TOURISM IMPACTS ON INDIGENOUS CULTURES IN PAPUA NEW GUINEA (PNG): AT TIME OF INTERNATIONAL TOURISM SHOCKS

By

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ABSTRACT

The Covid-19 pandemic has crippled the tourism industry with the massive decline in international tourism visitors. As a result, indigenous tourism communities that are heavily dependent on tourism suffer from the loss of economic and social benefits. Swaikoski (2020) believes that the niche tourism market flourished until the coronavirus (Covid-19) caused havoc on participating communities.

The indigenous people in Papua New Guinea are known for their unique cultural knowledge, traditions, customs, beliefs, arts, and mythology. Each tribe contains distinct traditional attires, languages, totems, and rituals, adding uniqueness and importance to the world. Thus, this study acknowledges one of the iconic cultural groups in PNG, the Asaro Mudmen from Komunive village, Eastern Highlands Province. The author evaluates how the absence of tourism during the Covid-19 pandemic has impacted the Komunive community, their way of life, resources, and leadership structure. This research explored both positive and negative impacts of tourism on the Komunive community to better understand the community's views and perspectives about the post-Covid-19 era.

The study employed a qualitative method of research in the form of a single case study approach and administered 17 interviews over one week using online platforms. The sample consists of village and church elders, village councillors, tourism committee members, and tour guides, all from the Komunive community. The indigenous community has never experienced an international tourism shock in the past. Thus, the results indicated more negative impacts experienced during the absence of tourism at the time of the Covid-19 pandemic. Tourism was a crucial contributor to the community's pre-Covid 19 era and played a significant role in their community well-being. These include economic, social, environmental, and cultural benefits. However, the absence of tourism has shifted their perspective on how they intend to reengage with tourism when tourists return to PNG. The study further found that the self-determination values of the indigenous community were a more vital link to the shift.

Keywords: Indigenous Tourism, Culture, Tourism, Impacts, Mudmen, Komunive Community, Shocks, Covid-19, Pandemic, Absence of tourism.

DEDICATION

For God,

For family, and

For the people of Komunive village.

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LIST OF ABBREVIATIONS AND USED TERMS

CLC	Cultural Life Cycle
Covid-19	Coronavirus disease of 2019
IPCOST	Indigenous Peoples' Cultural Opportunity Spectrum for Tourism
PNG	Papua New Guinea
PNGTPA	Papua New Guinea Tourism Promotion Authority
RTTVR	Rural Tourism-Based Traditional Village Revitalization
SARS	Severe Acute Respiratory Syndrome
SID	Small Island Developing States
SOWIP	State of The World's Indigenous Peoples
TALC	Tourist Area Life Cycle
TSDP	Tourism Sector Development Plan
UN	United Nations
VQLF	Village Quality of Life Index

CHAPTER 1: INTRODUCTION

1.1 Introduction

Tourism was once considered one of the world's top industries growing at a rapid economic rate. However, it has now confronted the most shocking and devastating period in global history. The recent Covid-19 pandemic is causing havoc on many communities around the globe. Those that benefit from it are impacted. One crucial factor that is largely overlooked is the impact the pandemic has caused on the lives of indigenous communities and their resources. Hence, this study will focus on examining the impacts of Covid-19 on the indigenous community of Komunive in Papua New Guinea. The Komunive community was considered a suitable case context due to its long-term participation in PNG tourism. The present research has chosen to explore the community's perspectives during pre-Covid 19 and the absence of tourism due to Covid-19.

Tourism can either influence indigenous cultures positively or negatively depending on the different contexts. For example, in a recent study conducted by Carr (2020), during the Covid-19 pandemic, the Māori indigenous communities have seen a downturn in their tourism businesses due to the disappearance of the international tourism markets. Tourism activities were revitalizing the Māori economy and social activities. However, they added that although the pandemic may have negatively impacted their quality of life, the indigenous communities display resilience as they obtain strong cultural values. Tourism, in their view, is a vehicle for passing on the cultural values to the younger generation by way of training and developing of hospitality skills.

1.2 Research Gap

The importance of tourism on indigenous cultures during a pandemic is an emerging area of interest. Some scholars have identified tourism as one of the critical drivers of indigenous cultures. Studies conducted by (Carr, Ruhanen, & Whitford, 2016; Pettersson, 2006) have identified existing and emerging positive and negative impacts of tourism that indigenous communities and tourism stakeholders experience. However, limited research looks into the positive and negative impacts of the lack of tourism on indigenous communities. This

limitation creates a gap in the literature in understanding the lack of tourism posed by international tourism shocks on indigenous communities reliant on tourism for economic, environmental, and socio-cultural benefits. Carr, Ruhanen, and Whitford (2016) claim that indigenous tourism is linked to sustainable tourism in terms of its complexity in theory and practice. Thus, examining indigenous communities and understanding indigenous tourism as a concept within an indigenous context can fill such gaps.

In the light of formulating a deeper understanding of why indigenous communities matter to tourism, McIntosh et al. (2004) distinguished a transforming tourism perspective in the context of Māori indigenous people having indigenous-cantered tourism. Their study showed that New Zealand is centered on indigenous Māori values or "Māori tourism." They recommended that indigenous and non-indigenous people adopt indigenous values when developing tourism within Māori indigenous communities. They urged indigenous people to integrate their indigenous knowledge and value systems to minimize cultural challenges while planning and managing their tourism products offered to tourists.

Fan, Chang, and Ng (2020) state that indigenous communities should maintain the authenticity of their cultures while attracting tourists. However, some communities focus on developing tourism and forget the accurate display of their cultural arts and performances, attires, and traditions. Consequently, indigenous communities may choose to leverage their identity for economic gain or evolve as the industry adapts to the new way of performing tourism. However, the issues surrounding the authenticity of cultural products offered to tourists during the post-pandemic period may become oblivious for specific indigenous communities. As a result, Swaikoski (2021) suggests the establishment of better indigenous tourism strategic recovery plans in ensuring long-term sustainability for the indigenous tourism industry. Thus, there is a greater need for indigenous communities to maintain their cultural authenticity and resources, and sharing their values while accommodating tourists. Countries with diverse cultures such as PNG have not received much research attention despite the many layers and concepts discovered to harness the outlook of indigenous tourism research. According to Imbal (2010), such countries tend to look for ways to revive some of their dying languages through cultural events or performances. As a result, this study explores

indigenous community perspectives and views on the importance of tourism based on their cultural lens. Throughout the study, it is vital to analyse why tourism is essential for their way of life, values, traditions, resources, and relationships with their resources.

1.3 Background and Problem Statement

According to Imbal (2010), PNG has approximately 850 native languages co-exist with the four official languages; English, Tok Pisin (Pidgin), Hiri Motu, and Sign Language. Generally referred to as Melanesians, PNG have distinctive ethnicities. The four central geographical regions are Highlands, Southern, Momase, and Islands. More than a thousand cultural groups exist within all four regions, with 22 provinces, including the Autonomous Region of Bougainville and the National Capital District (Kau, 2014). Each group has its traditions, customs, norms, beliefs, values, and cultural expressions in the forms of art, dance, weaponry, costumes, singing, music, and architecture. The majority of PNG live in villages and are heavily involved in subsistence farming. Due to its tropical climate and humid weather, the country is rich with diverse flora and fauna and is home to the largest rainforest in the Asia-Pacific region and the third-largest rainforest in the world (Bryan et al., 2010).

PNG is recognized as one of the last surviving places on the planet where cultural authenticity can be found. The iconic product of PNG is its diverse cultures and the people (Bhanugopan, 2001). Therefore, tourists visit PNG to experience cultures in their raw forms. Sadly, Sato and Mara (2013) stated that traditional culture is declining rapidly due to socio-economic developments. Senanayake (2006) adds that changes in socio-economic developments, religion, and education often lead to the loss of cultural practices and traditions. For example, some religions preach against some cultural practices. Roy (2012) adds that traditional cultures have disappeared in some places. Thus, cultural practices have become endangered. According to Imbal (2010), cultural tourism in PNG is faced with challenges in its management and sustainability. The safeguarding, conservation, and sustainability of the indigenous culture are a concern. Therefore tourism stakeholders such as PNG Tourism Promotion Authority are working together to develop and market cultures. The need to revitalize, maintain, and sustain the indigenous culture as a form of tourism product is crucial to tourism and the structure and identity of the communities.

With the impact of Covid 19 and other previous pandemics, Jamal and Budke (2020) affirms that travel bans in terms of air, land, and sea and lockdown orders create a significant challenge on all tourism operations globally and locally. As a result, the Covid-19 pandemic restricted PNG cultural festivals, including cultural sing-sing performed when tourists are onshore.

1.4 Research Aim

This study will focus mainly on exploring the perspectives and views of an indigenous community on both positive and negative impacts of tourism and positive and negative impacts of the absence of tourism as a result of the Covid 19 pandemic. The following research aims listed below will assist in gaining a critical understanding of how indigenous communities view specific impacts through their worldview or cultural lens. Some communities view these impacts differently based on their traditions, cultural knowledge, geographical context, and values embedded within their community that has existed for many generations. As international tourists are no longer visiting and engaging with indigenous communities, it is now a period for community members to reflect on how tourism can keep the community at the centre of the argument. Therefore, exploring what the community experienced or is experiencing will help assess how indigenous communities look at re-designing and re-structuring their approach when tourists return. This particular study will be in the case of tourists returning to PNG. On the other hand, some communities, through their experiences, may not consider tourists to return. Hence, it will be further examined in this study. A critical examination of positive and detrimental impacts of tourism through the lens of indigenous communities and their views about the lack of tourists due to shocks will contribute to taking on new ways to either consider tourists to return or not. The research aims for this study are as follows:

i. To assess the positive and negative impacts of tourism pre -Covid 19 on the community's livelihoods, resources, and leadership structure.
ii. To examine the positive and negative impacts that result from an absence of tourism due to the Covid 19 pandemic on the community's livelihoods, resources, and leadership structure.

iii. To explore how the community wants to re-engage with tourism when the Covid-19 pandemic subsides.

1.5 Thesis structure

The thesis consists of seven chapters.

Chapter 1 is the introductory chapter highlighting the gap in the study, an overview of the study background and problem, and the aims of the study.

Chapter 2 reviews relevant literature related to the research topic, followed by discussion on relevant models and theories, and research conceptual framework.

Chapter 3 discusses the research case context by highlighting its geographical setting and tourism development within PNG.

Chapter 4 discusses the research methods, including the appropriate data collection methods and techniques, followed by data analysis, and ethical considerations.

Chapter 5 provides all the responses to the three research aims by highlighting the tourism impacts during pre-Covid 19, followed by the impacts during Covid-19, and then the reflections on the research community's views of post-Covid-19.

Chapter 6 discusses the key findings according to the research aim.

Chapter 7 summarises the research in terms of the overall results, the contributions, recommendations, limitations, and suggestions for future research.

CHAPTER 2: LITERATURE REVIEW

2.1 Introduction

The primary aim of this study is to further assess the views of indigenous people in the Komunive community in PNG on the benefits and challenges of tourism during the time of a shock or pandemic. Hence, this chapter discusses the literature on critical concepts related to tourism impacts and indigenous tourism. Cultural tourism, indigenous communities, the impacts of tourism on indigenous communities, cultural revitalization, indigenous tourism, indigenous peoples, and international tourism shocks are the concepts that will be discussed in this chapter. The discussion of the concepts is followed by a review of the frameworks of these indigenous people and the application of the Indigenous Peoples' Cultural Opportunity Spectrum for Tourism (IPCOST) framework (Sofield & Birtles, 1996). The conceptual framework is discussed in the final part of this chapter. A review of the overall literature on the concepts and frameworks will set a theoretical basis for the research topic.

2.2 The concept of cultural tourism

Cultural tourism, as defined by Zedkova & Kajzar (2013) is a manifestation of a tourist's desire to learn about the cultural attributes such as the way of life and traditions of people living in the visited destination. However, as a concept, cultural tourism has its strengths and weaknesses. In terms of the strengths, Reisinger (2013) states that cultural tourism as a form of tourism should be examined within the communities that attract tourists through their cultural attributes. Thus, understanding the community and tourists' experiences creates an opportunity to reflect on the cultural attributes. On the other hand, cultural tourism can be viewed as unfavourable due to aspects of the culture becoming commodified and less attractive to tourists. Butler and Hinch (2007) imply that such negative impacts might lead to losing the authenticity of cultures which plays a vital role in the way tourists perceive the cultural attributes that have attracted them in the first place. This phenomenon has been under scrutiny over the past decade as many cultures have become more adamant about commercializing their products to make ends meet. Therefore, in theory, cultural tourism is

the study of cultural products within a cultural destination. It also involves tourists' desire to consume cultural products that may impact the authenticity of cultural tourism products.

According to Fang (2020), culture is an immense concept studied by anthropologists, historians, geographers, sociologists, and many other people in very complex disciplines. One of the early studies on culture undertaken by (Williams, 1961, 1978, 1983) concluded that the term culture is used mainly in three areas as (1) arts and artistic activities, (2) a learned, primarily symbolic feature of a particular way of life, and (3) a process of development. The first use of the term culture refers to the big C culture, consisting of music, paintings, sculptures, films, and literature. The second use of the term culture may refer to symbolic meanings, beliefs, morals, knowledge, traditions, rules, and customs. They can be passed down from one generation to another, especially in a society or community where the members live together and share knowledge. Finally, culture is used to cultivate one's mind by any collective process, whether historical, social, or general. However, the current study is related to the second area of culture.

2.3 Indigenous tourism

An early definition of *indigenous tourism* by Hinch and Butler (1996) describes it as the direct involvement of indigenous people in a tourism activity that tries to promote their culture. They indicate that this form of cultural tourism can influence or slightly control non-indigenous tourists. The tangible and intangible elements of indigenous tourism include the cultural heritage, language, stories, art forms (songs, dances, and art), hunting methods, customs, and rituals (Ruhanen & Whitford, 2019).

Richards (2018) and Carr et al. (2016) acknowledge that the concept of indigenous tourism has been predominantly linked to studies from Anthropology and later Tourism. However, Carr et al. (2019)'s sustainable and indigenous peoples' review indicates that indigenous tourism can benefit indigenous communities. Nevertheless, in most cases, the costs of engaging in tourism result in power imbalances and unfair treatment. In a recent review of indigenous tourism case studies, Ruhanen and Whitford (2019) assert that certain aspects affect indigenous people. The positive impacts include revitalizing indigenous cultures and cultural sustainability. However, the challenges include declining cultural identity and

heritage, and commodification of cultures to meet tourists' expectations due to economic demand. Hence, Carr et al. (2016) and Ruhanen and Whitford (2019) urge academics in tourism to focus future research on indigenous knowledge and tourism to better understand gaps in an indigenous community by applying indigenous-driven approaches (Smith, 2012). As a result, there is a strong need for indigenous voices in both the academic field of tourism and practice.

2.4 Indigenous peoples

According to the United Nations' (2009) report on the world's indigenous peoples (SOWIP), there is no clear definition of the term indigenous people. The UN declaration on the Rights of Indigenous Peoples, Article 33 (1), states that "indigenous people have the right to determine their own identity or membership per their customs and traditions." An early working definition of indigenous peoples by Cobo (1987) specifies that indigenous communities, peoples, and nations have a historical continuity with pre-invasion and pre-colonial societies. However, Muqbil (2010, p.125) argues that indigenous people are identified by the rich cultural knowledge among tribes scattered in the world. They also mentioned that their culture, traditional practices, and beliefs are crucial to the tangible and intangible resources. In this study, the indigenous people in the case context are not a minority group - they are part of a country in which they are dominant in society. However, they are considered indigenous peoples' by the United Nations as unique people having inherited ancestral cultures, strong connections to their land and natural resources, diverse cultures and beliefs, being linguistically diverse, and protecting their ancestral lands.

2.5 Impact of tourism on indigenous communities

Many distinctive cultures have embraced tourism while others question it. MacCarthy (2020) argues that indigenous people and tourism have an unlikely tolerant relationship. Thus, tourism's impact on indigenous people cannot easily be termed as positive or negative without clear contextual insights. Because of this, Carr et al. (2016) suggest a detailed review of tourism benefits and challenges for indigenous people. The study highlighted a gap in indigenous tourism research where indigenous-driven approaches may further explore the benefits and challenges of tourism on indigenous people, particularly to enhance knowledge

on sustainable indigenous tourism development. To further justify some debates in this regard, there has been an increase in the number of research studies that highlight essential aspects surrounding the involvement of indigenous people in tourism. Butler and Hinch (2007) assert that tourism provides economic benefits to some indigenous people while, on the other hand, it rejuvenates the cultures of other indigenous people. Dyer et al. (2013) revealed that for the Djabugay people, the traditional landowners benefitted from their partnership with a cultural park through the revival of culture, employment, community participation, and sharing their cultural knowledge with tourists. While on the other hand, they also experienced cultural degradation, exploitation, minimal communication with tourists. Recommendations are made that non-indigenous stakeholders engaged with indigenous people in tourism must recognize cultural protocols and fair benefits. If the indigenous people are recognized and acknowledged, the tourists on the receiving end will also be satisfied.

2.5.1 The positive impacts of tourism on indigenous communities

- **Cultural impacts**

According to Butler and Hinch (2007), indigenous leadership and participation are influenced by external factors, which indigenous people have minimal control, and internal factors, which indigenous people have at least some opportunities to influence tourism. In addition, the more they participate in cultural interactions with non-indigenous persons, the more they tend to create a space of connection and understanding. Thus, more knowledge of indigenous cultures is created between both parties (Carr, 2007). Smith (2016) states that tourism helps give back cultural pride to indigenous communities. As a result, local communities are strengthened and empowered to maintain their cultural practices and keep their values, beliefs, traditions, arts, indigenous knowledge, and identity.

- **Socio-economic impacts**

Like any other form of economic development, Smith (2012) implies that tourism can provide opportunities for local communities or the indigenous people to promote their skills in arts and crafts and engage in tourism employment. In addition, cultural components can be kept alive with built infrastructure like museums, cultural heritage sites, and artifact buildings. For example, Papua New Guinea's Parliament House has contested a national

symbol (Rosi, 1991). Traditional art designs from the different provinces within all four regions are portrayed in front of the Parliament House. The Parliament House replicates a *"haus tambaran"* (traditional ancestral worship house) in the Momase region of PNG.

Smith et al. (2009) suggest that human interaction between visitors and hosts contributes to collective understanding, thus minimizing misconceptions between tourists, especially from other countries and community members. Furthermore, it is through such interactions that cultural knowledge and learning exchange occurs. Consequently, Shahzalal (2016) states that community members learn to be hospitable and change perceptions about tourists. Shahzalal (2016) reemphasizes that tourism's good and bad outcomes depend on the way individuals react and interact.

In the view of Moswete and Lacey (2015), tourism provides opportunities for rural women to be engaged in cultural tourism and feel empowered economically, socially, psychologically, educationally, and politically. Similar claims on tourism contributing to female empowerment are shared by Pasanchay (2019) in Laos within rural homestay operations and Movono and Dahles (2017) in the context of an indigenous Fiji community. Another case study conducted by Uduji et al. (2020) in Nigeria found that most women did not experience fairness in their communities. However, the study concluded that women gained equality in their communities through participation in cultural tourism projects. Uduji et al. (2020) further pointed out that women's engagement in tourism activities that involved sharing cultural beliefs, values, traditions, norms, and cultural practices were the driving force for gaining empowerment through tourism. Therefore, womens participation through tourism opens spaces for women to be free from cultural discourses and unfairness.

- **Environmental impacts**

Pasanchay and Schott (2021) indicate that tourism helps promote better waste management in the community. In their view, indigenous communities start practicing proper waste management practices once they are engaged in tourism. Other positive environmental impacts include the strengthening of a holistic relationship between indigenous people and their land. Gibson (2015) asserts that Fijian communities refer to the land as a spiritual part

of their culture and they feel closely associated with the land. Carr (2007) adds similar sentiments concerning the Māori indigenous people in New Zealand who refer to themselves as "the people of the land." Anand et al. (2012) add that tourism helps preserve the community's resources, especially in promoting green tourism. According to Anand et al. (2012), green tourism has a positive environmental impact related to efficient waste management, water consumption and usage, and renewable energy. To support these notions of positive environmental outcomes, Scheyvens and Hughes (2015) showed that indigenous communities, particularly from Pacific Island countries, utilize green tourism practices very well to save money, especially in Fiji and Vanuatu.

2.5.2 The negative impacts of tourism on indigenous communities

- **Socio-cultural impacts**

Smith (2012) points out that indigenous communities often experience significant adverse impacts when engaging in tourism. Alobiedat (2018) explains that tourism competes with locals' subsistence farming activities, their way of life, and specific values and beliefs. A case study in Laos conducted by Pasanchay and Schott (2019) found that tourism competes with the time that communities typically spend on farming activities. Other studies from Fiji by Movono et al. (2015) showed that indigenous communities in Fiji had moved away from subsistence farming as it does not generate high income. Singh et al. (2015) also saw that communities in the island of Niue had neglected traditional livelihood benefits as imported food turned out to be cheaper. Thus, tourism livelihood benefits are chosen over traditional livelihood benefits. Alobiedat (2018) indicates that the increased visitor numbers and tourist activities are contributing factors.

Sam and Berry (2010) consider acculturation as a challenge in tourism. They believe that the exchange of knowledge and interactions between the host community and tourists challenges cultural values, beliefs, languages, social institutions, and even technologies. It is most common within host communities and tourists that have different cultural backgrounds. Shahzalal (2016) emphasizes that host communities often adopt certain traits of tourists and imitate them, such as using English which is not their native language. In some instances, tourists prefer to alter the kind of service provided to them. Such influences on indigenous

cultures may lead to cultural commodification. According to Shepherd (2002), cultural commodification occurs when sacred or valued cultural components are altered to meet tourists' expectations. These changes are considered unauthentic. As a result, the actual value of the authentic cultural component tends to diminish. The challenges to authenticity transform traditional art forms into commercial trade. To support these notions, Smith and Richards' (2013) case study of the Kuna in Central America showed that they primarily produced a traditional hand-sewn craft. However, in recent years, this form of art has lost its spiritual value and quality due to the incorporation of western designs and symbols.

- **Socio-economic impacts**

According to Gnanapala and Sandaruwani (2016), include insufficient financial benefits, insufficient knowledge and skills in tourism employment, a lack of government planning for indigenous tourism communities, and effects on community livelihood. Movono et al. (2015), in the context of Fiji, highlight the fact that over-reliance on tourism benefits often leads to indigenous communities neglecting traditional ways of subsistence farming and fishing. Women's roles in traditional Fijian communities changed from tending to crops and other traditional livelihood activities to tourism employment. Gibson (2015) studied challenges regarding behavioral issues posed by tourism in several Fijian communities. Both men and women engaged in tourism employment, high-level of alcohol consumption, and a change in consumption and dress choices from traditional food and clothing to imported food and westernized clothing. These changes contributed to a decline in cultural values, such as respecting elders and traditional codes of conduct.

- **Environmental impacts**

The Indigenous people have a strong connection and relationship to the land and other natural resources. Gibson (2015) explained that an indigenous Fijian community experienced negative impacts on the water resources, such as pollution caused by careless waste disposal and damage to reefs caused by tour boats. Gibson (2015) highlighted that increased tourist visitor numbers and tourism infrastructure development were contributing factors in increasing waste that polluted the ocean water. Other negative impacts included landslides and silting due to deforestation, which resulted from the community building new tourism

infrastructure. As a result, tourism can cause severe damage to marine life and ecosystems impacted by deforestation when not managed well.

2.6 Culture Revitalization as a concept

This section on the *cultural revitalization* as a positive tourism impact is significant given the current issues of cultural commodification and indigenous tourism trade-offs. Curtin (2003, as cited in N'Drower, 2014) provided a classic example of how whale watching as a form of tourism activity in New Zealand enhances the indigenous culture of the Māori local business owners. This activity is run by the local Māori indigenous people who take pride and ownership in training the guides performing cultural interpretation activities. Curtin (2003, as cited in N'Drower, 2014) added that the locals' participation revitalizes their culture and heritage. Hence, Hunt and Stronza (2014, p. 282) believe that "revitalization is a more common strategy where culture is the focus of tourism." However, Kandel (2011) argues that cultural revitalization is the re-creation of an existing culture where the host destination's authenticity of many traditions and cultural practices are challenged; therefore, cultural change comes with a new system and new traits. As a result, some cultural groups are fighting to revitalize their cultures. The UN Declaration on the Rights of the Indigenous People (2007) have supported many tribal groups in revitalizing some aspects of their culture. They encourage indigenous people to maintain and protect their cultures and heritage site, and practice their traditions and customs and transfer them to the young generation. Therefore, with this concept of cultural revitalization through tourism, the cultural rights of indigenous people can be strengthened.

2.7 International shocks to tourism

Garg (2013) identifies several shocks causing risks and disruptions to the tourism industry. The shocks consist of earthquakes, tsunamis, SARS, terrorist activities and wars, economic shocks, and swine flu. Bonham et al. (2006) mention that tourists are primarily concerned about the tourist destination's safety, peace, and stability. Therefore, shocks have a significant impact on a tourists' decision to travel. One of the major shocks that this study will extensively be focusing on is a pandemic.

2.7.1 Pandemics

According to Morens et al. (2009), a pandemic is the sudden emergence of a prevalent disease that spreads rapidly on a national or global scale. Coronavirus or Covid-19 is only one example. Table 1 shows a list of significant pandemics that the world has experienced over the years. One of the pandemics not included in Table 1 by the World Economic Forum is the Avian Flu. Kuo et al. (2009) discuss evidence of the Avian Flu outbreak in the Asian continent for almost four years (December 2003 – June 2007). Due to the severity of pandemics, as shown in Table 1, the tourism industry is no exception to facing significant disruptions.

2.7.2 Covid-19 impacts on tourism

As observed by Gössling, Scott, and Hall (2020), domestic and international travel bans caused numerous challenges such as a decrease in travelers, loss of tourism jobs, and shutting down airports, hotels, restaurants, and bars. In addition, increasing case numbers of those affected by Covid-19 caused air, land, and sea movement restrictions.

Recent studies by Chang et al. (2020) and Kaushal and Srivastava (2020) argued that this pandemic had caused a global change in tourism. They suggest that many countries are experiencing slightly uncontrollable health and safety challenges with no vaccine and inadequate healthcare facilities. As a result, Covid-19 can severely impact small-island and indigenous tourism destinations, particularly for those in developing countries. Regarding Pacific Island countries, Connell and Taulealo (2021) indicate that Vanuatu and Samoa have experienced many challenges due to the Covid-19. These countries relied on tourism for economic gain in their respective tourism engagements and employment. However, the loss of tourism employment and benefits has restricted future tourism jobs in their communities.

2.7.3 Destination responses to pandemics

Extreme measures have been put in place to restrict transmission. These measures include social distancing, wearing face coverings and masks, practicing hygiene by disinfecting public places, and maintaining handwashing in almost all public facilities and at home. Connel and Taulealo (2021) point out communities in Pacific Island countries have been

disadvantaged from financial aid and health services. Hence, Covid-19 extreme measures push them to the edge of tourism recovery. Connel and Taulealo (2021) add that Samoa and Vanuatu have recently recovered from cyclones just two years ago with Cyclone Gita (Samoa) and six years ago with cyclone Pam (Vanuatu), followed by measles in Samoa and a volcanic eruption in Vanuatu. As a result, neither country was able to show any positive outcomes. Therefore it is uncertain if small-island destinations will foster tourism. Thus, some uncertainties will be solved by further investigating other Pacific Island counties as in the current study.

Table 1: The history of pandemics

Name	Time period	Type / Pre-human host	Death toll
Antonine Plague	165-180	Believed to be either smallpox or measles	5M
Japanese smallpox epidemic	735-737	Variola major virus	1M
Plague of Justinian	541-542	Yersinia pestis bacteria / Rats, fleas	30-50M
Black Death	1347-1351	Yersinia pestis bacteria / Rats, fleas	200M
New World Smallpox Outbreak	1520 – onwards	Variola major virus	56M
Great Plague of London	1665	Yersinia pestis bacteria / Rats, fleas	100,000
Italian plague	1629-1631	Yersinia pestis bacteria / Rats, fleas	1M
Cholera Pandemics 1-6	1817-1923	V. cholerae bacteria	1M+
Third Plague	1885	Yersinia pestis bacteria / Rats, fleas	12M (China and India)
Yellow Fever	Late 1800s	Virus / Mosquitoes	100,000-150,000 (U.S.)
Russian Flu	1889-1890	Believed to be H2N2 (avian origin)	1M
Spanish Flu	1918-1919	H1N1 virus / Pigs	40-50M
Asian Flu	1957-1958	H2N2 virus	1.1M
Hong Kong Flu	1968-1970	H3N2 virus	1M
HIV/AIDS	1981-present	Virus / Chimpanzees	25-35M
Swine Flu	2009-2010	H1N1 virus / Pigs	200,000
SARS	2002-2003	Coronavirus / Bats, Civets	770
Ebola	2014-2016	Ebolavirus / Wild animals	11,000
MERS	2015-Present	Coronavirus / Bats, camels	850
COVID-19	2019-Present	Coronavirus – Unknown (possibly pangolins)	4,700 (as of Mar 12, 2020)

Source: (World Economic Forum, 2020)

2.8 Overview of the models and theories related to indigenous tourism

This section will discuss three indigenous tourism models employed in previous studies; the four H's, the cultural life cycle model, and the IPCOST framework.

2.8.1 The 4 H's by Smith (1996)

Smith (1996) explains that *habitat, heritage, history,* and *handicrafts* are the four interlinks or elements that an indigenous tourism site needs to understand to assess its capabilities and develop tourism. *Habitats* are closely related to indigenous people as part of their culture. Therefore, any habitat-related opportunities must consider accessibility and infrastructure due to potential damage. *Heritage* is the essence of indigenous people and communities. Sofield (1996) refers to heritage as cultural elements such as values, beliefs, symbols, customs, attitudes, traditional arts, performances, attire, languages, and the practices passed down from one generation to another. Moreover, *history* is an essential element that needs careful consideration before planning any tourism activity within indigenous communities. Indigenous communities distrust the government or any stakeholder due to past conflicts. Finally, *handicrafts* play a considerable role in promoting the authenticity of specific arts and crafts of different indigenous communities.

However, this approach will not be employed in this study. Studies on indigenous tourism have only cited the model for expanding the knowledge of their study without drawing substantially on the four elements (Pereiro, 2016). In addition, recent research that referred to the 4 H's has acknowledged that it is an analytical tool whereby the components are briefly discussed to understand certain aspects of an indigenous society (Mach & Vahradian, 2021). According to Carr et al. (2016), the 4 H's as an early approach for indigenous tourism development to assist stakeholders to understand indigenous people and assess measures that enable the development of indigenous tourism. Given the above notions, the 4 H's approach is somewhat suitable for this case study, but the aims of the study require an assessment of indigenous communities' perspectives on tourism impacts.

2.8.2 Cultural life cycle (CLC) model

According to Butler (2019, 2006), the *cultural life cycle model* was developed initially from the Tourist Area Life Cycle model from 1980. The model in Figure 1 represents the original TALC model. Several tourism researchers, including Xie and Lane (2006), adapted the CLC model for the cycle of authenticity in aboriginal arts performances to assess the development of cultural products and their authenticity.

Figure 1: Cultural life cycle model

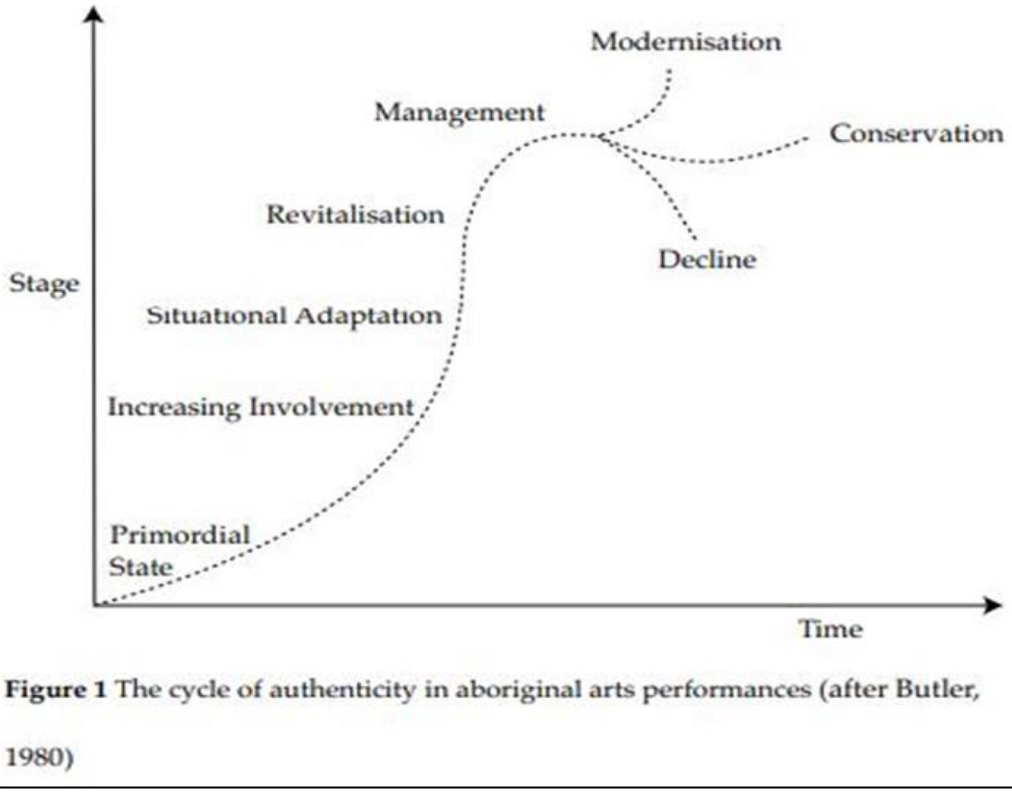


Figure 1 The cycle of authenticity in aboriginal arts performances (after Butler, 1980)

Source: (Butler, 2006)

Cultural tourism and indigenous tourism researchers have used the CLC model to examine different stages of authenticity development with the motivation to identify revitalization, decline, and change of cultures in a particular community. However, the CLC model is not a suitable model for this study. Muangasame (2014) challenges the validity of the CLC model and argues that the application is chaotic, particularly in destinations where tourism products and activities are diverse. Therefore, this model will not be applied in the present study. This

is due to the study aim which will only focus on the impacts of tourism and Covid-19 on an indigenous community.

2.8.3 Indigenous Peoples' Cultural Opportunity Spectrum for Tourism (IPCOST) framework

The IPCOST framework, coined by Sofield and Birtles (1996), was developed to empower indigenous people to participate in appropriate opportunities in tourism across the full spectrum of cultural diversity while maintaining cultural diversity and authenticity. The IPCOST framework benefits indigenous people in terms of managing tourism. It can further determine the cultural opportunity for their participation in tourism and whether the indigenous community is capable and desires to participate.

There are five aims of the IPCOST framework as stated by (Sofield & Birtles, 1996):

- Apply IPCOST as a tool for villages or communities to perform self-assessment.
- Make culture the centre of tourist attractions for more tourism opportunities.
- Make a careful assessment of whether the tourism venture involves resources that are appropriate for promoting the culture.
- Come up with a decision as to whether to venture into cultural tourism or not.
- Choose appropriate opportunities based on the villages or the community's socio-cultural values and economic regard.

Overall, Sofield & Birtles (1996) suggest that the IPCOST framework is an essential and powerful tool to assist indigenous people, villages, and communities. It provides all the components of a community's characteristics, its availability of resources, and its capability of venturing into a cultural tourism business. Furthermore, the framework provides a full spectrum of cultural tourism opportunities that indigenous people within their villages and communities can assess to identify the right opportunity according to all seven pre-existing models.

2.8.3.1 Theories and concepts influencing the IPCOST framework

The IPCOST framework conceptually draws on several approaches and planning tools:

- *Zoning (Sofield and Birtles, 1996)*

This approach manages significant areas containing cultural and natural resources by using patterns and categorizing the types of visitor-use areas. In addition, it helps to identify different zones by categorizing them into areas of high level to low-level significance. The zoning approach can also be a tool for assessing the indigenous tourism ventures regarding their sustainability and the level of positive and negative impacts in all aspects: economic, social, environmental, and cultural.

- *Recreational Opportunity Spectrum (Clarke & Stankey, 1979)*

The ROS framework was developed for planning and managing opportunities for recreational activities in forests and parks. A total of six factors are identified in the framework. The factors include access, other non-recreational resource uses, on-site management, social interaction, acceptability of visitor impacts, and acceptable level of regimentation.

- *Tourism Opportunity Spectrum (Butler & Waldbrook's, 1991)*

The TOS is a planning tool devised for tourism activities that involve natural resources. It draws on Butler's TALC model and applies the different development stages to a tourism system to track planning and changes. The tool assists in examining any implications due to developments in a particular area. Other concepts include Gunn's (1985) tourist attraction model and Pearce's (1991) adapted model of a sense of place. Both models link to ethnic tourism opportunities and protect specific attractions from visitors due to their authenticity.

- *Canter's concepts (Canter, 1977)*

This approach focuses on a sense of place by drawing on the four concepts of psychology, geography, planning, and design. It aims to enable tourists to understand the physical attributes, the activities performed in the setting, and the conceptions people bring to a setting.

- *The four H's (Smith, 1996)*

The four H's was developed as a model that emphasizes indigenous leadership and participation. The model is used as an analytical tool for assessing the strengths and

weaknesses of indigenous tourism destinations, especially those associated with tribal tourism (see section 2.8.1).

- *Village self-assessment (Roughan, 1994)*

This tool was first developed to assess villages in the Solomon Islands as a key to self-management, forming the development wheel. The wheel depicts their strengths and weaknesses by allocating their personal and societal elements at each wheel point. Following the wheel, the *Village Quality of Life Index* (VQLF) model was formed to assess the quality of life in the communities, leading to good health and well-being practices. The third element, the *Village Economic Resources Exercise* (VER), carefully examines villages by dividing them into four sections: people resources, land resources, sea resources, and commercial resources. These four sections recognize the imbalances that prevail to understand better the villages' economic value concerning the four resource sections. The final dimension is the *Past/Now/Future* (P/N/F) exercise. It assists in understanding the sufficiency of resources in the past, present, and future.

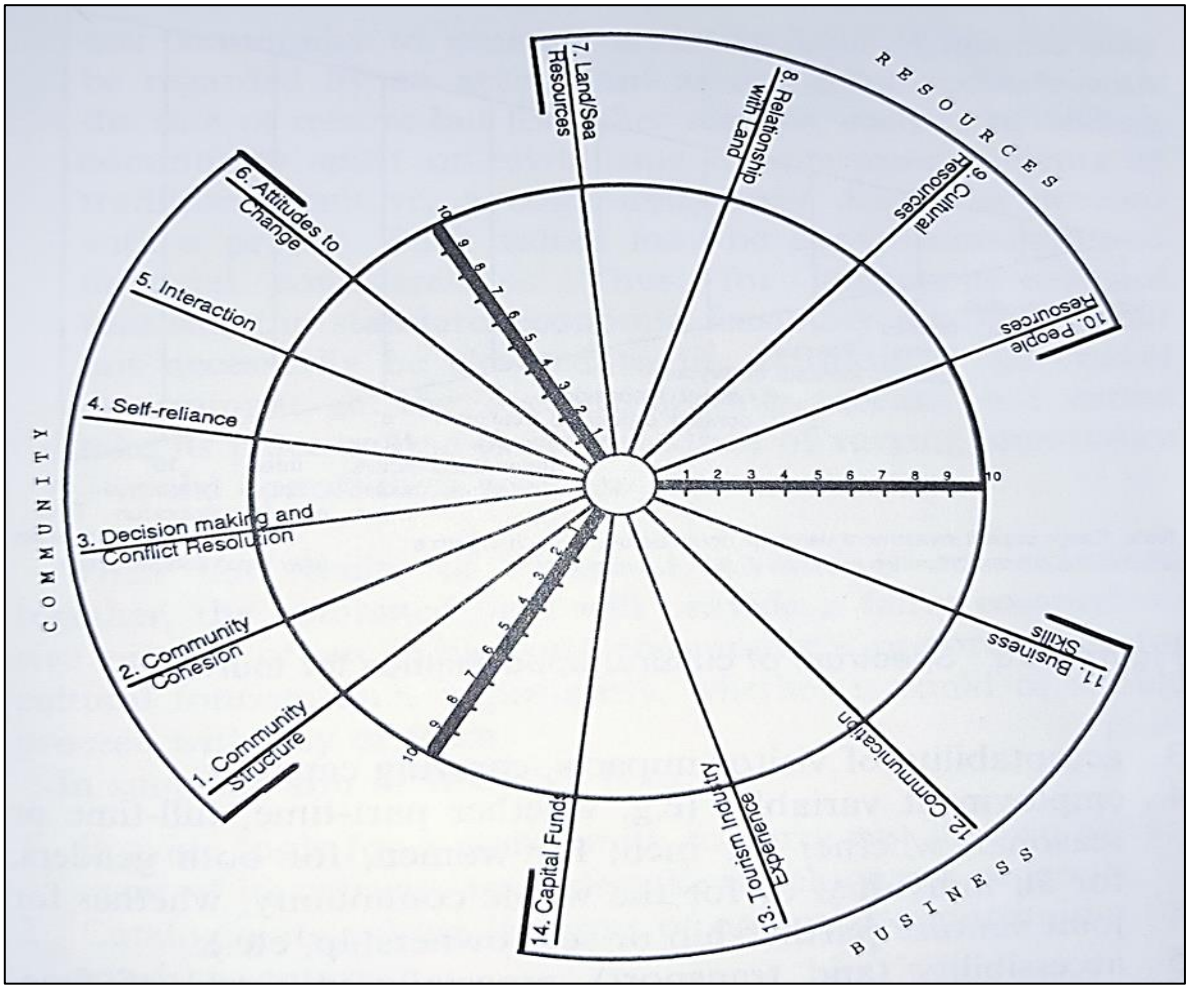
2.8.3.2 The relevant components of the IPCOST framework

The IPCOST framework is overlooked by scholars affiliated with indigenous tourism research. However, a very recent study on the Tagang indigenous community from Malaysia (Keling, Ho, Yap, & Entebang, 2021) acknowledges the framework's importance in empowering indigenous people to maintain their authenticity and cultural diversity. They also suggest that the framework can assist indigenous people to develop and plan better approaches to minimize the impacts of cultural tourism. Other recent studies have cited sections of the initial article by Sofield and & Birtles (1996) but have not been observant of framework applications (Ariya, Sempele, & Simaloi, 2020; Smith & Spencer, 2020; Wilson et al., 2018). Hence, no further criticisms have been made about the framework.

On the contrary, the application of its components benefitted Solomon Islands communities, as previously discussed, to assess the community's strengths and weaknesses and the imbalances of existing resources and capabilities of the villages. Therefore, the framework will support the research aims, including indigenous communities and their experiences of

tourism's positive and negative impacts during the Covid-19 pandemic. Therefore, although there are three main elements to the first phase of the IPCOST framework, this research will only focus on the community and resources components of the community characteristics wheel, as shown in Figure 2.

Figure 2: Community and resource characteristics



Source: (Sofield & Birtles, 1996: 417)

- **Community component**

The community elements under the community development wheel (Figure 2), such as the community structure and attitudes to change, will be applied in the case study to assess the perspective of the Komunive community. They will inform the research by identifying the community livelihood and leadership structure of the indigenous community and showing

the graphic illustration of their self-assessment in phase two. These factors of the community component will outline the communities' cultural lens, how they live, how they view the impacts brought about by tourism, and why they think tourism can be good or bad.

- **Resources component**

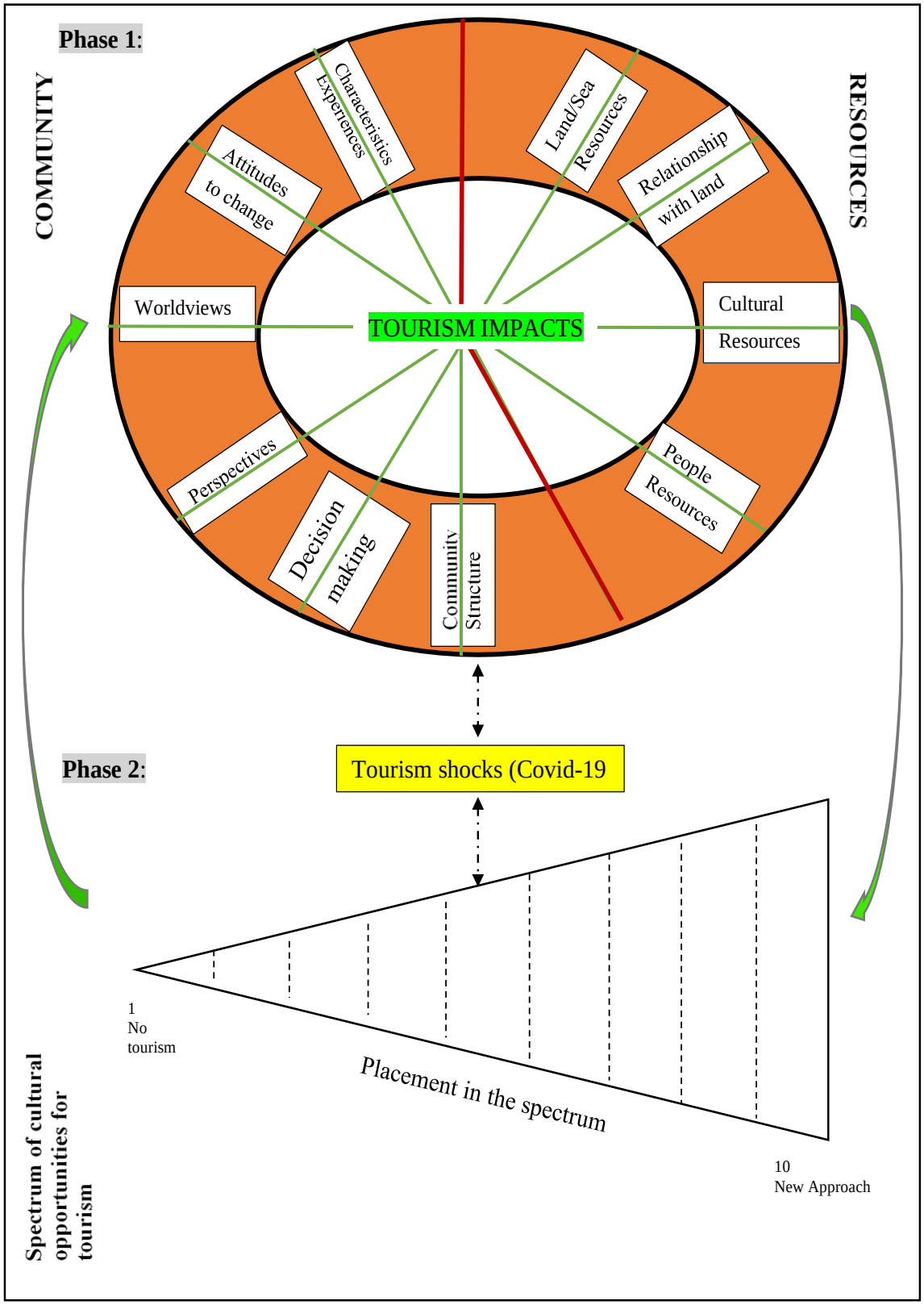
Resources are a vital component of the wheel as they determine opportunities for the indigenous people to venture into cultural tourism. However, their relationship with this resource can also contribute to better decision-making. Therefore, the elements that come under the resources development wheel (Figure 2) will be assessed to explore both positive and negative impacts of tourism and how they affect the tangible (land, water, and people) and intangible (culture) resources of the indigenous community. Thus, phase two of the framework is a blurred measurement of the impacts of Covid-19 on the community's resources. The post-Covid-19 reflections of the community based on the framework in terms will assist in working out the better approaches that impacted communities can take when tourists return. Overall, applying the IPCOST in the study of the indigenous PNG communities is to include both negative and positive impacts of tourism under the resources component. Without the impacts, the community cannot fully display the strengths and weaknesses of its self-assessment during the pandemic. It is critical to determine whether the community has appropriate participation or whether its opportunities are high or low in the cultural opportunity spectrum.

2.9 Research conceptual framework

Figure 3 represents the overall conceptual framework drawn from the concepts and theories in the literature review. The conceptual research framework is informed by the IPCOST framework proposed by Sofield and Birtles (1996). The community and resource components are the critical components selected from the theoretical framework of IPCOST (see section 2.8.3.2). The community elements and resource elements from Figure 6 reflect the cultural embodiment of the indigenous community in *Phase 1*. As pointed out in the discussion of cultural and indigenous tourism concepts, indigenous communities tend to have various cultural tourism products connected to their resources and are founded on their community elements that attract tourists. Thus, many of the positive and negative impacts indigenous

communities experience affect their resources, views, characteristics, and community structure. *Phase 2* concerns the tourism impacts that the community experiences. However, in this case study, the inclusion of tourism shocks can cause indigenous communities to re-think their engagement in tourism. Therefore, it will cause a disruption to the wheel in *Phase 1* and vice versa to *Phase 2*. The impacts caused by the Covid-19 pandemic on communities and resource components are a once-in-a-generation shock to the development wheel. As a result, a community's cultural opportunity spectrum highlights this situation. When tourism returns, it sets the foundation of the new tourism development wheel of the communities' indigenous tourism system. This is the area that the case study aims to assess - whether the positive and negative impacts of the absence of tourism due to the pandemic will affect the community's decision to re-engage in tourism. This means that there might be a different view on how the community wants to engage with tourism. In summary, the conceptual framework will guide the thesis and assist in formulating the responses to the research aims set in Chapter 1 (section 1.4).

Figure 3: Conceptual framework



CHAPTER 3: CASE STUDY CONTEXT

3.1 Introduction

This chapter aims to provide an overview of tourism in the Komunive community, followed by why the community was chosen to be the focus of the case study. First, details of PNG tourism will be discussed to help situate tourism in Komunive. Second, the geographical location of the community within PNG will be illustrated. Finally, the details under each sub-section will provide a comprehensive explanation of the research context and help guide the responses to the research aims in Chapter 1 (section 1.4), including the data analysis in Chapter 5. Due to minimal academic sources about the context of the case, online sources and reports from relevant organizations in PNG will be acknowledged in this chapter.

3.2 Papua New Guinea

PNG is geographically located in the Southwest of the Pacific Ocean. It shares its border with Indonesia (West Papua) to the west, Australia is located to the south, and the Solomon Islands in the southeast (see Map 1). PNG is an island country with a total area of 462,840 sq. km, and its current population is about 9,152,227 (Worldometers, 2021). Due to the country's rugged topography, the communities that migrated to and settled in the land had little contact with each other. Thus, the languages and customs practiced in the respective communities are distinct. PNG is estimated to have 1,000 tribes with over 850 native languages. Refer to Chapter 1 (section 1.3) for more details about PNG's culture.

In terms of economic status, the World Bank (2021) recently reported that PNG's economy is undergoing a significant transformation due to Covid-19. They added that the countrys' GDP reduced by 3.8 percent in 2020, and there are further predictions that a 9 percent contraction will follow in 2021 and 2022. The rural population makes up 87 percent of the overall population in PNG (World Bank, 2021). PNG's economic growth is derived from the agriculture, forestry, fishing sectors, and minerals and energy sectors. However, the development and infrastructure lack capacity, for which the lack of investment is one reason.

Map: 1 Geographic location of PNG outlined in the regional map of Oceania

Source: (World Atlas)

The PNG government continues to receive financial and infrastructural aid from the Australian government due to previous agreements after PNG gained independence in 1975, but PNG still lacks economic prosperity. In response to the economic decline brought about by Covid-19, the Bank of Papua New Guinea (2021) stated in its recent monetary policy statement that PNG authorities initiated stimulus packages and programs to ease financial challenges. In addition, however, PNG financial institutions initiated loan repayment programs to ensure the availability of public liquidity. Unfortunately, it seems that rural communities that rely on tourism for their livelihoods have primarily been left out from these initiatives and programs.

3.3 PNG Tourism

According to Rayel et al. (2014), Papua New Guinea's potential to grow as a tourism destination accounts for its diversity of cultures and new natural environment. However, Pipike (2012) stated about a decade ago that international visitor numbers were reduced because of competition with island tourism destinations in the Pacific region, such as Fiji. Sumb (2017) added that safety issues contributed to the loss of tourism demand. Recent statistics by the Papua New Guinea Tourism Promotion Authority's *Covid-19 Tourism Business Impacts Survey* revealed that 90.7 percent of travel bookings were cancelled in 2020. The survey also found that tourism businesses in PNG experienced a revenue loss of K67.91 million, which is approximately NZ$29.22 million. To illustrate this, Table 2 presents the overall tourism visitor arrival totals in the last five years gathered from TPA's Annual Visitor Arrival Statistics. A conclusion can be drawn from Table 2 that Covid-19 has crippled PNG's tourism sector.

Table 2: Total Visitor Arrivals from 2015-2020

Year	Business	MICE	Holiday (Air)	Holiday (Cruise)	VFR	Other	Total Arrivals
2020	9,149	531	3,398		2,479	1,346	16,903
2019	47, 113	3,818	25,199	51, 417	11, 118	5, 018	143, 683
2018	45, 450	6, 373	22, 418	54, 935	9, 657	5, 158	143, 991
2017	48, 392	3, 118	22, 017	42, 908	9, 127	4, 717	130, 279
2016	72, 255	4, 455	37, 621	19, 123	12, 027	1, 458	146, 939
2015	69, 977	7, 849	54, 023 (Combined holiday)		11, 742	1, 147	144, 738

Source: Synthesised from PNGTPA Tourism Arrival Statistics

The PNG Independent Consumer and Competition Commission (ICCC) reported that 75% of the population in PNG relies on subsistence farming as their source of livelihood, particularly in rural communities. However, Kau (2014) suggests that if the country prioritizes tourism for its economic development and growth, it can contribute positively to

rural communities. The country, however, has only recently begun including tourism in its economic development strategies, as elaborated by Mossman (2021) during the 15th University of PNG's annual tourism convention. Thus, a development plan for the country's tourism sector from 2022-2026 is now underway. The plan was named the *Tourism Sector Development Plan 2022-2026*. The plan's vision is "to revive and grow an inclusive and sustainable tourism industry in Papua New Guinea" (Mossman, 2021). As for the long-term goals, the TSDP 2022-2026 aims "to increase the overall economic value of Tourism to the PNG economy." The plan also aims to make PNG the lead tourist destination in the Pacific region, recognized for offering a range of unique niche adventure tourism experiences. Outlined below are the seven primary goals of TSDP 2022-2026:

- Increase international visitor numbers to PNG
- Increase domestic visitor numbers to provinces
- Strengthen (improve) the management, financial and operational capacity of PNG tourism suppliers and operators
- Improve the quality and diversity of tourism products and services
- Strengthen tourism regulations and standards
- Strengthen key tourism enablers within the economy
- Strengthen tourism leadership, synergy, and coordination among all sector stakeholders.

The PNG TPA CEO, Mr. Mossman (2021), added that the TSDP 2022-2026 is considered part of the recovery approaches for PNG Tourism.

3.3.1 Tourism products and activities

The primary promoter of PNG tourism products and services is the Papua New Guinea Tourism Promotion Authority (PNGTPA). It was founded by the PNG Government as a statutory body under the Papua New Guinea Tourism Promotion Act 1993. PNGTPA promotes adventure tourism products and cultural festival activities. The adventure tourism products include trekking, diving, fishing, surfing, snorkelling, cruising, history, bird watching, culture, and kayaking. Unfortunately, the PNGTPA website only includes cultural festivals as cultural products. These festivals include traditional 'sing sing' expressing traditional dance, music, and ceremonial dress in a spectacular explosion of colour and sound.

Apart from the cultural festivals, contemporary art or artifacts from markets are some forms of cultural tourism products that rural villages and skilled community members make and sell either to the tourists directly at the market or to the souvenir shops located primarily in the airports and hotels. In recent years, traditional food, usually called "mumu," has gained popularity and is now known as the world's oldest slow-cooked/ground oven meal. Table 3 displays PNGTPA's list of famous cultural festivals that attract cultural tourists from all over the world from July to November annually.

Table 3: Cultural festivals throughout PNG

Month	Festival	Province/Location
July	National Mask & Warwagira Festival	East New Britain
August	Sepik River Crocodile & Arts Festival	East Sepik
August	Mt Hagen Show	Western Highlands
August	Enga Cultural Show	Enga
September	Goroka Show	Eastern Highlands
September	Hiri Moale Festival	National Capital District (NCD) / Port Moresby
September	Madang Festival	Madang
September	Karkar Island Bilum Festival	Madang
September	Malagan Festival	New Ireland
September	Kutubu Kundu & Digaso Festival	Southern Highlands
October	Morobe Show	Morobe - Lae
November	National Kenu & Kundu Festival	Milne Bay
November	Karimui Show	Simbu

Source: Adapted from PNGTPA

In ranked order, Australia, the United States, Japan, Asia region, United Kingdom, Germany, New Zealand, China, and Canada (PNGTPA, 2020). However, according to the recent Visitor

Arrival report by PNGTPA (2020), it was revealed that the total visitor arrivals reduced by 82% (see Table 2) as a result of the Covid-19 pandemic.

3.4 Komunive community in the Goroka District

The following map (Map 2) illustrates the location of the Komunive village within the Eastern Highlands Province (EHP) of PNG.

3.4.1 Geographic and demographic context

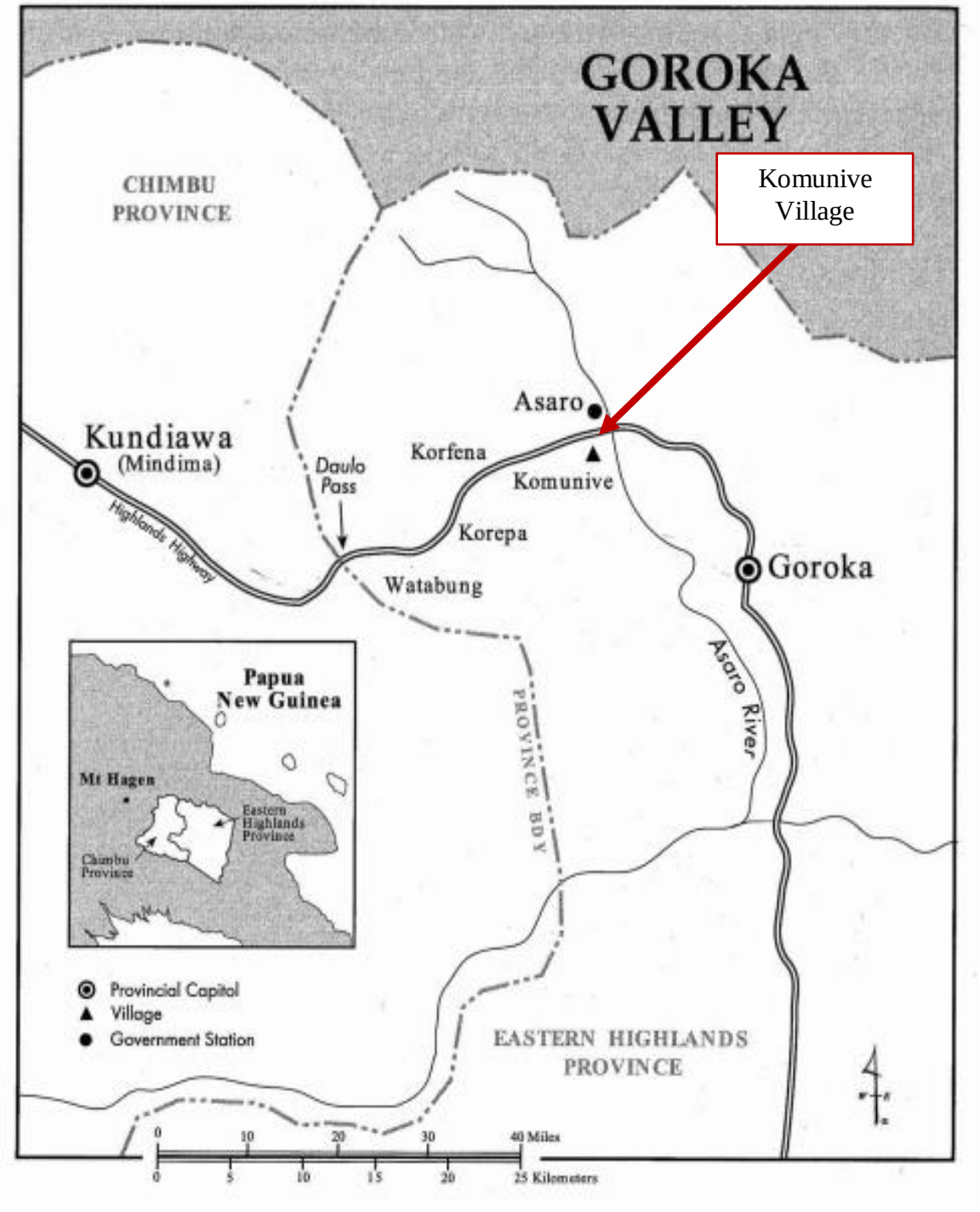
The Komunive village is situated in the Asaro area near Goroka, the main township and provincial district, including the Highlands Highway, which connects Kundiawa and Goroka (Map 2). Finney (1997) explains the topography of the area of Goroka district as consisting of 680 square miles of valley and mountainous landscapes. The land is fertile for farming and cultivation and is well-watered by the Asaro River that runs in between the villages of Asaro. The climate is cooler than most surrounding areas as it is located 6 degrees below the equator. Otto and Verloop (1996, p. 355) added that the inhabitants speak the Asaro language.

3.4.1.1 Landscape, resources, and leadership structure

In terms of the villages, including Komunive, clan members live together in one village, forming a community. As shown in Figure 4, their houses are built in a way that protects them from their enemies or other tribal groups. However, Finney (1997) explained that the clans get together once in a while only to celebrate special occasions or join as allies during tribal wars to protect their territory and land. Sumb (2021, p. 53) states that these tribal fights still occur in recent years, which contributes to negative media publicity about PNG tourism for international tourists.

Lutheran missionaries first contacted the area in the 1920s (Finney, 1997). The religious contact then led to a gold search, which resulted in its exposure and further discovery to the outside world in 1930. It was known for its rich agricultural potential due to the fertility of the land. Arabica coffee plantations were established after the discovery of fertile soil.

Map 2: Map of Goroka Valley locating Komunive village in Eastern Highlands Province.



Source: (Otto & Verloop, 1996)

Figure 4: A traditional roundhouse in Komunive village

Source: Aponega Piksa (2021)

The leadership style in the traditional setting was different from a hereditary style of leadership. According to Finnie (1977), the leaders in the Goroka area, including Komunive village, were recognized as leaders after they earned the status "Big man," which was associated with males who had to achieve the title because of their deeds and not their birth right. Wealth in terms of resource assets and economic success were earned before being regarded as a big man. Women were not included in this leadership structure. This formed the basis of the leadership system for the clans, and men were ambitious to become wealthy. Finniey (1997) points out that when the men die, their wealth is not given to their firstborn son but distributed among their clansmen. This implies that the leadership system in Komunive is not traditional and intergenerational.

3.4.2 The transformation of the original Asaro mud mask

Otto and Verloop (1996) acknowledge the Komunive village as the original birthplace of Asaro Mudmen. They expounded on the history of the Mudmen by drawing from narratives by Ruipo Okoroho, the 'big man' of Komunive and acknowledged to be the chairman of the Asaro Mudmen when Otto and Verloop's (1996) study was carried out. The first establishment of the Mudmen practice was in the 1880s and 1890s when Ruipo Okoroho's

grandfather, Bukiro Pote, led an ambush in disguise and spread fear among the enemy tribe. Otto and Verloop (1996, p. 355) claim that the initial practice was called *bakime*. However, it was then transformed into *giritiwai* when Bukiro covered his face with mud held together by bamboo and *bilum* (looped string bags), and holes were constructed, which assisted him with vision. The practice of making the mask-like covering over his head was passed to the villagers in Komunive. The practice was used as a tool for ambush and killing during tribal wars. On a different note, Otto and Verloop (1996) added that other versions of the *giritiwai* practice also existed in nearby clans, but these practices, also of face and body covering with clay, were associated with mourning or grief.

3.4.3 Development of tourism products and services

Leading up to 1957, when the first Agricultural show was hosted in the Eastern Highlands, Ruipo Okoroho introduced the first mudmen performance in Goroka. He called together the village 'big man', and they came up with the consensus that they would perform together as the Asaro mudmen. The performance caused a commotion when two hundred disguised Asaro men made their debut. They caused fear among the observers, from the young to the old. Thus, the intimidation earned them the first prize in the 1957 tribal finery contest.

In 1964, the self-proclaimed 'big man' Ruipo Okoroho organized the first set of tours in Komunive Village. He then became the self-appointed chairman of the Komunive Asaro mudmen. Until 2019, the Asaro mudmen were known as an iconic cultural tourism product in PNG (Figure 5). Tourism was embraced as the main activity for economic empowerment and improving livelihoods in the community. It has been the only economic sector that brings cash income directly to the Komunive community. The mudmen masks from Komunive have made their way into the Australian museum's Pacific collection, ensuring that the stories of the Asaro mudmen are heard beyond the highlands of PNG. Mask-making became a ritual and has extensively gained a reputation in PNG's tourism promotion. The signage (Figure 6) lists the cultural tourism activities tourists engage in when they visit the Komunive community.

Figure 5: The Asaro mudmen wearing the mud masks in Komunive village.

Source: Aponega Piksa (2021)

Figure 6: The Asaro mudmen signage at the Komunive village entrance.

Source: Aponega Piksa (2021)

3.5. Rationale for the case study selection

Based on the Komunive communitys' geographical and demographical context, the selection of the Komunive community as the case context for this research was based on the fact that Asaro mudmen are an established indigenous tourism group that is among the early cultural tourism promoters of the PNG tourism sector and since their first performance, they have engaged with many inbound tourists. Therefore, it is viewed as a proper case context that can be studied to inform the research aims in Papua New Guinea. In addition, the cultural tourism activities the community promotes have been a long-term practice and a solid link to the community's culture and resources. As a result, the Komunive community as a case study context will make a valuable contribution to the research aims.

CHAPTER 4: METHODOLOGY

4.1 Introduction

The author aims to ***assess*** the impacts of tourism and then ***examine*** the impacts during the absence of tourism using the IPCOST framework, which provides an opportunity to ***explore*** views of the community on whether they want to foster tourism based on their reflections of the current reality.

First, the research design section provides an overview of the qualitative approach applied in this study, including relevant descriptions of the philosophical paradigms. Secondly, the researchers' background, beliefs, and biases are addressed, followed by descriptions of the study sample and sampling techniques. Then, the section on data collection and analysis outlines the steps of data processing. Next, ethical considerations are discussed. Finally, the section on strengths and limitations details the research data's credibility, transferability, and dependability.

4.2 Research design

To better understand the perspectives of Komunive community and gain rich data from the findings, the qualitative method was applied to this research. This research method is deemed appropriate to understanding the ontology of the phenomenon (Punch, 2013). Whitford and Ruhanen (2016) acknowledge the need for a more comprehensive understanding of indigenous tourism by indigenous researchers as similar world views co-exist. As a result, adopting the constructivism paradigm is suitable due to the real-life situation of Covid-19, which will be explored and interpreted based on the perspectives and views of the chosen indigenous community by an indigenous researcher who shares similar views in the context of PNG.

4.2.1 Research strategy

According to Bloomberg and Volpe (2008), a research design aims to identify appropriate collecting data and the procedures used to analyse the data. An appropriate methodology is required in order to conduct the data collection and analysis. O'Leary (2017) believes that a

solid methodological design must address the research question, be in the researcher's capacity and interest, and be practical. In this view, this research aims to explore the situation of the chosen indigenous community regarding their experience of Covid-19 impacts in great depth. Therefore, case study methodology is used to answer the research question. Urioste-Stone (2018) asserts that using case study methodology means gaining an in-depth understanding of the given situation.

4.3 Researcher's background

The researcher is a Papua New Guinean and is proud of her cultural heritage. She has lived in PNG for her entire life and understands the participant's cultural lens. However, she also acknowledges that the Komunive community has its distinctive beliefs and characteristics. The researcher is aware of appropriate protocols in place when approaching community members to avoid conflicts because similar protocols are followed in her village. The researcher understands the hierarchy that exists in Komunive village. The decisions made on data collection, sampling, and analysis are influenced by the current axiological stance of the researcher.

4.4 Study sample and techniques

A purposive sampling technique was used. According to Etikan, Musa, and Alkassim (2016), purposive sampling is employed in qualitative research to gain rich information from an identified and selected case using practical resources available to the researcher. The researcher also deliberately chose to employ purposive sampling due to the qualities of the key informants that best fit the criteria. The availability and willingness of the participants and the ability of the participants to express views in line with the research issue also informed the choice of using purposive sampling. The purposive sampling method of homogenous sampling and critical case sampling methods were used due to the cultural characteristics of the participants, including their willingness and availability.

4.4.1 Sample size

Online communication became the only method of inviting key informants to participate due to Covid 19 travel restrictions. The initial sample size of twenty key informants was set as a

target sample size. However, the sample was reduced to seventeen participants due to the availability of participants (Table 4). Village elders, village councillors, church leaders, tourism committee members, and tour guides were invited to participate in the study, as shown in Table 4. The sample was chosen because they were active members and leaders of the community who have experience in tourism. They shared similar cultural backgrounds in which they all have been living in the same community. They have been participating in indigenous tourism. Thus, having direct contact with tourists for a more extended period, they have experienced the impact of Covid-19. Therefore, choosing this sample size was deemed appropriate for the study. The data from the chosen community may point out similar situations in other case studies (Etikan et al., 2016). As for the case selection, the details for the rationale are discussed in Chapter 3 (see section 3.5).

Table 4: Roles of key informants

Case context	Type of key informant	No.	Description
Komunive	Village/clan leaders	4	They represent the three clans in the village and oversee Asaro mudmen as a tourism product.
	Village councilors	2	They represent the village in decision-making.
	Church elders	2	They are part of the decision-making of the community in addressing and resolving social issues.
	Tourism committee	2	They oversee the tourism operations.
	Tour guides	7	They provide tours for tourists and sometimes host tourists in their homes.
	Total	**17**	

4.5 Data collection procedure

4.5.1 Approval and consent

The initial stages of data collection began by sending out an invitation message to a local facilitator, who then delivered the message to the village leaders. These actions were in light of following cultural protocols to avoid conflicts and gain the community's trust. This meant, following the appropriate communication channels. N'Drower (2020, pg. 60) affirms that,

"The cultural elements of a society must be treated with sensitivity, and one must be cautious when dwelling amongst the custodians of the space beings investigated."

Cultural approval and consultation strategies were challenged due to the researcher not physically being present. Typically, in the PNG context, the researchers usually arrange a consultation within the community to seek approval (Hornung, 2016). Nevertheless, the initial stages of following appropriate communication channels via mobile phone achieved the aim of getting the right participants and consent from key informants to participate.

4.5.2 Semi-structured interviews

The HEC in Victoria University of Wellington approved the request for participant confidentiality. As shown in Table 4, seventeen semi-structured interviews were conducted to collect rich data. The interviews were initially planned to be conducted via Zoom call, but the researcher used the Imo video calling application due to low internet coverage in Komunive village. Therefore, interview arrangements were made with the local facilitator, who assisted in setting the venue in Komunive village. Covid-19 measures were followed during the interviews. Drawing on interview guidelines produced by Cohen and Crabtree (2006), the characteristics of a semi-structured interview were employed. The interviews were structured according to the three research aims to collect essential data from the participant. The researcher prepared the interview schedules beforehand. The schedules consisted of questions directed to the research topic, which prevented divergence from the topic of discussion. The conceptual framework informed these questions. The length of each interview was initially planned for thirty minutes. However, it took longer than expected due to the topical trajectories of questions that the interviewer found interesting and reliable (Cohen & Crabtree, 2006).

The interviews were performed using the English language and primarily Tok-Pisin. The researcher made this decision because most participants spoke fluent Tok Pisin, but English was their second language of communication (Imbal, 2010). To show appreciation to the participants, the local facilitator assisted the researcher in presenting a koha to each participant at the end of the interview process (Hiha, 2016). The seventeen interviews were

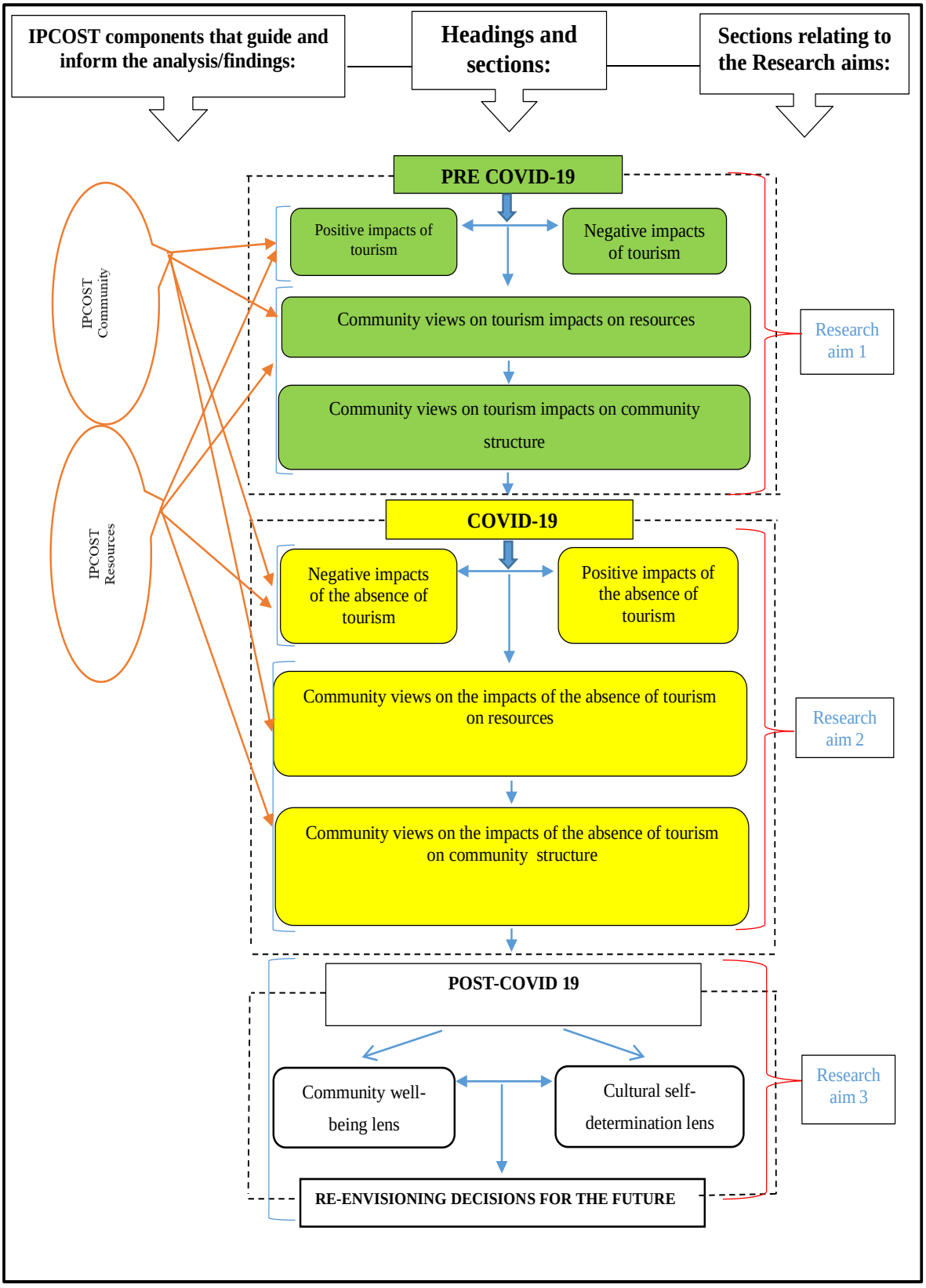
conducted in a week due to the Covid-19 lockdown restrictions that the PNG Government planned to implement in the following week. The interviews started on the 30th of March 2020 and ended on the 03rd of April 2020. For transcribing and analysing purposes, the interviewer took notes using the interview schedule and used the voice recorder application using a laptop. The notes and audio recordings in Tok-Pisin were later transcribed verbatim and then translated to English. Unfortunately, the researcher could not cross-check the Tok-Pisin translations due to the confidentiality of participants' information.

4.6 Data analysis

An inductive to deductive analysis approach was employed due to the role of IPCOST framework which guided and informed the interviews. According to Creswell (2014), the data analysis process begins by collecting the raw data, organising it in the form of transcripts and then coding the data either by hand or the use of computers. He added that themes are then identified and categorised, followed by synthesising and interpretation. The present study followed each step to guide the analysis of the data. Creswell and Poth (2016) explained that the analysis process is essential and is deemed appropriates in understanding relationships and making meaning of the data. Thus, after collecting the raw data from the verbatim transcripts, the data was uploaded to NVIVO-12, a qualitative data analysis software. The researcher then created codes based on the data. The codes were reduced to themes and patterns based on the structure of the interview questions and the research aims. Apart from the themes created in the software, a separate material was produced to list rich quotes under each theme. Renner and Taylor-Powell (2003) asserts that the use of quotes create better interpretations of the data when presented and informs the reader on researcher's decisions of interpretation. Therefore, relevant quotes by the participants were listed and then narrowed down to formulate interpretations. In terms of ethical considerations for the protection of participant, pseudonyms were used against participant names in the coding process and data presentation including the quotes. Finally, the materials gathered from the data collection and analysis were saved in an encrypted hard drive to protect participant information. Figure 7 is the analytical framework showing a summary of the analysis.

Another important role the ethical approval played in this study was ensuring that any information collected from the data was kept confidential. Thus, the researcher made sure to add pseudonyms to participant names. When sending out the consent form and information sheets, the participants were informed of the confidentiality of their provided information. In addition, the participants gave their consent for the audio recordings to maintain personal information and identity confidentiality. All soft copies of materials derived from the participants and the data analysis process were stored in an encrypted hard drive. The hard copies were stored in a locker.

Figure 7: Analytical framework



4.8 Strengths and limitations

The research provided a space for indigenous communities to share their views and opinions, adding importance to conducting this research. The study also contributed to knowledge on helping other indigenous researchers when conducting future research on indigenous tourism. The researcher also created a positive relationship with the current research community while learning how they showed resilience despite having a hard time surviving the challenges posed by the Covid-19 pandemic. The current research indeed contributed positively to the communities fight for resilience. The use of Tok Pisin and following cultural protocols assisted in gaining relevant responses. Upon completing the interviews, the community decided to gather and discuss some of the lessons they learned from the interview sessions. Thus, this study strengthened because the timing was right and perfect for the community to reflect on the current situation.

In terms of the limitations, the researchers expressed that the data was limited by time and distance. Unfortunately, the community could not have in-person interviews, which may have caused some participants to feel uncomfortable at first. The education level of some participants also limited them from fully comprehending the interview question. The lack of a robust indigenous tourism research methodology may have also produced richer data from the participants in enriching their cultural values through collecting data.

CHAPTER 5: FINDINGS

5.1 Introduction

An established research framework informed the findings: the IPCOST model by Sofield & Birtles (1996). The analysis is guided by the community and resource components (see chapter 2, section 2.9). The community component focuses on understanding and interpreting perspectives and worldviews based on experiences and attitudes of the Komunive community before Covid-19 and during the absence of tourism as a result of Covid-19, the resources component explores the impacts of tourism on the land, the water, the culture, and the people as forms of resources. Refer to chapter 4 (fig 7).

Consequently, the diagram (chapter 4, fig 7) is divided into three sections. They address the three research aims. The first section under the pre-Covid 19 heading addresses the positive and negative impacts of tourism pre-Covid-19. They respond to the first research aim (see Chapter 1, section 1.4). The positive and negative impacts on the absence of tourism respond to the second research aim under the heading of Covid-19. These two sections are informed by the community and resources components of the IPCOST framework. The third and final section under the heading of post-Covid-19 addresses the community's reflections on their decision to re-engage in tourism once the pandemic subsides. The findings from this section respond to the third research aim. The participants' well-being and cultural self-determination lens guided the data analysis and interpretation of the findings. These interpretations helped to assess the community’s decisions on re-designing their engagement with tourism

5.2 Pre Covid-19

5.2.1 Positive impacts of tourism

This section shows the findings before the start of Covid-19. The community mainly reflected on how they have benefitted financially. However, they also shared the relationships they have established with tourists over the years, including exchanging knowledge and their participation in tourism.

5.2.1.1 Economic benefit

Many participants mentioned that tourism significantly contributed to their livelihoods as an income generator for the whole community. The participants explained that the daily income earned from the tourism activities since first established in Komunive in 1970 has helped improve their lives. One of the participants shared experiences about how tourism has changed their lives:

> *"Tourism has greatly changed our lives. Some of us are orphans who used to live in small shelters. Tourism gave us hope because when we market our fruits and bilum (bags), we can buy basic things like soap, lamps, and even save up to buy roofing materials for our homes."(Participant 13)*

Tourism gives hope to those who are less fortunate. They can buy necessities to improve their health and wellbeing. Tourism enables them to believe that they have a good living standard. Most of the tourism committee participants mentioned that tourism encouraged them to become self-reliant and establish better tourism facilities, such as building a guest house and shower blocks.

5.2.1.2 Social and cultural benefit

Most participants stated that the daily interactions with overseas tourists enabled them to share the spirit of their cultural performance, particularly about the mudmen performance and traditional ways of preparing Mumu. One of the Church elders stated that many tourists travel to Komunive not only to witness the mudmen but to see and experience the live performance and learn interesting cultural beliefs that are embedded in those mudmen performances:

> *"Tourists probably have seen images of the mudmen before traveling to our village, but when they are watching the performance, the spirit of the mudmen manifests. This creates a different atmosphere for them. Therefore, they learn through our performance that the mudmen mask is not just a mask. It is part of who we are, and it goes back many generations."(Participant 16)*

The participants also highlighted that Mumu is one of the products that many tourists like to enjoy. Tourists learn how to prepare mumu and experience an entire history class on the importance of the mumu dish. One of the village councillors commented that:

> *"Tourists are very much intrigued by our culture, but the mumu is the most exciting part of their visit because they participate in its preparation and tasting. We tell them about the importance of mumu making. It is a special dish that is only prepared when we are hosting a traditional ceremony such as a marriage ceremony or sometimes when entering a sacred place, where we would usually prepare it and offer it to the spirits or gods."(Participant 3 – Village councillor)*

5.2.1.3 Cultural benefits

It was clearly understood that culture is a vital resource passed down through many generations. Today, tourism generates income and provides several economic benefits to the people. They shared their views towards culture as one of the tourism committee members stated:

> *"This mudmen culture is critical to us. The more we maintain it and preserve it, the more tourists will see and experience it. We will pass down the mudmen culture to our children." (Participant 5)*

This response suggested that the mudmen culture will remain. The mudmen culture was used for ambush to fight other warring tribes. They stated that their ancestors won battles to protect their land for many generations that have come and gone.

5.2.1.4 Social benefit

The indigenous people of Komunive were known for their aggressive behaviours displayed through tribal fights against other warring tribes. However, most tourism committee members expressed that they are most peaceful when tourists are present within their community. Tourism has changed how they behave. They have become very eager in their participation within tourism in the community over the years:

"We tend to be enthusiastic when we hear the sound of coaster buses that brings tourists to our village. You can see the excitement in us, especially when we leave whatever we are doing and start organizing ourselves for the mudmen performances and setting up our markets to sell our traditional arts and crafts to tourists." (Participant 8)

5.2.1.5 Environmental benefits

Many participants asserted that they maintain their surroundings to provide better hospitality to tourists. Therefore, they suggested that when more tourists arrive in their community, they make sure their village is clean. On the contrary, if there were no tourism taking place, the village would be less clean. Hence, the presence of tourism contributes to the environmental well-being of the community. One of the participants stated that:

"We like taking tourists around to see the beauty of our surroundings and to show a positive impression. This means that we must not leave any rubbish lying around. We value our environment, just as we value tourism." (Participant 2)

Participant two elaborated that the community members respect and value their environment. Therefore, tourists are also expected to show that same respect when they arrive. Thus, the Komunive surroundings, including the people, the biodiversity, the ecosystems, and other natural resources. It deserve to be shown the same respect that the people give to tourists whilst carrying out tourism activities.

5.2.2 Negative impacts of tourism

This section shows the findings before the start of Covid-19. As a community, the participants particularly reflected on the negative effects of tourism on daily activities, however, they also shared on the impacts on how the mudmen performances have changed over the years due to tourism.

5.2.2.1 Socio-economic costs

All the participant groups where asked if tourism affected their daily activities. Most participants said that, whilst doing their daily work, they would hear the tourist bus driving

through, they would abandon their work. One tourism committee member commented that the people do not really focus on other things apart from tourism:

> *"Some of our people have high expectations towards tourists on a normal day, they think that tourists will bring a huge amount of money." (Participant 12)*

This means that tourism is a hindrance to daily activities and minimizes time spent on tending to the plantations.

Furthermore, the village elders when asked to explain the bad side of tourism, reflected on village behaviour when earning income from tourism. They shared their experiences on spending their tourism income on alcohol, which resulted in domestic violence, and causing their marriages to break:

> *"Sometime when we receive income from tourists, we tend to get drunk and start bashing our wives. There is domestic violence because we have a lot of money. It makes us become lazy to work in our plantations, when we have money, why bother tending to our crops and coffee plantations." (Participant 1)*

To support this findings, Aualiitia and Wayne (2021) reported that domestic abuse from spouse to children has increased in an alarming rate in PNG. Domestic violence was seen as a norm, it was only recognised as a criminal offence in 2013. Aualiitia and Wayne (2021) added that 647 domestic violence cases were report just recently. This means that tourism could only be one contributor.

5.2.2.2 Cultural costs

When the village elders were asked about the negative impacts of tourism on their culture, they mentioned that they have seen a decline in the significance of the mudmen dance. One of the village elders commented that:

"Before tourism was introduced, the mudmen dance was part of the traditional marriage ceremony. They only maintain the mudmen performance, but they have forgotten the cultural practices which involves the mudmen. They only bring it back to life while creating commercial videos of the cultural practices but they forget to carry out the customs whilst making those videos or documentaries." (Participant 1)

In fact, the reflections of the village elder pointed out many negative aspects to how the mudmen performers lack clarity on the real significance of the mudmen performance. The performers may think, that they still maintain their culture, but from the views of the village elder, there are parts of it that were commodified during the performances. The mudmen performers seem to be focussing more on how to earn an income, or how to showcase their culture. They are deliberately keeping the cultural practices out. Thus, the significance of the traditional practices and values that are embedded in those performances is left out and forgotten over time.

5.2.2.3 Environmental costs

According to the participants, tourism did not entirely cause any negative impact on the natural surroundings of the Komunive people and the natural habitat. However, they asserted that some tourists practice littering within the community although they are initially shown the correct place to deposit their rubbish. The participants also elaborated that tourists often damage the plants along the treks. One participant said:

"Sometimes tourists from Asia and Japan go near the area where the clay is located and dispose their waste. Sometimes they are not careful and they tend to break some flowers that grow near the pathways. This happens especially if they arrive here drunk." (Participant 5)

The participants identified the environmental cost of tourism particularly on the natural habitat and their land. The behaviour shown by tourists who act disrespectfully towards the environment is unacceptable to the Komunive community. The participants stated that, they are earning from tourists anyway, therefore they say less about the tourist's lack of respect.

It became a norm for the communities to ignore the fact that tourists are sometimes damaging the environment that is part of them and their identity. It was interpreted that indigenous people are very protective of their land, but engaging in tourism can be a challenge to their values in keeping their natural environment pristine for tourists.

5.3 Covid-19

This sections focus mainly on what happens when there is no tourism. The main aim in the following sub-sections is to delve into the assumptions of what it is like to 'not have tourism' due to a shock or pandemic.

5.3.1 Positive impacts of Covid-19

The following sections uncover findings and recent reflections gathered from the participants based on the positive impacts of the absence of tourism.

5.3.1.1 Socio-economic benefit

According to the participants, often times the land is overlooked because it is stagnant and cannot be taken away or re-built. Land was viewed as an important aspect of human survival, it produced food, a place to settle and establish an entire clan, and then it was fought over to be owned.

The participants have shifted their focus from tourism to tending to their food crops and coffee plantations. They claim that this is a way of re-connecting with their land. For years, they have neglected their plantations for tourism and therefore they will make use of this time to appreciate their land:

> *"The relationship we have with our land will now be re-established. Many times we neglected our plantations and ran towards arriving tourists, but now we are running back to our plantations which we think our livelihood depends on."(Participant 12)*

Therefore, tourism was seen as a challenge to maintaining their plantations and at the same time disconnected their relationship with the land. Their suffering during Covid-19 has taught

them the value of acknowledging the resources that will sustain them when there is no income from tourism. This shift has resulted to new opportunities for crop farming.

5.3.2 Negative impacts of Covid-19

This section shows the findings during the start of Covid-19. As a community, the participants particularly reflected on how lack of tourism has impacted the maintaining of their traditional ceremonies. They also highlighted their disconnection to the rest of the world, which resulted to no traditional dance performance and changes in attitudes and behaviours of the young people.

5.3.2.1 Economic costs leads to lack of 'kastom wok'

All the participant groups pointed out that non-tourism has badly impacted their livelihoods due to Covid-19:

> *"Life is very hard right now, no money to pay school fees, we cannot send our kids to school too. We are village people and it's very difficult for us to buy necessities. We are worried and crying for help." (Participant 14)*

> *"Covid-19 has affected us more because tourism supports us economically. Tourism income helps us to pay for our children's school fees, soap and oil for our families. So most times it has been difficult to survive without the benefits we gain from tourism." (Participant 1)*

- **Cutting off 'kastom wok' or traditional ceremonies**

Cultural practices such as 'kastom wok' or traditional ceremonies are a vital part of indigenous people where they fulfil family obligations and honour their ancestors. The highest participant group mentioned that due to lack of income caused by Covid-19, many village elders have cut traditional ceremonies that involve money, such as marriage ceremonies, bride price, reconciliation or compensation ceremonies. The participants stated that:

"We stopped practicing some of our traditional and ceremonial practices that we normally wanted to maintain when we had enough income. We are afraid that our culture might diminish because of no cash flow." (Participant 14)

"We do not have the money to continue those practices. We do not even have to go to the town anymore to buy necessities for our wives and children."(Participant 1)

Ceremonial practices are part of the mudmen culture and if Covid-19 persists, this means that their culture will be in danger of losing some of its elements. Therefore, the absence of tourism due to Covid-19 not only affect their income and livelihood, but had implications on maintaining 'kastom wok' (cultural practices that require money to be conducted).
It is likely that the absence of tourism due to Covid-19 had implications on the well-being of the indigenous people. Many participants expressed their suffering due to the lack of income that they usually earned before the start of Covid-19:

"When tourists come we are okay, we buy rice, protein, and we sell our artefacts, now when there are no tourists, we are suffering." (Participant 17)

Due to the economic downturn many of the participants stated that they are not able to buy necessities to meet their daily needs. They decided to go back to the old ways of subsistence farming and marketing cash crops along the highway. However, they still believe that the income they receive from the market is nothing compared to the income they earned from tourism before Covid-19. They were able to support themselves and their families. During the absence of tourism due to Covid-19, they are only focussing on individual needs to survive, as one participant further commented:

"Now that we do not have tourism, we have gone back to tending to our food crops and coffee plantations. We are helping ourselves and sustaining ourselves." (Participant 1)

5.3.2.2 Social cost

Tourism gives exposure to cultures that are indigenous and connects the people to international tourists on another level. Many tourism committee members and the clan leaders expressed how sad and disconnected they were to the outside world during the absence of tourism due to Covid-19. They felt sad that they cannot interact with tourists, and also losing their international platform to showcase their culture and traditions through performances which gave them pride:

> *"We feel sad that tourists are no longer able to visit us. When they were around, we had real connection to the world outside. We are now devastated. (Participant 10)*

> *"We are very sad due to the lack of tourists." (Participant 11)*

The findings in this section showed how much indigenous people value tourists and tourism. Tourists bring so much light into a rural village. Tourism makes the indigenous people feel important and seen. The people are often proud to showcase their culture and authenticity, they like gaining attention through their traditional attires.

5.3.2.3 Cultural cost

Many of the participants acknowledged that the clay that is used to produce the mudmen masks is unique and can only be found in Komunive community (their village). It is interpreted that this clay has a special connection to their land. It was given to their ancestors so that they will gain income from it by moulding the mudmen mask and performing the mudmen dance. One of the tour guides pointed out the cultural belief placed on the clay and how it can impact their mudmen culture during the absence of tourism due to Covid-19:

> *"The clay from its source is running out now. So now, our focus is on protecting the source of the clay, if the source of the clay runs out, our culture will end. The clay was gifted to us by our ancestors to produce the mudmen mask, if we do not use it, it will be taken away from our hands. We want our clay to be preserved through tourism" (Participant 12)*

When other tourism committee members were asked if the clay still remains the same, they mentioned that the place where the clay is located was covered by weeds and grass, it is a superstition to them that if it remains untouched, it can no longer be useful to them in the future.

- **Lack of leadership**

One of the issues that the participants brought about is that the current leaders were not working together because they were engaged in fights with other tribes. One participant stated that:

> *"Since tourism began, our leaders were good leaders. They managed our tourism activities well. Now, the leaders are not working together. They have torn the mudmen into separate tribes, thus it is not only performed by us in Komunive, but in other nearby tribes too. I feel like this behaviour has to stop so that we can stay peacefully." (Participant 4)*

The participants did not agree with some leaders sharing the mudmen performances with other tribes in the nearby villages. Such breaking of the culture led to trust issues between the people of Komunive and their leaders. They stated that the absence of tourism due to Covid-19 faced had contributed to a greater problem where they could not trust their leaders anymore in re-enforcing good leadership and management.

5.5 Post – Covid-19

Reflections on what the community wants when tourism returns to PNG

Having gone through the positive and negative experiences of tourism pre – Covid 19 and the positive and negative experiences that resulted from an absence of tourism due to the Covid 19 pandemic, fourteen of the participants strongly indicated that they want to foster tourism. On the other hand, three participants considered that tourism will perhaps create less income opportunities due to the new cycle of engagement in cash crops and coffee plantations. Due to the majority of participants wanting to encourage tourism, they identified

some ways in which they wanted to re-engage with tourism when tourists return. Thus, four themes have been identified following a critical analysis of the participant's responses. The themes highlight why the fourteen participants wanted to do things differently and how they wanted to re-engage with tourism based on their cultural lens.

5.5.1 Tourism income diversification

The perceived interpretation of the responses given by the participants on the whole reflected a community that used to be very reliant on the economic benefits of tourism to achieve a better standard of living. The absence of tourism has taught the majority of the participants that having to depend on tourism income alone was not the way forward to maintain better living standards post – Covid 19. Hence, majority of the participants implied that there are also other income generating opportunities they can tap into when tourism returns to PNG. One way the participants have stated was tending to cash crops and coffee plantations. According to the participants, these will enable them to sustain their families and afford daily necessities during the absence of tourism, but when tourists return, it will likely increase their living standards. Therefore, once tourists return, they will earn more than what they earned and less dependent on one source of income.

As part of the economic diversification, the participants identified other ways that they can earn an income within the local community, such as performing their mudmen dances during graduations and other important occasions in the Asaro area.

> *"The mask making culture is in the genes of the young generation. Even when there are no tourists, there are other occasions where we will be able to perform, such as graduations, symposiums, or opening of a new building. So, if tourists from overseas are unavailable, we will make some money to bring back to our families to support them." (Participant 1)*

It is common in the Highlands especially when there are special school ceremonies and opening of church celebrations, cultural groups are always invited to perform as part of the occasion. Most times they get paid to perform to welcome politicians as well. Therefore, the participants have identified that it is an opportunity that they will look out for.

5.5.2 Establishing an eco-tourism project

Based on the perspectives of the participants, establishing an eco-tourism project is one way of gaining tourists interest for caring for the environment. However, the key message highlighted in the interviews was the preservation, guardianship and protection of the local culture's natural environment, and the traditional lifestyle of the people. In terms of their land, the participants highly regarded the land and the area on which they live as part of their identity and their pride. This includes the flora and fauna that lives and grows both in it and on it. Most significantly, they referred to their land as their mother that gave birth to them and their ancestors. The participants strongly believed that nothing will stand in the way of their relationship with their land, therefore they will protect it at all cost. In retrospective to the legends and stories of the people as warriors and men who won many tribal fights in the Asaro area, their self-determination to take full control of their environment and their culture, and to be recognised as owners, guardians, protectors and as proud inheritors of their cultural heritage, connects them to their right and the importance to establish the eco-tourism project. As interpreted, the community were viewed as showing the ability to showcase and conserve some of the endangered species of biodiversity such as the PNG bird of paradise based on the community's self-determination values. Internationally, Papua New Guinea is recognised for its biodiversity of flora and fauna, and vast tropical rainforests. With establishing a community based and community centred eco-tourism project, it shows that preserving its endangered flora and fauna, conserving some of PNG's endangered species, enriches the cultural values of self-determination of the community. This means that, a community that tries to be protective of its land, and other resources, also has the ability to take full control of managing and sustaining its environment and the biodiversity that surrounds them. One participant added that:

> *"I am proud of my land and my resources, if there is anyone that should own it and manage it, it should be me. When a stranger tries to step in, that person will not be recognised by those who know I exist." (Participant 9)*

Hypothetically, these particular participant spoke strongly of being recognised as the true inheritor of the land, the culture, the environment, and everything that exists in the community must be kept uninterrupted. This message spoke volumes of the cultural values that are embodied in protecting the eco-systems that are existing in the nearby forests and the whole community. It reflects the lifestyle of the community, their culture, their identity, and their stories. Therefore, establishing an eco-tourism project will enrich the way in which the community relates or connects to the flora and fauna. These includes their use of the traditional materials that are made from tree barks, the herbs that are picked from the forest to treat wounds, the animals that represent symbolic features of their tribe and some of the art and crafts that are inspired by their natural habitat. Thus, using it as a form of a tourism activity adds another mechanism of people and culture linked to the flora and fauna in its natural surroundings.

All the more, as discussed earlier in the environmental costs of tourism, the participants mentioned that tourists caused frustration among the villagers who always try to maintain the cleanliness of the environment. As a result, the participants explained that establishing the eco-tourism project will not only showcase the wildlife in the area, but to teach tourists and the future generation of the Komunive community the importance of caring for the environment, preserving its natural habitat and the biodiversity. Hence, establishing these projects will not only enhance the view of the participants of being self-determined, but they also transfer the value of environmental and cultural preservation, protection and guardianship to their tourists and to the future generation of the community itself as a form of environmental and cultural sustainability.

Moreover, two participants in particular shared a particular view about establishing an eco-tourism project mainly to show the tourists a different aspect of the Komunive community's tourism products. In the interview, one of them mentioned that:

> *"Every time when tourists come to visit our community, they only experience the mudmen performances, but we planned to start an eco-tourism business so that tourists can also learn that we are trying to protect our wildlife. We see that people*

have been more focussed on the mudmen activities, but if we start this project, more tourists interested in eco-tourism will also visit us. In this way, we will attract many more tourists." (Participant 5)

Both participants had a clear view of understanding how tourism should be conducted and what tourism can do in their community when tourists return. Their experiences on getting an average income from conducting daily eco-tours with tourists contributed to the thought of maximising their potential income post – Covid 19. Hence, this perspective widened their views about eco-cultural interest tourists the community should also focus on and to develop their abilities to foster eco-tourism in the future.

5.5.3 Establishing Komunive's own tour operator business

Initially, two clan leaders in particular commented that the community lacked proper management of tourism income due to the funds being handled by tour agencies outside of the community. The people have been crying out to their responsible leaders about the mismanagement of the funds, but there was no action taken to solve the matter. According to the tour guides, the income that was generated from the village tours and performances were handled by tour agents that were contracted by the big hotels in the nearby towns and provinces. This was an ongoing matter that couldn't be solved due to no direct control and lack of capital to establish their own tour operator business. Nonetheless, they suggested that with the proper advice and support from the government, they can be able to establish their own tour operation business.

In addition, the participants responded in a way that reflected their daily struggles of working hard and been paid less at the end of the day. Therefore, establishing their own tour operation business will reduce their suffering as a community. In support of this argument, one of the clan leaders stated that:

"Tourism is the only income generator in our community, most community members used to be unemployed, but when tourists visited us, we all benefitted by selling our arts and crafts or taking part in the mudmen performances. Although the income we

receive is very little, we tend to just accept it because that is our only source of income." (Participant 8)

In view of the clan leader's response, the villagers in general lack employability due to the remoteness of their village and the assistance they receive from the government is subjected to their leaders. There were complaints about not having the right leaders to support them in terms of development and providing employment opportunities. The participants were unhappy and described their members of parliament as self-centred. Corruption in Papua New Guinea is a common political matter that accounts for poor management of government support and funding. Thus, rural communities have to look for other opportunities and make the most of those opportunities, such as the Komunive community. These were the contributing factors to their struggles with the little income they received, even when they had leaders that were responsible for providing more opportunities for their employability. However, it is not just about the improvement on income generated from tourism. The establishment of the community's tour operation business is to give the community and especially the tourism committee, the full control over the ownership and management of what is rightfully theirs. The cultural values of self-determination played an important role in driving the community to be empowered to establish its very own tour operator business. This local-level of control gives them the space to carry out their tourism activities in a culturally appropriate way that respects their values.

Furthermore, these establishment gives them the power to ownership and also the role of taking into account the development of tourism in their community. Although the leaders responsible were not very keen on taking action, the absence of tourism seemed to have empowered the rest of the community to fight for their cultural rights in showing self-determination. For these reasons, establishing their own tour operator business will not only reduce their suffering, but also provide the space for them to develop their own community in terms of broadening employment opportunities in tourism and re-gaining their position as the true mudmen by taking on full control of their cultural tourism operations.

As elucidated from the participant views, when the community takes the initiative to establish its own tour operator business, it paves a way for others to follow. For long, it used to be very reliant on other public and private sector organisations to organise how they managed the tourists and the tours, but to establish and run their own tour operator business makes them self-reliant and less dependent on others. Thus, it shows that local communities do have the potential to assess themselves during a pandemic. They become self-determined to improve their tourism development through the perspective of ownership rights.

5.5.4 Ownership rights of mudmen culture

The lessons of unfair distribution of tourism income taught the participants to re-claim their mudmen culture and take full responsibility of managing tourism. When the participants were asked about how they can take back their originality from other tribes, the participants were confident in their responses by stating that, the non-tourism period is a time of taking the right and proper action to voice out their implicit case to the authorities responsible for giving the licence to solely manage their culture. Two participants implied that:

> *"We want to re-establish the ownership of the Asaro mudmen in our village 'Komunive so that we can have full control of our culture and to have our own tour business so that we gain full economic benefit'." (Participant 8)*

> *"We want to have a copyright to operate as rightful owners of our culture, we want to fight for our rights and our cultural identity." (Participant 12)*

The matter of ownership and copyright adversely affected their cultural identity as the original founders of the mudmen practice which became a tradition that became a tourism attraction. Every participant in the interview, spoke strongly about the fights during cultural shows, and even in courts. Some participants blamed their leaders for engaging with other tribes to plagiarise the mudmen attires and performances. However, their perspective of wanting to gain full ownership of the mudmen practice and any sort of copyright from commercialised advertisements and documentaries was mainly to gain all the tourism income that was previously falling onto other people's hands.

In the Highlands region, the concept of ownership relates back to power and status. The mudmen were known as '*holosa*' (ghosts), they used the mudmen masks to scare of their enemies. They also used bows and arrows to target their enemies. They easily gained power and status by inflicting their enemies with terror. Today, they own resources that were won over during those tribal wars with other tribes in the Asaro area. Therefore, the pursuit of gaining back the full ownership of the mudmen practice will give them back their identity to become the only famous Asaro mudmen performers. The mudmen practice is the essence of their identity and pride. Thus, if given the full ownership rights will enable them to promote their cultural heritage to tourists from all over the world and generally be satisfied with the fame of their culture.

Overall, the mudmen culture represents the identity of the past, present, and future generation of the Komunive tribe. It entails the story of the first mudmen that wore the first mudmen mask. The participants, made remarks of the mudmen culture as the main cultural tourist attraction and the most famous cultural group that represents Papua New Guinea. Hence, their demand for ownership only re-affirms their status within the Asaro area and all of Papua New Guinea as the original mudmen.

5.6 Summary

The findings chapter discussed participants responses based on the positive and negative impacts of tourism. Followed by their responses on their experience based on the impacts of the absence of tourism due to Covid-19. Finally, discussions were made on their reflections to foster tourism during post-Covid-19. The findings revealed that the community had experienced fewer negative impacts than the positives of tourism during pre-Covid 19. However, during Covid-19, they were challenged with more negative impacts due to the absence of tourism. As a result, the participants decided that they would foster tourism, but with consideration to new approaches of mitigating future shocks.

CHAPTER 6: DISCUSSION

6.1 Introduction

This chapter discusses the key findings from Chapter 5 and synthesise them using the research aims as a guide. These findings were informed by the IPCOST framework (Section 2.8) on the basis of understanding both community and resources components. Thus, contributions of the IPCOST framework are brought forward to this chapter to guide the synthesising of the key findings. The key findings will be assessed according to the three research aims in the following sequence: (a) the positive and negative impacts of tourism pre – Covid 19 on the livelihoods, resources and leadership structure (b) the positive and negative impacts that result from an absence of tourism due to the Covid 19 pandemic on the livelihoods, resources and leadership structure (c) and how the community wants to reengage with tourism when the Covid-19 pandemic subsides. They will then be critically reviewed by referring back to the literature review in Chapter 2. Comparisons and contrasts will be made with findings from studies previously undertaken in the field. In the final part of this chapter, the revised conceptual framework will be presented.

The key findings will be discussed using the participants' cultural lens. Their experiences of the positive and negative impacts of tourism pre-Covid 19 and the absence of tourism as a result of Covid 19 will be contextualised according to their perspectives on their community livelihood, resources and community structure.

The goal of this thesis is to acknowledge the voices of minority groups that deserve a space in the academic study of tourism (Sofield & Birtles, 1996) and to broaden the scope of literature in the discipline by acknowledging other literatures in the field, including the application of the IPCOST framework (see section 2.8). As an indigenous author conducting a tourism research in the context of an indigenous community, the interpretations that will be made in this section are grounded with inside knowledge and forms a basis of an indigenous-driven critiquing of the key findings (Nielsen & Wilson, 2012; Smith, 2012).

Two overarching findings that emerged as key will be further examined and discussed in this chapter. The first is the significant role that the community's cultural value of *'community well-being'* contributes to how they view the positive and negative impacts of both tourism

and the absence of tourism. The second key findings is the role that the communities *'self-determination'* plays in their decision to re-engage with tourists when tourism returns to PNG. Both emerging themes are important and are embedded in the discussions under each of the three research aims.

The overall findings of this study confirm that the absence of tourism as a result of Covid-19 contributed to a shift in the way indigenous communities perceive to re-engage in the tourism industry, as will be discussed in the following sections.

6.2 Aim 1

Assessing the Positive and Negative Impacts of Tourism Pre – Covid 19 on the Livelihoods, Resources and Leadership Structure of the Community.

Positives impacts reported were diverse and they outweighed the negatives. The findings relating to tourism impacts on community livelihood revealed that tourism is highly valued by the community in contributing positively to their livelihood and overall well-being because the economic benefits from the mudmen performances, tours, and selling of mudmen masks and handcrafts were improving the livelihood of the individuals and their families, and household. However, tourism was reported negatively impacting the traditional livelihood of the indigenous community such as subsistence farming of the community due to competition for time and the seasonality of harvesting the crops. This findings were consistent with Pasanchay and Schott (2021) who pointed out that livelihood activities such as subsistence farming and agriculture are competing activities that seem to be pushed aside when host communities tend to focus more on hosting tourists and satisfying needs and expectations of tourists. This implies that indigenous communities rely on tourism as a source of their livelihood, but traditional agricultural activities are neglected (Alobiedat, 2018). In comparison, Movono et al., (2015) explains that communities in Fiji tend to focus more on the livelihood benefits of tourism due to poor living standards, hence, use those benefits to enhance their way of life. Thus, they consider tourism as a source of their livelihood. Singh et al., (2015) also added that communities in the Island of Niue in the South-Pacific choose to neglect traditional livelihood benefits from subsistence farming due to high income

benefits from tourism and cheap prices of imported food. Moreover, these key findings show the difference between indigenous tourism in developing and developed countries. According to Ransfield and Reichenberger (2021) Māori indigenous communities in New Zealand, have well-established small to medium indigenous tourism ventures in which indigenous cultural values are well-integrated and contribute to sustainable livelihoods of all of their stakeholders. Whereas in the current study, indigenous communities have a different way of engaging in tourism and perceive tourism economic income as the main source of their livelihood without integrating the cultural aspect of subsistence farming. As a result, indigenous tourism community in the current study are less prominent in their livelihood benefits due to non-integration of traditional livelihood benefits. This means that overall livelihood of the community is less sustainable in the current study without the cultural aspect of livelihood benefits, which is an important cultural value that was transferred to them by their ancestors to ensure their daily survival. Ideally, non-indigenous stakeholders may expect subsistence farming as one of the traditional livelihood benefit that most indigenous communities part-take in, particularly in the Pacific region. However, the key findings have contested ideas of merging traditional agriculture and tourism for livelihood benefits. Therefore it is concluded that tourism income activities are important or valuable for the community as it generates higher income for improving their living standards.

In terms of the resources, the findings indicate that tourism plays a significant role in maintaining various resources in the community including the overall cultural identity of the indigenous community. Tourism emerged as having a strong link to the people and the land. Although tourism appears to preserve the tangible and intangible land and cultural resources of indigenous Komunive people, much of the water resources were reported to have less direct impact on the community. Given that land is a priority resource in the study context for most of its tourism activities, it can be surprisingly different to other communities within the Pacific region. This assertion is made by Gibson (2015), who found that although indigenous Fijians maintain a stronger relationship with their land, much of the impact brought about by tourism is imposed on the ocean where waterways are polluted due to improper waste disposal of tins and plastic bottles and the health of coral reefs are affected by tourist boat anchors.

However, one of the most interesting key findings was the sense of cultural knowledge been the prominent element of cultural resource that ties together the relationships the people have with their land and with tourists. The cultural knowledge of the community which consist of the traditional mudmen performances, the *mumu* or traditional cooking, the belief in sacred lands and values of the community has a significant positive impact on the relationship between the community and the tourists, then the overall inter-connectedness that is felt with the land as they engage in the cultural knowledge activities. Gibson (2015) refer to the land as not only an economic relationship for engaging in tourism but also as an embodied spiritual relationship taking on a holistic approach. To affirm the importance of this key findings, Carr (2007)'s study reveals that Māori indigenous people in New Zealand often claim to be the 'people of the land' (Hakopa, 1998). Similar to the beliefs of the Māori indigenous people as discussed by Matunga (1995), the findings of this study indicates that sacred lands are spiritual to the people which is believed to be part of their traditional lands. This findings clearly show that tourism does not only strengthen the relationships between the people, their land and tourists, but it also adds value to the spiritual well-being of the people as a resource component as discussed in Chapter 2, section 2.8.

The exchange of knowledge with tourists is also identified as a key finding that positively impacts the cultural identity of the community. Thus, maintaining a stronger link between cultural heritage and tourism. These findings support claims by Shahzalal (2016) and Smith et al., (2009) about the role of tourism in the preservation and protection of cultural heritage and opening of opportunities of indigenous people to share their cultural knowledge for meaningful relationships with non-indigenous stakeholders. These implies that without tourism, indigenous communities may experience stereotypical images that do not entirely define them, and their sense of culture. However, with the ability to be exposed, provides an opportunity for tourists to learn and understand their traditions, beliefs, values, and way of life. Besides this, the findings also support claims made by Pratt and Harrison (2015) and Harrison (2004) on the generalisations placed upon the entire Pacific Island countries. Indeed Papua New Guinea is a country of its own with distinct and diverse cultures compared to many other Pacific Island countries. Therefore, one region should not define the entirety of cultures or its image, but having to learn and experience different cultures as in the case truly defines the culture, the people, and the place.

In contrast, a key finding of the positive impacts of tourism on the community's leadership structure drawing on the overall findings was that the community's participation in tourism enhanced knowledge and skills within the women and youth. Pulling together the findings from Chapter 5, women in general were engaged economically, socially and culturally within most of the tourism activities. It is viewed from a cultural standpoint that most patrilineal societies including dominant parts of PNG consider women as having low status. Although, women's status in the current study was very much linked to roles in subsistence farming and other livelihood activities, this study surprisingly revealed that tourism enabled women in the community to engage in tour guiding, selling of handicrafts (bilum), preparing of traditional food (mumu) and sometimes performing alongside the mudmen. These findings re-emphasise claims by Moswete and Lacey (2015) and Pasanchay and Schott (2019) that tourism indeed provides a space for women in indigenous communities to feel empowered. Similar findings were made by Movono and Dahles (2017) in Fiji and Uduji et al., (2020) in Nigeria. Therefore, if the whole community continues to encourage womens' participation and engagement in tourism activities, women will have more opportunities to share their views within the community and add fairness within gender roles which the study reveals is lacking in the current leadership and management of tourism.

6.3 Aim 2

Examine the Positive and Negative Impacts that Result from an Absence of Tourism due to the Covid 19 pandemic on the Livelihoods, Resources and Leadership Structure of the Community.

The key findings relating to the impacts on the livelihood of the community during Covid-19 reveal that the absence of tourism imposed considerable challenges on their livelihood. Specifically, the key findings drawn from section 5.3 showed that the socio-economic well-being of the community declined, causing numerous effects on individuals and households in the community. For instance, the value of tourism placed on the livelihood benefits of the community had decreased due to lack of tourism income and household income generated by tourism. Thus, having negative effects on their financial well-being. The findings align with a recent study by Scheyvens et al., (2021) based on case studies from Solomon Islands,

Vanuatu, Fiji, Samoa and Cook Islands stating financial well-being a challenge in the overall impact of Covid-19. In addition, the negative impact from lack of tourists visiting and cultural contact generated effects on the psychological well-being in this study. However, the findings in comparison to Scheyvens et al., (2021) appeared to be more negative. This implies that the impacts of tourism on livelihoods have been felt and experienced differently and generalisations placed on the entire Pacific region have to be reconsidered. Vivid explanations must be made with distinct indigenous communities to better understand the financial, social, mental, and psychological predicaments emerging as a result of the pandemic.

Whilst community members' livelihoods were badly impacted by the lack of tourism, responses related to resources, both tangible (land, the people) and intangible (cultural beliefs, values, customs, traditions), revealed that the absence of tourism surprisingly brought about positive outcomes particularly on re-visiting old ways and re-connecting with the physical aspect of the land in the form of subsistence and crop farming. This is confirmed by the study of Adams, Choe, Mosafanezhad and Phi (2021) that although the Covid-19 pandemic may have caused an imbalance of impacts on indigenous communities, there are positive impacts that that have emerged in communities. They study found that indigenous communities in Southeast Asia have revitalised some of their cultures and have diversified their livelihoods. In terms of the environmental benefits, their study confirmed that ecosystems in indigenous communities have regenerated due to no tourist presence. This study supports the findings on Komunive community's views on caring for their environment and keeping it pristine. In terms of the positive outcomes of subsistence and crop farming that this study revealed, recent research that is navigating the impacts of Covid-19 on Pacific Island countries such as Davila et al., (2021)'s study which included Papua New Guinea as one of the few selected countries, have identified that PNG is a potential quick recovery Small Island Developing State (SIDS) in terms of its livelihood capacity in crop farming and agriculture. However, Davila et al., (2021)'s study also revealed that Tuvalu and Kiribati have a lower chance of growing food crops due to the risk of food insecurity that Covid-19 has inflicted on the islands. This findings imply two important evaluations: (1) PNG has the potential to recover and diversify its tourism products by employing crop farming, (2) that,

it is indeed important to address Pacific Island countries individually when making claims on how the impacts of Covid-19 have been experienced in the region as a whole.

Interestingly, the key findings on the leadership structure of the community showed that much of the challenges that were ignored in terms of leadership style and unpreparedness have been realised as a result of the absence of tourism post – Covid-19. In the context of Papua New Guinea's leadership structure, as addressed in Chapter 3 (section 3.4.1.1), has been criticized as non-traditional. The 'big man' leadership style was problematic prior to Covid-19 where no cultural leadership structure was in place. However, the study revealed that the community has now realised the need to fill the gap in the village leadership structure which has a strong effect on the way tourism is managed. This key findings have added new insights in shaping the conflicted leadership structure that the community currently has (Prideaux, 2008). However, in terms of the Covid-19 recovery these finding has not been addressed in recent studies, especially those exploring the impacts of Covid-19 in the Pacific region. The root of recovery and *kamap* (Tok Pisin word for development) lies within the country and its community's leadership system. This key findings can also be an opportunity that PNG tourism recovery approach can tap into in terms of supporting their plans to explore new opportunities to assist industry to recover and be resilient under the new Tourism Sector Development Plan (TSDP) 2022-2026 as mentioned in Chapter 3 (section 3.3). In essence, re-shaping the community's leadership system will reduce the conflicts between the members and leaders of active tourism participating communities in the road to Covid-19 recovery. However, barriers of leadership should first be addressed before the re-shaping takes place (Prideaux, 2006).

6.4 Aim 3

Explore how the community wants to reengage with tourism when the Covid-19 pandemic subsides.

Based on the discussions and elaborated reflections of the Komunive community's views on the positive and negative impacts of the absence of tourism due to the Covid-19 pandemic in Chapter 5 (section 5.5), the key finding that was drawn from the list of reflections was the

communities decision to reengage with tourism, but with taking few precautions. The community viewed that tourism is not always a good fit for indigenous communities as its absence can worsen any pre-existing economic challenges, particularly during a shock. Tourism pre-Covid 19 seemed to have muted some aspects of their lives and now they have retrieved them out of necessity which they do not want to happen again. This means that fostering tourism when it returns to PNG requires cracking down of the negative impacts. Few of these strategies have been highlighted in Chapter 5 (section 5.5). Some of the concepts that have been realised and which might help are the village self-assessment that is highlighted in Chapter 2 (section 2.8.3.1). As for cultural concepts, Hutchison, Movono, and Scheyvens (2021) have identified that traditional knowledge and practices can be used to manage the negative impacts faced by the indigenous communities. For instance, a tribe in Brazil, inhaling smoke from medical plants, and traditional food preservation methods in Fiji. Carr (2020) also affirmed that cultural values of the Māori indigenous people in New Zealand are embedded into the Parliament through the 1840 Treaty of Waitangi (Te Tiriti o Waitangi). Thus, the government planning responses ensures that they are recognised in the tourism Covid-19 responses. Martin (2008), urged before that cultures in PNG are not serving their purpose, but are used for economic gain. However, in the post-pandemic era, it is revealed in the key findings with the support of recent study findings by Carr (2020) and Hutchison et al., (2021) that indigenous communities have now re-discovered cultural attributes and some cultural strengths that they really want to preserve and value when tourism returns. For instance, the inter-generational component of culture in Komunive community they now have the time to re-visit. This will patch the sequence of handing down traditions, such as the 'hausman' practice that the Komunive community have now decided to re-establish so that it equips them with the prospect of looking forward to the return of tourism. The community hopes that they will re-engage with re-visited and re-established cultural knowledge which tourists will also benefit from.

The community's proposed changes will positively shift the way they initially engaged with tourism during pre-Covid-19. Tourism previously dis-continued some of their cultural practices, but in the post-pandemic era, tourism will now be diversified with more cultural tourism products that will enable the community to establish strong and diversified livelihood

benefits whilst maintaining their traditional and cultural values and practices. The re-establishment of the 'hausman' culture will strengthen their resilience in facing future tourism shocks. The building of guest houses for tourists will enable the community to fully showcase their culture, whereas during pre-Covid-19 where tourists only spent a few hours without gaining a full experience of the mudmen culture. The establishment of the community's own tour operator business will enhance their self-determination values and will allow the community to take full control of their tourism operations. Finally, the establishment of a new leadership structure will solidify the community's full ownership of their culture and will re-shape their tourism structure in the community. As a result, tourism will have fewer negative impacts on the community, and at the same time, the cultural values of the community will shift their engagement in tourism to a more sustainable indigenous tourism for post-Covid-19.

6.5 Summary

The key findings showed that positive impacts outweighed the negative impacts during pre-Covid-19, but during the absence of tourism due to the Covid-19 pandemic, the negative impacts outweighed the positive impacts. As a result, the researched community have decided that they will foster tourism when it returns to PNG but, their cultural values, traditions and practices will be revitalised with the aim of maintaining their livelihoods, resources and leadership structure. The following chapter will entail the full conclusion of the research project.

CHAPTER 7: CONCLUSION

7.1 Introduction

This chapter provides the conclusions of the study, including key theoretical and practical contributions. Followed by the recommendations, research limitations and strength and finally, suggesting for future research.

7.2 Study summary

This study has gained understanding of the perspectives and views of the indigenous Komunive community based on the positive and negative impacts they experienced during the absence of tourism due to Covid-19. The study employed a single case study research approach under the constructivist paradigm to address the three research aims. The three main aims of the study were to (1) assess the positive and negative impacts of tourism pre-Covid-19 on the livelihoods, resources and leadership structure of the community, (2) examine the positive and negative impacts that result from an absence of tourism due to the Covid-19 pandemic on the livelihoods, resources and leadership structure of the community, and then (3) explore how the community wants to re-engage with tourism when the Covid-19 pandemic subsides. The responses to the aims were highlighted in the previous Chapter.

The IPCOST framework by Sofield and Birtles (1996) informed the analysis of assessing the impacts under the first and second research aim. Although the framework only highlighted the community and resource components, the livelihood and leadership structure components were developed while analysing the data. The findings revealed that the positive impacts outweighed the negative impacts. Although there were some concerns, tourism was not viewed negatively but fully embraced by the community.

Moreover, the study examined the positive and negative impacts of tourism during the absence of tourism during Covid-19. It was revealed that the community had suffered economic losses, but they were taking up new approaches and re-visiting old ways that were once dis-continued because of tourism. Thus, the findings concluded that the negative impacts outweighed the positive impacts.

Finally, the study explored how the community wants to reengage with tourism when the Covid-19 pandemic subsides. It was revealed that the community viewed the absence of tourism as a time to reflect on and decide approaches that will mitigate the negative impacts that they had experienced during Covid-19 and the negative impacts of tourism during pre-Covid-19. The results showed that tourism operations before the pandemic will be enhanced in the post-pandemic era with more diversified livelihood income benefits and new establishments to cater for increased cultural self-determination. In addition, the community's cultural practices and traditions that were interrupted by tourism will be revitalised to strengthen their increased resilience in pursuing tourism for sustainable outcomes.

It can be concluded that the community has decided to fix negative impacts of tourism and the absence of tourism on their livelihoods, resources, and leadership structure. They have decided to foster tourism and also establish approaches outlined in Chapter 5 (section 5.5) to mitigate tourism impacts and impacts of Covid-19 to avoid future shocks. Having tourism that aligns with community well-being, cultural sustainability, and self-determination will strengthen the community's resilience to shocks. With the negative experiences they faced during the pandemic, the community reflected on implementing new approaches to mitigate the negative impacts during their re-engagement in tourism. The results indicate that the new approaches will shift their engagement in tourism to a more sustainable indigenous tourism, particularly on their approach to taking full control and ownership of their culture and their tourism operations.

7.3 Theoretical contributions

This study contributed to the knowledge of tourism impacts on the areas of providing contextual insights, the involvement of indigenous people in tourism and their perspectives on both the positive and negative impacts of tourism, and the positive and negative impacts of the absence of tourism. This study uncovers recent realities of indigenous people who are engaged in tourism and are affected by the absence of tourism. It deeply entails the impacts that tourism has on indigenous community's livelihoods, resources, and leadership structure, which brings new insights to the impacts of tourism particulalrly to indigenous Melanesians

in the Pacific region. Such contributions will assist future researchers who are interested in case study research within the Melanesian and/or Pacific region context.

Another theoretical contribution was that this study adds to the cultural revitalization concept. This is due to the emerging cultural revitalisation of re-establishing the *'hausman'* culture that the indigenous Komunive community have experienced through the absence of tourism. It has added new insights to the existing knowledge of cultural revitalisation that initially occurred through the Komunive community's participation in tourism. Finally, the study has contributed to the concept of tourism shocks, particularly on pandemics that is now being studied by recent tourism researchers as a result of Covid-19 impacts on tourism destinations and other stakeholders (Carr, 2020; Gössling, Scott, & Hall, 2021; Hall, Scott, & Gössling, 2020; Hutchison, Movono, & Scheyvens, 2021).

7.4 Practical contributions

The findings revealed in this study will assist the current recovery strategies that are being implemented by PNGTPA, particularly in exploring new opportunities to assist the tourism industry to recover and be resilient under the TSDP 2022-2026 (Mossman, 2021). The study contributes to the assessments that can be undertaken to measure the positive and negative impacts of tourism to mitigate the cost and benefits of Covid-19 in the Pacific region and Small Island Developing states. The findings in the study can support NGO's and relevant cultural groups to call on government agencies in the inclusion of rural communities that have missed out on Covid-19 stimulus packages to support their livelihood and well-being challenges. This study adds importance of self-determination for each tribal group and learning for other communities to have time to reflect while tourism is paused.

7.5 Recommendations

The recommendation in the study are targeted to the PNG Government, including PNGTPA and other relevant tourism stakeholders to take the results from this study and assist communities like in Komunive who lack government support in mitigating the negative impacts on the their livelihood and tourism operations. As was highlighted in Chapter 3

(section 3.2) that rural communities were not included in receiving stimulus packages. Communities such as Komunive have helped contribute to the PNG tourism sector in promoting their culture with inbound tourists since the 1950's as highlighted in Chapter 3 (section 3.4.3) and it is recommended that they be included in PNG's tourism recovery plan. Additional recommendation are made to the PNGTPA to assist rural communities such as Komunive in running trainings for tour guiding and basic tourism management skills that can be utilised in their cultural leadership structure, particularly in the overseen of tourism operations and resolvement of conflicts that may come about between tourists and the host communities. The recommended skills include Basic English, hospitality skills for the establishment of the new guest house, basic financial and leadership skills to operationalise tourism and tourism infrastructure such as the cultural centres in the community.

As for the research community, the study recommends that the village elders and the young men work in harmony in re-establishing the cultural practices. In order to take full control and ownership of tourism, the community must first be well-equipped with the intellectual ownership regulations that will enable the protection and preservation of their culture from being copied by nearby villages. It also recommended that the community create a strong community culture that is built on cultural values and knowledge. The community is urged to be equipped with proper infrastructure to support their employment of the new approaches. With the revitalised cultural elements, the community can be creative by using traditional knowledge to architect their tourism facilities and the village surroundings which will display the territorial tourism to attract and encourage tourism when the borders open for international tourism.

7. 6 Study strengths and limitations

The study obtained substantial data by employing a single case study research methodology which deemed to be a relatively suitable approach in conducting data collection and processing data analysis during travel restrictions and lockdown. Another strength is the researchers' ability to follow cultural protocols to gain trust from the participants and also using Tok Pisin as a common language of communication during the interviews. The researcher's background as a Papua New Guinea also enhanced the interpretations of the

gathered data which was a bonus for understanding the participants' cultural lens which then guided the write-up of the findings and discussion chapters.

However, in terms of the limitations, the researcher had no opportunity to conduct physical interviews. Also, the researcher was unable to choose a case study context within her own community due to the non-establishement of community-based tourism, but the chosen case context was identified to be well-established in the area of community-based tourism and obtains a a well-known cultural product that Papua New Guinea has been promoting for decades. The Covid-19 lockdown measures also placed challenges on the researcher's ability to conduct the study. In terms of comparing the case study to other indigenous tourism studies that are recently been conducted, a comparative case study could be an optional qualitative methodology that could produce more interesting results and new insights. The conceptual framework was not revised due to time constraints. However, its development was highlighted in the inclusion of the livelihood and leadership structure components, as well as the analytical framework in Chapter 4 (Section 4.6, pg. 41).

7.7 Suggestions for future research

With the unrevised conceptual framework, it opens opportunities for application of relevant indigenous-driven frameworks that could increase research domains within the current area of research on tourism impacts and Covid-19 within the context of indigenous communities. Future works that employ indigenous-driven frameworks may produce relevant results for distinct indigenous communities, tribe, or societies that may provide interesting theoretical and practical contributions. Researchers from other Pacific Island and Small Island developing states are encouraged to explore emerging themes that may be relevant in their communities. This study only identified impacts on the communities livelihood, resources and leadership structure, therefore other researchers can fill in gaps that this study has identified, but apply it to other components of their community that have been positively and negatively impacted by tourism and the absence of tourism due to Covid-19. Additional gaps in the research that other research works can extend knowledge are transformation of tourism sector to make it more resilient for indigenous communities, the need to diversify tourism

products for indigenous communities post-Covid-19, and integration of eco-tourism to indigenous tourism during the post-pandemic era.

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Appendix A: Information sheet for interviews

Information sheet for Tourism committee member or Tour guide

You are invited to take part in this research. Please read this information before deciding whether to take part. If you decide to participate, thank you. If you decide not to participate, thank you for considering this request.

Who am I?
Principal investigator: My name is Geno Reuben, and I am a Masters Student undertaking Tourism Management programme at Victoria University of Wellington. I honour my cultural heritage as a Papua New Guinean, and I am proud to pursue this research project as I work towards my Master's thesis.

What is the aim of the project?
This project aims at exploring the importance of indigenous cultures to tourism in Papua New Guinea (PNG). I believe that tourism plays a significant role for PNG as diverse cultures are promoted and at the same time contributes to the economy. Therefore, this project also aims at identifying the importance of tourism to indigenous cultures in PNG. It is assumed that some cultures tend to experience cultural revitalisation with the presence of tourists while some are resilient and maintain their culture. Your participation will support this research by assessing the impacts of tourism shocks on indigenous cultures in PNG. Further, your participation will help the tourism industry better understand the future trends in cultural and indigenous tourism. This research has been approved by the Victoria University of Wellington Human Ethics Committee No. 29067.

How can you help?
You have been invited to participate because you have met the set criteria. You have been identified as a Tourism Committee Member or Tour Guide and an active participant in indigenous and cultural tourism activities while residing in PNG. You have also experienced impacts due to the recent pandemic Covid 19. If you agree to take part, I will interview you via phone, zoom, skype or WhatsApp video call. I will ask you questions about what cultural tourism product or experience you may be promoting in the tourism activities you engage in. I will also ask you about how you your business or community has been impacted during the recent pandemic and what the absence of tourism has meant for you in terms of your cultural identity, practices, values, etc. The interview will take approx. 30 minutes. I will audio record the interview with your permission and have it transcribed at a later stage. You can choose to not answer any question or stop the interview at any time, without giving a reason. You can withdraw from the study by contacting me after two weeks of the interview. If you withdraw, the information you provided will be destroyed.

What will happen to the information you give?

This research is confidential. This means that only the Principal Investigator and the Supervisor will be aware of your identity. Both hard copy and electronic copies of your information and research data will be separately stored and kept safe on a password protected university server or a locked filing cabinet, and your identity will not be revealed in any reports, presentations, or public documentation.
The interview transcripts, summaries and any recordings will be kept securely and destroyed on 30 June 2026. The hard copy documents will be shredded while electronic materials will be deleted afters proper consultation on proper method from ITS. Your name will not be used in reports and utmost care will be taken not to disclose any information that will identify you.

What will the project produce?
The information from this research will be used in my Master's thesis and published in academic or professional journals, presented at conferences or seminars, and will be distributed to stakeholders in the tourism and education sectors as well as the media.

If you accept this invitation, what are your rights as a research participant?
You do not have to accept this invitation, if you do not want to, you can withdraw two weeks after the interview. If you do decide to participate, you have the right to:

- choose not to answer any question;
- ask for the recorder to be turned off at any time during the interview;
- ask any questions about the study at any time;
- receive a copy of your interview recording;
- receive a two-page summary of the project findings once the thesis is submitted.

If you have any questions or problems, who can you contact?
If you have any questions, either now or in the future, please feel free to contact:

Principal Investigator:	Supervisor:
Name: Geno Reuben	Name: Dr. Christian Schott
Programme: Tourism Management	Role: Associate Professor
School: School of Management	School: School of Management
University email address:	Christian.Schott@vuw.ac.nz
reubengeno@myvuw.ac.nz	
Mobile: +640211486729	

Human Ethics Committee information
If you have any concerns about the ethical conduct of the research, you may contact the Victoria University of Wellington HEC Convenor: Associate Professor Judith Loveridge. Email hec@vuw.ac.nz or telephone +64-4-463 6028.

Information sheet for interview – Village elder

You are invited to take part in this research. Please read this information before deciding whether to take part. If you decide to participate, thank you. If you decide not to participate, thank you for considering this request.

Who am I?
Principal investigator: My name is Geno Reuben, and I am a Masters Student undertaking Tourism Management programme at Victoria University of Wellington. I honour my cultural heritage as a Papua New Guinean, and I am proud to pursue this research project as I work towards my Master's thesis.

What is the aim of the project?
This project aims at exploring the importance of indigenous cultures to tourism in Papua New Guinea (PNG). I believe that tourism plays a significant role for PNG as diverse cultures are promoted and at the same time contributes to the economy. Therefore, this project also aims at identifying the importance of tourism to indigenous cultures in PNG. It is assumed that some cultures tend to experience cultural revitalisation with the presence of tourists while some are resilient and maintain their culture. Your participation will support this research by assessing the impacts of tourism shocks on indigenous cultures in PNG. Further, your participation will help the tourism industry better understand the future trends in cultural and indigenous tourism. This research has been approved by the Victoria University of Wellington Human Ethics Committee No. 29067.

How can you help?
You have been invited to participate because you have met the set criteria. You have been identified as a Village Chief or Clan leader and an active participant in indigenous and cultural tourism activities while residing in PNG. You have also experienced impacts due to the recent pandemic Covid 19. If you agree to take part, I will interview you via phone, Zoom, Skype or WhatsApp video call. I will ask you questions about what cultural tourism activity you may be promoting in your tribe or community. I will also ask you about how you or your community has been impacted during the recent pandemic and what the absence of tourism has meant for you in terms of your cultural identity, practices, values, etc. The interview will take approx. 30 minutes. I will audio record the interview with your permission and have it transcribed at a later stage. You can choose to not answer any question or stop the interview at any time, without giving a reason. You can withdraw from the study by contacting me after two weeks of the interview. If you withdraw, the information you provided will be destroyed.

What will happen to the information you give?
This research is confidential. This means that only the Principal Investigator and the Supervisor will be aware of your identity. Both hard copy and electronic copies of your information and research data will be separately stored and kept safe on a password protected

university server or a locked filing cabinet, and your identity will not be revealed in any reports, presentations, or public documentation.
The interview transcripts, summaries and any recordings will be kept securely and destroyed on 30 June 2026. The hard copy documents will be shredded while electronic materials will be deleted afters proper consultation on proper method from ITS. Your name will not be used in reports and utmost care will be taken not to disclose any information that will identify you.

What will the project produce?
The information from this research will be used in my Master's thesis and published in academic or professional journals, presented at conferences or seminars, and will be distributed to stakeholders in the tourism and education sectors as well as the media.

If you accept this invitation, what are your rights as a research participant?
You do not have to accept this invitation, if you do not want to, you can withdraw two weeks after the interview. If you do decide to participate, you have the right to:

- choose not to answer any question;
- ask for the recorder to be turned off at any time during the interview;
- ask any questions about the study at any time;
- receive a copy of your interview recording;
- receive a two-page summary of the project findings once the thesis is submitted.

If you have any questions or problems, who can you contact?
If you have any questions, either now or in the future, please feel free to contact:

Principal Investigator:	Supervisor:
Name: Geno Reuben	Name: Dr. Christian Schott
Programme: Tourism Management	Role: Associate Professor
School: School of Management	School: School of Management
University email address:	Christian.Schott@vuw.ac.nz
reubengeno@myvuw.ac.nz	
Mobile: +640211486729	

Human Ethics Committee information
If you have any concerns about the ethical conduct of the research, you may contact the Victoria University of Wellington HEC Convenor: Associate Professor Judith Loveridge. Email hec@vuw.ac.nz or telephone +64-4-463 6028.

Information sheet for interview – Church elder

You are invited to take part in this research. Please read this information before deciding whether to take part. If you decide to participate, thank you. If you decide not to participate, thank you for considering this request.

Who am I?

Principal investigator: My name is Geno Reuben, and I am a Masters Student undertaking Tourism Management programme at Victoria University of Wellington. I honour my cultural heritage as a Papua New Guinean, and I am proud to pursue this research project as I work towards my Master's thesis.

What is the aim of the project?

This project aims at exploring the importance of indigenous cultures to tourism in Papua New Guinea (PNG). I believe that tourism plays a significant role for PNG as diverse cultures are promoted and at the same time contributes to the economy. Therefore, this project also aims at identifying the importance of tourism to indigenous cultures in PNG. It is assumed that some cultures tend to experience cultural revitalisation with the presence of tourists while some are resilient and maintain their culture. Your participation will support this research by assessing the impacts of tourism shocks on indigenous cultures in PNG. Further, your participation will help the tourism industry better understand the future trends in cultural and indigenous tourism. This research has been approved by the Victoria University of Wellington Human Ethics Committee No. 29067.

How can you help?

You have been invited to participate because you have met the set criteria. You have been identified as a Church Elder and an active participant in indigenous and cultural tourism activities while residing in PNG. You have also experienced impacts due to the recent pandemic Covid 19. If you agree to take part, I will interview you via phone, Zoom, Skype or WhatsApp video call. I will ask you questions about what cultural tourism activity you may be promoting in your tribe or community. I will also ask you about how you or your community has been impacted during the recent pandemic and what the absence of tourism has meant for you in terms of your Christian beliefs, cultural identity, practices, values, etc. The interview will take approx. 30 minutes. I will audio record the interview with your permission and have it transcribed at a later stage. You can choose to not answer any question or stop the interview at any time, without giving a reason. You can withdraw from

the study by contacting me after two weeks of the interview. If you withdraw, the information you provided will be destroyed.

What will happen to the information you give?

This research is confidential. This means that only the Principal Investigator and the Supervisor will be aware of your identity. Both hard copy and electronic copies of your information and research data will be separately stored and kept safe on a password protected university server or a locked filing cabinet, and your identity will not be revealed in any reports, presentations, or public documentation.

The interview transcripts, summaries and any recordings will be kept securely and destroyed on 30 June 2026. The hard copy documents will be shredded while electronic materials will be deleted afters proper consultation on proper method from ITS. Your name will not be used in reports and utmost care will be taken not to disclose any information that will identify you.

What will the project produce?

The information from this research will be used in my Master's thesis and published in academic or professional journals, presented at conferences or seminars, and will be distributed to stakeholders in the tourism and education sectors as well as the media.

If you accept this invitation, what are your rights as a research participant?

You do not have to accept this invitation, if you do not want to, you can withdraw two weeks after the interview. If you do decide to participate, you have the right to:

- choose not to answer any question;
- ask for the recorder to be turned off at any time during the interview;
- ask any questions about the study at any time;
- receive a copy of your interview recording;
- receive a two-page summary of the project findings once the thesis is submitted.

If you have any questions or problems, who can you contact?

If you have any questions, either now or in the future, please feel free to contact:

Principal Investigator:	Supervisor:
Name: Geno Reuben	Name: Dr. Christian Schott
Programme: Tourism Management	Role: Associate Professor
School: School of Management	School: School of Management
	Christian.Schott@vuw.ac.nz

University email address:
reubengeno@myvuw.ac.nz

Mobile: +640211486729

Human Ethics Committee information

If you have any concerns about the ethical conduct of the research, you may contact the Victoria University of Wellington HEC Convenor: Associate Professor Judith Loveridge. Email hec@vuw.ac.nz or telephone +64-4-463 6028.

Information sheet for interview – Village Councilor

You are invited to take part in this research. Please read this information before deciding whether to take part. If you decide to participate, thank you. If you decide not to participate, thank you for considering this request.

Who am I?

Principal investigator: My name is Geno Reuben, and I am a Masters Student undertaking Tourism Management programme at Victoria University of Wellington. I honour my cultural heritage as a Papua New Guinean, and I am proud to pursue this research project as I work towards my Master's thesis.

What is the aim of the project?

This project aims at exploring the importance of indigenous cultures to tourism in Papua New Guinea (PNG). I believe that tourism plays a significant role for PNG as diverse cultures are promoted and at the same time contributes to the economy. Therefore, this project also aims at identifying the importance of tourism to indigenous cultures in PNG. It is assumed that some cultures tend to experience cultural revitalisation with the presence of tourists while some are resilient and maintain their culture. Your participation will support this research by assessing the impacts of tourism shocks on indigenous cultures in PNG. Further, your participation will help the tourism industry better understand the future trends in cultural and indigenous tourism. This research has been approved by the Victoria University of Wellington Human Ethics Committee No. 29067.

How can you help?

You have been invited to participate because you have met the set criteria. You have been identified as a Village Councillor and an active participant in indigenous and cultural tourism activities while residing in PNG. You have also experienced impacts due to the recent pandemic Covid 19. If you agree to take part, I will interview you via phone, Zoom, Skype or WhatsApp video call. I will ask you questions about what cultural tourism activity you may be promoting in your tribe or community. I will also ask you about how you or your community has been impacted during the recent pandemic and what the absence of tourism has meant for you in terms of your cultural identity, practices, values, etc. The interview will take approx. 30 minutes. I will audio record the interview with your permission and have it transcribed at a later stage. You can choose to not answer any question or stop the interview at any time, without giving a reason. You can withdraw from the study by contacting me after two weeks of the interview. If you withdraw, the information you provided will be destroyed.

What will happen to the information you give?

This research is confidential. This means that only the Principal Investigator and the Supervisor will be aware of your identity. Both hard copy and electronic copies of your information and research data will be separately stored and kept safe on a password protected university server or a locked filing cabinet, and your identity will not be revealed in any reports, presentations, or public documentation.

The interview transcripts, summaries and any recordings will be kept securely and destroyed on 30 June 2026. The hard copy documents will be shredded while electronic materials will be deleted afters proper consultation on proper method from ITS. Your name will not be used in reports and utmost care will be taken not to disclose any information that will identify you.

What will the project produce?

The information from this research will be used in my Master's thesis and published in academic or professional journals, presented at conferences or seminars, and will be distributed to stakeholders in the tourism and education sectors as well as the media.

If you accept this invitation, what are your rights as a research participant?

You do not have to accept this invitation, if you do not want to, you can withdraw two weeks after the interview. If you do decide to participate, you have the right to:

- choose not to answer any question;
- ask for the recorder to be turned off at any time during the interview;
- ask any questions about the study at any time;
- receive a copy of your interview recording;
- receive a two-page summary of the project findings once the thesis is submitted.

If you have any questions or problems, who can you contact?

If you have any questions, either now or in the future, please feel free to contact:

Principal Investigator:	Supervisor:
Name: Geno Reuben	Name: Dr. Christian Schott
Programme: Tourism Management	Role: Associate Professor
School: School of Management	School: School of Management
University email address: reubengeno@myvuw.ac.nz	Christian.Schott@vuw.ac.nz
Mobile: +640211486729	

Human Ethics Committee information

If you have any concerns about the ethical conduct of the research, you may contact the Victoria University of Wellington HEC Convenor: Associate Professor Judith Loveridge. Email hec@vuw.ac.nz or telephone +64-4-463 6028.

Appendix B: Participant Consent Form

Consent to interview – Tourism committee member/Tour Guide

This consent form will be held for until 30 June 2026.

Principal Investigator:	Geno Reuben, School of Management, Victoria University of Wellington.
Supervisor:	Dr. Christian Schott, School of Management, Victoria University of Wellington.

- I have read the Information Sheet and the project has been explained to me. My questions have been answered to my satisfaction. I understand that I can ask further questions at any time.

- I agree to take part in an audio recorded interview.

- I agree that my contact details and any information I provide will be stored safely and be kept confidential between the Principal Investigator and the Supervisor. I understand that my identity will not be revealed to anyone outside the research team.

I understand that:

- I may withdraw from this study two weeks after the interview by emailing reubengeno@vuw.ac.nz, and any information that I have provided will be returned to me or destroyed.

- The identifiable information I have provided will be destroyed on 30 June 2026.

- I understand that the findings may be used for a Master's thesis, published in academic journals or presented at conferences or seminars and may be distributed amongst the tourism industry and media.

- I understand that the audio recordings will be kept confidential to the Researcher and the Supervisor.

- My name will not be used in reports and utmost care will be taken not to disclose any information that would identify me.

- I would like to receive a two-page summary of the project once the thesis is submitted and have added my email address below. Yes ☐ No ☐

Signature of participant: _____

Name of participant: _____

Date: _____

Contact details: _____

Consent to interview – Village Chief / Clan leader

This consent form will be held for until 30 June 2026.

Principal Investigator: Geno Reuben, School of Management, Victoria University of Wellington.

Supervisor: Dr. Christian Schott, School of Management, Victoria University of Wellington.

- I have read the Information Sheet and the project has been explained to me. My questions have been answered to my satisfaction. I understand that I can ask further questions at any time.

- I agree to take part in an audio recorded interview.

- I agree that my contact details and any information I provide will be stored safely and be kept confidential between the Principal Investigator and the Supervisor. I understand that my identity will not be revealed to anyone outside the research team.

I understand that:

- I may withdraw from this study two weeks after the interview by emailing reubengeno@vuw.ac.nz, and any information that I have provided will be returned to me or destroyed.

- The identifiable information I have provided will be destroyed on 30 June 2026.

- I understand that the findings may be used for a Master's thesis, published in academic journals or presented at conferences or seminars and may be distributed amongst the tourism industry and media.

- I understand that the audio recordings will be kept confidential to the Researcher and the Supervisor.

- My name will not be used in reports and utmost care will be taken not to disclose any information that would identify me.

- I would like to receive a two-page summary of the project once the thesis is submitted and have added my email address below. Yes ☐ No ☐

Signature of participant: _____

Name of participant: _____

Date: _____

Contact details: _____

Consent to interview – Church Leader

This consent form will be held for until 30 June 2026.

Principal Investigator:	Geno Reuben, School of Management, Victoria University of Wellington.
Supervisor:	Dr. Christian Schott, School of Management, Victoria University of Wellington.

- I have read the Information Sheet and the project has been explained to me. My questions have been answered to my satisfaction. I understand that I can ask further questions at any time.

- I agree to take part in an audio recorded interview.

- I agree that my contact details and any information I provide will be stored safely and be kept confidential between the Principal Investigator and the Supervisor. I understand that my identity will not be revealed to anyone outside the research team.

I understand that:

- I may withdraw from this study two weeks after the interview by emailing reubengeno@vuw.ac.nz, and any information that I have provided will be returned to me or destroyed.

- The identifiable information I have provided will be destroyed on 30 June 2026.

- I understand that the findings may be used for a Master's thesis, published in academic journals or presented at conferences or seminars and may be distributed amongst the tourism industry and media.

- I understand that the audio recordings will be kept confidential to the Researcher and the Supervisor.

- My name will not be used in reports and utmost care will be taken not to disclose any information that would identify me.

- I would like to receive a two-page summary of the project once the thesis is submitted and have added my email address below. Yes ☐ No ☐

Signature of participant: _____

Name of participant: _____

Date: _____

Contact details: _____

Consent to interview – Village Councillor

This consent form will be held for until 30 June 2026.

Principal Investigator:	Geno Reuben, School of Management, Victoria University of Wellington.
Supervisor:	Dr. Christian Schott, School of Management, Victoria University of Wellington.

- I have read the Information Sheet and the project has been explained to me. My questions have been answered to my satisfaction. I understand that I can ask further questions at any time.

- I agree to take part in an audio recorded interview.

- I agree that my contact details and any information I provide will be stored safely and be kept confidential between the Principal Investigator and the Supervisor. I understand that my identity will not be revealed to anyone outside the research team.

I understand that:

- I may withdraw from this study two weeks after the interview by emailing reubengeno@vuw.ac.nz, and any information that I have provided will be returned to me or destroyed.

- The identifiable information I have provided will be destroyed on 30 June 2026.

- I understand that the findings may be used for a Master's thesis, published in academic journals or presented at conferences or seminars and may be distributed amongst the tourism industry and media.

- I understand that the audio recordings will be kept confidential to the Researcher and the Supervisor.

- My name will not be used in reports and utmost care will be taken not to disclose any information that would identify me.

- I would like to receive a two-page summary of the project once the thesis is submitted and have added my email address below. Yes ☐ No ☐

Signature of participant: _____

Name of participant: _____

Date: _____

Contact details: _____

Appendix C: Interview Schedule

Participant interview schedule

Question 1: Introductory

i. To start with, I would just like to get a little bit of background information, your status, name, and age?
ii. Tell me a little bit about your community?
iii. Give me an overview about cultural tourism in your area?
iv. Tell me about the cultural tourism products or activities?

Question 2: Before Covid 19

i. Please tell me about the positive and negative impacts of tourism on the livelihoods and resources of your community?
    a. Positive and negative impacts on your land and sea resources?
    b. Positive and negative impacts on your connection or relationship with the land?
    c. Positive and negative impacts on your cultural resources?
    d. Positive and negative impacts on your people, in terms of their views and decisions about indigenous tourism?

ii. Explain why you think it is positive or negative?

Question 3: Now

i. Now that Covid 19 has closed the borders since the 22nd of March 2020, what has been the positive and negative impacts of not having tourists on these resources and your livelihoods?
    a. Positive and negative impacts on your land and sea resources?
    b. Positive and negative impacts on your connection or relationship with the land?
    c. Positive and negative impacts on your cultural resources?
    d. Positive and negative impacts on your people, in terms of their views and decisions about indigenous tourism?

ii. Why do you think they are positive or negative?
iii. Is any part of your culture that you think has diminished?
iv. Why?

Question 4: Future

i. Having experienced both phases of having tourism with both positive and negative impacts, and now no tourism with positive and negative impacts, when international tourism returns, what do you wants to do as a village?
ii. Why?
iii. Would the community still accept tourists?
iv. Why?
v. What approaches will the community take to protect the culture?

Question 5: Further comments

i. Do you have any other comments?

Thank you for your time.

Researcher: Geno Reuben