

## Readiness of the Dumagat Indigenous People in Gen. Nakar, Quezon, Philippines for Community-based Ecotourism Development

Ann Mizer Hernandez

*College of International Tourism and Hospitality Management,  
Lyceum of the Philippines University, Manila, Philippines*

Puvaneswaran Kunasekaran

*Faculty of Human Ecology, Universiti Putra Malaysia, Malaysia*

Lazey Doma Bhutia

*School of Hospitality, Tourism and Events, Taylor's University, Malaysia*

© The Author(s) 2026. This article is published with open access by Taylor's Press.

---

**Abstract:** This paper assesses the readiness of the Dumagats Indigenous Peoples for community-based ecotourism (CBET) development in Gen. Nakar, Quezon, Philippines. The study explored if there is a presence of congruence between their attitude on sharing their knowledge, systems, and practices to tourists and their willingness to participate in community-based ecotourism development. It also identified the specific training programs essential for equipping the community with the necessary skills for CBET. The assessment is based on the results of observations during focus group discussions, in-depth interviews with the elders and key leaders, and workshops. The results show that members of the indigenous community have a positive attitude towards sharing their KSPs (Knowledge, Belief Systems, and Practices), willing to undergo various trainings so that they could be equipped with different skills on CBET, and ready to take part in CBET based on the different preconditions set. It is recommended that the community should increase their effort in protecting their natural environment and cultural heritage, enhance their effort on maintaining their relationships among the community, government, and other stakeholders, and community empowerment must be addressed to achieve the results of CBET.

**Keywords:** Community-based ecotourism, indigenous peoples, attitude, knowledge, systems, and practices, Dumagats

**Suggested citation:** Hernandez, A. M., Kunasekaran, P., & Bhutia, L. D. (2026). Readiness of the Dumagats Indigenous People in Gen. Nakar, Quezon, Philippines for community-based ecotourism development. *Asia-Pacific Journal of Innovation in Hospitality and Tourism*, 15(1), 21–33.

---

---

Correspondence: Puvaneswaran Kunasekaran, Faculty of Human Ecology, Universiti Putra Malaysia, Malaysia. Email: [puvaneswaran@upm.edu.my](mailto:puvaneswaran@upm.edu.my)

## Introduction

The World Commission on Environment and Development in 1987 and the World Summit of Sustainable Development in Rio de Janeiro internationalized common goals for sustainable development in the 1990s and new directions for tourism aimed to achieve these goals (Torres-Delgado & Palomeque, 2012). This development led to the key concept of community-based tourism, which is based on facilitating community participation and helping them benefit through local tourism development (Innovating CBT in ASEAN).

Indigenous communities cannot live in isolation amidst the rapid and significant changes brought about by tourism and globalization. Thus, involving and engaging them is a critical and complex aspect of any successful community-based ecotourism (Coria & Calfucura, 2012). To this end, community-based ecotourism in indigenous communities requires an understanding and strengthening of the legal rights and responsibilities of the people over land, knowledge, resources and development (The World Wide Fund for Nature, 2001).

Tourism in the Philippines is “a powerful engine for economic growth, infrastructure and local area development, and employment generation” (Philippine Department of Tourism, 2011). With the increase in arrivals, tourism has become a national priority. Nevertheless, it is prudent to ponder on who receives the positive and negative impact of this rapid tourism development. Some tourism scholars have stated, “Community participation is often regarded as one of the most essential tools, if tourism is to make a substantial contribution to the national development of a country” (Sebele, 2010, p. 1).

Community-based tourism (CBT), specifically, refers to a form of tourism in which the local community has substantial control, is involved in its development, and management, and receives a major proportion of the benefits (The World Wide Fund for Nature, 2001). When tourism activities are developed, managed and operated by members of the local community, it is essential to equip and build their capacity to manage CBT. On the other hand, ecotourism is defined as “purposeful travel to natural areas to understand the culture and natural history of the environment, taking care and not to alter the integrity of the ecosystem, while producing economic opportunities that make conservation of natural resources beneficial to local people” (Danato & McCormick, 1994).

By merging the two concepts together, community-based tourism and ecotourism, we can define Community-Based Ecotourism (CBET) as a form of a community-based sustainable tourism where local communities are the stewards who manage and operate their natural resources to gain income and improve their quality of life (Balasubramanian et al., 2023; Liu et al., 2025a; Pookhao, 2014). The principle behind this concept is to empower the local community,

strengthen their participation in decision making, and increase their community pride.

## Study Background

In the Philippines, indigenous peoples are referred to as “national minorities” by the 1973 Philippine Constitution and as “national cultural minorities” by the 1987 Constitution. The tourism sector in the country has established some initiatives and projects, involving its indigenous people. The indigenous people of the Philippines comprise roughly 10–15% of the population. The indigenous people have, regardless of the numerous periods of colonialism by various countries, preserved their traditional or cultural ways of living. According to Molintas (2015), there is a general consensus that the distinct characteristics of the indigenous peoples are: (1) the conservation of their vernacular languages, traditional socio-economic institutions, and cultural and religious practices; (2) self-identification as distinct societies; (3) subsistence-oriented economies; and (4) a special relationship (connectedness) with their ancestral lands.

The Dumagats are the indigenous people (IP) who live in in Sitio Masla, Bgy. Sablang, Gen. Nakar, Quezon. The term Dumagat may have been derived from the word “*Gubat*” (forest). Another origin of the name, based on sound, is “*Taga-dagat*” which means ‘sea gypsies’. They come from the Agta Negrito groups found in Luzon. Their distinguishable Negrito attribute is their dark brown skin and curly hair. This IP lived in coastal areas of Aurora and Quezon provinces and were owners of their domain or land. Some of them were pushed into the mountains, and dispersed into smaller communities as a result of Filipino homesteaders.

This study focuses on identifying and analysing the readiness of the Dumagat community in General Nakar, Quezon, specifically for community-based tourism. This includes examining their attitudes towards sharing their knowledge, systems, and practices to tourists and capacity building opportunities for the community. CBT can enhance the life of local residents and offer them a better opportunity to improve their income and quality of life (Konar et al., 2024; Liu et al., 2025a; Liu et al., 2025b; Xiaodan et al., 2025). Overall, the study aims to examine the role of Dumagat in tourism for national development, but also how the Dumagats can capitalize on the development of national tourism, cultural empowerment and community development at large.

## Problem Statement

This study aims to address several key questions related to the readiness and attitudes of the Dumagat community regarding CBT. The first set of inquiries focuses on their level of readiness, covering various preconditions:

1. What is the level of readiness of the Dumagat community on the preconditions of CBT in terms of:
  - 1.1. The attractiveness of flora/fauna and landscape;
  - 1.2. The ability of ecosystems to absorb a managed level of visitation without damage;
  - 1.3. Awareness regarding potential opportunities, risks, and changes;
  - 1.4. The presence of existing or potential structures for effective decision-making;
  - 1.5. The absence of obvious threats to indigenous culture and traditions;
  - 1.6. Initial market assessment indicating potential demand and an effective means of accessing it.

The second question explores the attitude of the Dumagat community towards sharing their knowledge, systems, and practices with potential tourists. Finally, the third question delves into identifying the specific training needs of the community to ensure their readiness and capability for CBT.

### **Methodology**

This study utilized qualitative and descriptive methods to evaluate the readiness of the Dumagat for CBT. Workshops, focus group discussions, interviews, and observation were conducted with the elders and key leaders of the Dumagats in Sitio Masla, Bgry Sablang, Gen. Nakar, Quezon to collect data to understand the underlying motivations of the community's attitudes and behavior.

Secondary data were collected from related published research. The collected data were analysed to understand the underlying motivations of the community's attitudes and behavior.

### **Results and Discussion**

#### **Readiness of the Dumagat Community based on the Preconditions of Community-Based Ecotourism**

World Wildlife Fund (2011) enumerated the following preconditions for community-based ecotourism:

- Landscapes or flora/fauna which have inherent attractiveness or degree of interest to appeal either to specialists or more general visitors;
- Ecosystems that are at least able to absorb a managed level of visitation without damage;
- A local community that is aware of the potential opportunities, risks and changes involved, and is interested in receiving visitors;
- Existing or potential structures for effective community decision-making;

- No obvious threats to indigenous culture and traditions; and
- An initial market assessment suggesting a potential demand and an effective means of accessing it, and that the area is not inundated with ecotourism offers

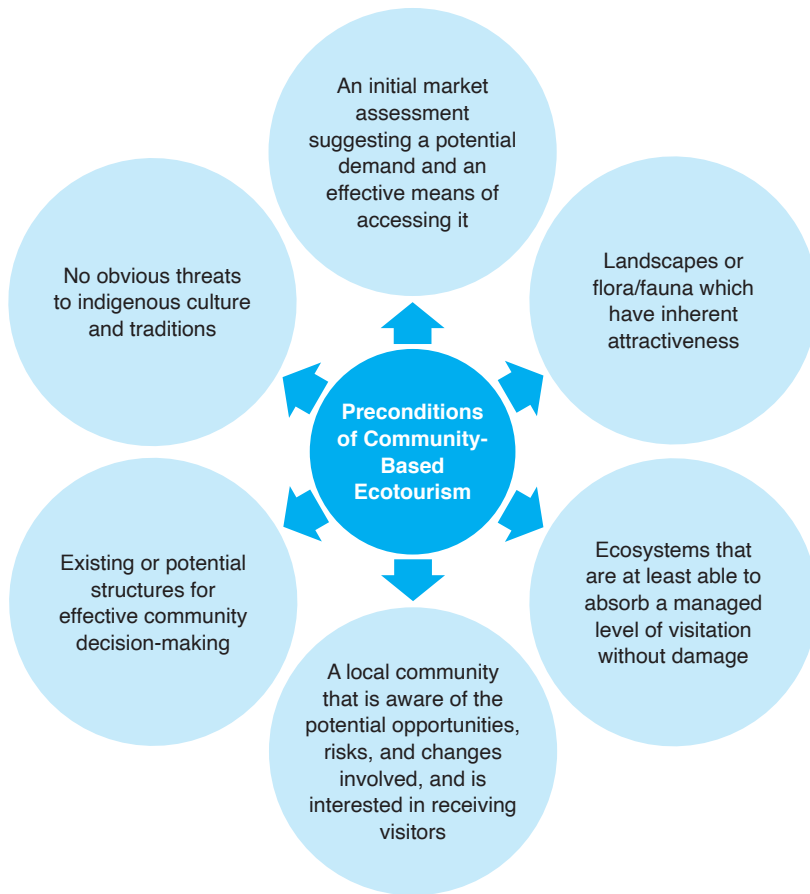


**Figure 1.** Preconditions for community-based tourism

The assessment of these preconditions involved direct engagement with community leaders, wherein observations were made and inquiries were directed to evaluate the community's preparedness for the implementation of Community-Based Ecotourism (CBET). This interactive process aims to gauge the community's awareness and understanding of the essential factors outlined in the framework. Through open dialogue and consultations with community leaders, the evaluation assessed the community's capacity to meet the specified preconditions, providing

valuable insights into their readiness to embark on the actualization of CBET initiatives. This collaborative approach ensures that the community's perspectives, concerns, and aspirations are considered in the assessment, contributing to a more holistic understanding of their potential for successfully implementing CBET.

***Landscapes or floral/fauna which have inherent attractiveness***

*Mayroon kaming gubat, ilog, dagat, talon. Mayaman kami sa iba't-ibang likas na yaman. Pwede ito mabisita ng mga tao para makita nila. Sa aming gubat nandon ang aming pagkain, halaman na ginagamit naming sa gamot.*

According to the community leaders of the Dumagat community, their attractions include mountains, caves, rivers, falls, and coastal area. They also listed various activities that a potential tourist may indulge in during a visit to their community. For example, tourists may trek to some parts of the Sierra Madre mountain where they can see different species of birds and trees, swim in the waterfalls, or go water tubing in the rivers. If a tourist wants to stay overnight, they could stay in their Dumagat Ecological.

Evidences suggest that there is a growing trend of tourists from developed countries visiting Third World destinations specifically to enjoy untouched (pristine environment) and exotic (tribal peoples of unique ethnicities) places (Chan & Bhatta, 2013).

***Ecosystems that are at least able to absorb a managed level of visitation without damage***

*Kaya namin na makatanggap ng bisita. Nandyaan ang Lyceum upang turuan kami paano sila tatanggapin. Kaming mga Dumagat ay gustong gusto namin na kami ay may bisita. Kami ay pwede nilang dalawin pero irespeto ang aming komunidad. Nandito kami at sila para matuto at irespeto ang isa't-isa.*

Based on the data collected, the Dumagat community contended that they can accommodate potential tourists in their community as long as their environment is respected. Dulnuan (2003) pointed out that perceived problems at times outweigh the benefits of tourism. For instance, the negative impacts of Sagada tourism comprised environmental, social, economic, cultural as well as changing land tenure patterns and carrying capacity. Specifically, concerns were raised over vandalism, garbage accumulation, inequitable water distribution, noise, demonstration effect, drug problem, crime, inequitable distribution of economic benefits, and destruction of natural resources.

***A local community that is aware of the potential opportunities, risks, and changes involved, and is interested in receiving visitors***

*Alam naming na iyon ay pwedeng mangyari ang pagkalat, basura, pagkasira ng kultura o kalikasan, pero sa amin dahil kami ay buklod-buklod, hindi kami papaya na iyon ay mangyari dahil kami din ang mahihirapan.*

The community is aware of the potential economic opportunities from CBET as they view tourism as a source of livelihood. CBT focuses on the impacts of tourism on the community and environment. When implemented properly, CBT not only helps local villagers control the impact of tourism, but also generates additional incomes and diversify the local economy (Sun et al., 2025). In a case study of Ban Nalan, located in Luang Namtha in Lao PDR, a village that hosts tourists overnight as part of the Nam Ha national protected area and a UNESCO ecotourism project, the villagers obtained monetary benefits from lodging, cooking, selling food and handicrafts, and acting as tour guides for tourists (Sun et al., 2025).

According to Thermil and Sheaffer (2004), the perceptions of locals regarding increased flow of visitors varies. From the perspectives of locals, the increased flow of visitors has a positive economic impact and a negative environmental impact. In their study, the locals from Saut d'Eau perceived that tourism causes more pollution to their environment. However, there was insufficient evidence to support this (Thermil & Sheaffer, 2004).

***Existing or potential structures for effective community decision-making***

*Natulungan kami ng Lyceun na irehistro ang aming komunidad. Ito ang aming SEC, at may pirma ang bawat miyembro.*

The Dumagat community had registered their community with the Securities and Exchange Commission in order to be recognized by the government. They also have their own set of bylaws that has been agreed by their members. Community-Based Coastal Resource Management (CBCRM) states that community-based approaches allow each community to develop a management strategy which meets its own particular needs and conditions, allowing more flexibility.

This approach also enables the recognition of and respect for cultural differences at the local, regional and national levels. It strives to optimise the use of indigenous knowledge and experiences in developing management strategies as well as active local participation in the planning, implementation and evaluation of resource management programs. It is an iterative process where the community takes responsibility for the assessment and monitoring of environmental conditions and resources as well as the enforcement of agreements and laws. And since the community is involved in

the formulation and implementation of management measures, a higher degree of acceptability and compliance can be expected (Gössling, 1999).

### ***No obvious threats to indigenous culture and traditions***

*Marami na sa mga kabataan na hindi na nakakasalita ng purong Dumagat, dahil sa mga iba't-ibang nakakasalamuha. Pero kaming komunidad ay nagsisikap na iwika pa din ang Dumagat. Mabuti sa paaralan ay naituturo pa din sa mga bata para hindi nila ito makalimutan*

According to the community, not all of them can speak their mother tongue, nor wear their indigenous dresses but they strive hard to practice their culture and pass it on to the younger generation. The community decides which aspects of their culture and tradition will be shared to the potential tourists.

In the Philippines, indigenous peoples (IPs) are referred to as “national minorities” by the 1973 Philippine Constitution and as “national cultural minorities” by the 1987 Constitution. The majority (61%) of the IPs are in Mindanao, 33% in Luzon, and the remaining 6% scattered across the different Visayas islands. Some communities live in the upland or mountainous areas while some have settled in lowlands, such as plains or coastal areas. There are more than a hundred IPs in the Philippines. The biggest concentrations can be found in the Cordillera region and another large group known as Lumads can be found in Mindanao.

### ***An initial market assessment suggesting a potential demand and an effective means of accessing it***

This is a precondition that the community was not aware of. Nevertheless, a partner institution, Lyceum of the Philippines University, have brought in their students as visitors to the community as part of their Outcomes-Based Education. The community had served as a tourism laboratory for the students for some of their subjects such as Tourism Planning and Development, Ecotourism, and Tourism Impacts and Sustainability.

### **The Attitude of the Dumagats towards Sharing Their Indigenous Knowledge, Systems, and Practices to Potential Tourists**

The results show that a high percentage of the community leaders and members have a positive attitude towards tourism because it could generate additional livelihood, promote their culture, and improve infrastructure in their community. The most important effect associated with tourism development in the past was job creation. With these new job opportunities, there is a better chance for local residents to ameliorate their income and their quality of life. In the small Caribbean island of

Barbados, 30% of available jobs were from the tourism industry, which was ten times more than the agricultural sector (Marchall, 2002; Xiaoxin et al., 2025). In Southern Africa, the sale of handicrafts to tourists increased the income of locals (Barnes, 1999). In other words, tourism brings locals economic opportunities, giving them the option of not migrating cities to improve their quality of life (Lewis, 1998).

Local communities want tourists to come and experience their local knowledge, culture, and tradition. They are willing to share their indigenous knowledge, systems, and practices to tourists but not all of them. Preserving their land is a sacred responsibility for them. For Indigenous Australians, the land represents the core of their spirituality and this relationship as well as the spirit of their land remains central to them till today. Their indigenous knowledge of the land can be linked to their exceptional tracking skills of their hunter-gatherer life. This includes the ability to track down animals, to identify and locate edible plants, and to find sources of water and fish. According to the Dumagat community leaders, they are willing to guide tourists in the mountain but only certain areas will be designated as accessible to tourists. They would also like tourists to respect their community, their regulations and their way of life.

Apart from mass tourism, ecotourism and sustainable tourism have increasingly become popular worldwide. The International Ecotourism Society defines ecotourism as “responsible travel to natural areas that conserves the environment and improves the well-being of local people”. The emergence of this popular form of tourism has raised concerns over how the natural resources are being used and how the local culture is preserved. This has led to the concept of sustainable tourism development popularized by United Nations World Commission on Environment and Development. The Commission’s report, *Our Common Future* (1987) defined it as “development that meets the needs of the present without compromising the ability of future generations to meet their own needs.”

### **Capacity-Building for the Dumagat Community**

The Dumagat local community believes that they need to undergo trainings to enhance their knowledge and skills so that they can implement CBET effectively. According to the community leaders, the skills that they have identified include bookkeeping, office management, tour guiding, basic kitchen operations, etc. They want to learn bookkeeping because this could help them to record income and expenses so that they can monitor their finances. Office management to help them with documentation and organization while tour guiding to help them explain and impress tourists with their attractions. Lastly, basic kitchen operation skills to help them prepare food for tourists.

### Conclusion and Recommendation

CBET could be an effective and efficient approach to sustainable tourism for indigenous communities since its main principle is to empower local communities to control their natural resources and gain economic benefits. The Dumagat community in Gen. Nakar, Quezon is surrounded by an attractive landscape and interesting flora/fauna. They are located within the vicinity of Sierra Madre, the longest mountain range in the country. The majority of the community members are aware of the opportunities and benefits that they could achieve in participating in CBET such as livelihood, education, and cultural and environment conservation. Thus, the community has set up an entity that enables community participation and empowerment.

Next, the Dumagats are willing to share their indigenous knowledge, systems, and practices to potential tourists such as traditional songs and dances, language, rituals, mountains, caves, rivers, falls, flora and fauna. However, they want to remain in control of this knowledge to ensure that is used responsibly and equitably.

Based on the findings, the following recommendations were formulated:

- Preserving the inherent distinctiveness and beauty of the Dumagat community's environment and culture is imperative. By actively preserving these unique facets, the Dumagat community can safeguard not only their cultural heritage but also the ecological richness that defines their way of life. This recommendation underscores the importance of a mindful and sustainable approach to ensure the longevity of the Dumagat community's heritage for future generations.
- Implementing regulations tailored to correspond with the local traditions is essential for managing tourism in the Dumagat community. By establishing guidelines specifically aligned with their cultural practices, the community can strike a balance between welcoming visitors and preserving the authenticity of their traditions. This proactive approach ensures that tourism activities align with the values and customs of the Dumagat people, fostering a harmonious coexistence between the community and visitors. Such regulations play a pivotal role in promoting sustainable tourism (Bhutia & Konar, 2025; Fuchs & Konar, 2025) that respects and integrates with the local way of life while simultaneously safeguarding the cultural integrity of the Dumagat community.
- It is crucial for the community to identify individuals with untapped potential who can undergo skill trainings. By discerning and acknowledging the talents within their midst, the community can facilitate targeted training programs that enhance the capabilities of these individuals. This approach not only empowers community members by honing their skills but also contributes to the overall development and self-sufficiency of the community. Identifying and nurturing latent talents ensures that the skills development initiative aligns with the

specific needs and aspirations of the community, fostering a sustainable and locally-driven approach to capacity building.

- An effective measure could involve organizing a study tour for the community, allowing them to observe and experience firsthand, Community-Based Eco-Tourism (CBET) practices in other communities. Such study tours can provide valuable insights, sharing practical examples and success stories from other regions where CBET has been effectively implemented. This experiential learning opportunity not only broadens the community's understanding of CBET but also allows them to witness its positive impacts on both the environment and the socio-economic well-being of the hosting communities. This direct exposure can serve as inspiration and guidance for the Dumagat community in crafting and refining their own CBET initiatives, fostering a collaborative and informed approach to sustainable tourism development.
- Involving academic institutions, such as the Lyceum of the Philippines University, is pivotal for the capacity building of the community. Leveraging the expertise and resources of educational institutions can significantly contribute to the development and enhancement of skills within the community. Collaborative efforts between the academic sector and the community can result in tailored training programs, workshops, and educational initiatives aimed at empowering community members. By fostering partnerships with academic institutions, the community gains access to a wealth of knowledge and learning opportunities that can address specific needs, thereby promoting sustainable development and ensuring the transfer of valuable skills and knowledge to enhance the overall well-being of the community.

Open Access: This article is distributed under the terms of the Creative Commons Attribution License (CC-BY 4.0) which permits any use, distribution and reproduction in any medium, provided the original author(s) and the source are credited.

## References

- Balasubramanian, K., Konar, R., Tul-Krzyszczuk, A., & Launer, M. (2023). Digital trust in the hotel industry: An international customer/supplier perspective. In J. Paliszkiewicz, K. Chen, & M. Launer (eds), *Trust and digital business: Theory and practice* (pp. 137–147). Routledge. <https://doi.org/10.4324/9781003266525-13>
- Barnes, C. (1999). Disability studies: New or not so new directions? *Disability & Society*, 14(4), 577–580.
- Bhutia, L. D., & Konar, R. (2025). Thangka paintings and Sikkim's heritage art as a pillar of cultural identity in tourism. In M. Valeri, A. Singh, P. K. Tyagi & A. K. Haghi (eds), *Balancing mountain tourism, cultural heritage, and environmental stability* (pp. 523–536). IGI Global. <https://doi.org/10.4018/979-8-3693-8764-1.ch035>

- Chan, R., & Bhatta, K. D. (2013). Ecotourism planning and sustainable community development: theoretical perspectives for Nepal. *South Asian Journal of Tourism & Heritage*, 6(1), 69–96.
- Coria, J. & Calfucura, E. (2012). Ecotourism and the development of indigenous communities: The good, the bad, and the ugly. *Ecological Economics*, 73, 47–55. 10.1016/j.ecolecon.2011.10.024.
- Donato, R., & McCormick, D. (1994). A sociocultural perspective on language learning strategies: The role of mediation. *Modern Language Journal*, 78(4), 453–464. <https://doi.org/10.2307/328584>
- Dulnuan, R. (2003). *The perceived impacts of tourism in indigenous communities: A case study of Sagada Mt. Province*. Philippine APEC Study Center Network.
- Fuchs, K., & Konar, R. (2025). The action–attitude gap to pro-environmental sustainability in nature-based destinations: A qualitative study using stakeholder theory. *Tourism*, 73(2), 204–214. <https://doi.org/10.37741/t.73.2.1>
- Gössling, S. (1999). Ecotourism: A means to safeguard biodiversity and ecosystem functions? *Ecological Economics*, 29(2), 303–320.
- Konar, R., Islam, M. T., Kumar, J., & Bhutia, L. D. (2024). Empowering tourists through technology: Co-creative destination experiences in the Malaysian tourism sector. In A. Albattat, N. Azman, M. Valeri, & A. Singh (eds), *Tracking tourism patterns and improving travel experiences with innovative technologies* (pp. 135–151). IGI Global. <https://doi.org/10.4018/979-8-3693-9636-0.ch006>
- Liu, Y., Konar, R., Subramaniam, T., & Kunasekaran, P. (2025a). A theoretical inquiry into residents' support for sustainable cultural heritage tourism in Qufu, China. In M. Valeri, A. Singh, P. K. Tyagi & A. K. Haghi (eds), *Balancing mountain tourism, cultural heritage, and environmental stability* (pp. 15–30). IGI Global. <https://doi.org/10.4018/979-8-3693-8764-1.ch002>
- Liu, Y., Konar, R., Subramaniam, T., & Kunasekaran, P. (2025b). The confluence of cultural attitudes and community empowerment: Resident support for sustainable heritage tourism in Qufu, China. *Journal of China Tourism Research*, 1–23. <https://doi.org/10.1080/19388160.2025.2565188>
- Molintas, J. M. (2015). The Philippine indigenous people's struggle for land and life: Challenging texts. *Arizona Journal of International & Comparative Law*, 21(1), 269–307.
- Philippine Department of Tourism. (2011). *The National Tourism Development Plan: Strengthening the Philippines Strategic Planning Process*.
- Pookhao, N. (2014). Community-based ecotourism: The transformation of local community. *SHS Web of Conferences*, 12, 01033. 10.1051/shsconf/20141201033.
- Republic of the Philippines. Congress of the Philippines. (1997). Republic Act No. 8371; The Indigenous Peoples' Rights Act of 1997. *Metro Manila*. <http://www.gov.ph/1997/10/29/republic-act-no-8371/>
- Sebele, L. S. (2010). Community-based tourism ventures, benefits and challenges: Khama Rhino Sanctuary Trust, Central District, Botswana. *Tourism Management*, 31(1), 136–146. <https://doi.org/10.1016/j.tourman.2009.01.005>

- Sun, Y., Konar, R., & Wei, C. K. (2025). Unlocking the power of employee advocacy: The role of internal communication and engagement in five-star hotels. *International Journal of Hospitality Management*, 126, 104086.
- Thermil, A. R., & Sheaffer, A. L. (2004). Perceptions of Haitians toward tourism development in rural Haiti. In K. Bricker & S. J. Millington (eds), *Proceedings of the 2004 Northeastern Recreation Research Symposium* (pp. 200–208). USDA Forest Service, Northeastern Research Station.
- Torres-Delgado, A., & Palomeque, L. (2012, October). The growth and spread of the concept of sustainable tourism: The contribution of institutional initiatives to tourism policy. *Tourism Management Perspectives*, 4, 1–10. <https://doi.org/10.1016/j.tmp.2012.05.001>
- World Wide Fund for Nature (WWF). (2011). *Guidelines for community-based ecotourism development*.
- Xiaodan, L., Konar, R., & Sthapit, E. (2025). Exploring factors affecting consumers' revisit intention towards luxury hotels in the post-pandemic era. *Tourism and Hospitality Research*. <https://doi.org/10.1177/14673584251409573>
- Xiaoxin, L., Konar, R., & Ali, F. (2025). From automation to employee loyalty: Understanding the balance between robots and workforce stability. *Journal of Hospitality and Tourism Technology*, Vol. ahead-of-print No. ahead-of-print. <https://doi.org/10.1108/JHTT-11-2024-0720>