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RESEARCH ARTICLE

AN ASSESSMENT OF THE KAMBINGAN FESTIVAL OF TUY, BATANGAS: ITS IMPACT TO THE TOURISM INDUSTRY AND CULTURE OF TUYNIANS

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ABSTRACT

In education, Montessori system Kambingan Festival is a town festivity celebrated annually on the founding anniversary of Tuy, Batangas. This research aimed to determine the impacts of Kambingan Festival to the Tourism Industry and Culture of Tuynians. The descriptive method of research was utilized by the researcher in this study. There were 108 respondents composed of the Municipal and Barangay Officials. Data were gathered through questionnaires. The respondents agreed that Kambingan Festival was promoted, prepared, participated in, and implemented successfully. Moreover, it was revealed that the festival promotes Tuy as a tourism spot in District I of Batangas and it proves Tuynians' hospitality.

INTRODUCTION

Festivals have many stories, customs and traditions connected to them. Every festival has a symbolism and the entire proceedings are centered around a particular theme. Like for example Diwali is a festival of lights - where the significance is light banishing darkness, Christmas is the celebration of birth of Lord Jesus and it is a celebration of good times and so on. Even merry making has significance; it is the essence of inner illumination which is celebrated. It is an important and integral part of our life and we look forward to it year after year (Kiran, 2016). Festivals are common in every part of the world. Some festivals are related to religion such as of Christmas, while others are festivities of a certain product or event in a place. Events are important motivators of tourism, and figure prominently in the development and marketing plans of most destinations. They are universally important for their social and cultural roles, and increasingly have been promoted and created as tourist attractions (Duran, 2013). A place that celebrates a certain festival opens its door to tourism. A festival is known to most people as a day of celebration or festivities. There are many festivals celebrated throughout the world and the Philippines is no exception. Often, a province, town, or municipality celebrates a festival in the Philippines...

A festival is also a way to attract visitors to come to the province, town or municipality therefore a festival has an impact on the hosting place. The impact may be good or bad but none the less a festival has an impact. Since festivals are celebrated throughout the world it is very important to learn, understand, and measure its impacts on the hosting community (Luna, 2015). In the Philippines, these celebrations are joined by many people coming from different places to witness the variety of entertainment which these festivals offer to everyone. A festival serves as a mirror of one's culture and heritage. Philippines is one of the countries which has a large number of festivals such as Ati-Atihan, Sinulog, Panagbenga, Pahiyas, Maskara and others. These festivals being celebrated attract many tourists to the Philippines. People tend to watch them yearly since they never stop giving variety of entertainment. They have been a part of the history and life of every Filipino. A festival, at the same time, serves as an identity of the place where it is being celebrated. Moreover, it gives an opportunity to talented individuals to showcase their talents thus making them be identified and recognized by the people. Filipinos are said to be fond of merriments therefore a lot of events are organized around the country. Most of these celebrations are in relation to the Catholic Religion especially the *Barrio Fiesta* and the *Feast of Black Nazarene*. The municipality of Tuy, Batangas is an upland municipality located at the western side of Batangas Province about 98 kilometers from Manila and about 55 kilometers from Batangas City.

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It is predominantly agricultural and minimally urban. Its land area is 12, 238 hectares. During the Spanish regime, Tuy was still a part of Balayan, the former capital of Batangas. Tuy became independent only on August 12, 1866. The name “Tuy” was given by Don Savador Elio in honor of his hometown “Tuy” in Galicia, Spain. *Kambingan Festival* is a yearly celebration being held in Tuy, Batangas, Philippines. It is celebrated on the occasion of the said town’s founding anniversary upon the resolution signed by *Sangguniang Bayan*. One of the main sources of income of Tuynians is “goat-raising”. In the light of this thought, the elected mayor of Tuy, Hon. Jose Jecerell Cerrado pushed the idea to have this “*Kambingan Festival*”. This is celebrated to showcase the different products coming from goats. People from every barangay and students of different schools in Tuy participate in this festival yearly by joining in various contests like the Street Dancing, Mini Band Competition, Goat Costumes, Cooking Competition and others. This activities give way to the significance of *Kambingan Festival*; although they heard about it, still they do not have the ideas how it affects the tourism industry. In addition to this, many people do not know much about this festival as a part of their culture. This study is focused on how *Kambingan Festival* affects the tourism industry and the culture of the residents of Tuy, Batangas.

Scope, Limitation and Delimitation of the Study

This study was conducted in the municipality of Tuy, Batangas. It was concerned with the impacts of *Kambingan Festival* in their municipality. It was limited to tourism industry and culture only; it was delimited to the economy and other industry. The respondents were chosen from selected barangays of the municipality who participated actively in the said festival.

Significance of the Study

This study will be beneficial to the following:

Municipal Mayor / LGU: It could be a basis on the implementation of various activities in the municipality that will enhance the tourism industry.

Municipal Tourism Coordinator: It could help improve the festival that will inculcate the culture to everyone in the community.

Principals and Teachers: It could help them to guide and encourage their students to participate in the festival to let them feel the essence of the celebration.

Students: It could help them understand more their culture.

Future Researchers: It could help them as a frame for a new or future study that may have relation with the topic.

Review of related literatures and studies

A.Related Literatures

Foreign: Hattours (2012) cited that “All festivals are cultural in one way or another. There are many types of cultural festivals such as National, Religious and Seasonal. They all serve the purpose of bringing happiness to our lives, and strengthen our sense of community... Seasonal festivals reflect

attitude of people towards nature. These festivals are important because they are related to food supply. Human beings should adore the nature and acknowledge its beneficence before partaking any of its gifts." UNEP (2016) presented that "Tourism can turn local cultures into commodities when religious rituals, traditional ethnic rites and festivals are reduced and sanitized to conform to tourist expectations, resulting in what has been called "reconstructed ethnicity." Once a destination is sold as a tourism product, and the tourism demand for souvenirs, arts, entertainment and other commodities begins to exert influence, basic changes in human values may occur. Sacred sites and objects may not be respected when they are perceived as goods to trade. Ezeani (2016) revealed that "The revolution in festivals has been stimulated through commercial aspect to meet the changing demand of the local community groups and increasing business opportunities for the events organizations and local businesses. Festivals play a major part in a city and local community. Festivals are attractive to host communities, because it helps to develop local pride and identity for the local people. In addition, festivals have an important role in the national and host community in context of destination planning, enhancing and linking tourism and commerce. Some aspects of this role include: events as image makers, economic impact generators, and tourist attractions, overcoming seasonality, contributing to the development of local communities and businesses, and supporting key industrial sectors." Tanaka (2011) found that "The festivals themselves played a vital role in the life of the community. To begin with, they marked the turn of the seasons, on which most economic activity hinged. In addition to agriculture, which involved a series of sophisticated processes carefully attuned to the time of year, villagers followed seasonal cues in managing their coppice woodlands, which they harvested for fuel in the form of firewood and charcoal; building materials in the form of lumber and thatch; and various edibles, such as mushrooms that were dried and preserved". John Paul (2012) quoted that "Recently festivals are considered to contribute significantly to the cultural and economic development wealth of Nigeria. Festivals have major impact on the development of cultural tourism to the host communities. The festival organizers are now using the historical and cultural themes to develop the annual events to attract visitors and creating cultural image in the host cities by holding festivals in the community settings. The desire for festivals and events is not specifically designed to address the needs for any one particular group. The hosting of events is often developed because of the tourism and economic opportunities addition to social and cultural benefits. Many researchers have contested that local community's plays vital role in development of tourism through festivals".

Local: Sam (2015) believed that "Festivals are one of the main reasons why it is more fun and incredible to visit and stay in the Philippines. Philippine festivals are huge cultural celebrations that attract both local and foreign tourists due to its colorful and festive nature. Festivals or fiestas are usually celebrated on the feast days of their patron saints, as determined by the Catholic calendar". Bob (2010) thought that "Not only does every city have at least a couple of festivals per year, but every small town, even part of towns (Barangays or Barrios) has their own festivals. Most of the festivals in the Philippines have some sort of cultural aspect to them. The festivals are not just for fun (although there is plenty of that to be had at a festival), but they are in commemoration to some historical event or cultural aspect from the area where the

festival is celebrated". Tan (2009) identified that "Most festivals in Philippines are religious in origin, but nowadays the religious component is usually secondary to the general spirit of celebration. Philippines has dozens of festivals and most towns have their own in addition to the national ones. Filipino hospitality is legendary and at no time is it more in evidence than at festival time". Austero (2009) exposed that "Our fiestas reflect who and what we are as a people. Everything about us finds expression in the way we celebrate our fiestas, even the state of our community spirit. The value of *bayanihan* may be dead in other aspects of our life as a people, but it's there left, right and center stage in a fiesta. Our inherent creativity, our natural artistry, even our flair for the superficial at the expense of substance all these converge in that annual tradition that is the Philippine fiesta". Aquino (2015) explained that "Fiestas in the Philippines are held to celebrate a patron saint (the Philippines is the only majority-Christian country in Southeast Asia) or to mark the passage of the seasons, depending on which part of the country you are in. The sole exception is Christmas, where the whole country breaks out in celebrations that can begin long before December. The roots of Philippine fiestas go back even further - back to before the Spanish conquistadores arrived in the 1500s".

B. Related Studies

Foreign: Congcong (2014) exposed on his research "The Study of Festival Tourism Development of Shanghai" that although Shanghai festival tourism development in domestic was in the lead, but relative to foreign famous brand festival activities still had great gap, but with the development of economy in our country, further development of urban tourism and leisure tourism, the festival tourism in Shanghai will continue to mature, through continuous research, perfect, utilize internationalization, marketization development as a breakthrough the bottleneck of effective measures, Continue to strengthen and expand the Shanghai festival industry. Esu (2009) investigated on the "Tourists' Satisfaction with Cultural Tourism Festival: a Case Study of Calabar Carnival Festival, Nigeria". The study showed that cultural tourism festival attributes have significant effect on overall tourists' satisfaction. This was partly supported by the result of the multiple regression analysis. The result of multiple regression analysis revealed some festival attributes (organisation, promotion, facilities and friendliness of locals) were predictors of the level of attendees' overall satisfaction with the festival. These attributes could be packaged and manipulated by way of strategy formulation to increase the level of satisfaction of attendees to the event. There was the tendency of consumers responding positively when exposed to the right cues. The basic theoretical underpinning was that the festival attributes that were explanatory of attendees' satisfaction should be factored into the product development and marketing strategy. Chen (2011) on his study "Residents' Perceptions of the Impact of Major Annual Tourism Events in Macao: Cluster Analysis" suggested that similar studies should be carried out every year to monitor residents' perceptions of the development of event tourism in Macao. Further, a comparison of these findings with those obtained in the other two major tourism sectors in Macao, namely gaming tourism and heritage tourism, should give the local government a clearer understanding of how local residents perceive each of the three main sectors overall. This study was the first to include a personal factor in the construct of the impact of event tourism

and one of the few to examine a set of tourism events simultaneously. It is hoped this study will stimulate more discussion on these issues. Kulkarni and Bhopatkar (2013) showed that festivals have contributed to the development of cultural tourism it attracted culture tourists to local community events to promote cultural exchanges between tourists and resident with the example of Ganesh Festival in Pune. Tourism festivals have major effects on the local economy directly and indirectly that the spending by visitors on local goods and services by event-tourist had a direct economic impact on local businesses and also passed the benefit more widely across the economy and the community. The study also found that local transport, hotels, restaurants, small shopkeepers, hawkers got profit during the period of festival. Number of visitors was increasing year by year which affected the local economy. The tourists and visitors spent money within the community, enhanced the local economy and supporting restaurants, hotels and other tourism-related businesses.

Celik and Cetinkaya (2013) exposed that Event Tourism examined as a concept of special interest tourism had contributed significantly to tourism, travel, leisure and recreation and lodging industries recently by becoming a strong tourism demand generating factor. In addition this, event tourism was an important way to catch social, economic, environmental goals and provide benefits for the societies and destinations. Events are one of the important attractions of destination and provided tourists with updated information about culture, society and history. Festivals and public celebrations found in all societies were increasingly seen as unique tourist attractions and destination image makers with a variety of other special events. They played a big role in making contribution to the cultural exchange among the people of the world and provided important contributions to the development of the cities and making them a brand city. As a result of the research, it was understood that Izmir International Art Festival organized for the last 26 years had a significant role in recognition of Izmir in international area. Xu (2014) stipulated that "Today, with the development of economic globalization and China's market economy, people liberated their thought, provided conditions for western culture merging into our society. Some western festivals have become popular among the new generation in China. This acceptance of the western culture and traditional festivals reflected the fusion of the Chinese and western cultures. Chinese traditional festivals are the soul of national spirit and the epitome of Chinese ancient civilization. We should change the ignorant customs and maintain the excellent ones which can embody national features. The precondition of learning foreign culture is to get a good knowledge of our own national culture. In cross cultural communication, we should not have blind faith in foreign things and ignore national dignity, and we should prevent the culture erosion phenomenon when communicating with westerners".

Local: Luna (2015) studied on the perceived effects of the Baños festival on the economy and tourism industry of Los Baños, Laguna. The respondents of this study were the festival organizers and participants, barangay officials, as well as, the local businessmen. They were selected through non-purposive sampling. The researcher employed a descriptive method and content analysis. Data obtained from the respondents were analysed using frequency and percentage. Moreover, an adapted survey questionnaire was utilized in this research. Results of the study revealed that most respondents believed

that the festival had an impact on the economy of the municipality. They claimed that the festival seemed to have led to an increase in the economic activity of the municipality such as the expansion and improvement of local products and services which help generate more income for the locals. The respondents also believed that the festival had an impact on the tourism industry of the municipality, as it seemed to have resulted to an increase in the variety of entertainment in the municipality where the locals were able to showcase their talents. Calopez (2011) presented his study that aimed at assessing the economic and tourism impact of the Ati-Atihan Festival to the Municipality of Kalibo, Aklan. This descriptive study involved 120 respondents composed of residents, businessmen and local government officials who were selected using the purposive sampling method. A one-shot survey was conducted to gather pertinent data and treated using descriptive and inferential statistics. Results revealed that respondents believed that the Ati-Atihan festival had an impact on the economy of the town by bringing about the expansion and improvement of local products and in increasing the economic activity in the town. It had an impact on the tourism industry by attracting tourists both locally and internationally. However, significant differences were found concerning the impact of Ati-Atihan festival. Thus, certain recommendations were formulated for the enhancement of the celebration as well as to boost the tourism industry and the economy of the municipality.

Ylagan and Laguador (2014) publicized that it was in this context that tourism really provided opportunity to create employment for local residents through establishing small business enterprise and for the investors to establish large scale business industries in the area. It also nourished the Filipino traditions through celebrating various festivities and religious activities that symbolize the rich culture of the country. Batangas is famous in beaches because of its geographical location. Taal Volcano is another tourist attraction in the province of Batangas but it can be best viewed in Tagaytay City. The researchers have always recommendation to the Local Government Units of each municipality to strengthen the tourism development programs in cooperation with the private sectors who owned the resorts and other business firms. Magpantay (2014) determined the socio-cultural effects of festivals in the province of Batangas as part of the cultural tourism industry. Specifically, it described the profile of the respondents in terms of age, gender, civil status, religion, income educational attainment; assessed the perceived socio-cultural and economic effects of festivals in the province of Batangas; to test the significant difference between perceived socio-cultural and economic effects when grouped according to their profile variables; and to propose a plan of action to enhance and promote the cultural tourism industry of Batangas Province. Majority of the residents were 60 years and above, female, married and Roman Catholic with monthly income of 5,001 – 9,999.99 and elementary graduate. The respondents strongly agreed that one of the socio cultural effects of festivals was it provided unity in the community and in terms of economic effects, hosting a festival is expensive. Coliat (2014) conducted a study to assess the Tinapay (bread) Festival in Cuenca, Batangas. Specifically, it determined the development strategies of community-based tourism in terms of planning, organizing, directing, and controlling; evaluated the effects of development of community-based tourism Tinapay Festival in Cuenca; proposed an action plan in promoting tourism in Cuenca. The study used descriptive

method with the survey questionnaire as data gathering instrument which was administered among 100 respondents. The results of the study revealed that the respondents agreed that in order to achieve the success of the Tinapay Festival, there must be careful planning, organizing, directing and controlling. Most of the respondents were 60 government officials and 40 locales who agreed that the community involved and the committee in charge proved their incomparable teamwork which made the Tinapay Festival successful. They developed great teamwork through fair distribution of task resulting to respect and trust of the residents. Buted (2014) exposed that "The common problem encountered by the Tourism Industry in Calatagan was lack of promotion. Among the social benefits brought by tourism in Calatagan they strongly agreed on promoting of peace and order situation. Among the economic benefits they strongly agreed on employment opportunities. Tourism means more jobs for the people and improvement of their standard of living. All programs were implemented and the government knows how to develop more of their place". De Leon (2013) concluded that "There is a need for policy makers to understand and define the relationship between cultural development and values formation. It was important to establish how the values formed in the attitudes and habits of people affected the promotion of peace, justice and social development. There was a huge jump in the understanding of how culture led to development; if such link remains unsubstantiated, the idea of *culture and development* can end up simply being an empty catchphrase".

C. Synthesis of the Related Studies

The present study is similar to the studies of Congcong (2014), Esu (2009), Chen (2011), Kulkarni and Bhopatkar (2013), Celik and Cetinkaya (2013), Xu (2014), Luna (2015), Calopez (2011), Ylagan and Laguardo (2014), Magpantay (2014), Coliat (2014), Buted (2014), and De Leon (2013) as they described festival as a method of providing publicity for the host town celebrating the festival. They also emphasized that festivals attracted more tourists or visitors that allowed everyone even the locals to determine the contribution of these celebrations to cultural tourism. Most cities or towns were using these to improve the tourism industry and at the same time to enrich the culture. These events helped also to open the doors for more revenue. They generated more income for the locals. Even restaurants, hotels and other business establishments increased their sales because of the events hosted by a certain town. They agreed that festivals give way to a more progressive tourism industry. They are similar in the subject of the study which is the festivals and their impacts, merely to the tourism industry and culture. However, some studies revealed that there must have an improvement or some changes of festivals. Reconfiguration was needed to deepen more the understanding of the people about them as part of their culture. Their studies differed from the present study on the venue, the locale, methods used by the researcher, the respondents and also on the scope.

Statement of the problem

This study aims to discuss the impacts of *Kambingan Festival* to the municipality of Tuy, Batangas.

Specifically, it aims to answer the following:

1. What is the profile of the respondents in terms of:
 - a. Age;
 - b. Gender;
 - c. Civil status; and
 - d. Religion?
2. How did respondents assess the *Kambingan Festival* in terms of:
 - a. Promotion;
 - b. Preparation of the local government;
 - c. Participation of the community; and
 - d. implementation?
3. What are the perceived impacts of *Kambingan Festival* to:
 - a. Tourism industry, and
 - b. culture of Tuynians?
4. How significant is the relationship between the responses of the respondents on the perceived impacts of *Kambingan Festival* to Tourism Industry and Culture of Tuynians when grouped according to their profile variables?
5. What Cultural Model can be proposed to help improve the Tourism Industry of Tuy?

Hypothesis

This study lays down this null hypothesis:

1. There is no significant relationship in the responses of the participants when they are grouped according to their profile variables.

RESEARCH METHODOLOGY

Methods of Research: The descriptive method of research was used in this study to determine the impacts of *Kambingan Festival* to tourism industry and culture of Tuynians. According to Singh (2006) the descriptive method of research is used to identify the present conditions and point to present needs, to study immediate status of a phenomenon, to find facts, and to examine the relationships of traits and characteristics.

Respondents of the Study: The respondents of the study were composed of the municipal mayor, nine (9) members of the *Sangguniang Bayan*, two (2) members of the Tourism Office, and ninety-six (96) Barangay Chairmen and Officials taken from selected 12 barangays who were actively participating in the festival due to proximity with a total of one hundred eight (108).

Research Instrument: Questionnaire and Interview were utilized by the researcher to gather data needed for the study. The questionnaire was divided into three parts:

Part I dealt with the respondents profile used to obtain basic information for the analysis of the problem;

Part II was the assessment of *Kambingan Festival* in terms of promotion, preparation of the local government, participation of the community, and implementation; and

Part III was the assessment of the perceived tourism and cultural impacts of the *Kambingan Festival*.

Interview was used also to gather basic information about the historical background of Tuy and the origin of the *Kambingan Festival*.

Data Gathering Procedure: The researcher asked for an appointment to the Municipal Tourism Department Coordinator for an interview to get the historical background of Tuy and of the *Kambingan Festival*. From thorough readings, the researcher came up with a questionnaire. Upon validation of the questionnaire, the researcher sought permission from the municipal mayor to distribute them in selected barangays of Tuy. The researcher personally conducted the survey and ensured that all questionnaires were retrieved. Data gathered were analyzed by the researcher.

Statistical Treatment of Data

The following statistical tools were used to analyze the data collected:

1. Percentage, Frequency Distribution and Rank. They were used to analyze the profile of the respondents in terms of age, gender, civil status and religion.
2. Weighted Mean. It was used to assess the *Kambingan Festival* in terms of promotion, preparation of the local government, participation of the community, and implementation, and to assess the perceived impacts of *Kambingan Festival* to Tourism Industry and Culture of Tuynians.
3. Pearson r Coefficient of Correlation. It was used to measure the degree of relationship of variables.

RESULTS AND DISCUSSION

This chapter presents the analysis and interpretation of the data gathered to answer the problems which this study aims to achieve.

Table 1. Demographic Profile of the Respondents in Terms of Age

Range	Frequency	Percentage	Rank
20-30	2	1.85%	2
31 above	106	98.15%	1
Total	108	100.00%	

Table 1 shows that 106 or 98.15% of the respondents are 31 years old and above and 2 or 1.85% only are 20-30 years old. This means that most of the respondents are matured enough.

Table 2. Demographic Profile of the Respondents in Terms of Gender

Range	Frequency	Percentage	Rank
Male	81	75.00%	1
Female	27	25.00%	2
TOTAL	108	100.00%	

Table 2 displays that most of the respondents were male with a total of 81 or 75%. Only 27 or 25% of the total participants are females. This explains that most of the municipal and barangay officials are males.

Table 3. Demographic Profile of the Respondents in Terms of Civil Status

Range	Frequency	Percentage	Rank
Single	16	14.81%	2
Married	92	85.19%	1
TOTAL	108	100.00%	

Table 3 illustrates the civil status of the respondents. It is revealed that most of the respondents are married with a total of 92 or 85.19%. Meanwhile, only 16 or 14.81% are still single.

Table 4. Demographic Profile of the Respondents in Terms of Religion

Range	Frequency	Percentage	Rank
Catholic	105	97.22%	1
Non-Catholic	3	2.78%	2
TOTAL	108	100.00%	

Table 4 exposes that majority of the respondents are Catholic. 105 or 97.22% are Catholic and 3 or 2.78% only are Non-Catholic.

Table 5. Assessment of *Kambingan Festival* in Terms of Promotion

Indicators	Weighted mean	Interpretation	Rank
1. Fliers and other printed materials are distributed to inform the people.	3.60	Agree	6
2. Television and radio are used in advertising.	3.63	Agree	5
3. Facebook, Instagram and other social networking sites are used for promotion.	4.21	Agree	1
4. Information Dissemination is done verbally and electronically by tourism officers to inform people of Tuy about the festival.	4.00	Agree	4
5. Letters are sent to each barangay for information.	4.18	Agree	2
6. Memorandum is sent to different organizations like schools for information.	4.01	Agree	3
Composite Mean	3.94	Agree	

Based on Table 5, it can be gleaned that respondents agreed on how *Kambingan Festival* is promoted. First in the rank is "Facebook, Instagram and other social networking sites are used for promotion" with a weighted mean of 4.21. It was followed by "Letters are sent to each barangay for information" with 4.18 weighted mean. Last in the list is "Fliers and other printed materials are distributed to inform the people" with a weighted mean of 3.60.

Table 6. Assessment of *Kambingan Festival* in Terms of Preparation

Indicators	Weighted mean	Interpretation	Rank
1. Meeting and Planning with the concerned officials are set ahead of time.	4.14	Agree	4.5
2. Committees are organized to designate various tasks.	4.14	Agree	4.5
3. Program and activities are set and announced to people.	4.15	Agree	3
4. Promotion materials are made and distributed.	3.85	Agree	6
5. Coordination with the barangay officials and nearby municipalities are made.	4.31	Agree	2
6. Technical aspects are secured like the sound systems, venue and decorations.	4.32	Agree	1
Composite Mean	4.15	Agree	

Table 6 indicates that the respondents agreed to the Preparation of the Local Government on the celebration of the festival. "Technical aspects are secured like the sound systems, venue and decorations" ranks first in the list with 4.32 weighted mean. Last in the list is "Promotion materials are made and distributed" with a weighted mean of 3.85. The recorded 4.15 composite mean proves that LGU prepared properly for the occasion.

Table 7. Assessment of Kambingan Festival in Terms of Participation of the Community

Indicators	Weighted mean	Interpretation	Rank
1. Street dancing is participated by different schools.	3.65	Agree	4
2. The festival is watched and attended by local tourists.	4.20	Agree	3
3. The festival is participated by nearby municipalities.	3.50	Agree	6
4. Adult competitions, like singing contest, are joined by a number of Tuynians.	3.58	Agree	5
5. The festival is attended by the children and youths.	4.24	Agree	2
6. The festival is enjoyed by the attendees.	4.37	Agree	1
Composite Mean	3.92	Agree	

It can be perceived in Table 7 that “The festival is enjoyed by the attendees” with 4.37 weighted mean. Next in the list is “The festival is attended by children and youth” with 4.24 weighted mean. And last in the list is “The festival is participated by neighborhood municipalities. The composite mean is 3.92. This implies that Kambingan Festival is being joined by the community.

Table 8. Assessment of Kambingan Festival in Terms of Implementation

Indicators	Weighted mean	Interpretation	Rank
1. Success of the festival is manifested.	4.21	Agree	2
2. Enjoyment and satisfaction of the attendees are seen.	4.27	Agree	1
3. Positive feedbacks are evident.	4.08	Agree	6
4. Large number of participants is recorded.	4.20	Agree	3
5. Planned activities are carried and done properly.	4.19	Agree	4
6. Event is covered by press and media.	4.16	Agree	5
Composite Mean	4.19	Agree	

Table 8 exposes that “Enjoyment and Satisfaction of the attendees are seen” with a weighted mean of 4.27. Next in the list is “Success of the festival is manifested”. “Positive feedbacks are evident” comes last on the rank with a weighted mean of 4.08. The computed composite mean of 4.19 clearly shows that Kambingan Festival is successfully implemented.

Table 9. Perceived Impacts of Kambingan Festival to Tourism Industry of Tuynians

Indicators	Weighted mean	Interpretation	Rank
1. Kambingan Festival increases the variety of entertainment in Tuy.	4.31	Agree	2.5
2. Kambingan Festival brings honor to town through national competitions like <i>Aliw Festival</i> .	4.17	Agree	6
3. Kambingan Festival offers new employment opportunities.	3.89	Agree	10
4. Kambingan Festival leads to improvements of infrastructures.	3.91	Agree	9
5. Kambingan Festival increases the cultural facilities in Tuy.	4.08	Agree	8
6. Kambingan Festival improves the relationship between Local Tourism Office and the Department of Tourism	4.26	Agree	4
7. Kambingan Festival promotes Tuy, Batangas as tourism spot in District I.	4.43	Agree	1
8. Kambingan Festival increases tourists in Tuy whether local or foreign.	4.15	Agree	7
9. Kambingan Festival showcases the talents of Tuynians.	4.31	Agree	2.5
10. Kambingan Festival gives opportunity for Tuynians to showcase their native products.	4.25	Agree	5
Composite Mean	4.17	Agree	

The Table clarifies the effects of Kambingan Festival to Tourism Industry of Tuynians. It can be depicted that first in the rank is “Kambingan Festival promotes Tuy, Batangas as tourism spot in District I” with a mean value of 4.43. It was followed by “Kambingan Festival showcases the talents of Tuynians” and “Kambingan Festival increases the variety of entertainment in Tuy”, both with 4.31 mean value. Last in the rank is “Kambingan Festival offers new employment opportunities”. The computed composite mean value of 4.17 clearly explains that the festival has a great impact in the tourism industry of Tuynians.

Table 10. Perceived Impacts of Kambingan Festival to the Culture of Tuynians

Indicators	Weighted mean	Interpretation	Rank
1. Kambingan Festival increases the awareness of local culture.	4.17	Agree	4
2. Kambingan Festival revives local traditions.	4.03	Agree	9
3. Kambingan Festival preserves the local culture and traditions of Tuy.	4.06	Agree	8
4. Kambingan Festival increases the interest in participation to different cultural activities related to this festival.	4.14	Agree	5
5. Kambingan Festival strengthens the regional values and tradition.	4.18	Agree	3
6. Kambingan Festival provides unity of the people of Tuy.	4.29	Agree	2
7. Kambingan Festival affects Tuynians' attitude toward the environment.	4.02	Agree	10
8. Kambingan Festival creates a peaceful community.			
9. Kambingan Festival trains Tuynians to be more hospitable.	4.09	Agree	6
10. Kambingan Festival helps develop the communication skills.	4.30	Agree	1
Composite Mean	4.13	Agree	7

Table 10 displays the Impacts of Kambingan Festival to the Culture of Tuynians. It is unveiled that “Kambingan Festival trains Tuynians to be more hospitable” with a computed mean value of 4.30. Moreover, it provides unity of the people of Tuy as reflected on the table with 4.29 mean value. 10th in the rank with 4.02 mean value is “Kambingan Festival affects Tuynians attitude toward the environment”. The composite mean of 4.13 evidently confirms that Kambingan Festival had major impacts to the culture of Tuynians.

Table 11. Significant Relationship on the Impacts of Kambingan Festival to Tourism Industry of Tuynians When They are Grouped According to Their Profile Variables

Profile Variables	r-Value	Correlation	t-value	t-tabular value	Interpretation	Decision
1. Age	0.37	Low	1.13	1.86	Not Significant	Accepted
2. Gender	0.77	Substantial	3.40	1.86	Significant	Rejected
3. Civil Status	0.67	Substantial	2.54	1.86	Significant	Rejected
4. Religion	0.85	High	4.51	1.86	Significant	Rejected

DF: 8; Level of Significance: 0.05

Table 11 identifies that there was no significant relationship that exists between the responses of the respondents on the Impacts of Kambingan Festival to their Tourism Industry and their age. The computed t-value of 1.13 which is lesser than the t-tabular value of 1.86 set at 0.05 level of significance accepts the null hypothesis. This means that age of the respondents does not contribute to their perception on the Impacts of Kambingan Festival to Tourism Industry of Tuynians. Meanwhile, there are significant relationships recorded between the Impacts of Kambingan Festival to

Tourism Industry and gender, civil status, and religion. The computed t-values of 3.40, 2.54, and 4.51 which are higher than the critical value of 1.86 set at 0.05 level of significance shows that the null hypothesis is rejected. This clarifies that gender, civil status, and religion are factors affecting the perception of the respondents on the Impacts of Kambingan Festival to Tourism Industry of Tuynians.

Table 12. Significant Relationship on the Impacts of Kambingan Festival to Culture of Tuynians When They are Grouped According to Their Profile Variables

Profile Variables	r- Value	Description	t- value	t- tabular value	Interpretation	Decision
1. Age	0.17	Negligible	0.48	1.86	Not Significant	Accepted
2. Gender	-0.22	Correlation	-0.65	1.86	Significant	Accepted
3. Civil Status	0.36	Negligible	1.11	1.86	Not Significant	Accepted
4. Religion	0.12	Correlation	0.34	1.86	Significant	Accepted
		Low			Not Significant	
		Correlation			Significant	
		Negligible			Not Significant	
		Correlation			Significant	

DF: 8; Level of Significance: 0.05

Table 12 presents that there are no significant relationships between the responses of the respondents on the Impacts Kambingan Festival to their Culture and their profile variables. The computed t-values of 0.48, -0.65, 1.11, and 0.34 which are lesser than the critical value of 1.86 set at 0.05 level of significance accept the null hypothesis. This explains that profile of the respondents do not affect their perception on the Impacts Kambingan Festival to Culture of Tuynians.

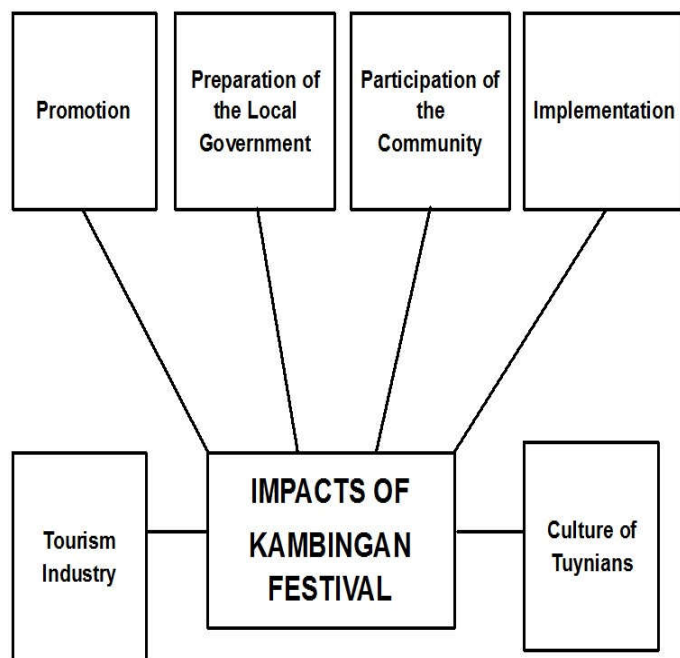


Figure 2. Cultural Model of Kambingan Festival of Tuy, Batangas

Rationale

Kambingan Festival is a yearly festival being celebrated at Tuy, Batangas. It is celebrated on August 12 in commemoration of the town’s founding anniversary. This festival started on 2011 when the present local executive, Hon. Jecerel C. Cerrado assumed office. Kambingan Festival has proper promotion, preparation of the local government, participation of the community, and Implementation. Furthermore, it has great impacts in the Tourism Industry and

Culture of Tuynians. It promotes Tuy, Batangas as center of Tourism in the District I of Batangas and it trains the Tuynians to be hospitable.

Summary of findings

The significant findings were the following:

1. Profile of the Respondents

- Majority of the respondents were 31 years old and above represented by 106 of the total population or 98.15%. While only 2 or 1.85% were 20-30 years old.
- There were 75% or 81 male respondents and 25% or 27 females.
- Most of the respondents were married represented by a total of 92 or 85.19%, and only 16 or 14.81% were single.
- Majority of the respondents were Catholics. One hundred five or 97.22% are Catholics while only 3 or 2.78% were Non-Catholics.

2. Assessment of Kambingan Festival in terms of Promotion, Preparation of the Local Government, Participation of the Community and Implementation

- **Promotion:** The respondents agreed that “Facebook, Instagram and other social networking sites were used for promotion” with a mean value of 4.21. It was followed by “Letters are sent to each barangay for information” with 4.18 mean value. Last in the rank was “Fliers and other printed materials are distributed to inform the people” with 3.60 mean value. The computed composite mean of 3.94 indicated that the respondents agreed on how Kambingan Festival is promoted.
- **Preparation of the Local Government:** Local government prepared well technically as reflected by 4.32 mean value. Second to the list was “Coordination with barangay officials and neighborhood municipalities are made” with a mean value of 4.31. Last in the rank was “Promotion materials are made and distributed” with 3.85 weighted mean. The composite mean of 4.15 revealed that local government prepared well for the celebration of the festival.
- **Participation of the Community:** It was clearly exposed that “The festival is enjoyed by the attendees” as it ranked first with a mean value of 4.37. Second in the list was “The festival is attended by children and youths” with 4.24 mean value. Last in the rank was “The festival is participated by neighborhood municipalities” with 3.50 mean value. The 3.92 computed composite mean identified that respondents agreed that Kambingan Festival is being participated by the community.
- **Implementation:** First in the rank was “Enjoyment and satisfaction of the attendees are seen” with 4.27 mean value. It was followed by “Success of the festival is manifested with 4.21 mean value. Last in the rank was “Positive feedbacks are evident” with 4.08 mean value. The computed composite mean of 4.19 clearly stated that Kambingan Festival was successfully implemented.

3. Impacts of Kambingan Festival to Tourism Industry and Culture of Tuynians

- **Tourism Industry:** First is the rank was "Kambingan Festival promotes Tuy, Batangas as tourism spot in District I" with 4.43 mean value. "Kambingan Festival increases the variety of entertainment in Tuy" and "Kambingan Festival showcases the talents of Tuynians ranked second with 4.31 mean value. "Kambingan Festival offers new employment opportunities" with 3.89 mean value was last in the rank.
- **Culture:** Respondents agreed that "Kambingan Festival trains Tuynians to be more hospitable" with 4.30 weighted mean. Second in the rank was "Kambingan Festival provides unity of the people of Tuy" with 4.29 mean value. Last in the list with 4.02 mean value was "Kambingan Festival affects Tuynians attitude toward the environment".

4. Significant Relationship Between the Impacts of Kambingan Festival to Tourism Industry and Culture of Tuynians and Profile Variables

- **Tourism Industry:** The computed t-value of 1.13 which was lesser than the t-tabular value of 1.86 set at 0.05 level of significance showed that there was no significant relationship between the Impacts of Kambingan Festival to Tourism Industry and the respondent's age. Therefore the hypothesis was accepted. Meanwhile, there were significant relationships that exist between the Impacts of Kambingan Festival to Tourism Industry and the respondents' gender, civil status and religion as shown by the t-values of 3.40, 2.54, and 4.51 respectively which were all higher than the critical value of 1.86 set at 0.05 level of significance; therefore the null hypothesis was rejected.
- **Culture:** There were no significant relationships that exist between the Impacts of Kambingan Festival to Culture of Tuynians and the respondents' profiles. The computed t-values of 0.48 for age, -0.65 for gender, 1.11 for civil status, and 0.34 for religion were all lesser than the critical value of 1.86 set at 0.05 level of significance accepted the null hypothesis.

5. The Proposed Cultural Model to enhance Tourism Industry and Culture of Tuynians was prepared by the researcher.

Conclusion

Based on the findings of this study, the researcher therefore concludes:

1. Kambingan Festival is shared and known by Tuynians regardless of age, gender, civil status, and religion.
2. The respondents agreed that Kambingan Festival was promoted, prepared, participated and implemented successfully.
3. The respondents perceived that Kambingan Festival had impact to the Tourism Industry and Culture of Tuynians by promoting Tuy, Batangas as tourist spot in District I of Batangas and training Tuynians to be more hospitable.
4. Respondents' perceptions to the impacts of Kambingan Festival to Tourism Industry had relationships in terms

of civil status, gender and religion but showed no relationship in regards to age. There were also no relationships on their perceptions to the impacts of Kambingan Festival to Culture.

5. The proposed Cultural Model should focus on the enhancement of Kambingan Festival as part of Tuynians tourism industry and culture.

Recommendations

Based on the conclusions, the researcher hereby recommends:

1. Kambingan Festival must always be open to everyone regardless of age, gender, civil status, and religion.
2. Celebration of Kambingan Festival must have proper promotion, preparation, participation of the community and implementation.
3. Municipal Government should promote Tuy, Batangas as a tourist spot in District I through the celebration of Kambingan Festival.
4. Municipal Government should provide more touristic and cultural activities that would boost the cooperation and participation of all Tuynians in the celebration of the festival.
5. The proposed Cultural Model must be reviewed by the concerned personnel and be used by the local government.

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