes that individuals and households who undertake the three sub-processes are more likely to cope with the initial shocks that reverberates through TSE. In addition, “coping” is conceptualised to be conditioned by the process of “demonstrating,” as a TSE-related consequence of the first category of “controlling.” Also, as shown below, coping mechanisms are enabled/disabled by a range of factors.

#### **6.4.1 Demonstrating as a consequence of controlling and an antecedent of coping**

“Demonstrating” is a conceptual category constructed as a conditional process to the core process of coping. This category was not explicitly narrated by participants, but I conceptualised demonstrating as a consequence of the initially established operations of tourism social enterprises in collaboration with a few organisations and select individuals (see sections 5.3.3 and 4.3.3.2). In the early stages of TSE development, the viability of

tourism as a livelihood source and income-generating activity was demonstrated to the host communities, but the majority of residents resisted the idea and were unaware of the benefits it could provide.

The demonstration effects of tourism on local communities have been well-explored. However, earlier studies have concentrated on how tourists demonstrate certain behaviours and practices that residents of host communities imitate (Fisher, 2004; Yasothornsrikul & Bowen, 2015). In this study, the phenomenon of “tourism demonstration” stems on how outsiders, namely tourism social entrepreneurs, show host community actors how tourism livelihood projects are developed, operated and managed through social entrepreneurial inputs and activities. An augmented diagram of TSE-related demonstrations effects on hosts is presented in Figure 6.3.

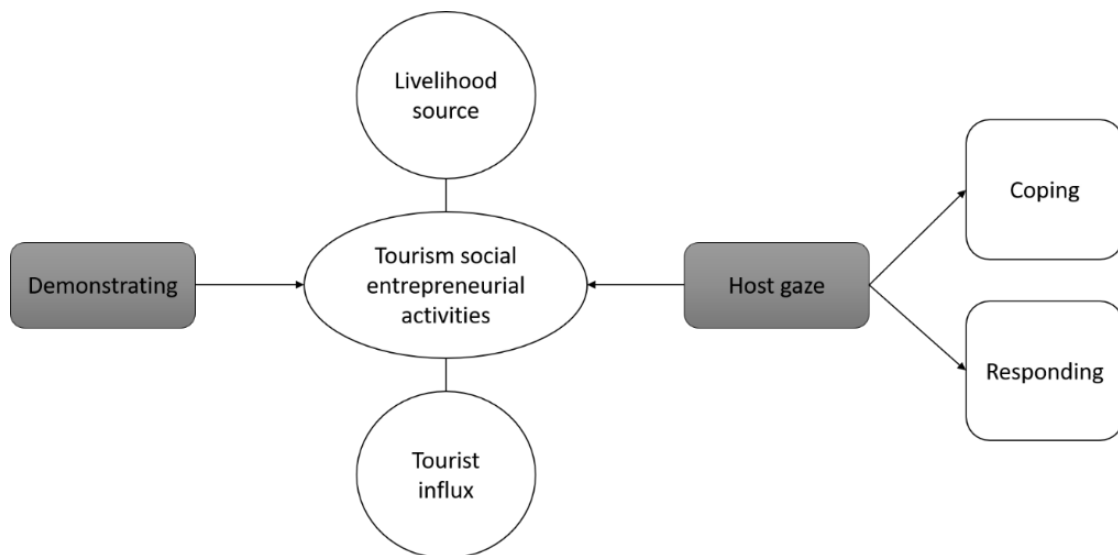


Figure 6.3 Demonstrating and host gaze over tourism social entrepreneurial activities

Stemming from TSE activities and resultant visitor influx, the process of demonstrating is constructed as indirectly improving residents’ tourism orientations and enhancing community learning. Such demonstration effects are evident in the narratives of residents of *dating* Liwliwa who were separated from the main tourist enclave, as they passively witnessed the development of tourism through the initiatives of the tourism social enterprise (see section 5.4.1.2). In both localities, gazing on tourists brought by the tourism social enterprises, and their activities, gradually developed locals’ knowledge about these

outsiders that entered their community (see sections 4.4.2 and 4.5.3). The hosts' gaze towards the demonstrated TSE activities led to the host communities' realisations of the benefits of tourism-based livelihood activities, which then prompted previously non-participants in tourism to cope with these changes, and exploit the opportunities that they had witnessed. The following sub-processes explain how these coping mechanisms were carried out.

#### ***6.4.2 Scoping the tourism environment***

It is proposed that TSE inputs disrupted the community systems by exposing the localities to tourism livelihood and tourist activities. In turn, local community actors had difficulty in responding to these changes. "Scoping the tourism environment" is the first sub-process of coping, which entails the resident appraisal of the newly introduced and demonstrated socio-economic activity. It can be likened to the TSE organisations' process of diagnosing.

Emerging from the convergence of the community and resident-facilitated processes of observing tourism and tourists (see section 5.4.1.2) and learning about the market (see section 4.4.2), "scoping the tourism environment" is theorised as a continuous process of active evaluation of the tourism-based socio-economic activities, capabilities, and resources needed to have meaningful participation in tourism livelihood activities. In other words, in order to cope with the TSE-induced change events, locals' knowledge and awareness of tourism activities and opportunities needs to be enhanced first. The scoping activities manifested in the narratives of participants who had immersed themselves and been exposed (either actively or passively) to the TSE system. As in residents' appraisal of tourist behaviour and tourism-induced change events (Fisher, 2004; Kelly & Steed, 2004), it appears the observation and analysis of the tourism and livelihood activities was employed by locals.

This finding concurs with the observation and reflective actions conceptualised as "syncretising mechanisms" of local communities in the context of poverty and social inequality (Qureshi, Sutter, & Bhatt, 2017). In the present study, local community actors attempted to reconcile their priorities, beliefs, and practices, with new ideas and events such as TSE. These were implicitly communicated by those who managed to create their roles in tourism development but had not originally collaborated with the tourism social

enterprises (i.e. Banul, Laiya, Malapascua, Balintang, and Linapacan). In Culion, Malapascua (resident, business owner) was able to witness how the local Church showed visiting missionaries around the island and nearby places, and from this, had the idea to do the same.

*After the missions, the guests are brought into island-hopping activities. We do not know what island-hopping is then....After that, I saw that there were sort of [travel] agencies that do the same – local agencies that accommodate tourists until I was able to run my own.*

The same assessment of tourism economic activities in Liwliwa was evident, especially in the cases of Balintang and Linapacan (see section 5.4.1.2). As narrated in Chapter 5, these residents also secured the land and financial capital to establish their own accommodation businesses, and therefore benefited in comparison to those who were yet to be more involved in tourism.

Conversely, scoping the tourism environment can be regarded as only one of the aspects of coping. Although some residents had developed their ability to appraise TSE-induced community changes, if they did not have the required networks and resources, it would be difficult for them to cope with the developments (see Figure 6.2). This was illustrated in the realisations of Tablas (Liwliwa resident, housewife), who became aware of how to respond to the developments, but lacked the capital to do so.

*People are earning from their resort businesses. That is good even though I do not benefit from that. At least others earn income. I think if I will put up my own [sari-sari] store, I will also be one of those who benefit from tourism.*

Also, the ability to scope recent developments lead non-participating residents to realise who the real winners were in the visitor economy: “*others* [referring to outsiders] *are benefitting instead of us who are from the barangay*” (Sulu, Liwliwa resident, carpenter). Honing the ability to scope newly formed tourism environments resulted in better tourism orientations on the part of locals, which was a starting point for coping.

### **6.4.3 Accumulating and utilising social capital**

“Accumulating and utilising social capital” emerged as a sub-process of coping. As explicated earlier, having the necessary social networks, provided an advantage for the TSE organisations to have control over tourism development (see section 6.3). Likewise,

previous studies have shown that having the necessary social capital within a TSE system is critical for the success of community-centric tourism development (Laeis & Lemke, 2016; Novelli, Morgan, Mitchell, & Ivanov, 2015; Sigala, 2016).

Portes (1998, p. 6) defined social capital as “the ability of actors to secure benefits by virtue of membership in social networks or other social structures”. Social capital was an integral asset for the host community residents to use to gain advantage over and create benefits from tourism livelihood activities and resources in this study. More specifically, the utility of social capital that emerged from the narratives, links to what Lin (2001) conceptualised as the one that is mobilised for economically motivated goals.

In interviews in both communities, residents’ narratives were found to centre on their experiences with visitors and outsiders. “Accumulating and utilising social capital” came about from the complementary findings of “negotiating socialisations with tourists” (see section 4.5.3) which is regarded an outcome of TSE in Culion, along with building and expanding networks (see section 5.4.1.1) and resource-sharing (see section 5.4.2.1) which emerged as community processes in Liwliwa. Convergences of these findings suggest that social capital was enriched by interactions with outsiders (tourism social entrepreneurs and visitors) over time.

As explored in the literature review, community social capital can be in two forms: bonding and bridging social capitals (Emery et al., 2006; Flora et al., 2004). Bonding social capital can be found within established social ties and networks, usually between and amongst homogenous groups in a community, while bridging social capital involves the capability of these individuals to network with other people outside their group (Putnam, 2000). The case studies’ findings suggest that in order to share control of the visitor economy and cope with altered local conditions, residents had to continuously build and rely on their social capitals.

It was demonstrated that social capital is mainly found in intra-community social networks (bonding social capital), which is why resistance was initially experienced towards the TSE ideas. Specifically in Culion, decades of isolation and accumulations of similar experiences developed their strong sense of shared identity. Moreover, both communities had seldom been exposed to outsiders (see sections 4.1.2.1 and 5.1.2.1). Thus, prior to TSE disruptions, it can be inferred that the communities had bonding social capitals at the base level.

However, with the entry of outsider social entrepreneurs, bridging social capital was deemed vital, because as Moscardo et al. (2017) postulated, those having rich social capital will be more likely to engage in collaborative activities in destination communities, than would those not having the same asset. During the influencing phase of TSE, only a few residents were understood to possess the required bridging social capital to be able to work with the tourism social enterprises. Hence, building this type of bridging social capital was necessary for the rest of the community in order to cope with tourism development.

At the time of the fieldwork, Culion residents were still adjusting to the influx of tourists, in terms of seeing and interacting with them in the community (see section 4.5.3). This could be why the pace of coping in Culion was slower compared to that of Liwliwa. As indicated in Figure 6.2, personal factors (e.g. poor self-esteem) seemed to hinder the process of bridging social capital accumulation in Culion, whereas in the case of Liwliwa, constant social interactions with visitors appeared to improve locals' social capital<sup>16</sup>.

As discussed in section 5.4.1.1, fostering linking social exchanges enhanced Liwliwa residents' ability to distinguish market opportunities and form partnerships (see Box C in Figure 5.7), and even resulted in some financial and physical assets that they needed to gain involvement in the visitor economy. This consequence confirms that bridging social capital is needed by individuals and households for getting ahead and reaping benefits out of community development initiatives (Putnam, 2000; Woolcock & Narayan, 2000). However, utilising residents' bonding social capital led them to integrate others into the tourist destination community, especially those (their friends and relatives) who were otherwise unable to participate if they relied solely on their own assets and capacities. This finding implies that bonding social capital is also used for "getting ahead," rather than just "getting by" (Woolcock & Narayan, 2000). More importantly, the case studies illustrate that achieving a balance in accumulating and using bonding and bridging social capitals called for in previous theorisations (e.g. Flora et al., 2004; A. Zahra & McGehee, 2013), can produce more desirable consequences from community-centric tourism development.

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<sup>16</sup> As well as, personal capital (see section 6.6.2).

#### **6.4.4 *Becoming entrepreneurial***

The third sub-process of coping is “becoming entrepreneurial.” This sub-process emerged from the cross-cutting occurrences of the importance of creating locally-owned businesses in the community (see sections 4.4.3 and 5.4.1), as a response to TSE-induced change events. As evidenced in the case studies, the most meaningful participation of residents in tourism was through establishing and operating their own businesses. Although the development of tourism initiated by the tourism social enterprise in Culion had not yet fully developed, most of the tourism businesses that sprouted in the case study area were locally-owned. Conversely, this was not the case for Liwliwa, although more and more residents were able to put up their own tourism establishments.

Becoming entrepreneurial entails the development of locals’ enterprising mindsets, their capacity to distinguish business opportunities in the visitor economy, and most importantly, their ability to exploit such livelihood opportunities. Completing the set of the sub-processes of “coping,” it is conceptualised to be conditioned by “scoping” and “social capital accumulation and utilisation.” This is because having the ability to identify economic opportunities is difficult without knowing how to appraise the current market environment and local conditions. As the case studies illustrate, having the necessary social networks further exposed residents to these opportunities too.

Having the required entrepreneurial mindsets, combined with personal factors and enabling capitals, enhanced the capabilities of locals to cope with and respond to tourism involvement. As illustrated in the case studies, these personal factors include but are not limited to accumulated experiences from outside the communities (see section 4.4.3), motivations to participate, ability to apply skills and knowledge gained (see section 5.4.1.3), and most importantly, personal agency and self-determination (see section 5.4.2.2). A lack of these personal factors is argued to delay the process of coping (see Figure 6.2).

Becoming entrepreneurial is tied to the idea of being innovative. Developing enterprises from the grassroots level is proposed as one of the solutions to address socio-economic problems in communities, and can be achieved through forming social enterprise incubators that act as socially innovative hubs to hone the entrepreneurial capacities of host localities (Lyons, 2002; Nicolopoulou, Karataş-Özkan, Vas, & Nouman, 2017). Social enterprise

incubators are formal institutions that were present in Culion through the CLE, which was in the process of honing the social entrepreneurial mindsets and capacities of a select group of people; however, this was not the case in Liwliwa. Although, in general, it appeared that becoming entrepreneurial was a natural process experienced by some individuals in both communities, as evidenced by the growing number of enterprises that were locally-owned.

Conversely, based on the interviews and my direct observations, enterprising individuals leaned more towards employing the logic of imitation. In Culion, the heritage walking tour was one of the flagship activities designed by the tourism social enterprise; the same walking tour was offered by a private tour guide that I interviewed. The same trend came about in the creation of lodging facilities in the area, which according to Laiya, “*have followed after I established mine*”. In Liwliwa, similar resort accommodation and hut rental businesses appeared in the community; this appeared to be the most popular business idea in the area. Therefore, based on these findings, it can be determined that a lack of innovative ideas may potentially become a barrier to coping, although the host communities were developing their entrepreneurial mindsets already.

## **6.5 Institutional response to community-centric tourism and social entrepreneurial development**

The host community case studies indicate that local government institutions were not active in developing tourism prior to the introduction of TSE interventions. A chronological view of the local tourism development highlights that governments were strongly involved only when the foundations of the visitor economies were created in the host communities (see sections 4.2.2 and 5.2.3). Years of politicising and a lack of priority for tourism development, only recently led the governments of the host communities to become aggressive.

“Institutional response” is a core process that reflects the activities made by the local governments to react to the changes in local conditions influenced by TSE and the wider communities’ coping activities. I conceptualised this category as a standalone process because I argue that local governments respond differently to changes in local conditions (see Figure 6.1). In the context of the case studies, institutional responses occurred later in

the tourism development phase, and were enacted through master-planning, policy-making and regulation.

Institutional response activities are deemed highly contextual activities and inputs. In general, these emerged as reactive yet disruptive inputs due to the power held by the governmental institutions in the localities. It emerged in the interviews, that planning for tourism had occurred only recently, in the years 2015 and 2017 for Liwliwa and Culion respectively. As narrated in the findings chapters, the local government of Culion was at the master planning stage (during the time of fieldwork), still collecting information about tourism resources, and did not yet have strategic direction. The local government of Liwliwa had already worked on its tourism master plan and was implementing its tourism code.

In this study, it is asserted that the directions taken in institutional responses were influenced by three causal conditions. Firstly, the local governments could have been pressured by the national tourism policy that made them responsible for utilising tourism as a development tool. As in many other countries, LGUs in the Philippines had the responsibility to plan, develop and regulate tourism within their jurisdictions, making local tourism development reliant on governmental priorities (Peng & Lin, 2016). Legally, LGUs have to enact tourism policies and regulations through a local tourism code (Republic of the Philippines, 2009).

Secondly, the LGUs that governed the host communities were low-income municipalities. Tourism was an opportunity to generate income, especially because some form of tourism was already present when the institutional responses were made. In Liwliwa, one way that was cited by tourism administrators to maximise income generation from tourism, was through regulating existing business activities in the areas. Tourism regulation was employed through mandatory business registration and accreditation, and the collection of visitor fees (see section 5.2.3). As highlighted in a group interview with the tourism administrators of Liwliwa:

*There were many resorts that were not registered. Since 2010, only four are registered. We created a task force initiative because a lot more businesses are operating without a licence. So now, there are about 29, 30 registered businesses in the area. (Tunasan, Liwliwa tourism administrator)*

Thirdly, institutional response mechanisms rely strongly on local leadership. In both localities, it was apparent that tourism was part of local leaders' political agendas. In Culion, politics and its influence on the slow progress of tourism development were dominant discourses amongst locals and tourism administrators (section 4.2.2). In both communities, the political will of local leaders during the time of research drove the responses that strengthened the LGUs' grasp on the visitor economy:

*The LGU [local government unit] created a managerial position aside from the tourism officer position. This happened just recently when there was a change in administration in Culion, when the new mayor was elected. (Nacpan, Culion tourism administrator)*

*When I was re-elected in office, I felt that it's time to again focus on tourism. (Zapote, Liwliwa tourism administrator)*

It can be suggested that institutional responses were mainly reactive and compliant with the national policies that inform them. However, these responses did not appear to be aligned with the TSE-initiated activities already present in the localities (see the event-state network diagrams presented in Figure 4.4 and Figure 5.3). Further, these did not necessarily support the development of tourism social enterprises, which could then hinder the achievement of the desired changes in the destination communities (Brookes et al., 2014). Thus, it is argued that instead of strategically intervening in the established tourism systems through social entrepreneurial initiatives, the local governments created new paths for tourism development. To some extent, these directions appear to be counter-productive to the initially envisioned TSE goals, as discussed in the following sub-section.

### ***6.5.1 Implications of institutional responses on tourism social entrepreneurial control and community coping mechanisms***

Institutional responses have various impacts on TSE activities and coping mechanisms of the wider host communities. Dredge (2017) asserted that local governments should support TSE in their jurisdictions, by first providing policies that attract the creation of tourism social enterprises, and second, by nurturing enabling conditions for these organisations to thrive as part of their sustainability and development agendas. It was apparent in the case studies that the LGUs started *from scratch*, by laying down development paths that did not support TSE. This circumstance was evident in the catalysing capitalism phase in Liwliwa, when improved business licensing and attraction of commercial entrepreneurs became the

priority of the municipality, instead of supporting more responsible and inclusive tourism entrepreneurial approaches (e.g. Brookes et al., 2014). The Culion LGU appeared to follow in the same direction. Instead of working with already established tourism social enterprises, institutional responses fostered the capitalist development models that TSE was aimed at countering (see section 5.2.3). Moreover, this institutional move resulted in more commercial inputs and activities, disrupting the system and local conditions.

Consequently, the tourism social enterprises are currently regarded as only one of the commercial establishments in the communities. Aside from having more tourism players that did not necessarily share the same visions, their lack of legitimacy as social enterprises is considered a challenge in addressing their goals. In turn, tourism social enterprises tend to lose control over tourism development. As pointed out by one of the TSE administrators in Liwliwa, they felt that their impacts in the community were not that significant any more, because they were only one of the smaller areas/players in the visitor economy.

The lack of local policies that should support TSE inhibited the creation and scaling-up of economic and social values in the host communities (e.g. Daniele & Quezada, 2017). Likewise, with more commercial actors introduced through institutional responses, the TSE organisations' influence on the residents appeared to diminish. This was because locals who were not yet able to cope by putting up their own businesses, chose to work with newly established tourism entrepreneurs who could embed themselves better in the localities, but did not necessarily share the same visions and interests as the tourism social enterprises.

Therefore, it can be argued that the sub-process of influencing performed by TSE organisations should cascade to local institutions. In this study, there were weak interactions between local governments and tourism social enterprises. Although in Culion, the LGU recognised the inputs made by the tourism social enterprise, especially through some form of consultancy services extended by the organisations' founder:

*Before, we worked with them [tourism social enterprise]. One of our big projects was when we invited the NCCA [National Commission for Culture and the Arts] to conduct special tour guiding workshops that concentrate on the history and culture of Culion. Secondly, he will help us draft our policies and regulations about tourism. (Nacpan, Culion tourism administrator)*

However, during the time of the study, the Culion LGU had just hired a new tourism programme manager who was originally from the neighbouring town of Coron. Instead of

having the chance for the TSE organisation to extend its influence on the LGU, there was no assurance that their previous work would be continued. In the case of Liwliwa, tensions arose when the tourism social entrepreneurs attempted to scale-up their operations to another group of beneficiaries, leading the LGU to feel by-passed by such inputs:

*We saw that they were eager to help and support our Government. However, their intention to help exceeded. It overpowered our local leadership. It's like they do not inform us that they have activities. Of course, those are good for our place because, in some way, they are promoting us even though they are based in Manila. But when they arrive here, we are not informed of their activities.* (Umiray, Liwliwa tourism administrator)

Such weak government-industry relations are common occurrences in Philippine destination governance (e.g. Aquino & Rivera, 2018; Rivera & Gutierrez, 2019). Often, these situations lead to misaligned directions of tourism development, particularly for the host communities, because economic value creation becomes a major indicator of growth and development. As shown in Figure 6.1, the introduction of tourism policies affects how host residents cope, because of the changes in local conditions, for example, through increased competition and outsourcing community resources by new commercial tourism entrepreneurs.

Unlike tourism social enterprises, residents-turned-tourism entrepreneurs may be challenged in competing because of their lack of assets and knowledge. In terms of complying with business and taxation policies, some expressed reluctance to pay their dues, as this was seen as an additional burden on their income. In the more mature destination community of Liwliwa, dissatisfaction with tourism ordinances (e.g. collection of visitor fees) was communicated because residents felt that they did not benefit from the income generated by the local government. Overall, it can be construed that some institutional responses, although mandated by national laws, may pose additional barriers for community coping. Similarly, institutional response activities created change outcomes in the communities, as discussed next.

## **6.6 Community change through tourism social entrepreneurship: Forms and outcomes**

This study also aimed at exploring the nature of community change directly created through TSE. However, as the findings imply, TSE was not the only driver of community change; rather, changes were also created by the intervening processes outlined in the preceding sub-sections. As presented in the case studies (see sections 4.5 and 5.5), a diverse set of outcomes was delivered to and experienced in the host communities.

Integrative analysis of the case study findings resulted in convergent outcomes that encapsulate broader categories of community change. Plotting these convergent outcomes on the grounded theory of TSE-induced community change (see Figure 6.1) provides only a descriptive view of the community change outcomes. Similarly, presenting these forms of change as textual categories, limits the depth of their explanation, especially because the changes are dynamic and shaped by multiple elements, activities and processes.

To better conceptualise and visualise the varied changes in the host communities, a dimensional approach to theorising was applied in the integrative analysis. Employing a dimensional approach does not only simplify the mapping of the changes (e.g. Mayaka et al., 2019), but also enriches their explanations by incorporating the essential factors that influence community change that emerged within the context of tourism and social entrepreneurial development. Also, this approach recognises the intricacies within each form of outcomes or changes, which are shaped by the contexts that produce them.

Figure 6.4 illustrates a three-dimensional model that was employed to explain the forms of changes in the host communities that were both directly and indirectly driven by TSE and community-centred processes. Based on constructivist grounded theory analysis, three dimensions, namely “pace of change” (from slow to sudden), “scale of change” (from micro to macro) and the “degree of control” of the TSE organisations (from low to high), were emergent as the key conceptual elements that are useful in categorising the forms of community change.

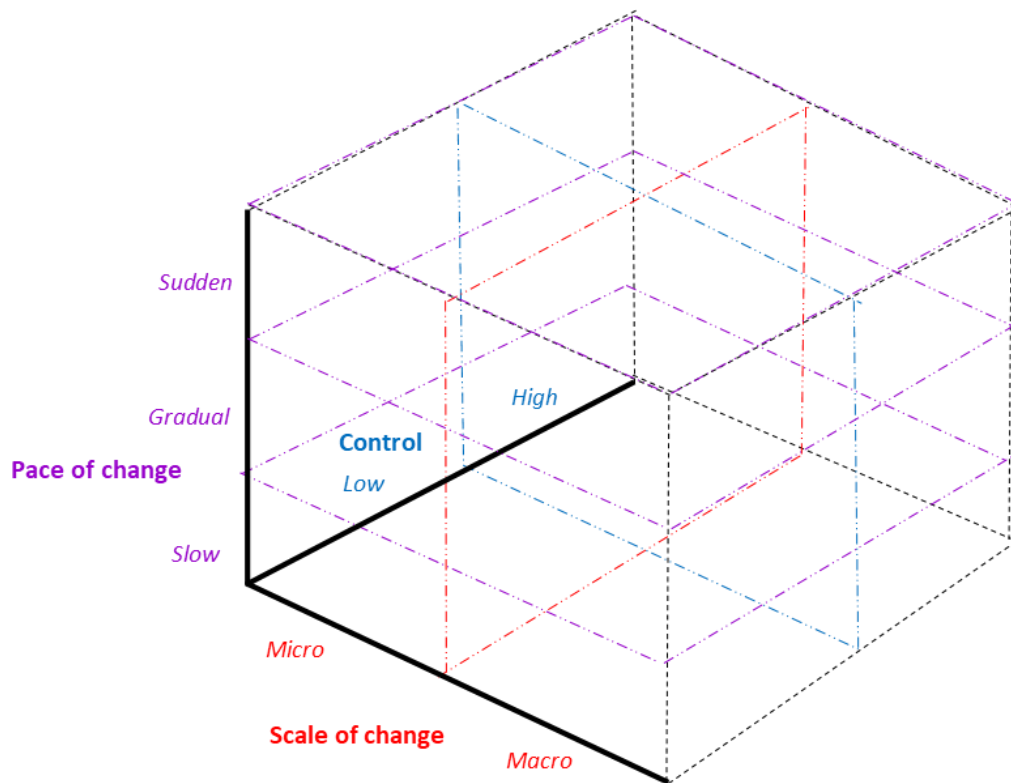


Figure 6.4 Three-dimensional model used in conceptualising the changes directly and indirectly influenced by tourism social entrepreneurship on the host communities

Shown in purple-dotted line boxes, the “pace of change” acknowledges the varying perceptions and personal experiences of study participants regarding how soon or late changes occurred in the localities after the TSE interventions had been implemented. Synonymous with the rate of disturbance proposed by Lew (2013), this dimension helps in sensitising the descriptors used by the participants based on how they witnessed the emergence of outcomes in their communities. In this study, I conceptualise the “pace of change” in the host communities as having three degrees:

- very slow – change outcomes occur at the later stage of TSE development regardless of intervening processes and mechanisms;
- gradual – change outcomes are in stages, depending on how enabling the intervening processes are for the outcomes to occur and on the reactive capacity of the community system; and
- sudden – change outcomes occur as soon as intervening processes and mechanisms are introduced.

It should also be noted that when conceptualising change, time is an important factor, because a retrospective lens is often applied by individuals when interpreting such phenomena. However, as emergent from the case studies, the changes brought about by tourism and social entrepreneurship development are variable over time. It was apparent that although TSE initiatives were in place in the communities at the same time (both tourism social enterprises started operating in 2011), the outcomes of these activities, and the development stages of the destination communities at present, vary. As discussed in the previous sections, such outcomes can be attributed to several factors and processes that disrupt community systems. Thus, incorporating the rate of how community changes occur is beneficial, because this recognises that the occurrence of such changes is relative to time.

The scale of the impacts created by social entrepreneurial activities was always subject to debate (e.g. Quandt et al., 2017; Seelos & Mair, 2005), and an important element in evaluating the impacts of social entrepreneurship (e.g. Arogyaswamy, 2017). Contextualised within the concept of community, the “scale of change” considers that the outcomes of the interventions and processes may reach the wider community or only specific segments of the localities. Illustrated with a red-dotted box, this dimension pertains to the micro-level (individual and households) and macro-level (community-wide) scales of the host communities.

Conversely, looking at scale of change alone does not convey a sense of the degree of impacts. Some outcomes may be directed to certain groups in the communities only, yet the impacts of these consequences on these individuals can be far-reaching. As emergent from the findings, several activities, responses, and contextual elements (e.g. participation levels, coping mechanism) shape the direction of the consequences brought about by TSE as well.

Shown in a blue-dotted box, the third dimension encompasses the degree of control of the TSE organisations over the changes delivered. This dimensional element was based on “controlling,” a core categorical processes of community change that was emergent from the grounded theory analysis (see section 6.3). I included this element in the dimensional model, delineating TSE organisations’ “degree of control” from *low* to *high*. In other words, this dimension aids in depicting whether the forms of change are directly (high control) or indirectly (low to no control) shaped by TSE activities and processes.

According to these three dimensional elements, four forms of changes that happened in the communities are mapped within the model (Figure 6.5). Explained in detail in the following sub-sections, these forms of change include “TSE-directed household change,” “individual personal change,” “community structural change,” and “community existential change.”

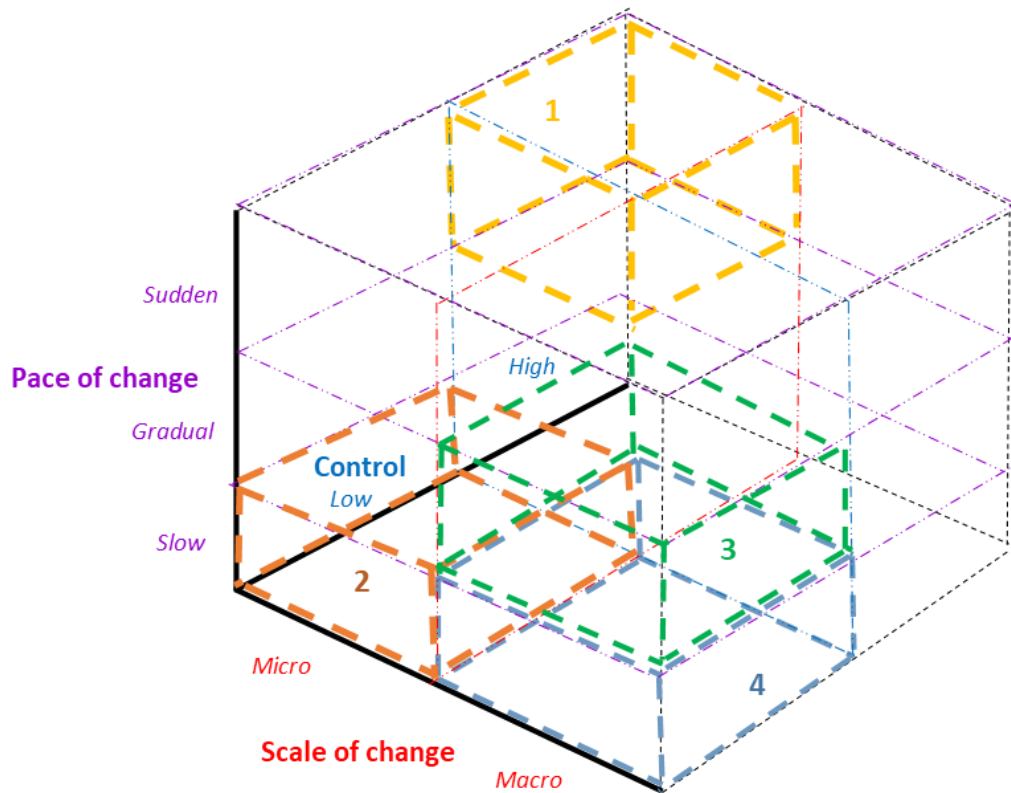


Figure 6.5 Community change categories by pace, scale, and degree of control of TSE organisations. *Note:* “TSE-induce household change” (yellow), “personal-level change” (orange), “structural change” (green), and “existential change” (light blue).

### 6.6.1 TSE-directed household change

The first form of change that was apparent in the host communities is described as “TSE-directed household change.” Indicated with a yellow dashed-line box (Figure 6.6), this form of change is sudden (in terms of pace), micro-scale (mainly experienced by households and some individuals), and strongly driven by tourism social enterprises. It encapsulates TSE household beneficiaries’ changes in their ways of life, that are usually centred on increased financial capitals.

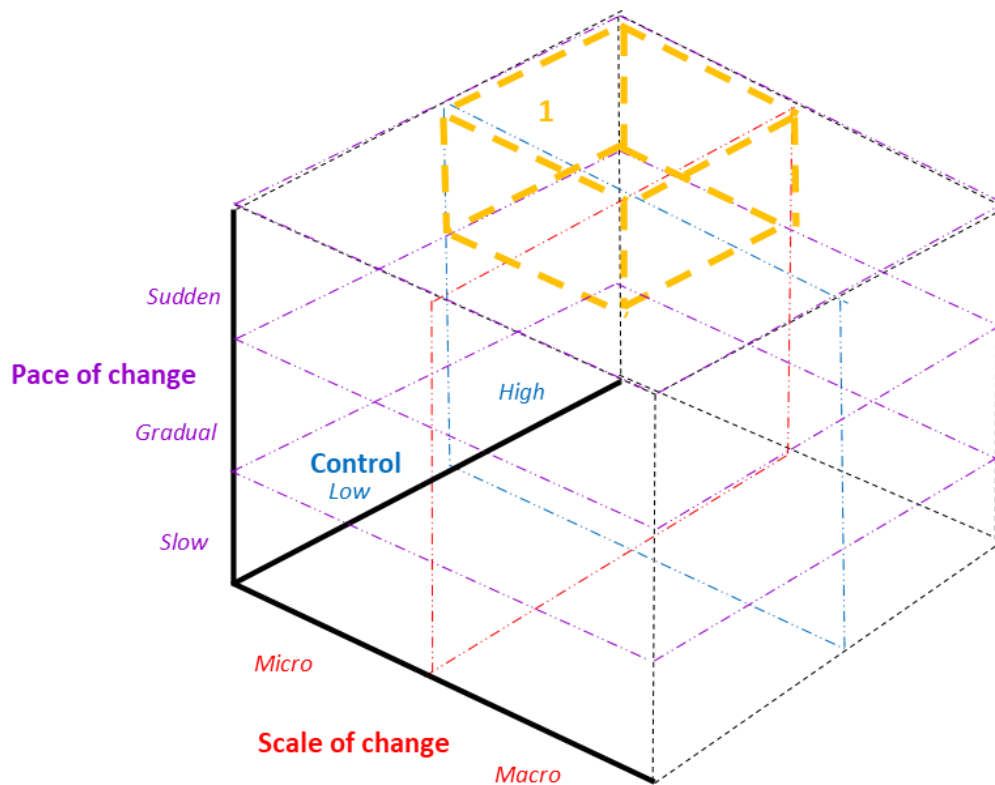


Figure 6.6 Three-dimensional illustration of TSE-directed household change (yellow dash-lined box)

Increase in household financial capital was demonstrated to positively affect some of the beneficiaries' capital domains; this exhibits a desirable multiplier effect on these individuals' quality of life, as found in other community-centric TSE-projects surveyed by Sloan et al. (2014). Specifically, TSE-directed household change captures outcomes pertaining to TSE-involved residents' enhanced quality of life due to increased household income, securing employment, and undertaking livelihood opportunities created through tourism social entrepreneurial processes (also see section 4.5.2). This type of change was emergent from the narratives of TSE beneficiaries on "living better lives today" (see section 5.5.1.1), compared to when they were doing traditional livelihood activities. The beneficiaries' enjoyment of a comfortable life was also evidenced by their ability to provide the needs and wants of their family and support the educational needs of their children. This flow of income also enabled these households to save money, which demonstrates that their way of living moved beyond the need to survive (e.g. eating three times a day), or in other words, living just to get by.

As evident in previous studies, enhanced household finances are a common instant output of TSE processes for beneficiaries (Franzidis, 2018; Laeis & Lemke, 2016; B. Peredo & Wurzelmann, 2015; Sloan et al., 2014). Moreover, the emergence of these outcomes can be linked to the operational strategies implemented by the tourism social enterprises, which leans towards employment and community-embedded approaches (e.g. von der Weppen & Cochrane, 2012). However, not everyone in the communities under study is collectively involved in TSE and receives the same benefits (Mottiar et al., 2018), and in some cases unequal distribution of benefits may lead to tensions within the host communities (Laeis & Lemke, 2016).

Since the tourism social enterprises in this study had a high level of control in delivering these outcomes, a more inclusive design and implementation of their strategies was needed to spread the benefits to the wider community. It is critical for these organisations to devise programmes to scale-up the impacts captured in this change category. Although some of the processes performed by the TSE organisations lean towards this goal, again, several barriers to participation and involvement were encountered during the development. Nonetheless, it can be asserted that the impacts of TSE-directed household change on its recipients were substantial, as many participants described how comfortable their lives had been since they were involved in TSE.

### ***6.6.2 Personal-level change***

The second type of change that emerged from the analysis pertains to personal-level change. This form of change encompasses the accumulation of residents' individual human, social, and personal capitals as the destination communities develop, whether or not they are directly involved in TSE activities. As mapped in the three-dimensional model, this form of change is micro-scale, not immediately experienced by individuals, and can be aspired to by TSE organisations, even though they may have a weak grasp on delivering such a change outcome (Figure 6.7). The concept of personal-level change was constructed from the convergences of the findings across the TSE outcome categories, namely, "negotiating socialisations with tourists" (see section 4.5.3), "evolving social capital and social interactions" (see section 5.5.3.2) and "expanding horizons" (see section 4.5.4). It can be inferred that this form of change is induced by tourism social entrepreneurial processes, specifically through linking the market to the host communities in which social

interactions have been subsequently facilitated. Consequently, locals were able to enrich their bridging social capitals by expanding their social network outside the localities: an essential tenet of individual entrepreneurial capacity building found in past studies (Ardichvili, Cardozo, & Ray, 2003; Situmorang, Trilaksono, & Japutra, 2019). Through interacting with both local and foreign visitors, improved inter-cultural competencies were also indicated, a similar outcome of TSE projects studied by Stenvall et al. (2017).

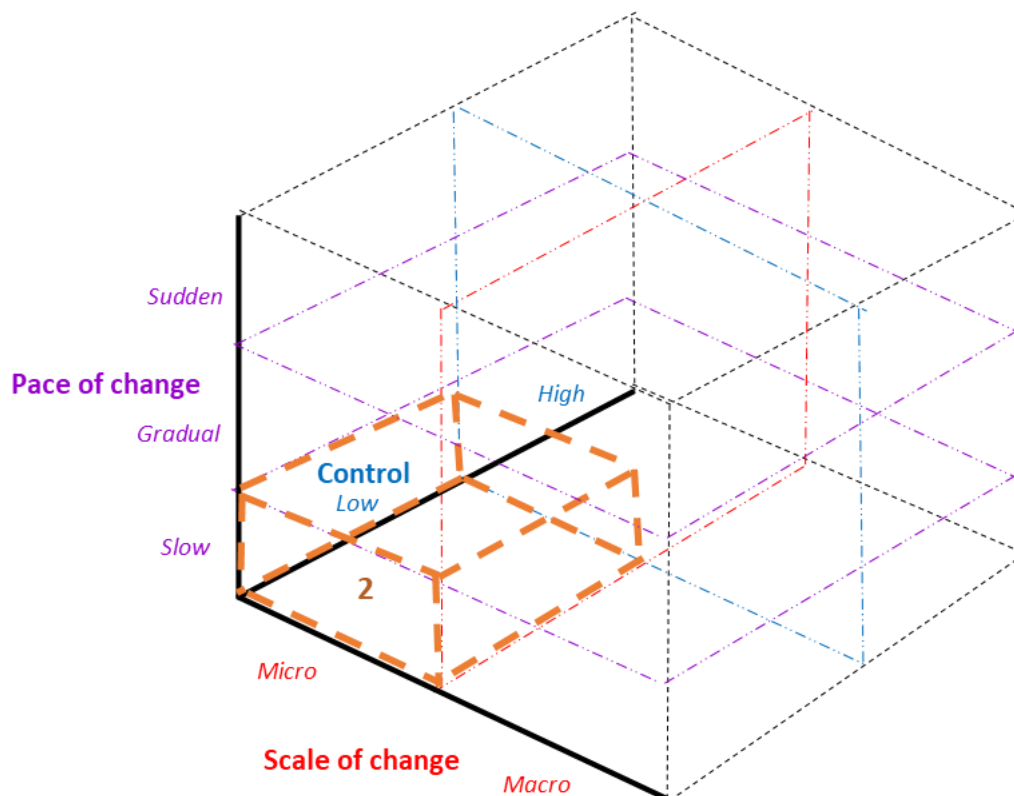


Figure 6.7 Three-dimensional illustration of personal-level change (orange dash-lined box)

Because tourism social enterprises introduce novel forms of livelihood that require new sets of knowledge and skills, intangible non-financial benefits focusing on human resource development were found at the micro-level of host communities. In this study, human capital improvements were apparent, as residents were able to master new skills that were needed in catering to visitors, which included but were not limited to surfing instruction, customer service, and English communication skills. As evident in respondents' narratives, the increase in social and human capital domains accumulated to boost morale, self-esteem,

and broader visions for themselves; these were dominant in the narratives of Culion residents as presented in section 4.5.4. Also, these change outcomes were developed through interactions and being appreciated by visitors to their communities.

Having more responsibilities in tourism development was also empowering, as some residents recognised their own value in the communities. Such a change outcome was strongly captured in Camotes' narrative, as she emphasised the value of being able to interact with high-ranking officials, and being respected in the community due to her role<sup>17</sup> in tourism (see section 5.5.3.2). This finding on self-empowerment, particularly in the context of female social entrepreneurship in tourism, is assumed to occur due to the shift from having traditional roles in a community, to having and realising valuable roles and responsibilities in a visitor economy (Kimbu & Ngoasong, 2016).

The intangible benefits of personal-level change that enhanced residents' personal capitals were also apparent in other community-centric TSE initiatives (Ferrari & Lund-Durlacher, 2015; B. Peredo & Wurzelmann, 2015). Furthermore, these change outcomes were psychological in nature (A. Zahra & McGehee, 2013). It should be highlighted that tourism social enterprises can only induce these outcomes through their processes and activities, and that personal change takes time to occur.

### **6.6.3 *Structural change***

“Structural change” is one of the two forms of community-level change that emerged from the integrative analysis. This form of community change happens at the macro-level of the localities, occurs at a gradual rate, and as evident from the case studies, cannot be fully controlled by tourism social enterprises (Figure 6.8). Structural change pertains to the drastic and disruptive changes in the host communities' local economies, social networks, and institutional priorities, which consequently change their physical, social, and political landscapes. This form of change is founded on the chain of effects in the wider community life that results from an economic intervention (Wu, 2018), such as TSE.

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<sup>17</sup> Camotes was the secretary of a local tourism business association in Liwliwa.

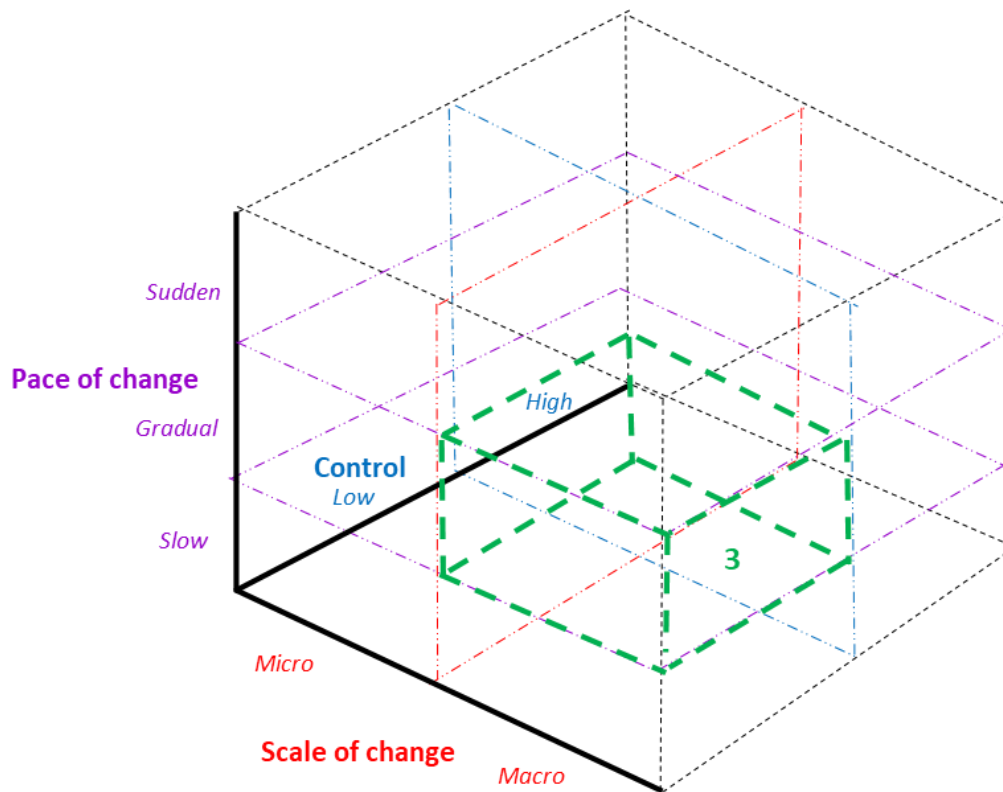


Figure 6.8 Three-dimensional illustration of structural change (green dash-lined box)

The structural change on the local economy was interpreted through the convergences of the categories (and sub-categories) within the “constructions of TSE-driven community change” (see section 4.5.1) and “diversifying the local economy” (see section 4.5.2) from the Culion case; and “constructing the economic value brought by surfing and TSE” (see section 5.5.2) from the Liwliwa case. Scrutinising these categories in an integrative manner revealed how tourism livelihood activities introduced through TSE took over the community economies over time. On the one hand, this change outcome was most evident in the case of Liwliwa. Although income from tourism was still deemed supplemental to the original residents (see section 5.5.2.2), direct observations indicated that tourism has dominated the community’s local economy, as most commercial establishments in the area are now tourism-related. On the other hand, Culion appeared to follow the same direction towards having a tourism-based economy, evidenced by the increasing numbers of tourism establishments and its local government’s increasing attention on tourism development.

Change in terms of the host communities' social structures is also encompassed by this third form of change. In Liwliwa, displacement of those who could not fully participate in tourism activities was demonstrated, especially with the entry of migrant entrepreneurs and workers (see section 5.5.1.3). Because the locals' concept of community lay in established interpersonal relationships within a geographical location (see section 6.1), outsiders' entry had the potential to disrupt social structures by introducing new ideologies and interests driven by personal economic goals. Using their personal agency and capacities, structural changes are consequences that residents need to adapt to (e.g. Chen et al., 2019).

Conversely, this form of structural change has not fully emerged in Culion, although a recent news report shows a segment of the Culion population being displaced from its ancestral lands due to a planned resort construction by a large corporation (Formoso, 2020). These economic and social structural changes are not always beneficial to the host communities (as these outcomes negatively impact on their personal agency and political capitals), and again, can be attributed to the directions sought by governmental institutions (e.g. policies that favour capitalist tourism development) that create an environment for such change outcomes to occur. Unlike the TSE organisations that were found to influence tourism policies in Ireland (McCarthy, 2012), the tourism social enterprises in the case studies appeared not to influence the local governments' priorities towards supporting more inclusive tourism development schemes.

Thus, it can be inferred that although TSE efforts created the foundation for the visitor economy to grow in the host communities (through "market nurturing" – see section 6.3.4), tourism social enterprises do not necessarily possess the power to control the occurrence of such outcomes. As the case studies suggest, TSE organisations tend to lose control when such drastic structural changes happen. These change developments are gradual and require a set of change processes. A combination of those community change processes conceptualised in the previous sub-sections ("influencing," "market nurturing," "demonstrating," "institutional responses," and most importantly, the set of "community coping" mechanisms), appear to shape the occurrence of community structural change.

#### 6.6.4 Existential change

Finally, the fourth form of change entails “existential change” on the host communities. This form of change signifies community identity formation, leading residents to have a collective positive image of their localities and enhanced pride of place. As mapped in Figure 6.9, existential change transcends at the macro-scale of the community, yet takes time to be realised by the host communities. Moreover, it can be induced by TSE activities, but tourism social organisations have no direct control in creating this change.

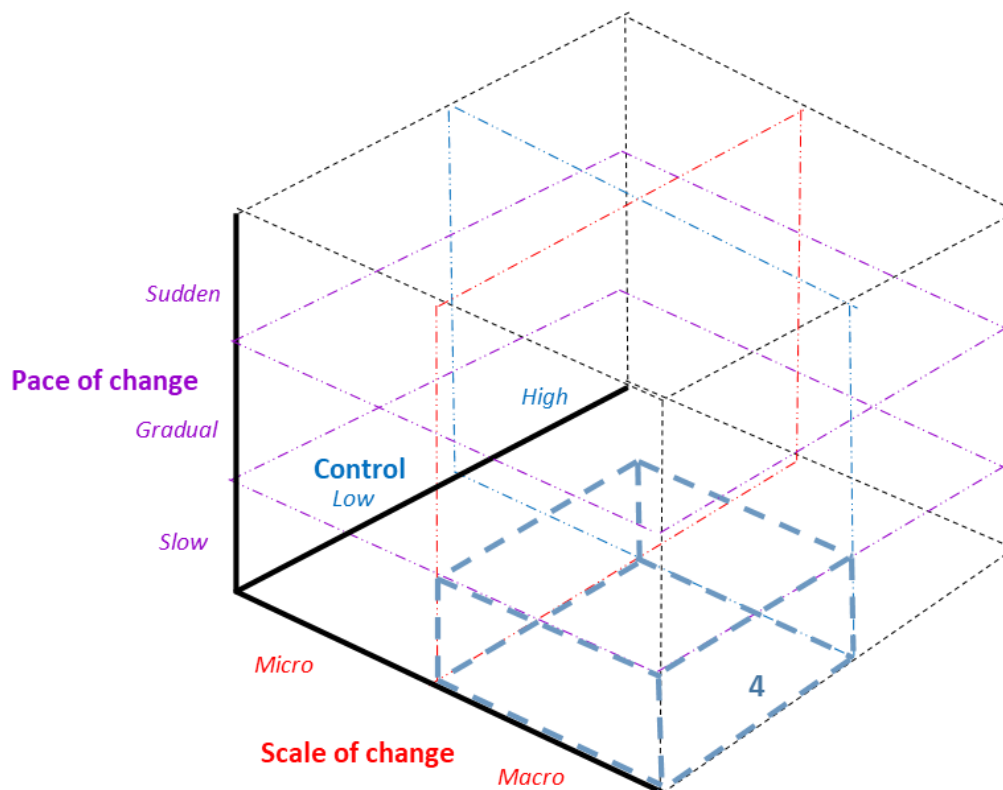


Figure 6.9 Three-dimensional illustration of existential change (light blue dash-lined box)

Integrative case analysis indicates that the convergences of the findings within the categories of “re-defining community identity” (see section 4.5.5 for the Culion case) and “placemaking the community through surfing” (see section 5.5.1.2 for the Liwliwa case), establish host community-level existential change. Previous studies on TSE do not indicate evidence of host community existential change. In this study, this community-level outcome involves intangible and psychological benefits, which are felt and experienced by

the wider community; these were emergent in both community cases, yet it was more strongly demonstrated in the case of Culion. Like personal-level change (section 6.6.2), the interaction of hosts and visitors is fundamental in shaping existential change.

As emphasised in the narratives of Culion residents, tourist visitation to and appreciation of their island combated the stigma created both externally (by outsiders) and internally, towards the locals' history of leprosy. With the efforts of the tourism social enterprise, such as running heritage tours and featuring the island and its history through the media, becoming a tourist destination constructed a more positive identity of the community, founded on the values of freedom from stigma, as well as on resilience and self-empowerment. Host-guest interactions, a dominant finding in the case study, contributed to shaping the community's identity (e.g. Xue, Kerstetter, & Hunt, 2017). External validation through tourists' appreciation of Culion formed a positive image of the community, improved residents' individual personal capitals (see section 6.6.2), and enhanced their appreciation of their own community and shared history. Schweinsberg, Wearing, and Wearing (2015) suggested that negotiating a renewed community identity and re-defining residents' collective perceptions of themselves and tourists, could improve their support and capacities for tourism-based livelihood activities<sup>18</sup>.

The residents of Liwliwa did not experience the same form of discrimination, yet the existential change that occurred in this locality stemmed from the structural changes in its local economy and the subsequent impacts. Surfing tourism has become the main economic driver of this community. As participant interviews illustrated, surfing was given significant value within the community. Consequently, cultural and lifestyle changes followed in accordance with the water sport activity (section 5.5.1.2), and tourism livelihood source (e.g. Mbaiwa, 2011). Furthermore, visible changes in the community such as the increasing number of surfing tourism-based establishments, surfing tourists, and surfing-based activities, shaped the community's destination image and local culture. Both positive and negative impacts of host communities' culture, such as the preservation of traditional practices and the undesirable effects of visitor behaviour towards local customs, have been analysed in previous TSE studies (McCarthy, 2012; B. Peredo &

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<sup>18</sup> Study participants mentioned that the lack of confidence and knowledge about tourists were barriers to tourism development in Culion.

Wurzelmann, 2015; Sakata & Prideaux, 2013; Sloan et al., 2014). However, it emerged from the Liwliwa case study that surfing-based TSE may lead to the creation of a new community culture. Becoming known for surfing, it can be inferred that existential change is not only something that is internalised (e.g. a change in values), but also an outcome that is co-constructed through community system interventions (surfing-based TSE) and their consequences.

Overall, existential change is not an instant consequence, regardless of the types of interventions that can disrupt the community system. As demonstrated in the case studies, it takes considerable time for host communities to have a change of perceptions about themselves and re-invent a new image for their localities. While tourism social enterprises can aspire to and implement strategies towards this form of community change, the achievement of such outcomes relies on how the host communities cope with and negotiate their experiences of change events that occur in their localities.

## **6.7 Conclusion**

This chapter presented an integrated understanding of the case study findings through a set of models developed using constructivist grounded theory analysis methods. The first model (see Figure 6.1) illustrated the core categories of community change induced by TSE, which includes the processes of “controlling” (of tourism social enterprises), “coping” (of host communities with TSE-produced changes), and “institutional response” (of local governments towards the disruptions brought by TSE). Supporting these core categories are overarching and contextualised sub-processes that emerged from the constructivist grounded theory analysis.

The second model (see Figure 6.5) mapped the nature of changes that occurred in the host communities, as directly and indirectly influenced by TSE. Convergent analysis of TSE outcome categories from the two case studies resulted in four forms of change which were analysed according to “pace of change,” “scale of change,” and “degree of TSE control”. Finally, a nuanced discussion of these community change categories was undertaken by incorporating the specific inputs, processes and activities that shaped their delivery, based on the study participants’ narratives and experiences.

## **Chapter 7 Conclusions and Implications**

Social entrepreneurship has been popularly advocated as a solution to a range of societal problems faced by many localities worldwide. The adoption of social entrepreneurship through tourism is just one of the market-based strategies to combat a plethora of economic, social, and environmental problems, and usually promises change at the host community level. Although relatively rich in practice, community-centric TSE lacks the conceptual and empirical investigations that are essential to understand the viability of this strategy.

In this study, I argue for the need to explore the underlying processes and outcomes of TSE on host communities, in order to have a deeper understanding of the nature of community change that is being fostered by this alternative tourism and entrepreneurial approach. I propose that to do so, we need to amplify the voices of the host communities, which have not been given enough attention in previous investigations that mainly centred their attention on the perspectives of tourism social entrepreneurs and their social organisations. Therefore, I aimed at eliciting narratives from a multitude of perspectives, in order to co-construct a conceptual understanding of TSE-induced community change processes and outcomes.

I employed a qualitative dual case study approach involving two host communities engaged in TSE, namely Culion Island (Culion) and Sitio Liwliwa (Liwliwa) in the Philippines. The research design guided the data collection through direct observations, semi-structured interviews, CAM workshops, and archival research. The elicited data were subjected to constructivist grounded theory analysis composed of cyclical sets of within-case coding, which examined the particularities and uniqueness of each case, and cross-cases coding phases, which explored the phenomena in an integrative manner.

Although TSE activities have been existent in the host communities at the same duration (about seven years) at the time of the fieldwork, the overall development of TSE interventions in Liwliwa had reached a more mature stage compared to Culion. Conversely, the findings revealed different, yet complementary processes and outcomes shaped by tourism, social entrepreneurial, and other factors in these localities. Sensitising the findings and datasets in a cross-sectional and integrative manner led to the construction of a

grounded theory of community change and a three-dimensional model that illustrates the change outcomes brought about by TSE interventions.

This chapter provides the culmination of the study. Initially, this chapter revisits the study aim and objectives, and summarises the key findings and inferences according to each objective. Thereafter, the implications of this study to academic knowledge, the industry, and the host communities are discussed. Then the limitations of the study are articulated, and building on the study limitations, are suggestions for future research on community-centric TSE.

## **7.1 Revisiting the aim and objectives of the study**

The aim of this study was to **explore the processes and nature of potential community change induced by tourism social entrepreneurship in two host communities in the Philippines**. Through grounded theorising in the context of TSE development, it emerged that the process of community change started with the immersive and active assessments of local community situations from the perspectives of the social entrepreneurs. The findings demonstrated that the TSE goals and objectives were in line with the contextual conditions that were diagnosed by these individuals. In conceptual terms, the social challenges and market failures present in the host communities were exploited through ideation and implementation of TSE business models (e.g. Shockley & Frank, 2011); this was followed by the dynamic and multi-scale processes of community change. In conclusion:

- The pathways to community change are not linear, as opposed to those advocated in basic logic models and theories of change in community development and social enterprise programmes.
- Community change is a dynamic and ongoing process influenced by a variety of inputs, activities, and responses, amongst a range of actors with different roles and intentions.
- Because tourism was non-existent in the host community case studies prior to TSE, social enterprise-led tourism development, as a livelihood activity, was a form of social innovation in itself, which subsequently brought about disruptive changes in the localities.

- Controlling was the dominant logic that followed the development and implementation of tourism and social entrepreneurial initiatives.
- In the context of the case studies, it can be inferred that as the destination communities evolve, activities that are not necessarily in accordance with TSE goals occur; this negatively impacts the influence of tourism social enterprises, making them share or lose control of tourism development.
- Although a multitude of essential community resources were needed to be capitalised on for TSE, it is asserted that social capital was the most important resource. Building and utilising social capital appeared to be a key process that made TSE more inclusive for the host communities.
- TSE outcomes are demonstrated to change host community conditions. New contextual conditions appear as the destination communities evolve. The creation of these conditions is shaped by the social interactions amongst the actors who are directly and indirectly involved in the TSE processes, or may not be aware of the social goals envisioned for the communities.
- The pro-active appraisal of these changes was not undertaken by TSE organisations alone, but also by community residents driven to participate in tourism livelihood activities.
- TSE activities and their subsequent outcomes are disruptive to the host communities. It emerged that residents coped with these disruptions by becoming entrepreneurial themselves.
- While it can be argued that tourism social enterprises played a vital role in disrupting community livelihood and economic systems, the nature of community change that emerged from the analysis was not solely produced by TSE organisations, but by the dynamic, multi-level, and diverse interests and actions of the actors involved throughout the development of the destination communities.
- At least in the context of the Philippines where social enterprises do not enjoy ample supporting policies, the legitimacy of tourism social enterprises is challenged once the destinations they support reach a mature stage.

A nuanced exploration of the process of community change brought about by TSE was guided by the first three research objectives. The key findings for each of these objectives are articulated below. The first research objective was to *investigate the contextual factors that shape the development and implementation of tourism social enterprise initiatives and innovation strategies in the host communities*. The case study sites had a set of characteristics that form the local conditions for TSE development. The key contextual factors that sparked the initiation of TSE were composed of those that were endogenous to the host communities, along with several exogenous and market-driven factors:

- The lack of livelihood and economic opportunities were the main community-based conditions identified by tourism social entrepreneurs. The host communities were located in low-tier municipalities; their local economies were not diversified enough, and were mainly based on small-scale fishing and farming.
- The host communities had been reliant on government subsidies and charitable organisations. TSE was considered as a strategy to reduce or even eliminate the communities' dependence on grants from the public, private and non-for-profit sectors.
- The case study sites were rich in coastal and marine resources. Although both were situated in these environments, the host communities had their own unique characteristics that influenced the creation of TSE ideas.
- For Culion, its history and heritage as a former leper colony, and the associated social stigma experienced by its residents, shaped the TSE envisioning and conceptualisation.
- For Liwliwa, the surf breaks made it an ideal location for surfing-based recreation and tourism activities.
- The host communities' unique features were utilised as forming the centre of the social innovation strategies implemented through TSE.
- Other contextual factors that prompted the introduction of social enterprise-led tourism development include the lack of governmental involvement pre-TSE, and the market potential for the tourism product ideas conceptualised by the tourism social entrepreneurs.

The second objective of the research was to *analyse the interaction of individuals, groups and organisations that are involved in the development of TSE in the host communities*. To address this objective, I initially identified the actors in the proliferation of TSE, from inception up to the time of research. Thereafter, I examined the nature of their relationships and the processes that encompassed their interactions through interviews and group workshop discussions:

- In the case of Culion, resident and non-resident tourism social entrepreneurs, non-profit religious organisations, an education provider, selected residents, the local government, and later on a consortium of home-grown social enterprises and cooperatives, were all depicted as directly engaged in TSE activities.
- In Liwliwa, the key actors identified in TSE development included non-resident tourism social entrepreneurs, residents who were partners for TSE (the direct beneficiaries), local businesses, and the local government.
- Although the set of TSE actors varied per case study, a top-down approach to community-centric tourism development emerged in both communities. Even though resident founders were involved in Culion, the main TSE ideas came from outside the host communities. In Liwliwa, the founders of the tourism social enterprise were all outsiders.
- In both localities, collaboration and partnership were formed throughout the studied phenomenon. A more formal and exclusive collaboration structure was revealed in Culion, through the formation of a livelihood ecosystem. In contrast, less formal partnerships with selected residents and businesses, especially in the creation and delivery of tourism products and services, was exhibited in the case of Liwliwa.
- Although community-embeddedness and inclusive outcomes underpinned the TSE interventions, passive to induced forms of participation were prompted in the tourism social enterprise–community engagement.
- Resident and community-facilitated activities were emergent, which entailed a different set of interactions between residents, local businesses and outsiders (including tourists).
- In both communities, there were attempts to engage with the local governments. The local governments were illustrated to act within their roles and capacities as regulators of the subsequent socio-economic activities formed through TSE.

Drawn from a community capitals perspective, the third research objective was to *examine the outsourcing and utilisation of resources for the development and implementation of TSE initiatives and strategies in the host communities*. Although some resources needed to be generated from outside the community (e.g. funds), most of the assets utilised in tourism and social entrepreneurial interventions are inherent to the host communities:

- Natural coastal and marine resources were pivotal in both communities, because these served as the asset base of the tourism products and experiences delivered to the market.
- Financial capital for TSE was mainly sourced from crowdfunding activities, and later on, from tourism business activities.
- There was minimal dependence on built public infrastructure. TSE operations was supported by existing privately owned built assets (e.g. Hotel Maya in Culion), or those outsourced within the community (e.g. boats, tricycles).
- In the designing of tourism experiences, human capital was mainly sourced within the community. As emergent from the analysis, the aim to embed and involve residents was performed by capitalising on existing talents and orchestrating these in the delivery of tourism experiences.
- Cultural resources were primarily utilised in the case of Culion Island. Capitalising on this asset by stitching a narrative (*pagtatagpi-tagpi*) of the community's story, entailed a collaborative process (using bonding social capital).
- As mentioned earlier, social capital was imperative in all stages of TSE development. The tourism social entrepreneurs' bridging social capital was essential in engaging with their host community beneficiaries; this was likewise the case for the residents who directly participated in TSE activities. Both bridging and bonding social capitals were vital for the residents to form coalitions and deliver more inclusive values within the community.
- In the case of Liwliwa only, there was enough community political capital accumulated and utilised for better participation in tourism activities.

In the second issue pointed to in the study aim, I explored community change as an outcome. I conceptualised that the interplay of these activities and processes led TSE to have direct and indirect change outcomes in the host communities. The remaining research objectives supported my exploration of the nature of change(s) that occurred in the host communities.

The fourth research objective was to *identify the outcomes of the TSE initiatives in the host communities and their resources*. The emerging outcomes that cut across each host community were interpreted according to the resource dimension:

- As commonly occurring in most TSE cases, economic outcomes stemming from the livelihood and employment opportunities created through the social entrepreneurial imperatives were dominant in both cases. Increase in income was evident, but only for those directly involved in tourism livelihood activities.
- Economic diversifications through tourism were highlighted in both communities.
- There was an accumulation of tourism knowledge and skills required to participate in TSE activities including surfing, hosting, and English language.
- The creation of cultural capital was exhibited in both cases. In Culion, it was through the packaging and telling of the island's history. In Liwliwa, the creation of a surfing culture which serves as the basis of the community's placemaking was illustrated.
- The production and enhancement of public built capital, such as roads, a port and a museum (in Culion), followed after social enterprise-led tourism activities were introduced. It can be assumed that these developments followed to accommodate the increasing tourist demand in the areas.
- Social capital was shown to be enhanced as the residents continuously interact with tourists and outsiders.
- Perhaps, although variations were apparent in the cases, the production of personal capital in the form of pride and self-esteem amplified by external validation and recognition was one of the most profound outcomes revealed in the participant narratives.
- In Liwliwa, residents communicated their sense of improved awareness of the environment and the impacts of tourism on their natural assets.

Finally, the fifth objective of this study was to *explore the nature of community change induced by TSE in the host communities*. Cross-case analysis and theoretical integration underpinned by constructivist grounded theory methods led to the categorisation of the cross-cutting community change outcomes. Four categories that encompass these forms of change emerged from the analysis, namely “TSE-directed household change,” “personal-level change,” “structural change,” and “existential change.” The four categories were then mapped using a three-dimensional model comprised of the “scale of change,” “pace of change,” and “degree of TSE control.” In conclusion:

- Structural and existential forms of change are demonstrated to emerge at the community level.
- Although it was understood that tourism social enterprises have low levels of control over the production of structural and existential change, TSE interventions and activities can be inferred as drivers of these changes.
- TSE initiatives are pivotal in laying the foundations for economic and social structural changes in a host community.
- The economic and social structural changes are posited as not just disruptive; these can also be transformative as they create subsequent impacts on the communities and their resources.
- Building market linkages and bridging outsiders to the host communities assist in the creation of the host communities’ social, cultural and personal capitals.
- Engagement in TSE activities assists in the re-construction of host communities and residents’ image.
- Although TSE catalyses the change outcomes on host communities, it can be proposed that the disruptions of local community conditions are co-constructed by the actors (individuals and groups) who actively appraise economic and social opportunities that can be exploited through tourism-based activities.

## 7.2 Theoretical contributions

Overall, this study adds to the growing body of literature on social entrepreneurship by centring the investigation in the context of community-centric tourism development. In doing so, this study improves our understanding of TSE and community change by providing several theoretical and conceptual contributions. Although popular in practice, TSE is an under-explored area of tourism development studies that lacks conceptualisations and theorisations (e.g. Sheldon, Dredge, et al., 2017). Based on the literature review, I developed a conceptual framework of TSE for community change (see Figure 2.1) which guided my academic investigation. This framework contributes to the conceptual TSE literature and can guide researchers in exploring cases of TSE in other locations. I further propose this framework to be operationalised in the evaluation and analysis of community-centric TSE developments.

By examining the development of tourism and social entrepreneurial activities in two host communities in the Philippines, I investigated and revealed the subtleties of how different actors relate to each other, the activities and processes they perform, and especially, the outcomes that they co-produce over a period of time. I responded to the call to examine the interactions of the various TSE actors within the community-level, using a systems perspectives (e.g. Pollock, 2015; Sheldon, Dredge, et al., 2017). By looking at the particularities of each host community case, the findings confirm the argument that the development and implementation of TSE as an intervention for positive community change is highly contextual. The findings of the dual case study add to the growing literature on TSE in the context of community development and change.

In terms of philosophical and methodological perspectives, this study was the first to apply constructivist grounded theory methods in analysing community-centric TSE. Previous studies mainly borrowed and applied pre-defined business model frameworks and theories in their research frameworks and analysis. Adopting this approach limits conceptualisations within the constructs of existing theories. Also, this approach confines inquiries within the perspectives of TSE founders and organisations, having minimal inputs from the host communities. I addressed this deficiency in TSE knowledge creation by employing a constructivist philosophical perspective in eliciting the narratives of TSE actors, and most

importantly, of the host communities. My analytical framework advocated for a grounded understanding of the processes and nature of TSE-induced community change.

Consequently, I developed a grounded theory of community change within the context of community-centric TSE (see Figure 6.1); this is a middle-range theory that captures the basic social processes, sub-processes, properties, and conditions that propel TSE, and the formation of change outcomes and wider community change in the studied localities. The grounded theory addresses the gap in the TSE literature, by constructing a novel and dynamic picture of TSE-induced community change processes. In highlighting the logic of control as a dominant process in the studied phenomenon, the grounded theory challenges existing TSE frameworks that are underpinned by the logic of empowerment. In theorising the phenomenon, the concept of coping, a tenet of community resilience, emerged. Illustrating the processes of community coping in the grounded theory serves as a starting point for examining the adaptive capacities of individuals involved in social entrepreneurial processes (e.g. Zeyen et al., 2013). The resultant theory also highlights *demonstrating*, a new and abstract concept in the context of TSE that is implicitly embedded in social entrepreneurial activities and processes.

The findings of this study further add to our understanding of the roles of tourism social entrepreneurs in destination development (e.g. Mottiar et al., 2018). While this was not an objective of the research, the findings suggest that in addition to being catalysts, tourism social entrepreneurs may also function as “orchestrators” and “influencers” of community-centric tourism development. These social entrepreneur roles were not explored in previous studies.

I also examined the outcomes of TSE through a singular then convergent exploration of two host communities. In doing so, I responded to the call for active evaluation of the effects of TSE on host communities (e.g. Sheldon, Dredge, et al., 2017). Based on constructivist grounded theorisations and conceptualisations, a three-dimensional model that integrates the elements of change and the dominant logic followed by TSE organisations was developed. This three-dimensional model was useful in mapping and explaining the nature of change that occurred in the host communities. Although a multi-dimensional approach has been previously employed in the context of community-based tourism (e.g. Mayaka et al., 2019), applying the three-dimensional model that I modified

and developed in accordance to the key categories of the grounded theory (see Figure 6.1), expands our understanding of TSE-induced community change outcomes beyond descriptive terms. Thus, apart from contributing to our understanding of the viability of TSE for community development and change, the proposed community change mapping model can be applied in analysing the outcomes of TSE initiatives at other locations.

### **7.3 Practical implications**

This study has implications to practice, host communities, and the industry. Overall, I aimed at painting a detailed and rich picture of community-centric TSE development, from inception up to the time of fieldwork, at two localities in the Philippines. The findings are relevant to host communities having similar contextual conditions as those in this study. They are also relevant to country specific contexts with little to no supporting policies for social entrepreneurship.

Tourism social entrepreneurs may find the evolutionary processes and systems view of the findings helpful in planning for TSE interventions in other localities. By presenting the developments in the two case studies separately and collectively, tourism social entrepreneurs may identify the pathways that they can follow in fulfilling their social missions and goals. Practically, I emphasise the utility of the concept of *demonstrating* as a pre-cursor to community coping and response. Although this is an abstract idea in the grounded theory, this has practical resonance for tourism social entrepreneurs. I propose that *demonstrating* can be a key strategy for influencing more meaningful resident participation and involvement. Therefore, tourism social entrepreneurs should find ways on how to practically demonstrate the how-to's and benefits of tourism to host community residents, in their processes and activities.

The findings of this study also point to discovering influential socio-civic organisations in communities, as vectors of TSE. In the case of Culion, the Catholic Church was instrumental in extending its advocacies from charity to community development intervention through TSE. Tapping into similarly natured organisations may lead to the successful establishment of tourism social enterprises.

For local governments, especially in the Philippines, I hope that the findings of this study urge the need to develop policies and mechanisms that will provide strong support to social entrepreneurial ventures in tourism. The findings imply that institutional responses shake the local conditions not just for TSE organisations but also for host community residents. The findings showed the varied business activities that may occur in the visitor economy. I propose that providing more support to tourism social enterprises, and encouraging existing tourism enterprises (both locally and externally owned) to integrate social and environmental value-adding activities in their missions, may lead to more inclusive outcomes in host localities.

#### **7.4 Limitations of the study**

The present study is exploratory, qualitative, and aimed at understanding, rather than hypothesis testing. Furthermore, the study was based only on two cases of community-centric TSE. Although I propose that the grounded theory can be transferrable to some locations to a certain degree, I also acknowledge that the findings of this study have limited generalisability. My aim was to develop a middle-range theory grounded on the subtleties of the case study contexts; thus, the categories and constructs of the grounded theory may not be universal.

The information collected from the field was cross-sectional and based on purposive sampling. Therefore, the collected data were relevant to the perspectives of those involved in this study at the time of fieldwork. I am aware that there could be some events that were missed or not communicated by the participants during the interviews and group discussions.

I did my best in staying true to the data, for example by analysing and coding participants' narratives in the Filipino language and empathising with individual stories and experiences. However, I am also aware that my worldview and personal experiences as a community tourism researcher and consultant had an influence on the development of the theoretical outputs of this study. I acknowledge that the latter was difficult to eliminate during the conceptualisation and theorisation stages, given my choice of research paradigm and analysis methods. To improve the trustworthiness of the study, I articulated and upheld my position and positionality as a researcher.

## 7.5 Future research directions

Given the findings and limitations of this study, I suggest several pathways for future research. Coping as a core process of community change emerged from the findings. Community coping, adaptation, and resilience in the context of TSE development warrant focused explorations. Particularly, examining how TSE shapes community resilience should be an agenda for future studies.

Answering the question about the viability of TSE for positive community change cannot be fulfilled by one study alone. We need more applied investigations about the relationships, processes, and interactions of TSE and host community actors, and the wider impacts of tourism social entrepreneurial initiatives being implemented in other locations. In terms of context, the literature review showed that TSE is usually adopted on and for communities in less-developed countries. Future studies should investigate how TSE is being designed and implemented in the marginalised sectors and communities found in developed countries.

I employed a territory-view of the concept of community. However, this constantly evolving concept of community may also involve individuals belonging to a social group who face common problems and experiences, but who are not necessarily bound by geographical boundaries (e.g. people with disabilities). The processes and outcomes of TSE on this beneficiary segment should be analysed.

In terms of methodology, future research on this topic may implement a mixed methods approach developed from multiple expertise. Communities are complex and dynamic, as are the processes of TSE. A team of researchers should employ different methods according to their expertise that can be converged in examining community-centric TSE interventions. For example, a quantitative survey focused on social impact accounting could be operationalised. Aside from interviews and workshops, more participatory action research approaches may complement the quantitative surveys.

There were signs from the analysis that tourism social enterprises are subject to evolution. It appears that from social enterprises, there is a tendency for them to serve as “for purpose” (commercial) tourism enterprises especially when they lose control over tourism development. Future studies should critically analyse the resilience of tourism social

enterprises when faced with such challenges. Finally, the findings of this cross-sectional dual case study serve as an embarkation point for understanding the concept of TSE-induced community change. I call for more longitudinal studies to better monitor the development of the processes and outcomes of TSE on host communities.

## **7.6 Concluding thoughts**

My aim in this study was to generate deeper insights into the phenomenon of community change shaped by tourism and social entrepreneurial ventures. I attempted to co-create a picture of the processes and nature of TSE-induced community change in two locations in the Philippines. To the best of my abilities and researcher position, I hoped to bring justice to the narratives of the individuals who participated in this study, by implementing methodological techniques that privileged the voices of the tourism actors engaged in this phenomenon.

I traced my rationale for this academic inquiry to my previous tourism planning experience on marginalised communities in the Philippines. Like social entrepreneurs, I<sup>19</sup> envisioned positive developments and change for the localities in my previous work. I acknowledged that my role in this doctoral study was different. Rather than a consultant, I was an inquirer and co-constructor of the host communities' social realities that had been narrated to me. I would like to end this thesis by reflecting on what the study findings mean for local communities, and the individuals and organisations who are currently, or planning to embark on TSE.

There is no doubt that tourism is a powerful agent of change. Similarly, social entrepreneurship through tourism has the potential to deliver desirable forms of change at the host community and individual levels. However, as evident in this study, the potentials of this alternative tourism development strategy have not been maximised yet due to evolving internal and external forces, and social and power relations, within the host communities. The findings of this study urge community tourism and TSE advocates to look further into Blackstock's (2005) criticisms of community-centric tourism approaches: viewing communities as homogenous units rather than living social systems with complex

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<sup>19</sup> As part of a consultancy team.

structures. TSE proponents should gain an understanding of local communities' social, cultural and political structures prior to prescribing tourism as a development activity. Instead of dreaming for communities, the advocates of TSE development should likewise envision change *with* local communities according to their needs, goals, and resources. Moreover, TSE organisations should find more viable ways to share control of tourism development and truly empower local communities through their activities and processes.

Finally, there is no question that change is a constant in our uncertain social world. During disasters and crises, local communities at the lower strata of society are the most negatively affected. Although tourism is a driver of positive change, tourism is an industry that is highly vulnerable to endogenous and exogenous factors, such as economic crises, ecological threats, and biological hazards. Given the vulnerability of the visitor economy, social entrepreneurs should re-evaluate and re-calibrate tourism as a vehicle to address their responsibilities to the local communities that host their socio-economic activities. More importantly, tourism social entrepreneurs should create opportunities and re-think ways on how their organisations would deliver during these challenging times

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## Appendix A. Letter of approval from the AUT Ethics Committee



### AUTEC Secretariat

Auckland University of Technology  
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E: [ethics@aut.ac.nz](mailto:ethics@aut.ac.nz)  
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30 April 2018

Michael Lueck  
Faculty of Culture and Society

Dear Michael

Ethics Application: 18/145 Understanding community transformation through tourism social entrepreneurship in the Philippines:  
Host community perspectives

I regret that the Auckland University of Technology Ethics Committee (AUTEC) deferred approving your ethics application (18/145) at their meeting on 23 April 2018. You are asked to reconsider the ethical aspects of your research and to revise and re-submit your application, taking the following into account:

1. AUTEC was uncomfortable with the lack of consideration in the design of this research to managing the issues around Privacy and Confidentiality, Conflicts of Interest and the associated power imbalances, and Informed and Voluntary Consent;
2. It is important that the community engagement officers do not directly recruit participants. They are able to advise the researcher about who the leaders are and the researcher can then recruit them directly, or they can pass on information about the research to the leaders who then contact the researcher directly. Preferably, however, they facilitate a meeting at which the researcher presents the research and seeks volunteers to participate;
3. Similarly, it is important that the Community leaders do not directly recruit people as participants in the research. Once again, the preferred option is for a public meeting to be held at which the researcher explains the research and calls for participation directly;
4. People and the community leaders need to know whether or not they are being observed, photographed, and audio taped for research purposes and they need to be able to provide voluntary and informed consent for this to occur. If the researcher considers that deception is necessary, then this needs robust justification and appropriate disclosure protocols for when the observation has been completed;
5. Reviewing and analysing business documents require the businesses to receive appropriate Information Sheets and for the researcher to sign commercial confidentiality agreements;
6. Presenting the research findings at a public meeting may be appropriate in some circumstances but in this case, more consideration needs to be given to how the researcher intends to assure the confidentiality of the participants while doing so.

To assist with the revision of this application, AUTEC has arranged for Dr Chris Jenkin and Dr Adam Taylor to be available for consultation about the above points.

Please provide me with your revised application, which will be placed on the agenda for AUTEC's next meeting, where it will be reconsidered. The closing dates for the agenda of the next two AUTEC meetings are 2 May 2018 and 16 May 2018.

Please note that you are not permitted to commence research until AUTEC approval has been granted. If you do not submit a revised application within six months, your application may be closed and you will need to submit a new application to continue with this research project.

To enable us to provide you with efficient service, we ask that you use the application number and study title in all correspondence with us. If you have any enquiries about this application, or anything else, please do contact us at [ethics@aut.ac.nz](mailto:ethics@aut.ac.nz).

Yours sincerely

Kate O'Connor  
Executive Secretary  
Auckland University of Technology Ethics Committee

Cc: [raqino@aut.ac.nz](mailto:raqino@aut.ac.nz); Heike Schanzel; Chris Jenkin; Adam Taylor

## Appendix B. Generic letter of intent handed to local officials



Date:

**Municipal Mayor  
Culion, Palawan**

Dear Hon. Mayor \_\_\_\_\_:

I am a doctoral student of International Tourism Management from the Auckland University of Technology, Auckland, New Zealand. I am conducting a research for my thesis that aims to explore the process and nature of community transformation induced by tourism social entrepreneurship (TSE) on host communities. The objectives of my study are as follows:

1. Analyse the interaction between tourism social entrepreneurs, local communities, institutions and other actors in the development of TSE;
2. Investigate how contextual factors shape the development and implementation of tourism social enterprise and innovation strategies;
3. Examine the outsourcing and utilisation of community resources in TSE;
4. Identify the outcomes of TSE initiatives on community resources; and
5. Explore the nature of any community transformation induced by TSE.

Given the tourism development and social enterprise activities in your municipality, I have chosen Culion Island as one of as my study sites. In line with these, I would like to kindly schedule a meeting with you, to discuss my proposed research activities.

Also, I am kindly seeking for your approval and endorsement of these activities that I plan to conduct from \_\_\_\_\_ to \_\_\_\_\_ 2018, that will include:

1. Interviews with randomly selected residents;
2. Focus group discussions and workshops with residents;
3. Informal observations; and
4. Document collection.

Thank you very much.

Respectfully yours,

**Richard S. Aquino**  
PhD Candidate  
School of Hospitality & Tourism, Auckland University of Technology  
Auckland, New Zealand

## **Workshop Guide and Protocols**

### Group Discussion, Community Asset Mapping (CAM) Guide

Target participants:

Number of participants:

Venue:

Materials: *White A1 paper, pencils, crayons, markers, strings, post-it notes*

#### **Introductions**

Good morning/afternoon everyone. Welcome and thank you for taking time to participate in our study. *Introduce self, the purpose of the project, and why the workshop activities are important to the project.*

- a. Make we ask you to introduce yourself by stating your name and favourite place in your community.
- b. Which tourism and social business initiatives are you involved?
- c. Before your involvement in these projects/livelihood, what was your understanding of tourism? What did you think of tourists?
- d. Today, what is your understanding of tourism? What are your current thoughts on tourists?

#### **Community Asset Mapping Guide**

##### **1. Mapping the community before tourism**

- a. Remember the past. Before tourism was promoted by social businesses in and tourists came to visit your community, how did your community look like? Using the materials on the table, draw a map of your community and all its resources and/or assets.

*Give 30 to 45 minutes for the group to draw a map. Afterwards, post the map on the board and ask the discussion questions below:*

- b. Why do you think these are your community's assets?
- c. Which of these resources are important to:
  - a. You?
  - b. Your family?
  - c. Your community?
- d. Which of these resources were abundant? How and why so?
- e. Which ones are scarce? What were the strategies to improve these assets?
- f. Are there any reasons and/or relationships why some resources are abundant, and why some are scarce?

##### **2. Mapping the establishment of tourism and social business operations**

*Focusing on the same map, ask discussion questions on tourism development, social enterprise and resource-use.*

- a. Remember the time when tourism was being established in your community.
- b. Which of the resources/assets in your community were utilised?
- c. Please explain how these were utilised?

- d. In your view, which of the resources on the map are the most important for tourism? Why?

**3. Mapping the present state of the community**

- a. Using the materials on the table, please draw a map of your community and its resources at present.

*Give 30 to 45 minutes for the group to draw a map. Afterwards, post the map on the board and ask discussion questions below:*

- b. Why do you think these are your community's current assets?
- c. Which of these resources are important to:
- You?
  - Your family?
  - Your community?
- d. Which of these resources are abundant? How and why so?
- e. Which ones are scarce? What were the strategies to improve these assets?
- f. Are there any reasons and/or relationships why some resources are abundant and why some are scarce?

**4. Linking the past and present state of the community**

*Post the 'before' and 'present' maps next to each other. Then, facilitate reflection and discussion questions below:*

- a. Look at the two maps that you have created, and analyse the development of your works. Comparing the two, what are the changes that you can identify?
- b. Are these changes positive or negative?
- Using the green-coloured strings, connect the resource(s) from the 'before' map to the resources in the 'present' map that resulted positive changes, since promoting and operating tourism in your area.
  - Using the red-coloured strings, connect the resource(s) from the 'before' map to the resources in 'present' map that resulted negative changes, since promoting and operating tourism in your area.
  - Using the white-coloured strings, connect the resources from the 'before' map to the resources in the 'present' map that had seen no significant improvements, since promoting and operating tourism in your area.
- c. Please explain the changes/connections that you identified between the two maps.
- d. Do you think these changes would happen without tourism? without the social businesses' initiatives?
- e. What are the critical factors or events that led to these changes?
- f. How important/critical are these events and factors? Why?
- Would you like to add something else?

*Give participants a 30-minute break for snacks, coffee/tea*

## Appendix D. Interview Participant Information Sheet (Filipino version)



### **Impormasyon ng Paglahok sa Interbyu** ***Interview Participant Information Sheet***

***Para sa mga residente***

**Isinulat noong:**

Ika-7 ng Mayo 2018

**Pamagat ng Proyekto**

Pag-aaral ng mga pagbabagong dulot ng turismo at social entrepreneurship sa mga komunidad sa Pilipinas: Mga pananaw ng pamayanan

**Imbitasyon**

Mabuhay! Ako po ay isang mag-aaral ng turismo sa Auckland University of Technology, Auckland, New Zealand. Pinag-aaralan ko ang mga pagbabagong naidudulot ng turismo at social enterprises, para sa aking kurso: Doktor ng Pilosopiya. Kayo ay inaanyayahang magpa-interbyu para sa aking proyekto. Ang inyong pagpapa-interbyu ay boluntaryo. Kung piliin niyong lumahok, maari kayong umurong anumang oras ng walang kapalit.

**Ano ang layunin ng proyekto?**

Layunin ng proyekto na malaman ang proseso at uri ng mga pagbabagong dulot ng turismo sa Culion Island, Palawan. Layunin ng interbyu na maintindihan ang inyong partisipasyon sa kabuhayang pang-turismo, ang mga benepisyo na inyong natatanggap, at mga hamon na inyong hinaharap sa kabuhayang ito. Kayo rin ay tatanungin sa inyong pang-unawa tungkol sa mga pagbabago sa inyong komunidad, mula ng dumagsa ang mga turista. Ang proyekto ay ipa-publish na isang thesis, at maaring ipahayag sa mga pang-akademikong journal at pagpupulong.

**Paano ako kinilala at bakit ako naimbitahang magpa-interbyu?**

Bilang residente ng Culion, kayo at makapagbibigay-alam para sa proyekto, at kayo at iniimbitahan na magpa-interbyu. Mahalaga ang inyong pananaw para sa kaalaman na maaring gamitin para sa pagpapaunlad ng inyong komunidad.

**Paano ako lalahok sa interbyu?**

Para magpa-interbyu, pakilagdaan, o i-thumb mark gamit ang inyong hinlalaki ang Consent Form/Pahintulot. Boluntaryo ang inyong paglahahok sa interbyu: ang inyong pagsang-ayon o di pagsang-ayon na mainterbyu ay walang ipinahihiwatig na kapalit. Maari kayong umurong anumang oras. Kung sakaling iurong ninyo ang partisipasyon sa pag-aaral, maari niyong ipagamit or ipabura ang anumang impormasyong nakalap mula inyong pakikipanayam/interbyu. Gayunman, sa pagkakataon na matapos ang proyekto at hindi ninyo naipaalis ang mga impormasyon, hindi na maaaring maipabura ang mga detalyeng iyon.

**Ano ang magaganap sa pagsusuri?**

Magkikita tayo sa sinang-ayunang lugar at oras. Ako ay magtatanong ukol sa inyong karanasan sa kabuhayang pang-turismo, mga benepisyo at hamon na inyong natatanggap, at inyong pananaw tungkol sa mga pagbabagong dulot ng turismo. Ang interbyu ay maaring sa Ingles o Tagalog, at ito ay irerecord.

**May mga pagkakataon ba na ako ay hindi magiging komportable?**

Kayo ay may mga responsibilidad na dapat gampanan sa bahay o trabaho. Ang inyong pagpapa-interbyu ay gugugol ng inyong oras, para matulungan ako sa aking pag-aaral. Maaring kayo ay hindi komportableng ipagbigay-alam ang inyong mga karanasan at pananaw sa akin.

**Paano ako magiging komportable?**

Maaring niyong hindi sagutin ang ilan sa mga katanungan. Kung may tanong na hindi malinaw, maari kong ulitin at linawin ang (mga) tanong na iyon. Pwede rin nating itigil ang interbyu sa anumang oras. Ang interbyu ay maaring

umabot ng hanggang isang oras lamang. Ang proyekto ay aprubado ng Ethics Committee ng aming unibersidad. Lahat ng impormasyon ay confidential.

**Ano ang kahalagaan ng proyekto?**

Ipinasimula at pinangangasiwa ang turismo para magbigyay ng mga benepisyo sa inyong komunidad. Ang mga pananaw na makakalap mula sa interbyu ay magagamit ng social enterprises at ng lokal na pamahalaan. Ang inyong pananaw ay napakahalaga para sa pangmungkahi sa kabuhayang pang-turismo.

**Paano mapoprotektahan ang aking pagkikilanlan?**

Ang praybasi ng bawat kalahok ay nireesperto at poprotektahan. Hihingin namin ang inyong pangalan at wala nang iba pa. Ang pangalan na inyong ibibigay ay papalitan ng 'alyas' sa anumang report na isusulat, para hindi makilala ang sinumang lalahok sa interbyu.

Kung gugustuhin ninyong tumanggap ng kopya ng report, maaaring ipa-alam ang inyong email o address, kung saan kayo pwedeng sulatan. Hindi namin gagamitin ang inyong detalye sa alinmang paraan kundi upang tumugon sa inyong pagsulat.

**Ano ang mga gastusin sa paglahok sa pagsusuri?**

Walang anumang bayad ang pagpapa-interbyu. Gayunman, kayo ay maaring gumugol ng mula 45 minuto hanggang isang oras para sa interbyu.

**Paanong ko mapag-iisipan at mapag-dedesisyonan ang pagpapa-interbyu?**

Kayo ay mayroong 10 hanggang 15 minuto para basahin ang mga detalye sa papel na ito, tanungin ako tungkol sa proyekto, at magdesisyon na lumahok pagkatapos mabasa ang mga impormasyon. Kung sakaling tanggihan ninyo ang imbitasyon, at napagdesisyonang lumahok kinamamayaan, maari ninyong ipa-alam sa aking at ako ay magbibigay ng takdang oras para sa interbyu, habang ako ay nasa San Felipe pa. Bago ang interbyu, pakilagdaan or i-thumb mark ang Consent Form.

**Mabibigyan ba ako ng kopya ng mga resulta ng pagsusuri?**

Kagustuhan ko na iparating ang mga resulta ng interbyu sa inyo. Pagkasulat ng thesis, susulatan ko kayo gamit ang inyong e-mail o address kalakip ang mga resulta.

**Ano ang maaring gawin kung ako ay may katanungan o isyu tungkol sa pagsusuri?**

Ang anumang katanungan o isyu tungkol sa pagsusuring ito ay dapat munang ipaalam sa Bisor ng Proyekto, *Propesor Michael Lück, mlueck@aut.ac.nz, +64-921-9999 ext. 5833.*

Ang anumang katanungan o isyu tungkol sa pangangasiwa ng pagsusuring ito ay dapat ipaalam sa Executive Secretary ng AUTEK, Bb. Kate O'Connor, *ethics@aut.ac.nz, 921 9999 ext 6038.*

**Sino ang kokontakin kung may dagdag katanungan tungkol sa pagsusuri?**

Pakitago ang papel na ito kasama ng nilagdaang *Consent Form*, na nagpapahintulot sa interbyu. Sa anumang dagdag katanungan, maaari ninyong kontakin ang tagapagpananaliksik.

**Kontak ng Tagapagpananaliksik:**

*Richard S. Aquino, raquino@aut.ac.nz, +64 21 08453201*

*Cellphone number: +639663782079*

**Kontak ng Bisor ng Proyekto:**

*Propesor Michael Lück, School of Hospitality & Tourism, Auckland University of Technology, Auckland, New Zealand, mlueck@aut.ac.nz, +64-921-9999 ext. 5833*

## Appendix E. Workshop Participant Information Sheet (Filipino version)



### Impormasyon ng Paglahok sa Workshop

#### *Workshop Participant Information Sheet*

##### *Para sa mga residente*

##### **Isinulat noong:**

Ika-7 ng Mayo 2018

##### **Pamagat ng Proyekto**

Pag-aaral ng mga pagbabagong dulot ng turismo at social entrepreneurship sa mga komunidad sa Pilipinas: Mga pananaw ng pamayanan

##### **Imbitasyon**

Mabuhay! Ako po ay isang mag-aaral ng turismo sa Auckland University of Technology, Auckland, New Zealand. Pinag-aaralan ko ang mga pagbabagong naidudulot ng turismo at social enterprises, para sa aking kurso: Doktor ng Pilosopiya. Kayo ay inaanyayahang lumahok sa workshop para sa aking proyekto. Ang inyong paglahok ay boluntaryo. Kung piliin niyong lumahok, maari kayong umurong anuman oras ng walang kapalit.

##### **Ano ang layunin ng proyekto?**

Layunin ng proyekto na malaman ang proseso at uri ng mga pagbabagong dulot ng turismo sa Culion Island, Palawan. Layunin ng interbyu na maintindihan ang inyong partisipasyon sa kabuhayang pang-turismo, ang mga benepisyo na inyong natatanggap, at mga hamon na inyong hinaharap sa kabuhayang ito. Kayo rin ay tatanungin sa inyong pang-unawa tungkol sa mga pagbabago sa inyong komunidad, mula ng dumagsa ang mga turista sa inyong lugar. Ang proyekto ay ipa-publish na isang thesis, at maaring ipahayag sa mga pang-akademikong journal at pagpupulong.

##### **Paano ako kinilala at bakit ako naimbitahang magpa-interbyu?**

Bilang residente ng Culion, kayo at makapagbibigay-alam para sa proyekto, at kayo at iniimbitahang lumahok sa workshop. Mahalaga ang inyong pananaw para sa kaalaman na maaring gamitin para sa pagpapaulad ng inyong komunidad.

##### **Paano ako lalahok sa workshop?**

Para sumali sa workshop, pakilagdaan, o i-thumb mark gamit ang inyong hinlalaki ang Consent Form/Pahintulot. Boluntaryo ang inyong paglahahok: ang inyong pagsang-ayon o di pagsang-ayon ay walang ipinahihwatig na kapalit. Maari kayong umurong anumang oras. Kung sakaling iurong ninyo ang partisipasyon sa pag-aaral, maari niyong ipagamit or ipabura ang anumang impormasyong nakalap mula inyong pakikipanayam/interbyu. Gayunman, sa pagkakataon na matapos ang proyekto at hindi ninyo naipaalas ang mga impormasyon, hindi na maaaring maipabura ang mga detalyeng iyon.

##### **Ano ang magaganap sa workshop?**

Magkikita tayo sa sinang-ayunang lugar at oras. Sa workshop, pag-uusapan natin ang inyong mga obserbasyon at pananaw sa mga pagbabago sa inyong lugar na dulot ng turismo. Kayo ay gagawa ng mapa ng inyong lugar at lalahok sa isang *Ketso workshop*, upang maiparating ang inyong mga pangarap para sa inyong komunidad. Ang workshop ay sa Tagalog/Filipino, irerecord, itatala, ibibidyo at kukunan ng litrato. Walang anumang bidyo ang lalabas sa publiko, at tanging mga litrato na hindi nagpapakita ng inyong mukha at katawan ang isasaad sa report.

##### **May mga pagkakataon ba na ako ay hindi magiging komportable?**

Kayo ay may mga responsibilidad na dapat gampanan sa bahay o trabaho. Ang inyong pagsali sa workshop ay gugugol ng inyong oras, para matulungan ako sa aking pag-aaral. Maaring kayo ay hindi komportableng ipagbigay-alam ang inyong mga karanasan at pananaw sa akin.

**Paano ako magiging komportable?**

Maaring niyong hindi sagutin ang ilan sa mga katanungan o isagawa ang ilang bahagi ng workshop. Kung may tanong na hindi malinaw, maari kong ulitin at linawin ang (mga) tanong na iyon. Pwede rin nating itigil ang workshop sa anumang oras ng walang kapalit. Ang workshop ay maaring umabot ng hanggang apat na oras lamang. Ang proyekto ay aprubado ng Ethics Committee ng aming unibersidad. Lahat ng impormasyon ay confidential.

**Ano ang kahalagaan ng proyekto?**

Ipinasimula at pinangangasiwa ang turismo para magbigay ng mga benepisyo sa inyong komunidad. Ang mga pananaw na makakalap mula sa interbyu ay magagamit ng social enterprises at ng lokal na pamahalaan, upang mapabuti ang lagay ng inyong komunidad. Ang inyong pananaw ay napakahalaga para sa pangmungkahi sa kabuhayang pang-turismo.

**Paano mapoprotektahan ang aking pagkikilalan?**

Ang praybasi ng bawat kalahok ay nirerespeto at poprotektahan. Hihingin namin ang inyong pangalan at wala nang iba pa. Ang pangalan na inyong ibibigay ay papalitan ng 'alyas' sa anumang report na isusulat, para hindi makilala ang sinumang lalahok sa interbyu.

Kung gugustuhin ninyong tumanggap ng kopya ng report, maaaring ipa-alam ang inyong email o address, kung saan kayo pwedeng sulatan. Hindi namin gagamitin ang inyong detalye sa alinmang paraan kundi upang tumugon sa inyong pagsulat.

**Ano ang mga gastusin sa paglahok sa pagsusuri?**

Walang anumang bayad ang pagsali sa workshop. Gayunman, kayo ay gugugol ng 30 minuto sa pagpapakilala; 1 oras sa paggawa ng mapa at usapan; at 1 oras pasa sa *Ketso workshop*. Humihingi po ako ng kulang o higit sa 3 oras sa inyo.

**Paanong ko mapag-iisipan at mapag-dedesisyonan ang pagpapa-interbyu?**

Kayo ay mayroong 10 hanggang 15 minuto para basahin ang mga detalye sa papel na ito, tanugin ako tungkol sa proyekto. Pwede po kayong magdesisyon na lumahok pagkatapos mabasa ang mga impormasyon, o sa loob ng 2 araw. Bago ang workshop, pakilagdaan or i-thumb mark ang Consent Form.

**Mabibigyan ba ako ng kopya ng mga resulta ng pagsusuri?**

Kagustuhan ko na iparating ang mga resulta ng interbyu sa inyo. Pagkasulat ng thesis, susulatan ko kayo gamit ang inyong e-mail o address kalakip ang mga resulta.

**Ano ang maaring gawin kung ako ay may katanungan o isyu tungkol sa pagsusuri?**

Ang anumang katanungan o isyu tungkol sa pagsusuring ito ay dapat munang ipaalam sa Bisor ng Proyekto, *Propesor Michael Lück, mlueck@aut.ac.nz, +64-921-9999 ext. 5833*.

Ang anumang katanungan o isyu tungkol sa pangangasiwa ng pagsusuring ito ay dapat ipaalam sa Executive Secretary ng AUTEK, Bb. Kate O'Connor, *ethics@aut.ac.nz, 921 9999 ext 6038*.

**Sino ang kokontakin kung may dagdag katanungan tungkol sa pagsusuri?**

Pakitago ang papel na ito kasama ng nilagdaang *Consent Form*, na nagpapahintulot sa interbyu. Sa anumang dagdag katanungan, maaari ninyong kontak ang tagapagpananaliksik.

**Kontak ng Tagapagpananaliksik:**

*Richard S. Aquino, raquino@aut.ac.nz, +64 21 08453201*

*Cellphone number: +639663782079*

**Kontak ng Bisor ng Proyekto:**

*Propesor Michael Lück, School of Hospitality & Tourism, Auckland University of Technology, Auckland, New Zealand, mlueck@aut.ac.nz, +64-921-9999 ext. 5833*

## Appendix F. Interview Participant Consent Form



### Pahintulot

#### *Interview Consent Form*

*Para sa mga residente*

*Proyekto: Pag-aaral ng mga pagbabagong dulot ng turismo at social entrepreneurship sa mga komunidad sa Pilipinas: Mga pananaw ng pamayanan*

*Bisor ng proyekto: Propesor Michael Lück*

*Tagapagpananaliksik: Richard S. Aquino*

- Nabasa at naunawaan ko ang mga detalye tungkol sa pagsusuring ito ayon sa *Impormasyon ng Paglahok sa Interbyu* na pinetsahan noong ika-7 ng Mayo 2018.
- Binigyan ako ng pagkakataon para magtanong at masagot ang aking mga tanong.
- Pinahihintulutan ko na mai-record at maisalin sa papel ang aking pagpanayam/interbyu sa mga tagapagpananaliksik.
- Ang pagsangyaon ko na makilahok sa pag-aaral ay boluntaryo, kusa at hindi labag sa aking kalooban. Maaari akong umurong sa anumang oras ko na naisin, nang walang kapalit.
- Kung sakaling iurong ko ang partisipasyon sa pag-aaral, maari kong ipagamit or ipabura ang anumang impormasyong nakalap mula sa aking pakikipanayam/interbyu. Gayunman, sa pagkakataon na matapos ang proyekto at hindi ko naipaalis ang mga impormasyon mula sa akin, hindi ko na maaaring ipabura ang mga detalyeng iyon.
- Ang aking pagkalianlan ay anonymous at ang aking personal na mga detalye ay hindi ipagbibigay alam kanino man.
- Pumapayag ako na lumahok sa pag-aaral na ito.
- Gusto kong tumanggap ng report ng proyekto: Oo  Hindi

Lagda: .....

Pangalan : .....

E-mail o address (kung kailangan):

.....  
.....  
.....  
.....

Petsa: .....

Inaprubahan ng Auckland University of Technology Ethics Committee noong *ika-5 ng Hunyo 2018* AUTEK Reference number *18/145*.

*Isang kopya ng Consent Form ay dapat manatili sa kalahok.*

## Appendix G. Workshop Participant Consent Form



### Pahintulot

#### *Workshop Consent Form*

*Proyekto:* ***Pag-aaral ng mga pagbabagong dulot ng turismo at social entrepreneurship sa mga komunidad sa Pilipinas: Mga pananaw ng pamayanan***

*Bisor ng proyekto:* ***Propesor Michael Lück***

*Tagapagpananaliksik:* ***Richard S. Aquino***

- Nabasa at naunawaan ko ang mga detalye tungkol sa pagsusuring ito ayon sa *Impormasyon ng Paglahok sa Workshop* na pinetsahan noong ika-7 ng Mayo 2018.
- Binigyan ako ng pagkakataon para magtanong at masagot ang aking mga tanong.
- Naunawaan ko na ang pagkakakilanlan ng ibang kalahok sa workshop ay praybeyt at sumasang-ayon ako na panatilihin itong confidential.
- Ang pagsangyaon ko na makilahok sa pag-aaral ay boluntaryo, kusa at hindi labag sa aking kalooban. Maaari akong umurong sa anumang oras ko na naisin, nang walang kapalit.
- Kung sakaling iurong ko ang partisipasyon sa pag-aaral, maari kong ipagamit or ipabura ang anumang impormasyong nakalap mula sa aking pakikipanayam/interbyu. Gayunman, sa pagkakataon na matapos ang proyekto at hindi ko naipaalis ang mga impormasyon mula sa akin, hindi ko na maaaring ipabura ang mga detalyeng iyon.
- Pinahihintulutan ko na maitala, mairecord, makunan ng litrato at video, at maisalin sa papel ang workshop, para sa pagsusuri ng resulta nito.
- Pumapayag ako na lumahok sa workshop.
- Gusto kong tumanggap ng report ng proyekto:  Oo  Hindi

Lagda: .....

Pangalan : .....

Email o address (kung kailangan):

.....

.....

.....

Petsa: .....

Inaprubahan ng Auckland University of Technology Ethics Committee noong *ika-5 ng Hunyo 2018* AUTEK Reference number *18/145*.

*Isang kopya ng Consent Form ay dapat manatili sa kalahok.*

## Appendix H. Transcriber Confidentiality Agreement



### Confidentiality Agreement (Interview Transcription)

*Project title:*                    **Understanding community transformation through tourism social entrepreneurship in the Philippines: Host community perspectives**

*Project Supervisor:*        **Professor Michael Lück**

*Researcher:*                    **Richard S. Aquino**

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- I understand that all the material I will be asked to transcribe is confidential.
- I understand that the contents of the tapes or recordings can only be discussed with the researchers.
- I will not keep any copies of the transcripts nor allow third parties access to them.

Transcriber's signature: .....

Transcriber's name: .....

Transcriber's Contact Details (if appropriate):

.....  
.....  
.....  
.....

Date:

Project Supervisor's Contact Details (if appropriate):

**Name:** Professor Michael Lück

**E-mail:** mlueck@aut.ac.nz

**Phone:** +64 9 921 9999 ext 5833

*Approved by the Auckland University of Technology Ethics Committee on 5 June 2018 was granted AUTEK Reference number 18/145.*

*Note: The Transcriber should retain a copy of this form.*

## Appendix I. Local Guide Confidentiality Agreement



### Confidentiality Agreement (Local guide/*Barangay Tanod*)

**Project title:** *Understanding community transformation through tourism social entrepreneurship in the Philippines: Host community perspectives*

**Project Supervisor:** *Professor Michael Lück*

**Researcher:** *Richard S. Aquino*

---

- I understand that I will accompany the researcher in approaching potential participants in our community.  
*Sumasang-ayon ako na samahan ang tagapagpananaliksik sa pag-anyaya ng mga kalahok sa aming komunidad.*
- I understand that the research is voluntary and I will not recruit/communicate with potential participants regarding the research.  
*Naintindihan ko na ang pagsusuri ay boluntaryo at hinid ako mag-aanyaya o kakausap ng mga maaring lumahok sa pag-interbyu.*
- I understand that I will not be present in any interviews conducted by the researcher.  
*Naintindihan ko na hindi ako maaring dumalo sa anumang interbyu ng tagapagpananaliksik sa mga residente.*
- I understand that I will keep the identities of any individuals involved in the research, strictly confidential.  
*Naintindihan ko na dapat kong ilihim ang pagkakakilanlan ng sinumang lumahok sa interbyu.*

Signature/Lagda: .....

Name/Pangalan: .....

Contact Details/Kontak (if appropriate/kung kinakailangan):

.....  
.....  
.....  
.....

Date/Petsa:

Project Supervisor's Contact Details (if appropriate):

**Name:** Professor Michael Lück

**E-mail:** mlueck@aut.ac.nz

**Phone:** +64 9 921 9999 ext 5833

**Approved by the Auckland University of Technology Ethics Committee on 5 June 2018 was granted AUTEK Reference number 18/145.**

*Note: The Intermediary should retain a copy of this form.*

Appendix J. Manual cross-case analysis exemplar – tourism social entrepreneurial processes per case

Case Study One: Culion Island		Case Study Two: Sitio Liwliwa	
Category	Descriptions and <i>sub-categories</i>	Category	Descriptions and <i>sub-categories</i>
Bridging tourism orientations	<p>TSE actors work together to achieve similar levels of tourism awareness, knowledge and perceptions.</p> <p><i>Sealing knowledge gaps</i> – shaping host community’s knowledge and mindsets about tourism as a socio-economic activity.</p> <p><i>Cascading TSE knowledge</i> – facilitating downstream flow of tourism knowledge to the host community.</p>	Engaging with the community	<p>Entails a set of social enterprise–community interactions to accomplish social goals and maintain their presence in the locality.</p> <p><i>Consulting</i> – initial contact with the community at the TSE planning stage.</p> <p><i>Collaborating</i> – closely working with select residents to proliferate TSE; in some cases, this involves creating formal agreements with the locals.</p> <p><i>Coordinating</i> – first-hand and mediated interactions with local community actors in terms of implementing TSE activities (e.g. tour delivery) and strategies.</p>
Embedding TSE in the community	<p>The activities in which the social enterprise integrate tourism and the organisation in the local’s livelihood.</p> <p><i>Instigating passive community involvement</i> – inducing community participation through social enterprise-led strategies; locals are passive actors only.</p> <p><i>Designing community-integrated tourism products</i> - the community, its residents’ livelihood, and its environment, are</p>	Orchestrating tourism operations	<p>The main strategy employed by the social enterprise.</p> <p>Works to empower residents and “spread” wealth to the community, by involving them in TSE operations and the delivery of tourism products.</p> <p><i>Negotiating tensions</i> – addressing challenges that arise from TSE operations involving multiple actors (e.g. jealousy amongst residents).</p>

	integrated in the experience design and TSE value creation.		
Taking charge of tourism	<p>Proliferation of TSE-initiated tourism development in the community.</p> <p><i>Substituting government involvement</i> – taking over the responsibilities of the Government in developing the local visitor economy.</p> <p><i>Adopting inter-institutional cooperation</i> - integration of the social enterprise into partnerships with similarly-natured organisations that exist and operate in the community by joining an “entrepreneurial ecosystem”.</p>	Driving local tourism entrepreneurship	<p>The social enterprise’s function as an “economic engine” and “initiator of tourism” in the community.</p> <p>Promotional efforts of the social enterprise to make Liwliwa a popular surfing destination.</p> <p>Spurring local tourism developments, such as the subsequent increase in hospitality establishments.</p> <p>Urging residents to put up their own tourism-related businesses</p>
Building market linkages	<p>Performing functions as an intermediary and a provider of tourism experiences.</p> <p><i>Linking Culion to the world</i> – brokering practical activities where Culion is made popular (e.g. shows); streamlining demand for visitation to the island.</p> <p><i>Accommodating the market</i> – operational activities and social relations in receiving visitors to the island.</p>		

Appendix K. Active tourism social enterprises in the Philippines<sup>a</sup> (December 2017)

<b>Tourism social enterprises (Type)</b>	<b>Year established</b>	<b>Programmes</b>	<b>Locations/Potential cases</b>
<i>Circle Hostel</i> (accommodation-type)	2011	Accommodation, surfing tourism	Sitio Liwa-Liwa, San Felipe, Zambales Province;
<i>Make a Difference Travel</i> (capacity-building & intermediary-movement building)	2015	Tribes & Trek Experience	Sitio Yangil, San Felipe, Zambales Province
<i>Smokey Tours</i> (capacity-building & intermediary-movement building)	2011	Slum tours	Baseco Compound, City of Manila
<i>Corong Galeri</i> (hybrid supplier-package delivery & intermediary-movement building)	2000	Souvenir production and retail Community-based ecotourism	Coron & Calamianes Islands, Palawan Province
<i>Kawil Tours</i> (capacity-building & intermediary)	2011	Heritage walking tours, Community-based marine ecotourism	Culion & Calamianes Islands, Palawan Province
<i>Meaningful Travels</i> (tour operator & intermediary-movement building)	2017	Tours to underprivileged communities	Various locations in Luzon Island
<i>GK Enchanted Farm</i> (capacity building)	2010	Accommodation, agritourism	Brgy Encanto, Angat, Bulacan Province
<i>Mabuhay Restop</i> (service provider & intermediary)	2013	Travel café, museum & souvenir shop	Rizal Park, City of Manila

<sup>a</sup>Sources: *Choose Philippines* (2013); *ChooseSocial.PH* (2017b); *Gawad Kalinga* (2014); *Make a Difference Travel* (2017); and *Smokey Tours* (2017)