

# Towards decolonising tourism and hospitality research in the Philippines

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## Abstract

In recent years, scholars have focused their attention on demarcating the neocolonial situations that permeate the tourism and hospitality academy. The ‘critical turn’ in tourism studies called for the decolonisation of tourism and hospitality research. In this paper, I explore and challenge the state of tourism and hospitality research in the Philippines, by analysing the works of Filipino tourism and hospitality academics. Through a systematic quantitative literature review, I identify the research themes investigated by Filipino scholars on Philippine tourism and hospitality and examine the methodologies and epistemologies employed in the selected research outputs. The findings indicate that colonial legacies and neocolonial situations are strongly present in Philippine tourism and hospitality knowledge production. To challenge these scenarios, I suggest a decolonial agenda informed by *Sikolohiyang Pilipino* (Filipino psychology), a native epistemological perspective. This article serves as a contribution to the epistemological decolonisation of tourism knowledge production in Asian contexts.

**Keywords:** Decolonisation, Epistemology, Hospitality research, Neocolonialism, Philippines, Sikolohiyang Pilipino, Tourism research

## Highlights

- Presents a systematic exploration and critical analysis of Philippine tourism and hospitality knowledge production.
- Positivist/post-positivist approaches are found to dominate local tourism and hospitality research.
- (Neo)colonial situations are evident in Philippine tourism and hospitality scholarship.
- A decolonisation agenda informed by *Sikolohiyang Pilipino* (Filipino psychology) is proposed.

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## 1. Introduction

The Southeast Asian archipelago, today known as the Philippines, has a long colonial history. Often, this is summarised as “300 years in the convent and 50 years in Hollywood” (David, 2013, p. 13), referring to Spanish and American colonisation, respectively. Before Spanish colonisers led by Ferdinand Magellan arrived in 1521, indigenous Filipinos had developed their own forms of education, language, alphabets, art, literature, music, religion and governance. *Maynila*, today known as the capital, Manila, was a rich Muslim kingdom and the centre of commerce where pre-colonial inhabitants traded with their neighbours, such as the Chinese, Indians, Malay and Arabs. Many historians believe that if Western colonisers had not reached the archipelago, the Philippines would be a predominantly Islamic society today. Yet due to the imperialist agenda of the West, European influences dominated the islands before the great Asian cultures were able to do so (Agoncillo, 1974; Constantino, 1976; Reyes, 2015), or even before the pre-colonial living systems of indigenous Filipinos had continuously flourished.

In 1565, Miguel Lopez de Legazpi was declared the first governor-general of the Philippines initiating the 333-year Spanish rule of the islands (Agoncillo, 1974). Like most European imperialists during those times, Spain’s motive for colonising the Philippines was driven by the “Three G’s: God, Gold, and Glory” (David, 2013, p. 20). Prior to 1863, primary education was mainly about learning one’s religion, and secondary education was only offered to students with Spanish lineage. *Thomism*, drawn from Catholicism, was its main Western philosophical convention (Reyes, 2015). However, higher education was only accessible to a few Filipinos: Spanish colonial rulers propagated a culture of ignorance amongst the masses. Constantino (1976, p. 11) described this form of ignorance as the “state of relative paucity of knowledge (which within the given society may already be regarded as wisdom) arising from a low level of economic and social structures”, which consequently warped people’s sense of values, culture and reality into something not in parallel with their socio-economic status.

The Spanish colonial rule ended in 1898, after revolutionaries fought for and declared the Philippines’ independence, ratified its constitution, and established its own government. Unfortunately, this was short-lived. Spain sold the Philippines to the United States (US) during the signing of the Treaty of Paris in the same year (Agoncillo, 1974; Constantino, 1976; David, 2013). The US imperialist motive was drawn from the construction that Filipinos were ‘uncivilised’, as depicted in then President William McKinley’s Benevolent Assimilation Proclamation. Perhaps, by limiting the masses’ access to education, the Spanish prepared Filipinos for this American assimilationist and imperialist intent. American colonisers were viewed as more successful in enculturating Filipinos than their predecessors by teaching them English and establishing a public school system. Conversely, this was viewed as the ‘mis-education’ of Filipinos because the education they received was programmed to produce citizens thinking like Americans in order to preserve and extend American rule, which eventually distorted the Filipinos’ sense of nationalism (Constantino, 1970) and national identity.

Subsequently, the country’s primary institutions (e.g. government, business, education) evolved concurrently with a structure imposed by the English language. Academic knowledge production and dissemination developed within the framework of American and Western philosophies (Lagmay, 1984). English is the primary medium of instruction in higher

educational institutions (HEIs) and one of the official languages in the Philippines (second to Filipino). Though the country has been officially independent since 1946, the effects of this imperialist propaganda still linger in Philippine society today. In turn, this inculcated the idea that everything Western is better and desirable, distorting people's ethnic pride, and impregnating people's minds with what today is known as 'colonial mentality' (David, 2013), which may also manifest in society's intellectual life.

### ***1.1. Background to the Philippines' tourism and hospitality education***

Since gaining independence from colonial rule, tourism has been actively promoted in the Philippines. The country's main tourist attractions are predominantly based in coastal, island and marine environments, complemented by cultural heritage resources (Alejandria-Gonzalez, 2016; Maguigad, 2013). Tourism's contribution to the economy was realised in the 1970s, with tourism recognised as an important tool for socio-economic development. For the first time in 2017, inbound tourist arrivals exceeded the six million mark, up from 3.5 million arrivals in the year 2010 (Department of Tourism, 2018).

Developing and capitalising on human resources is vital for the success of the tourism industry. The early development of Philippine tourism and hospitality education coincided with the country experiencing a tourism boom in the early 1970s (Bosangit & Mena, 2005). The emergence of travel agencies and other tourism-related businesses, along with aggressive infrastructure development, catapulted the demand for a tourism-oriented labour force. The shortfall in human resources drove the proliferation of the four-year Bachelor of Science in Tourism programme in 1977 by the Asian Institute of Tourism, housed in the American-founded University of the Philippines. This programme complemented the pre-existing Bachelor of Science in Hotel and Restaurant Management offered by the same university, and other hospitality certificate programmes run by 12 training institutions during that time. The tourism degree was the first of its kind in the Asian region and was patterned after similar offerings from popular programmes in the US (Julia, 2015). The introduction of the bachelor programmes in tourism and hospitality management (THM) and continuous growth of the tourism industry urged the offering of similar programmes by other institutions in the country (Bosangit & Mena, 2005). To date, THM has been a consistently popular choice of study for Filipino undergraduate students, and this demand is currently being met by the numerous public and private state colleges and universities, and vocational training institutions throughout the country.

In 2009, the first master's degree in tourism was offered by the Philippine Women's University. At the time of writing, there are about 30 postgraduate THM programmes being offered in the country: 22 master's and eight doctoral programmes. The development of these postgraduate degrees was seen to address the demand for qualified university instructors and lecturers, as required by local and national higher education accreditation institutions. These programmes are seen to contribute to the institutions' research production. Also, these developments urge local academics to conduct and publish research, as part of universities' regularisation and promotion schemes.

Philippine-based tourism and hospitality research associations have been proactive, as well. National and international research conferences have been increasingly promoted and

hosted in the country, with the goal of communicating and sharing research findings and establishing a 'culture of research'. Such developments illustrate that the thrust of university offerings has moved from providing vocational training to the enhancement of research productivity. The prioritisation of research amongst local HEIs, and the nature of the existing research outputs produced by Filipino academics, warrant exploration.

## ***1.2. Rationale and objectives of the study***

The Philippine academic system traces its origins from its former Western colonisers. This has made the country's educational system vulnerable to 'neocolonialism', also known as a modern form of imperialism that makes the production and circulation of knowledge by developing nations (usually former colonial territories) susceptible to the influence of dominant Euro/Western-centric perspectives (Altbach, 1971), assisted by the global capitalist system. This entails the continuation of the unequal power structures and practices imposed by colonialism on former colonies. Neocolonialism can be manifested in the latter's intellectual life through: curriculum development that is patterned on the structures of former colonisers; adopting English as the language of instruction; receiving foreign assistance in curriculum development; and the benchmarking of Western academic programmes (Altbach, 1971). Recent pressures for internationalisation also force Philippine educational institutions to succumb to modern neocolonialism. In the past decade, THM dual-degree programmes developed from partnerships between local private colleges and foreign institutions have emerged. Increased competition and 'internationalisation' agendas amongst these private institutions has concomitantly pushed applications for accreditation from granting bodies in the US, Europe and Australia, with the goal of making their programmes and graduates 'world-class' and 'international'. However, despite being a pioneer of THM education in Asia, and local institutions' continuous efforts to enhance their research capacities, the Philippines remains on the sidelines of tourism and hospitality knowledge production.

Leung, Leung, Bai, and Law (2011) acknowledged the recent 'Asian wave' in tourism research, yet their study showed that works originating from the Philippines account for only less than a percentage of their sampled works. In a study of Southeast Asian tourism research, Mura and Sharif (2015) dropped the Philippines and other countries in the region from their selections because of logistical issues and the difficulty of accessing the data they required. Tourism and hospitality research in the Philippines thus remains unexplored, and, therefore, the production of tourism knowledge on the country requires investigation.

Most importantly, it can be assumed that colonial/neocolonial situations are present in the Philippine tourism and hospitality academy (see section 1.1). To validate this assumption, I first aim to explore Philippine tourism and hospitality knowledge production by performing an objective and systematic review of the literature. Second, informed by the decolonial trajectory, I also aim to challenge the current state of tourism and hospitality studies in the Philippines through a critique of the ways of knowing employed by Filipino tourism researchers. To achieve these aims, my investigation was guided by the following research objectives:

1. to identify the research themes investigated by Filipino scholars on Philippine tourism and hospitality;

2. to analyse the methodologies and research paradigms employed in the selected Filipino-authored research outputs; and
3. to recommend a decolonial agenda that can challenge the current ways of knowing about Philippine tourism and hospitality.

My postulations are informed by my experience as a Filipino tourism academic who was educated in the Philippines (as an undergraduate) and in a Western country (as a postgraduate), has previously taught in Philippine universities, and is currently pursuing a higher research degree in a Western country and educational institution. I acknowledge that some (especially Filipino scholars) may view me as being ‘privileged’ by my Western education, and that the boundary between being an ‘insider’ and ‘outsider’ may be marked depending on where one stands. Primarily, I, as a Filipino culture-bearer, employed an insider perspective in conceptualising the rationale of this study, interpreting the research findings, and suggesting an alternative epistemology and disciplinary approach for understanding Philippine tourism and hospitality. By undertaking this study, I hope to respond to the need for the exploration and decolonisation of tourism scholarship in non-Western, particularly Asian, contexts (e.g. Mura, Mognard, & Sharif, 2017; Wijesinghe, Mura, & Bouchon, 2017). This study is also my attempt to depict profound understandings of the patterns that propel the neocolonialisation of tourism knowledge production in the Philippines and to propose a decolonial agenda that is aimed at curtailing neocolonial situations in Philippine tourism and hospitality scholarship.

## **2. Literature review**

As evident in the Philippines’ colonial history, Western colonialism started with a ‘systematic repression’ of colonised populations’ practices, beliefs and knowledge, followed by an imposition of the colonisers’ images, knowledge and belief systems, and ways of knowledge production into the former’s consciousness (Quijano, 2007). It has been further explicated that “these beliefs and images served not only to impede the cultural production of the dominated, but also as a very efficient means of social and cultural control” (Quijano, 2007, p. 169). Simultaneously, colonialism induced the domination of Western philosophy, which is regarded as the only way to produce ‘universal’ knowledge, while viewing non-Western knowledge and ways of knowing as ‘particularistic’, incapable of achieving universality (Grosfoquel, 2007). This privileging of Western philosophy places alternative ways of knowing and non-Western philosophy on the peripheries of academia, establishing the latter’s continuous struggle for legitimacy.

The 20th century has seen former colonies liberated from imperialist rule, gaining national sovereignty, and entering the postcolonial era. This also marked the development of ‘postcolonialism’, “a body of knowledge that attempts to shift the dominant ways in which the relations between Western and non-Western people and their worlds are viewed” (Young, 2003, p. 2). It provides all groups of people an alternative lens, language and politics that places their interests at the forefront of their inquiry. The proponents of postcolonialism have been criticised based on their utilisation and privileging of Western epistemology in scrutinising Western/Eurocentrism; hence, it has been implied that postcolonial studies are in need of decolonisation (Grosfoquel, 2007). Similarly, the postcolonial era has been considered a myth,

because even without the presence of colonisers, former colonies continuously live under the domination of (former) imperialist powers, propelled by today's global capitalism (Grosfoquel, 2002). This underscores that colonialism is not yet over, as we continue to live in neocolonial conditions. Such conditions propel the processes that influence the creation and circulation of knowledge amongst various disciplines, including tourism (Wijesinghe et al., 2017). Thus, I propose that understanding the 'neocoloniality' in tourism knowledge production provides an important basis for its decolonisation.

### **2.1. Neocolonialism in tourism and hospitality knowledge production**

Tourism knowledge is not exempt from the domination of Western/Euro-centric epistemologies. Chambers and Buzinde (2015) suggest that the neocolonial situations in tourism academia stem from the favouring and hegemonising of Western thought, dissolving the legitimacy of epistemologies coming from less developed nations and marginalised populations (e.g. indigenous worldviews). More recently, Wijesinghe, Mura and Culala (2019) insinuate that the capitalist system academia has adopted nurtures the permeation of Western/Euro-centric ideologies in tourism knowledge. Although tourism has been actively promoted for the development of the global South, the latter remain on the periphery of tourism knowledge production (Wijesinghe et al., 2017). Several interconnected factors are seen to reinforce neocolonial situations in tourism and hospitality studies.

First is the dominance of the use of English as *lingua franca* in the academy. International journals often require works to be submitted in English. This requirement alone already disadvantages academics whose first language is not English. Likewise, this leads studies that are not communicated in, and framed within, the thought processes of the English language, to have difficulty establishing legitimacy and influence despite the importance and novelty of the knowledge they communicate (Hall, 2013; Mura & Khoo-Lattimore, 2018; Ren, Pritchard, & Morgan, 2010). This can potentially limit local and native voices from being heard in such research works.

Second, it has been explicated that the inequity in international scholarly production is a replica of the imbalances in the global economy (Murphy & Zhu, 2012). The increasing commercialisation of academic journal publications limit the access of academics from less developed nations to recent knowledge developments, due to hefty fees imposed by publishers (Khoo-Lattimore, 2018). These reasons also impede these academics in the production and dissemination of their works through international outlets. Academics, whose productivity is measured by citation indices and other metrics, are pressured to undertake research. Scholars tend to publish in those academic journals classified as 'top' and 'world-leading', whose gatekeepers (e.g. editors and commercial publishers) originate from and are usually located in Western English-speaking countries (Ateljevic, Morgan, & Pritchard, 2007; Pritchard, Morgan, & Ateljevic, 2011).

Third, internationalisation agendas (especially) amongst non-Western institutions further sustain colonial situations, as articulated by Mura and Sharif (2015). Joint undergraduate and postgraduate THM programmes between (usually) Anglo-Saxon and Asian universities are becoming popular. Non-Western universities are expanding their pools of 'international' academics by recruiting foreign lecturers. The campuses of Anglo-Saxon universities have

been increasingly established in some Asian countries through government initiatives. These governments had been also active in providing their citizens study-abroad undergraduate and postgraduate scholarships, who either return to their countries of origin or stay in their host countries to pursue their careers. While it can be argued that these initiatives prepare individuals/citizens for the rapidly globalising world, Nguyen, Elliott, Terlouw and Pilot (2009) highlight the mismatch between Western thought and Eastern cultural contexts. These schemes further place non-Western knowledge systems and values on the sidelines of education and research.

Last, there appears to be an implicit ‘privileging’ of Euro/Western thought amongst non-Western academics. Again, global ranking systems dictate the standards of quality that universities are expected to deliver. In terms of research production, it has been revealed that non-Western (e.g. Asian) academics as well as student researchers resort to citing works originating and developed in the West with the impression that it will be high-quality work (Murphy & Zhu, 2012). Given this outlook, it can be construed that reality may not be fully uncovered if scholars frame their investigations within paradigms and theories that may not fit their socio-cultural contexts. Given the above factors, many researchers criticise that the creation and circulation of tourism and hospitality knowledge is still colonial and Western-centric (e.g. Chambers & Buzinde, 2015; Pritchard & Morgan, 2007; Wijesinghe et al., 2017). Understanding the ways in which existing knowledge is produced is imperative for analysing tourism and hospitality research on the Philippines. This study is anchored on exploring and (subsequently) negating neocolonial influences in Philippine tourism and hospitality knowledge production.

## ***2.2. Decolonising tourism and hospitality research***

Decolonisation involves the processes of liberating colonised groups (e.g. indigenous peoples) and nation-states from the dominating forces that repress their life systems, including their knowledge systems (Moreno Sandoval, Lagunas, Montelongo, & Díaz, 2016). It curtails the formalising power of Western/Euro-centric epistemologies by refocusing debates through the perspectives, benefits and interests of the colonised populations and scholars from the Global South (Quijano, 2007). The epistemic ‘decolonial era’ places the voices of the colonised at the centre of inquiries while promoting intercultural and critical discourses, which is assumed to lead to ‘pluriversal’ rather than ‘universal’ knowledge (Doxtater, 2004; Grosfoquel, 2012). Though the study of tourism is relatively ‘new’ compared to other disciplines, neocolonial situations are present in the tourism and hospitality academy and tourism knowledge production needs to be decolonised (Chambers & Buzinde, 2015; Wijesinghe et al., 2017).

The problems posed by the hegemony in tourism knowledge creation exclude other ways of knowing, due to the domination of the positivist/post-positivist thought from management-oriented paradigms and methodologies within the tourism academy. The so-called ‘critical turn’ and ‘hopeful tourism’ agenda in tourism and hospitality studies proposes a paradigm shift that celebrates the plurality of worldviews, values, positions and cultural differences (Ateljevic et al., 2007; Pritchard & Morgan, 2007; Pritchard et al., 2011; Wilson, Small, & Harris, 2012). However, it should be noted that a decolonial trajectory in the tourism academy should not “assume the rejection of all Western knowledge” (Kamara & Van Der Meer, 2005, p. 141);

rather, tourism studies should engage in pluralistic ways of being/knowing that have been neglected in the past (Lee, 2017; Tucker & Zhang, 2016), offering a more inclusive platform for critical debates and dialogues in the field. Also, decolonisation places silenced voices and populations, which usually are the objects of tourism, as the producers of knowledge (Chambers & Buzinde, 2015; Peters & Higgins-Desbiolles, 2012; Russell-Mundine, 2012). Decolonising tourism and hospitality studies is “a necessity and a responsibility” (Pritchard & Morgan, 2007, p. 22). Such an undertaking is also an opportunity to re-engage the perspectives of nations, peoples and cultures.

The legacies of the Philippines’ former colonisers, which were woven into its society for about four centuries, have been manifested in the development of tourism and hospitality education in the Philippines, making local tourism scholarship prone to colonial/neocolonial situations. Analysing the dominant ways in which tourism and hospitality knowledge of the country and its people is produced, and determining whether we<sup>1</sup> support ‘neocoloniality’ with our research, is desirable. Since the imposition of neocolonial structures in local tourism research is poorly understood, existing research practices may not properly fit the subtleties of the Filipino culture, “even though these practices may be standard in Western settings” (Narang & Maxwell, 2013, p. 324). A decolonial agenda should be embedded in building research endeavours on Philippine tourism and hospitality issues, especially for Filipino academics. This is imperative if the latter are to construct tourism and hospitality knowledge that is rooted in Filipino culture and social realities, develop ways of knowing tourism where participants and their interests are placed at the centre of knowledge creation, and demonstrate ‘identified’ representations in globalised tourism academia.

### **3. Methods**

To address the study aims and objectives, I performed a systematic quantitative literature review of journal publications about tourism and hospitality-related issues in the Philippines. A systematic quantitative literature review entails a structured mapping of existing academic works which are bounded by inclusion and exclusion measures, to reveal what is currently (and is yet to be) known in a particular research area (Pickering & Byrne, 2014), and the appropriateness of the ways of knowing that informed such scholarly works (O'Brien & Guckin, 2016). This review method allows quantitative tabulations of variables based on pre-determined criteria, which may inform transparent synthesis and suggestions for future research.

As demonstrated in other studies (e.g. Huang & Chen, 2016; Seyfi, Hall, & Kuhzady, 2018), this method is useful in understanding tourism and hospitality scholarship at various geographical locations. Thus, I adopted a systematic quantitative literature review approach to present a retrospective, comprehensive and objective appraisal of the current state of tourism and hospitality research in the Philippines. I propose that undertaking this review method establishes a strong basis for validating my initial assumptions on neocolonialism in Philippine tourism and hospitality scholarship. The systematic review also informs subsequent critical analysis of the epistemologies and methodologies that ground Philippine tourism and hospitality knowledge production.



In implementing the review, I first performed Pickering and Byrne's (2014) five steps for building a review database. The first and second of these steps involve the identification of a research topic, and refining the research questions/objectives; details of how these steps were satisfied have been explained in the Introduction (section 1). The third and fourth steps entail deciding what search terms are to be used, and the actual identification and searching of databases, respectively. I searched for the terms 'tourism', 'hospitality', 'Philippines', and 'Filipino', in article titles, abstracts and keywords in the following databases: CABI (Leisure and Tourism), EBSCO Host (Hospitality and Tourism Complete), Emerald Insight, Science Direct (Elsevier), Scopus, and Web of Science (WoS). Searching these databases allowed the extraction of works from a range of international publications. The fifth step requires the assessment of the literature using a range of inclusion and exclusion criteria (Pickering & Byrne, 2014). I applied the fifth step concurrently with performing the fourth step for practical reasons. The above databases allowed the use of 'search filters', namely publication type, year, and geographical location, which ensured that only materials relevant to the study were extracted.

In terms of publication type, only works published in academic journals were included – namely peer-reviewed full articles, research notes and field notes – that solely investigate a problem or issue on Philippine tourism and its hospitality industry. Although it could be desirable to include other works such as books, book chapters and conference papers to deliver a more exhaustive analysis of Philippine tourism and hospitality knowledge production, these publications are more difficult to access due to online availability and limited resources. Nonetheless, journal articles are widely recognised as valuable representations of present tourism knowledge production (Mura et al., 2017; Wijesinghe et al., 2017) due to the rigour of the review process these works undergo prior to publication. Moreover, only those published from 2000 until 2017 were considered. The start of the new millennium sparked a new chapter of national (eco)tourism development in the country (e.g. President of the Philippines, 1999), which is assumed to have stimulated research initiatives during that time. Note that works published online in 2017, which were fully citable but not yet assigned in a journal issue, were included.

The initial international database search yielded 947 results. After removal of duplicates, I downloaded 89 articles to be included in the subsequent analysis. To complement the international database search, I performed the above fourth and fifth steps subsequently in searching a locally developed academic database, the Philippine E-Journals (PEJ), which indexes most national publications and local university-sponsored journals, as well as some international titles that are also listed in Scopus and WoS. Applying similar search terms and criteria, the initial PEJ search resulted in 203 results. After removal of duplicates and 'abstract-only' publications in undergraduate student journals, I found 35 items that qualified into the sample.

In addition to the steps undertaken above and to improve the sample coverage, I further searched local Filipino researchers' online scholarly and professional profiles (i.e. ResearchGate, Google Scholar) and extracted works that were not indexed on the chosen databases. Individual academic profile searches added 12 more, making an overall 136 initially extracted articles. Final rounds of screening were then carried out to refine the database according to the research objectives. This led to the dropping of three articles for the following

reasons: the Philippines was included as only a case example among a number of other country cases ( $n = 2$ ); and a working paper without findings ( $n = 1$ ). Also, I classified the papers according to their primary authors' origin and nationality: Filipino authored and non-Filipino authored. Of the 133 papers analysing Philippine tourism and hospitality, 104 (78.2%) Filipino authored papers were considered for the final coding. In contrast to other Southeast Asian country contexts (Oktadiana & Pearce, 2017), this preliminary finding suggests that Filipino academics dominate local tourism and hospitality scholarship. Overall, 104 qualifying articles were included in the final database. I performed the initial literature search, extraction and screening from April to June 2018, and an additional exhaustive search of PEJ, local academic profiles, and final screening procedures from October to November 2018.

The next step required the structuring of the final database by variables (Pickering & Byrne, 2014). I coded the qualifying articles using Microsoft Excel by year of publication, number of authors, journal title, journal type, geographical coverage, research topic/issues, research themes, methodology and methods. The final step involved application of quantitative content analysis and findings synthesis techniques (e.g. Yang, Khoo-Lattimore, & Arcodia, 2017). I imported the spreadsheet into Statistical Package for the Social Sciences (SPSS) version 25 for frequency and cross-tabulation analyses, and illustrated the findings using tables and figures. Then, I critically analysed the research themes and methodologies employed in the sampled works through a review synthesis; this was to demarcate the neocolonial situations present in Philippine tourism and hospitality academia, which informed the decolonial agenda proposed in this paper. In the following section, I present the findings accordingly: by overall publication trends, research themes, and research methodologies and methods.

## 4. Findings

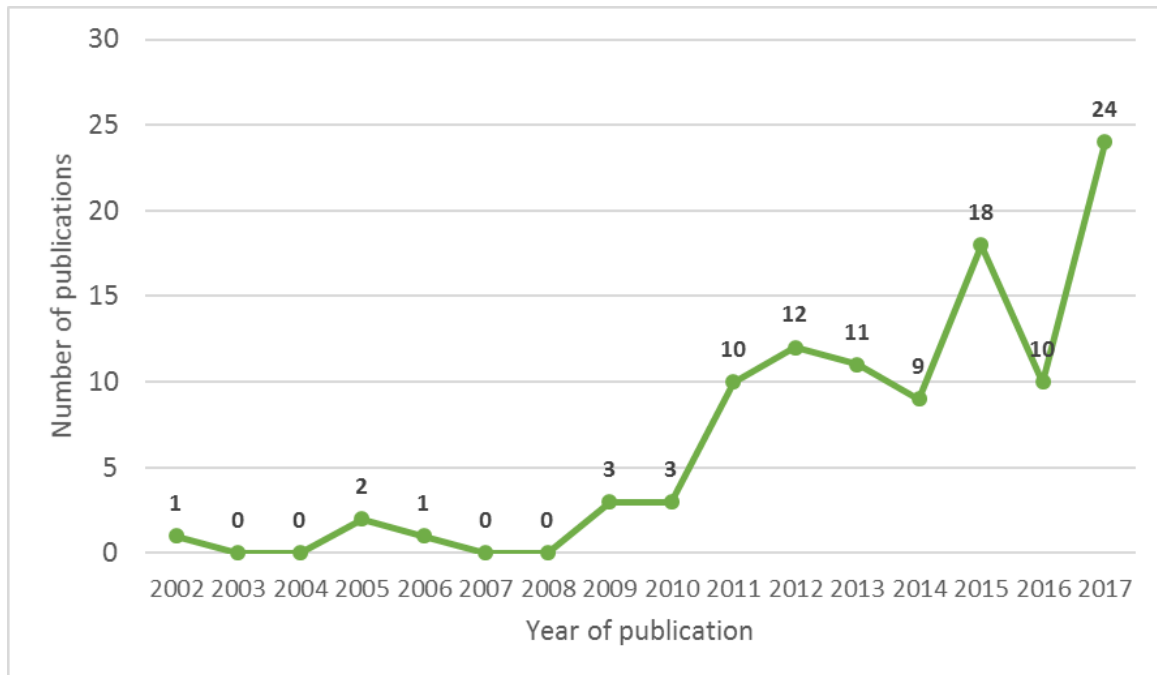
### 4.1. Overall publication trends

Journal article publications on Philippine tourism and hospitality have been rapidly increasing (Figure 1). The first qualifying article was published in 2002. Of the 104 articles, more than half ( $n = 72$ , 69.3%) were published in the last five years: 2013 to 2017.

In terms of articles' authorship trends (Table 1), the majority are single-authored papers ( $n = 46$ , 44.2%). Publications with two, and four or more authors are also frequent for research articles primarily written by Filipino academics. It can be assumed that these multi-authored papers are products of supervised graduate and undergraduate research projects, and collaborative projects between local and international researchers.

Table 2 reveals that a modest number of articles were published in THM journals ( $n = 40$ , 38.5%), distributed across 21 titles. Filipino authors tend to publish in regional/international 'Asian/Asia-Pacific' titled journals, housed in neighbouring countries (i.e. Indonesia, Malaysia and Thailand). This could be because the geographical and cultural contexts examined in the articles fit within the titles and aims of these journals. Although there is a locally-housed international tourism journal, the *Asian Journal of Tourism and Hospitality Research*, works by local academics in this journal make up only 10% ( $n = 4$ ) of the total articles published in THM journals. Conversely, a majority of the reviewed papers were found in 'other' journal

types ( $n = 45, 43.3\%$ ). These journals are either sponsored by local universities and colleges, or international journals that publish ‘multidisciplinary’ research.



**Figure 1.** Number of journal articles published by Filipino authors on Philippine tourism and hospitality per year ( $N = 104$ )

The Philippine archipelago is composed of three main island groups. Table 3 indicates that more than half of the articles covered the northern and largest island group of Luzon ( $n = 61, 58.7\%$ ). There is a concentration of research on Metro Manila ( $n = 18, 17.3\%$ ), where the capital and largest universities and research institutions are located; and nearby provinces of Batangas ( $n = 7, 6.7\%$ ) and Laguna ( $n = 7, 6.7\%$ ), where some of the largest THM programme-offering universities are situated. An extremely low percentage of the sampled articles researched tourism in the southern island group of Mindanao ( $n = 5, 4.8\%$ ). Tourism in this region is currently challenged by the various travel bans issued by different countries, because of safety and security threats imposed by civil insurgencies and terrorism. This situation may also impede researchers from investigating tourism issues in Mindanao. About a quarter of the articles were not coded by location ( $n = 22, 21.2\%$ ) because these either examined general national tourism issues, or Filipino traveller and host-related topics.

**Table 1.** Authorship of the reviewed journal articles

Number of authors	<i>n</i>	%
One	46	44.2
Two	28	26.9
Three	11	10.6
Four plus	19	18.3
<b>Total</b>	<b>104</b>	<b>100</b>

**Table 2.** Types and titles of journals containing articles that qualified for the review

<b>Journal type/ journal title</b>	<b>Publishing country</b>	<b><i>n</i></b>	<b>%</b>
Tourism and hospitality management (THM) journals		40	38.5
<i>Annals of Tourism Research</i>	UK	<i>1</i>	<i>2.5</i>
<i>ASEAN Journal on Hospitality and Tourism</i>	Indonesia	<i>4</i>	<i>10.0</i>
<i>Asia Pacific Journal of Innovation in Hospitality and Tourism</i>	Malaysia	<i>4</i>	<i>10.0</i>
<i>Asia Pacific Journal of Tourism Research</i>	UK	<i>1</i>	<i>2.5</i>
<i>Asian Journal of Tourism and Hospitality Research</i>	Philippines	<i>4</i>	<i>10.0</i>
<i>BIMP-EAGA Journal for Sustainable Tourism Development</i>	Malaysia	<i>5</i>	<i>12.5</i>
<i>International Journal of Agricultural Travel and Tourism</i>	Thailand	<i>2</i>	<i>5.0</i>
<i>International Journal of Asian Tourism Management</i>	Thailand	<i>1</i>	<i>2.5</i>
<i>International Journal of Culture, Tourism and Hospitality Management</i>	UK	<i>2</i>	<i>5.0</i>
<i>Journal of Heritage Tourism</i>	UK	<i>2</i>	<i>5.0</i>
<i>Journal of Hospitality and Tourism Management</i>	UK	<i>1</i>	<i>2.5</i>
<i>Journal of Human Resources in Hospitality &amp; Tourism</i>	UK	<i>1</i>	<i>2.5</i>
<i>Journal of Policy Research in Tourism, Leisure and Events</i>	UK	<i>1</i>	<i>2.5</i>
<i>Journal of Quality Assurance in Hospitality and Tourism</i>	UK	<i>1</i>	<i>2.5</i>
<i>Journal of Sustainable Tourism</i>	UK	<i>1</i>	<i>2.5</i>
<i>OTTOMAN: Journal of Tourism and Management Research</i>	Turkey	<i>1</i>	<i>2.5</i>
<i>TEAM Journal of Hospitality and Tourism</i>	Malaysia	<i>3</i>	<i>7.5</i>
<i>Tourism Management</i>	UK	<i>1</i>	<i>2.5</i>
<i>Tourism Management Perspectives</i>	UK	<i>1</i>	<i>2.5</i>
<i>Tourism Planning &amp; Development</i>	UK	<i>2</i>	<i>5.0</i>
<i>Tourist Studies</i>	US	<i>1</i>	<i>2.5</i>
Business management journals		6	5.8
Social science journals		13	12.5
Other journal types		45	43.3
<b>Total</b>		<b>104</b>	<b>100</b>

Note:

*Italicised figures indicate frequencies and percentages within THM journals (n = 40).*

**Table 3.** Geographical areas covered by the reviewed journal articles<sup>ab</sup>

<b>Island group and province</b>	<b><i>n</i></b>	<b>%</b>
<b>Luzon</b>	<b>61</b>	<b>58.7</b>
Batangas	7	6.7
Benguet	3	2.9
Camarines Norte	1	1.0
Camarines Sur	1	1.0
Ifugao	2	1.9
Laguna	7	6.7
Metro Manila	18	17.3
Mountain Province	2	1.9
Nueva Ecija	1	1.0
Nueva Vizcaya	1	1.0
Oriental Mindoro	1	1.0
Palawan	6	5.8
Pampanga	2	1.9
Pangasinan	1	1.0
Quezon	3	2.9
Rizal	1	1.0
Sorsogon	1	1.0
Tarlac	2	1.9
Zambales	1	1.0
<b>Visayas</b>	<b>18</b>	<b>17.3</b>
Aklan	2	1.9
Bohol	3	2.9
Cebu	4	3.8
Iloilo	3	2.9
Leyte	2	1.9
Negros Occidental	1	1.0
Negros Oriental	1	1.0
Siquijor	1	1.0
Southern Leyte	1	1.0
<b>Mindanao</b>	<b>5</b>	<b>4.8</b>
Bukidnon	1	1.0
Camiguin	1	1.0
Guimaras	1	1.0
Surigao del Sur	1	1.0
Zamboanga del Norte	1	1.0
<b>General</b>	<b>22</b>	<b>21.2</b>
<b>Not available</b>	<b>2</b>	<b>1.9</b>

*Notes:*

<sup>a</sup>Some articles covered more than one location;

<sup>b</sup>*N* = 104.

## 4.2. Research themes

The first objective of this study was to identify the themes of investigations by Filipino scholars into Philippine tourism and hospitality. Topics based on the research aims and questions of the reviewed articles were examined. Subsequently, each article's topic was coded into larger topic categories or themes (Table 4).

**Table 4.** Research themes of the articles included in the review

Theme	<i>n</i>	%
Tourism policy and planning	38	36.5
Tourism and hospitality education	15	14.4
Tourism marketing and management	14	13.5
Tourist perspectives	13	12.5
Hospitality management	13	12.5
Tourism impact assessment	11	10.6
<b>Total</b>	<b>104</b>	<b>100</b>

The first and most researched theme encapsulates Philippine 'tourism policy and planning' ( $n = 38$ , 36.5%). Articles under this theme analysed the evolution of tourism legislation, planning schemes, implementation of tourism laws, governance of destinations, decision-making dynamics, and tourism resource and infrastructure inventories in different tourism contexts. These studies illustrate the applications of different tourism planning and development approaches in the unique socio-political climate and geographical features of the country.

'Tourism and hospitality education' ( $n = 15$ , 14.4%) is the second most researched theme. Apart from institution-based graduate tracer studies, explored topics include students' perceptions of English language verbal competency, effectiveness of co-curricular tours and international training programmes, practicum performance and experiences, and their outlook towards international labour migration. These student-centred studies suggest that the indicators of successful THM programmes in the country lean towards having 'world class' graduates able to establish careers in the Philippines or overseas. Only two papers investigated educator-related (e.g. self-concept, teaching performance) and pedagogical topics.

The third theme involves 'tourism marketing and management' studies ( $n = 14$ , 13.5%). Observed to complement policy and planning frameworks, studies under this theme concentrate on the business management side of tourism: economic analysis, demand forecasting, and tourist expenditures. Tourism marketing papers based on product development, destination image, destination branding, and tourism advertising and promotion were also covered in this theme.

The fourth theme, 'tourist perspectives', encompasses 12.5 per cent ( $n = 13$ ) of the reviewed papers. Visitor-centred topics that primarily measured the motivations, preferences, perceived benefits, satisfaction and behaviour of tourists at different Philippine destinations were captured in this theme. Informing practical tourism marketing and management strategies, these studies indicate the applied management focus of local tourism knowledge production.

Only three articles were found to have undertaken sociological and phenomenological approaches to understanding tourist experiences.

‘Hospitality management’ studies comprises the fifth research theme which also covers 12.5 per cent ( $n = 13$ ) of the reviewed papers. Primarily framed within the formal hospitality sector, these papers analysed issues pertaining to human resource management, service quality, and hotel operation issues such as the use of technology, climate change adaptation, and disaster risk reduction and management measures. Only one study had been undertaken in an informal hospitality context (i.e. visiting friends and relatives; VFR).

The sixth research theme entails examination of ‘tourism impacts’ ( $n = 11$ , 10.6%). These articles examined the benefits and consequences of tourism on local communities and destinations, most of which are situated in coastal and marine settings. Two papers analysed contemporary tourism issues, namely the crime and child labour associated with tourism.

### 4.3. Research methodologies and methods

The second objective of this paper was to analyse the research epistemologies and methodologies employed in the papers published by Filipino authors. Overall, quantitative papers ( $n = 49$ , 47.1%) were slightly higher in number than qualitative papers ( $n = 46$ , 44.2%); the remainder were mixed methods papers (Table 5). A closer look revealed that more than half of qualitative papers were ‘Level 1’ articles ( $n = 26$ , 56.5%). Based on the categorisation of Huang and Chen (2016), ‘Level 1’ qualitative articles follow an essay format and are mainly descriptive case reviews based on secondary archival research. The rest of the qualitative papers were classified as ‘Level 2’ articles, which were those that clearly stated the research methods employed (Huang & Chen, 2016) and the epistemological and/or theoretical underpinnings that informed the studies.

**Table 5.** Research methodologies employed by the reviewed articles

<b>Methodology</b>	<b><i>n</i></b>	<b><i>%</i></b>
Quantitative	49	47.1
Qualitative	46	44.2
<i>Level 1</i>	26	56.5
<i>Level 2</i>	20	43.5
Mixed methods	9	8.7
<b>Total</b>	<b>104</b>	<b>100</b>

*Note:*

*Italicised figures indicate frequencies and percentages within Qualitative ( $n = 46$ ).*

Table 6 shows the specific data collection and analysis methods applied in the sampled articles. Amongst quantitative papers, survey questionnaires ( $n = 40$ , 81.6%) were the most utilised data collection tools. In terms of analysis, a large fraction of quantitative papers performed descriptive statistics ( $n = 39$ , 79.6%), either as the sole analysis method or in congruence with a range of bivariate and multivariate statistical analysis techniques. In general, there was a limited adoption of advanced statistical treatments in quantitative papers published by Filipino researchers.

**Table 6.** Data collection methods and analysis techniques applied in the reviewed articles<sup>a</sup>

Methods and analysis techniques	Quantitative <sup>b</sup> ( <i>n</i> = 49)		Qualitative <sup>b</sup> ( <i>n</i> = 46)		Mixed methods <sup>b</sup> ( <i>n</i> = 9)		Total <sup>c</sup> ( <i>N</i> = 104)	
	<i>n</i>	%	<i>n</i>	%	<i>n</i>	%	<i>n</i>	%
<b>Data collection methods</b>								
Survey questionnaires	40	81.6			8	88.9	48	46.2
Interviews			19	41.3	8	88.9	27	26.0
Focus group discussions			3	6.5			3	2.9
Observations	2	4.1	12	26.1	1	11.1	15	14.4
Secondary quantitative data	6	12.2			1	11.1	7	6.7
Archival research			32	69.6	2	22.2	34	32.7
Others	2	4.1	5	10.9			7	6.7
<b>Quantitative data analysis techniques</b>								
Descriptive statistics	39	79.6			9	100	48	46.2
<i>t</i> -test	11	22.4			1	11.1	12	11.5
Analysis of variance (ANOVA)	9	18.4			2	22.2	11	10.6
Chi-square	8	16.3					8	7.7
Correlation	8	16.3					8	7.7
Econometrics	7	14.3					7	6.7
Factor analysis	4	8.2					4	3.8
Regression	5	10.2					5	4.8
Structural equation modelling (SEM)	2	4.1					2	1.9
Cluster analysis	1	2.0					1	1.0
<b>Qualitative data analysis techniques</b>								
Descriptive review			28	60.9	6	66.7	34	32.7
Content analysis			10	21.7	1	11.1	11	10.6
Thematic analysis			4	8.7	2	22.2	6	5.8
Narrative analysis			2	4.3			2	1.9
Phenomenological analysis			2	4.3			2	1.9

Notes:

<sup>a</sup>More than one data collection methods and/or analysis techniques were employed in some articles;

<sup>b</sup>Percentage within column;

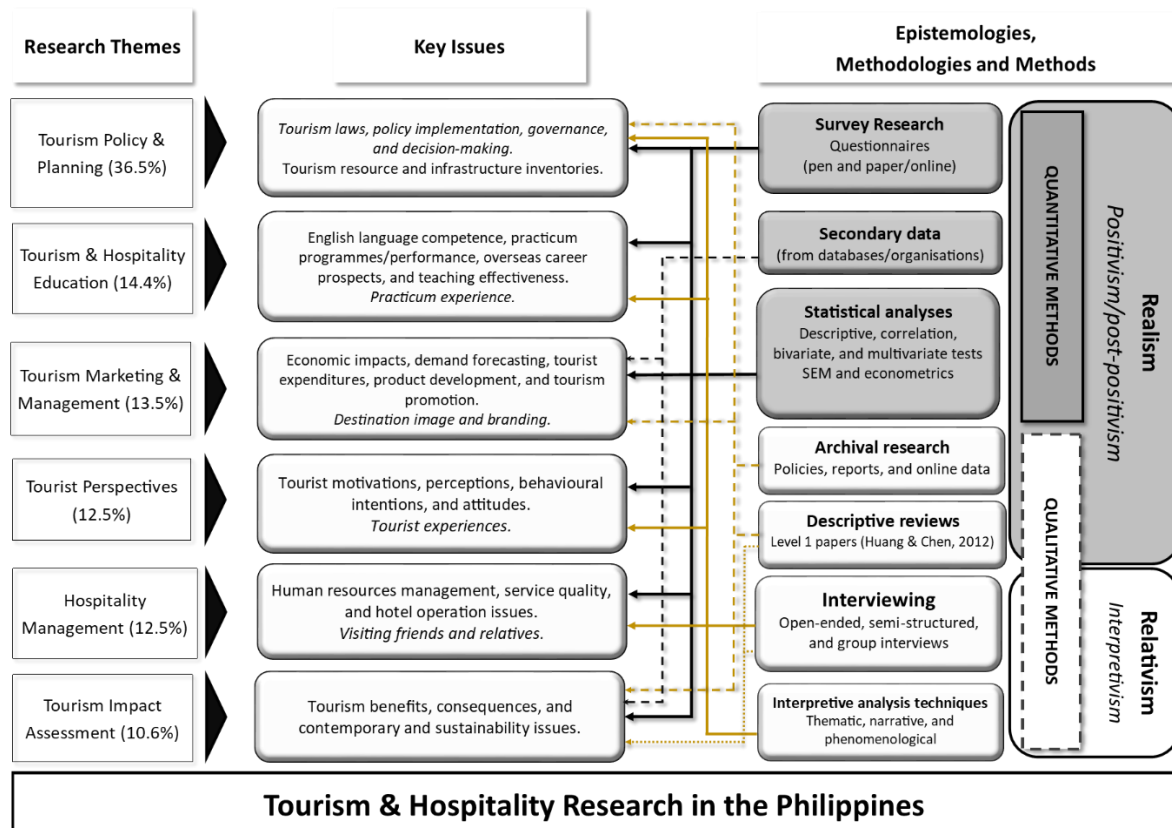
<sup>c</sup>Percentage within total.

Document collection ( $n = 32$ , 69.6%), from either the internet or other organisations and databases, was a frequently applied data collection technique for qualitative papers. This was followed by interviewing ( $n = 19$ , 41.3%) and observations ( $n = 12$ , 26.1%) as primary qualitative data collection strategies. Descriptive review methods ( $n = 28$ , 60.9%) were the most commonly undertaken analysis techniques for qualitative papers. Only a few researchers had performed analysis methods informed by interpretivist/constructivist research paradigms. For mixed methods papers, almost all simultaneously employed quantitative surveys and qualitative interviews; yet most of these papers were descriptive articles ( $n = 6$ , 66.7%). Only a few implemented a sequential, mixed-methods design with resultant conceptual models (e.g. Alejandria-Gonzalez, 2016). Overall, the findings of the systematic literature review revealed that the works of Filipino tourism and hospitality researchers are largely descriptive in nature.



## 5. Discussion: Current scenarios in Philippine tourism and hospitality research

In recent years, there has been an increasing number of research works produced by Filipino authors. The prioritisation of research production amongst local researchers in the country could have been propelled by the pressures of national and international accreditation, academic promotion and tenure requirements, or simply enhancing one’s academic career. English being an official language of instruction amongst Philippine HEIs may advantage Filipino academics in terms of publishing academic papers. However, one should be wary about the extent and nature of knowledge produced by Filipino tourism and hospitality scholars, and whether they use this advantage to allow their voices to be heard in such undertakings. To scrutinise these issues, I present a thematic map that synthesises the research themes, key issues examined per theme, and the dominant research epistemologies, methodologies, and methods adopted to address the research themes/issues, based on the findings of the systematic review (Figure 2).



**Figure 2.** Review findings synthesis ( $N = 104$ ). Italicised texts under Key Issues signify areas mainly studied using qualitative approaches.

Local tourism knowledge production appears to concur with the developments of the Philippine tourism industry. Filipino researchers uncovered a range of research problems, the majority of which are related to ‘tourism policy and planning’ complemented by ‘tourism marketing and management’ issues. Drawing on the concept of the ‘knowledge force-field’ that mediates tourism (phenomenon) and tourism knowledge production (Tribe, 2006),

researchers' interest in these areas could have been driven by recent tourism phenomena that happened in the country; for example, the ratification of the Philippine Tourism Act of 2009 (Republic Act 9593) and the launch of the country's newest tourism slogan 'It's More Fun in the Philippines' in 2011. The remainder of the themes depict that local tourism knowledge is confined within applied tourism and hospitality management problems.

Research on 'hospitality management' concentrates on the commercial dimension of hospitality, signifying the dominant view of the concept/phenomenon amongst local academics. Studies on 'tourist perspectives' are largely intended to generate market insights informing management strategies. Similar trends can be inferred from 'tourism impact' analyses where a lack of holistic and conceptual underpinnings, using social and culturally relevant frameworks, was demonstrated in the sampled works. Also, a cluster of studies on 'tourism and hospitality education' involving students were mainly conceived to serve institutional purposes and student interests (e.g. programme effectiveness, graduate success), if not for the convenience of tapping students as research participants for other research topics (e.g. tourist behaviour).

The proliferation of the identified research agendas could also stem from the nature of HEIs offering THM programmes in the country, including their history and development. Most of these institutions originated as universities' business management faculties and colleges before transitioning into independent colleges or schools. This could mean that the gatekeepers and producers of tourism knowledge in the Philippine tourism and hospitality academy may have a strong orientation of applied management disciplines. Therefore, based on the extent of and the dominant issues encompassed within existing research themes, it can be argued that a 'narrow knowledge-base' on Philippine tourism and hospitality has been produced thus far.

Another way to understand the current situation in local tourism scholarship is through a critique of the dominant approaches and epistemological stances employed in producing tourism knowledge. Defined as the basis of knowledge and ways of knowing (Snape & Spencer, 2003), epistemological perspectives shape the rigour of research designs and implementation. More importantly, reflecting on our choice of epistemological stances is essential because these provide the lenses or frameworks of thinking that can be adopted when making sense of research findings (Khoo-Lattimore, Mura, & Yung, 2017). A cross-examination between research themes and methodologies reveals that quantitative approaches propagate local tourism knowledge production (Figure 2). This indicates that the current ways of knowing the Philippines' tourism realities are predominantly confined within the boundaries of positivist/post-positivist epistemological perspective, an orientation that is usually fostered in the management disciplines. Even in conducting qualitative tourism studies, as in the case of their Southeast Asian neighbours (Mura & Sharif, 2015), Filipino academics tend to adopt positivist approaches (e.g. through archival research and descriptive reviews); this privileges ontological realism, objectivist and value-free research (Guba & Lincoln, 1994).

Based on this positivist epistemological preference, it can be construed that the dominant forms of enquiry adopted by local academics propel 'detached' investigations on Philippine tourism and hospitality issues. As Moreno Sandoval et al. (2016) imply, positivism fosters 'epistemicide' by neglecting multiple worldviews and other ways of knowing. This was found in the reviewed works, wherein the adoption of foreign theoretical frameworks to explain local tourism problems was evident. I argue that such framing distances scholarly enquiries from the

subtleties of Filipino social and cultural contexts. On the one hand, Trinidad (2017) explicates that the reason for this lies in the lack of theories developed locally, making Filipino researchers underpin their works within foreign, usually Western, concepts. On the other hand, I imply that in doing so, colonial legacies in the academy are being extended rather than constructing the realities of local tourism and hospitality from the ‘ground’, bounded by the nuances of Filipino values and culture. In light of the above scenarios, I argue that Philippine tourism and hospitality research is being strongly subjected to neocolonialisation of knowledge production and surrogated by Western-centric epistemologies; thus, a decolonial agenda should be promoted for Philippine tourism and hospitality scholarship.

Interpretivist qualitative research approaches were also adopted, but very limited. Despite being overshadowed, these locally contextualised forms of inquiry were noteworthy. For example, Filipino sociological concepts and theoretical frameworks were embedded in an exploration of the experiences of Filipino home-coming tourists from the US (Garrido, 2010), and of New Zealand-based Filipinos hosting visiting relatives (Capistrano & Weaver, 2017). Using local literature, Galán (2009) was able to construct the destination image and authenticity of the country’s summer capital, Baguio City. Perhaps the approach followed by Rodriguez (2011), diverting from utilising foreign lenses and methods into understanding tourism experience, was the most outstanding. In her study, a culture-based methodology, through the composition of *kwentong bayan* (cultural narratives/stories of a place) for a local destination, was performed. It was found that when eliciting *kwentong bayan* from domestic (Filipino) visitors, authentic place-based realities and meaningful socio-cultural experiences can be discovered. Such a study shows the usefulness of employing native methodologies in informing both socially and management-relevant enquiries. The application of these types of methods remains limited and inadequately explored and should be employed if a decolonial trajectory is to be promoted for Philippine tourism and hospitality scholarship.

## **6. Towards decolonising Philippine tourism and hospitality research**

Decolonisation requires researchers to de-link themselves from Western epistemologies and methodologies, and “acknowledge the ubiquity of the (neo)colonial agenda” (Chambers & Buzinde, 2015, p. 5). Applied management research perspectives, and positivist/post-positivist and linear cause-and-effect theorisations, appear to be the normative choice of approaches for researching Philippine tourism and hospitality issues. These reinforce the alleged universality of Western research methods (Al-Hardan, 2014). Such approaches lean towards objectifying the research and its participants, which is argued as a form of ‘dehumanisation’ (Tuhiwai Smith, 1999) for the sake of deriving universal truths (Kamara & Van Der Meer, 2005). The third objective of this paper lies in challenging these dominant approaches found to inform Philippine tourism and hospitality knowledge production. To address this objective, I propose a decolonial agenda by adopting the processes of ‘indigenisation’ underpinned by *Sikolohiyang Pilipino* (Filipino Psychology) as the epistemological perspective.

Developed from the 1970s, *Sikolohiyang Pilipino* (Enriquez, 1975, 1977) is an ethnic psychology conceived out of the intricacies of Filipino thought, orientation, and experience, based on the Filipino language and culture, and serving as a basis for applying psychological approaches in the analysis of Philippine society. *Sikolohiyang Pilipino* is a native

‘epistemology’ that emphasises Filipino culture as source, providing a ‘perspective’ that is both liberated from and liberating of Western influences (predominantly those of the US). Likewise, it is a ‘movement’ that seeks to overcome Euro/Western-centric neocolonial thought and structures present in local knowledge production (San Juan, 2006). *Sikolohiyang Pilipino* privileges the aspirations of all Filipinos, especially of the non-elite and indigenous peoples, through the body of knowledge it presents for the construction of Filipino socio-cultural realities, national identity, consciousness and worldview (Pe-Pua & Protacio-Marcelino, 2000). Hence, *Sikolohiyang Pilipino* pursues to explicate social realities from the perspective of the Filipino, which Western ways of knowing fail to encapsulate.

Though born out of the discipline of psychology as an art, I adopted *Sikolohiyang Pilipino* as a decolonising epistemology in exploring Philippine tourism and hospitality for the following reasons. First, the importance of psychological/social psychological approaches has been highlighted since the early development of tourism studies to date (Šimková, 2014; Weiler, Torland, Moyle, & Hadinejad, 2018). Adopting *Sikolohiyang Pilipino* in Philippine tourism and hospitality scholarship acknowledges the inter/multidisciplinary nature of tourism. Second, *Sikolohiyang Pilipino* is a place-based movement developed to explain the various dimensions of Philippine society (Enriquez, 1992). With tourism increasingly becoming a part of Filipinos’ national and local lives, either as tourists or host communities, *Sikolohiyang Pilipino* situates the Filipino viewpoint and positionality (e.g. of the enquirer and participants) at the centre of knowledge creation. Third, *Sikolohiyang Pilipino* supports ‘indigenisation from within’, a process where culture is the source for developing concepts and methods that can explicate the nuances of Filipino behaviour and social realities. Such an approach curtails ‘indigenisation from without’, wherein Western theories are contextualised and modified to fit into the culture of the research setting/participants (Enriquez, 1977, 1979), a process that is highly evident in the reviewed studies in the present article.

Underpinned by *Sikolohiyang Pilipino*, the decolonial agenda fostered in this article follows ‘indigenisation from within’. The term ‘indigenous’ is a widely contested term, but for this article, I adopt Moreno Sandoval et al.’s (2016) conceptions implying “that all peoples originate from (a) specific place(s) on earth” (p. 19); and that people “are indigenous to more than one geography” (p. 25). The Philippines is home to various indigenous ‘groups’ of people. Yet due to colonialist forces that disrupted the pre-colonial society(ies), which eventually distorted peoples’ sense of identity and belonging, not everyone today may consider themselves as indigenous. *Sikolohiyang Pilipino* does not exclusively belong to a specific indigenous group in the Philippines. Rather it is *maka-Pilipino* (Lavides, Waring, Hanna, & Nakhid, 2018; Santiago & Enriquez, 1976). In other words, it is a psychology of, and developed by and for, the Filipino (San Juan, 2006), promoting the interests of all Filipinos and their various life spheres (today, including tourism). Informed by this ‘native epistemology’, the decolonisation agenda fostered in this paper is grounded in three aspects: topical, theoretical, and methodological (Church & Katigbak, 2002).

### **6.1. A decolonial agenda for Philippine tourism and hospitality scholarship**

I view *Sikolohiyang Pilipino* as a transformative and decolonising epistemology that can be employed in explaining issues and developing concepts on Philippine tourism and hospitality,

within the intricacies of the Filipino socio-cultural context. Firstly, in undertaking ‘topical indigenisation’, Church and Katigbak (2002) proposed that studies should centre the behaviour and ideas of the “non-elite and everyday Filipinos” (p. 137), and feature topics that are important to society and its needs. The findings of the systematic literature review uncovered significant gaps in knowledge on Philippine tourism and hospitality realities (see section 4.2), that are worthy of investigation and could be encompassed in the first decolonial aspect. Existing studies predominantly fail to understand fundamental concepts of Filipino hospitality and travel behaviour, as well as contemporary issues such as changing lifestyles in tourism communities and the nature of tourism and hospitality work experiences, to mention a few. I suggest that prioritising research on these fundamental tourism concepts and critical issues may establish a foundational tourism knowledge base that is useful in constructing and analysing the wider knowledge fields of Philippine tourism and hospitality.

Secondly, local tourism academics should engage in ‘theoretical decolonisation’ in their research, by grounding their studies on Filipino concepts and theoretical models (Church & Katigbak, 2002). *Sikolohiyang Pilipino* offers an established set of concepts that can be applied in researching the abovementioned topics. Enriquez (1986) was able to revisit Filipino values and revalidate/refute interpretations and criticise the token use of such concepts by Western scholars, in developing *Sikolohiyang Pilipino*. His conceptualisations unearthed *kapwa* (shared inner self) as the core value that scaffolds Filipino values and ethics. The usual English translation of the Filipino word *kapwa* refers to ‘others’, yet the Filipino interpretation of *kapwa* can also be that of the ‘self’. *Kapwa* intersects with the self and others, encompassing a ‘shared identity’ and ‘togetherness’. To further elaborate *kapwa*, one should analyse the meanings of the English pronoun ‘we’ in the Filipino language: ‘we’ can be both *tayo* (the listener as one of ‘us’) and *kami* (the listener as an ‘outsider’) in the native language. In turn, *Sikolohiyang Pilipino* fosters the concept of *pakikipagkapwa*<sup>2</sup>, which, in its universal form, means human concern and interaction as one with others, as the foreground of Filipino social interactions (Enriquez, 1992; Reyes, 2015). Thus, I propose that *kapwa* may serve as the foundational theoretical framework for the aspects of topical indigenisation suggested above, because tourism and hospitality realities and experiences are mainly constructed through social exchanges and interactions.

Thirdly, methodological decolonisation, which promotes employing indigenous methods of inquiry that are socially and culturally appropriate (Church & Katigbak, 2002), should facilitate and support topical indigenisation and theoretical decolonisation. In this context, *pakikipagkapwa* is viewed as a collective action of (at least two) actors in the research process, pertaining to “developing mutual trust through relationship building” (Aguila, 2014, p. i). To better understand how this applies, eight levels or modes of social interactions between the participants and the researcher were proposed (Santiago & Enriquez, 1976): from *pakikitungo* (level of civility) as the most basic, to *pakikiisa* (being one with) as the ultimate level (Table 7). Adopting *pakikipagkapwa* as a ‘mother method’ (Aguila, 2014), means it should be present at all instances of interaction between researchers and participants, situating the researcher and participants on a common ground.

**Table 7.** Level/modes of social interaction depicted in *Sikolohiyang Pilipino*<sup>a</sup>

Category	Modes of social interaction	Interpretation
<i>Ibang tao</i> (researcher as ‘outsider’)	(1) <i>pakikitungo</i>	civility
	(2) <i>pakikisalamuha</i>	mixing
	(3) <i>pakikilahok</i>	participating
	(4) <i>pakikibagay</i>	conforming
	(5) <i>pakikisama</i>	adjusting
<i>Hindi ibang tao</i> (researcher as ‘one with the participants’)	(6) <i>pakikipagpalagayang-loob</i>	having rapport with (mutual trust)
	(7) <i>pakikisangkot</i>	getting involved with
	(8) <i>pakikiisa</i>	being one with (full trust)

Note:

<sup>a</sup>Adapted from Santiago and Enriquez (1976).

This ‘mother method’ can be facilitated through a range of native methods (mainly qualitative) developed in *Sikolohiyang Pilipino*. Some of these methods developed over time (e.g. Church & Katigbak, 2002; Pe-Pua & Protacio-Marcelino, 2000) include *paali-aligid* (casing/casual strolling), *pagkapa-kapa* (groping/searching), *pagtatanong-tanong* (informal questioning), *pakikipagkwentuhan* (informal conversations/story-telling), *pagdadalaw-dalaw* (visiting), *pakikipanuluyan* (residing in the study site), *ginabayang talakayan* (guided discussion), and *pagninilay-nilay* (introspection/reflection). These methods should be performed using the native language to enhance the rigour, sophistication and authenticity of the data.

However, due to the lack of formality and structure, these methods are prone to criticisms mainly drawn from questions of validity and reliability. The subjectivity of the methods and data contamination were the primary concerns of critics. Nonetheless, these methods are argued to conform with the daily social interactions in local rural communities and to resonate with the attitudinal and behavioural distinctions of Filipino culture. As such, they are exhibited as patterns of Filipino behaviour and interpersonal relations that were transformed into methods of enquiry. In other words, these naturalistic research methods re-engage Philippine tourism and hospitality knowledge creation through a ‘practised Filipino culture’. These native practices of enquiring are aimed at reducing the power distances between participants and researchers (Church & Katigbak, 2002; Pe-Pua & Protacio-Marcelino, 2000). Thus, *Sikolohiyang Pilipino* can be viewed as an inclusive research framework that values equality and diversity, and an empowering epistemological perspective for participants and researchers as co-producers of knowledge.

## 6.2. Potential application

I present an exemplar of a potential application of the proposed decolonial agenda informed by *Sikolohiyang Pilipino*, exploring Filipino hospitality as the research topic (Table 8). Hospitableness is an aspect of Filipino culture that we are proud of and is highly commodified

for modern-day Philippine tourism. Based on the systematic review, and to my knowledge, it remains empirically unexplored. It can be derived that *pakikipagkapwa* is an essential value in host-guest (interpersonal) relations, especially in Philippine society (e.g. Capistrano & Weaver, 2018). In this example, researchers can enquire how ‘hosts’ interact with their ‘guests’ *kapwa* (‘other’ or ‘together with us’), by being the guest in either commercial or informal hospitality settings.

**Table 8.** An exemplar of *Sikolohiyang Pilipino*-framed enquiry: Filipino hospitality

Issues and standpoints	Concepts, interpretations, and applications
Basis of knowledge	Filipino worldview, experience, language and culture, and interpersonal relations.
Theoretical framework & core value <sup>a</sup>	<i>Kapwa</i> (shared inner self) <i>Pakikipagkapwa</i> (development of trust through relationship-building)
Researcher position	Native culture-bearer. Researcher strives to be together with the other, and to reduce or eliminate power differences between the researcher and participants.
Levels/modes of social interaction	Satisfy levels of (1) <i>pakikitungo</i> (civility) at least up to (6) <i>pakikipagpalagayang-loob</i> (having rapport with/mutual trust) with research participants (e.g. hosts), including the levels/modes in between.
Modes of enquiry	Exploratory, inductive, unstructured/informal, and collaborative qualitative enquiry.
Methods	<i>Pagdadalaw-dalaw</i> (visiting) or <i>pakikipanuluyan</i> (residing/staying) in one’s place, <i>pakikipagkwentuhan</i> (informal conversations) with hosts, and <i>pagninilay-nilay</i> (introspection).

Note:

<sup>a</sup>Adapted from Enriquez (1992) and Aguila (2014).

Assuming that the exploration is situated in an informal environment, for example in a rural setting, I suggest that enquirers satisfy levels of *pakikitungo* up to *pakikipagpalagayang-loob*, during *pagdadalaw-dalaw* and *pakikipanuluyan* in one’s home (host). Although *pakikiisa* should be the ultimate goal in interacting with hosts (Table 7), *pakikipagpalagayang-loob* satisfies the preliminary level of being an ‘insider’, and thus, is sufficient for the purpose of the study. Although technically, if the researcher is a native or bearer of Filipino culture, she or he can already be considered an insider. Conversely, the latter may still be viewed as an ‘outsider’, especially if she or he does not belong to the community of the participants. Thus, the enquirer must strive to (at least) reach *pakikipagpalagayang-loob*, the sixth level of social interaction, where rapport and mutual trust between the researcher and participants (e.g. hosts) are established. In my interpretation, this form of trust also leads to an outcome, a ‘state of being’

where both parties are *palagay na ang loob*, or in other words, ‘at ease/confident with each other’. It is when researchers achieve this stage that participants can freely voice-out their viewpoints during *pakikipagkwentuhan*.

In my field research experience in rural communities in the Philippines, I found it difficult to elicit locals’ perspectives during initial or short visits. Although I am a Filipino who was raised in a rural community in the Philippines, this is more likely because I am viewed as an ‘outsider’ to their communities, and as an ‘elitist’ due to my educational and professional background. Also, it could be that the interpersonal relationships I established during those preliminary visits were superficial and only within the surface modes of interaction (e.g. *pakikitungo*). After a series of *pagdadalaw-dalaw* and long-term *pakikipanuluyan*, I observed that my hosts openly shared their perspectives and challenges (e.g. about previous hosting experiences and difficult guests) during our *pakikipagkwentuhan*, even without my direct questioning. I describe *pakikipagkwentuhan* as not just an informal way of conversing or story-telling, but rather a free and mutual form of ‘story-sharing’ where both actors contribute equally to the conversation. This type of interaction usually manifests when I do not wear my cloak as a researcher, and when my hosts are *palagay na ang loob* with me. This is where I often gather more insightful narratives than during formal interview sessions, where I am armed with an interview guide, pen and paper, and an electronic recorder.

Of course, for ethical reasons, we should fully disclose the purpose of our visits and not resort to deception. Any Filipino would know that *pakikipagpalagayang-loob* is not instant and takes considerable time. In this situation, it requires walls (e.g. power differences) between participants and researchers to be reduced, by treating each other as *kapwa*. As the proponents of *Sikolohiyang Pilipino* encourage, it is through these naturalistic ways of knowing (especially for Filipino culture-bearers) that we can create theoretical and applied tourism knowledge that is empowering, liberating, and valuable for individuals and communities involved in local tourism and hospitality phenomena.

## **7. Conclusions and implications**

The research culture being promoted, and the nature of tourism knowledge being produced in the Philippine tourism and hospitality academy, deserve critical evaluation. This is imperative to question whether we are advancing and creating profound insights for addressing theoretical and industry-related problems. In this article, I have explored the current state of tourism and hospitality research in the Philippines through a systematic literature review.

This article is the first to scrutinise tourism and hospitality knowledge production in the Philippines. A plethora of studies were found to be permeated by applied management frameworks. I do not advocate abandoning management-centred studies because of the applied nature of the tourism and hospitality discipline, and because I believe that our research should ultimately inform practice. Yet critical consciousness should match tourism and hospitality practice and skills. This could be achieved by producing value-laden knowledge and tapping more into the social sciences and humanities in future research directions.

The nature of the investigations in the reviewed papers reveals the popularity of descriptive research, which can only illuminate the surface of the complexities of tourism phenomena. More importantly, the dominant methodologies and methods performed in the



works of Filipino tourism academics illustrate that tourism knowledge production in the Philippines remains dependent on Western-centric theoretical perspectives and methodologies. Specifically, descriptive, quantitative, and linear cause-and-effect theorisations may limit opportunities to dig deeper into the meanings and experiences of tourism embedded within Philippine society.

Thus, I have proposed a decolonial agenda based on *Sikolohiyang Pilipino*: a native epistemological framework conceived out of the subtleties of the Philippine culture and being Filipino. In terms of topical indigenisation, local academics can use their imagination, curiosity and experiences of being a Filipino on analysing the unexplored facets of Philippine tourism and hospitality, to date. Theoretically and conceptually, *Sikolohiyang Pilipino* brings us closer, not just to our values through situating *kapwa* and *pakikipagkapwa* at the centre of our research endeavours, but also to our ways of thinking and relating with participants when doing research. Methodologically, espousing the concepts of *Sikolohiyang Pilipino* frames local tourism knowledge “within interpretive, ‘soft’ ways of understanding the Other, the self, and the hybrid” (Wilson & Hollinshead, 2015, p. 44), and fosters reflexive and reflective research methods that could have otherwise been limited by positivist/post-positivist theorisations. Qualitative methods warrant greater attention from and applications by Filipino tourism academics. *Sikolohiyang Pilipino* offers not only the underpinning values and practical qualitative research methods that fit the Philippine context, but also the tools and reflexivity required for researchers to generate decolonised tourism and hospitality insights (e.g. Chambers & Buzinde, 2015; Russell-Mundine, 2012). Turning to this topical, theoretical and methodological decolonisation agenda, which is underpinned by a native epistemological perspective, could facilitate humanised and grounded constructions of Philippine tourism realities.

In this article, *Sikolohiyang Pilipino* is exhibited as one of the potential ways for epistemic decolonisation that is true to the local culture and national identity. This possibility should encourage local academics to revisit and reflect on their current ways of knowing. One option is for academic enquiries to remain under the influence of the Western colonial thought that has been imposed on local intellectual life; another is to address colonial legacies and neocolonising forces and to recognise alternative naturalistic ways of knowing that are based on and appropriate for the Filipino culture. As ‘local’ tourism researchers (and culture-bearers), we have the power to understand Filipino experiences and constructions of tourism and hospitality using our own cultural perspectives. Conversely, as Khoo-Lattimore (2018) asserts, actually having the disposition to utilise this power in understanding such issues is, in itself, ethical. This decolonisation of the self (e.g. of academics) should be acknowledged by institutions (e.g. universities and associations) that usually set the rules in the local academy. Apart from promoting management-related research, these institutions should support researchers should they choose to uphold the decolonial agenda outlined in this article. Also, these institutions should facilitate mechanisms that will make knowledge accessible to many (e.g. establishing an open access Philippine tourism and hospitality journal that publishes articles in the Filipino language).

While this article presents a contribution to the ongoing call for the epistemological decolonisation of tourism knowledge production in Asia, I recognise the multiplicity of Asian identities and the diversity of values surrounding Asian cultures (Khoo-Lattimore & Mura,

2016). The epistemological insights and alternative research methods presented in this article may be confined within the Philippine socio-cultural context. Yet I also acknowledge that these are not exclusive to the Filipino culture. Some similarities may be found with other cultures, especially Asian/Southeast Asian cultures, where scholars from the latter could also discover and apply in their research endeavours.

I hope that this paper has created opportunities for local academics to redefine Philippine tourism and hospitality research. However, this study has limitations. The reviewed sources are Filipino-authored journal publications only. A more comprehensive review would be provided if other scholarly works and those produced by non-Filipino academics are included in future analyses. I tried to maintain a high degree of objectivity in conducting the systematic review. Some of the arguments and interpretations made in the findings may have been subjected to my personal experiences, journey and reflections as a Filipino tourism academic who is currently based overseas. Future studies may explore the experiences of Filipino tourism knowledge producers, particularly, to gain deeper insights into their motivations for topic and methodology/methods selection and into their practical experiences of conducting research in the Philippines. The decolonial agenda exhibited in this article is not an all-encompassing solution that can address all the challenges posed in local tourism knowledge production; rather, the agenda should be viewed as a starting point towards the decolonial path promoted in this paper. Lastly, I encourage the continuous search for other ways of uncovering tourism realities from within the boundaries of our cultures and life spheres (e.g. politics), before welcoming foreign thoughts into our enquiries. I hope that this paper marks the start of a journey towards decolonising Philippine tourism and hospitality studies.

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### Endnotes

<sup>1</sup>My use of the collective pronouns ‘we’, ‘us’ and ‘our’ in this article is primarily addressing Filipino scholars.

<sup>2</sup> The prefix *pakiki-* represents a variety of collective action in the Filipino language (San Juan, 2006).