

55th EOQ Congress
World Quality Congress
Budapest, Hungary - June 20-23, 2011

"Navigating Global Quality in a New Era"



June 22, 2011 (Wednesday) 55th EOQ Congress

CONCURRENT SESSIONS
KEMPINSKI HOTEL CORVINUS

Wednesday 8:30 – 12:30
Erzsébet tér 7-8, Budapest V.

SALON REGIOMONTANUS

Wednesday 11:00 – 12:30

24.2. REFOCUSING QUALITY TO ENHANCE SERVICE TO CUSTOMERS II.
QUALITY IN TOURISM

Session Chair: Roland K. Jahnke, Deutsche Post, Germany

12.00 Quality in Tourism Through Cultural History Sharing: The Palawan Philippine Model

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Evangelista, Oscar L. (Philippines)

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QUALITY IN TOURISM THROUGH CULTURAL HISTORY SHARING: THE PALAWAN PHILIPPINE MODEL

Cultural history sharing is quality tourism in a number of ways: (1) it is beyond the popular tourism being “sold” by tourist agencies run by countries around the world; (2) it requires a deeper understanding of a country’s culture; (3) it creates deeper bonds between countries sharing similar experiences.

The third point presupposes common universal aspects in the development and shaping of the history and cultures of countries around the world: (1) geography and the environment; (2) the people creating the culture and responding to the challenges of the environment; (3) philosophical/ religious institutions influencing the nature and characteristics of the culture; and (4) the dominant identity that emerges out of the history and culture of the country.

World history is replete with examples of the great civilizations of the basically Christian Western world, and the Hindu-Buddhist, Confucian and Islamic Asian Civilizations. World tourism emphasizes the best of each country’s cultural treasures.

This paper discusses quality in tourism by focusing on the Province of Palawan in southern Philippines, and what it could share in the World culturally and historically.

Time constraints limit my discussion to aspects of the four points listed above: the environment; the peoples; the historical periods and their influences in Philippine/Palawan culture; and the cultural/historical identity of the Province. I shall be discussing these points through pictures/slides of the environment, cultural sites, dances and their relevance to cultural history

The Environment

Palawan is popularly known as “The Last Frontier” because of its ecological and bio-diversity attractions. It still boasts of tropical rainforest, rich mining sites and fishing grounds, flora and fauna unique to the area. The UNESCO has declared two sites : the St. Paul Underground River, and the Tubbataha Reef World Heritage Sites. But taken as a perspective in studying the history of the Province, the “frontier” gains a new meaning, i.e. how the Western conquerors saw Palawan. It was to them an area with rich economic and socio-cultural potentials. How these impacts on colonialism and cultural developments will be highlighted in later discussions. [Pic-underground river, Tubbataha, biodiversity, map of Phil, Palawan](#)

The People

The peoples of Palawan can be classified as the IP’s (indigenous people), and the various migrant ethnic groups from the different parts of the country. From the IP’s are the Bataks, Palaw’an, and Tagbanuas, Molbogs, and their various sub groups. Among the dominant early settlers are the Cuyunon, Agutaynon, Kagayanen, etc. from islands in the north who migrated to the big island in the 19th and 20th centuries. Immigration by various ethnic groups from all over the country picked up in the 1900’s. The 2000 Philippine census noted more than 100 ethnic groups residing in Palawan. (See OLE, “Palawan as a Migrant Province”. [IPs, Cuyo](#))

The IPs, and the different ethnic groups brought with them their respective cultural traits, and even their religious beliefs. Among the IP's, the Palaw'an has a rich literary tradition compiled and translated into French, English and Filipino by Nicole Revel. The tultul of the Bataks tells the myth of creation, while the ceremonial *Pagdiwata* of the Tagbanuas are performed in civic programs.

The intermingling and interconnections of these groups as they met, and crossed ways affected the history and culture of Palawan. **Mention tultul, Pagdiwata,etc**

History and Culture

Brief Historical Periods:

Prehistory

Early Philippine communities

The Coming of Islam

Spanish Period (1565-1898)

American Period (1898-1945)

Japanese Interlude (1942-1945)

The Philippine Republic

Palawan's prehistory dates back to 1400 B.C. with the archaeological discovery of the Tabon Man, so called from the three human bones in the Tabon Caves, effectively dating human existence in Palawan and the whole Philippines. Later archaeological discoveries yielded artifacts and fossils, giving an idea of the early cultures of Palawan. A significant discovery was the Manunggul Jar, a burial jar topped by two men on a boat about to embark on a journey into the great unknown. This is an indication of the spirituality of the artist and the people who practiced the ritual. Cremation was later practiced in varying degree of rituals according to one's social status. Precious stones, beads, and ornaments made of gold were part of the lives of the early Palawenos. **Manunggul jar, beads, potteries, Tabon, Ile (Vic Paz PP)**

A very recent discovery (March 2011) by a group of Italian archaeologist in the upper area of the Underground River is a fossil of a marine life as large as a whale, believed to be 20,000 years old. These finds merely indicate the richness of the geologic and archaeological history of Palawan.

As the historical period begun, evidence of contacts with China and other Southeast Asian countries emerged, through different kinds of ceramics and potteries found in different parts of the province.

Of the great cultural traditions, Hindu-Buddhist elements came indirectly through Indianized Southeast Asian traders, influencing, among others, the script used by some of the indigenous tribes. Islam came in the 16th century in southern Palawan. Islamic practices were adopted by IP converts superficially, keeping intact tribal practices. Folk Islam is thus reflected in their dances, songs, literature,

art and music. Islam was to cross swords with Christianity which the Spaniards brought to Palawan in 1622. (Illustration-mosques, forts, churches, script, tultul,

The Roman Catholic Religion brought immense changes to the Philippines and into Palawan in politics and socio-cultural life. Acceptance however of the new religion did not mean abandoning the old cultural traits thereby creating a hybrid type of religion, making possible the continuation of the traditional way of life. (Cuyunon dances, art, etc., Plaza Cuartel, Churches)

Palawan was part of the revolutionary struggles of the Filipinos against colonialism, both Spanish and American.

America came to the Philippines in 1898 and stayed till 1946. The Americans brought significant changes to Palawan: a public school system based on English as medium of instruction,; a public health system focusing on the establishment of the Culion leper colony; and a new system of open prison through the Iwahig Penal Farm and Colony. Pics of Culion Leper colony and Iwahig Penal farm.DV

The Public School system exposed the people to a new language with its ramifications on their thinking mechanisms ,and introduction to a new literary tradition, art and culture. Bearers of this new traditions were the educated elites who eventually became the political and economic elites of the province. A type of architecture called the Gabaldon school was built all over Palawan. The Gabaldon School still stands at the Iwahig penal farm.

World War 2 brought the Japanese to Palawan, occupying only two of the islands for three years. A unified guerilla movement was formed with linkages to Panay Island and eventually with Gen. Douglas Mac Arthur in Australia.

Liberation and rebuilding takes Palawan to the current decade.

Looking back, history and culture of Palawan was defined by the environment, the peoples who came, the intermixing and inter connectedness of the local with the greater traditions. From prehistoric times, there were evidences of forms of spirituality, burial and cremation practices, and artifacts showing beads and jewelries made of precious stones.

In historic times, the IPs shared their script and ceremonial practices with the Muslim newcomers The literary *tultul* of the Bataks, and the Pagdiwata of the Tagbanuas remain part of the Palaweno tradition.

The Muslim peoples brought their *kissas* (tales), dances and art. The Spanish conquerors, with the cross in their hands influenced folk music, dances and art, first manifested among the Cuyunon, a Spanish center and place of exile for Spaniards.

Adding to more cultural influences were the migrant ethnic groups representing various cultures from the far northern provinces to the southernmost islands of the Philippines.

The contemporary cultural scene