Linguistic Politeness of Tourism Personnel: Social Interaction among Local Tourists in Context

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ARTICLE INFO	ABSTRACT
	This qualitative study employed the phenomenological approach to determine the linguistic politeness strategies covered in the interaction among tourist personnel and local visitors in Mt. Hamiguitan UNESCO World Heritage Site. The study explored how the local visitors were accommodated in the social interaction as well as the insights of the participants about politeness in general in the tourism industry. Results revealed that the participants observed inconsistencies of tourist personnel employing polite verbal and non-verbal expressions in accommodating the local visitors. Inconsistent expressions of greetings and smiles among tourist personnel were also observed inside the museum. It was also found out from the themes generated that tourism personnel manifested proper and improper linguistic politeness expression in accommodating the local tourist. In addition, politeness was relatively affected by social status and places of origin of the local visitors. It was observed that politeness of the tourist personnel was influenced by the culture of the visitors in the interaction. Results also revealed that there may be a need of trainings for tourist personnel on politeness expressions and gestures and active involvement of residents in the area in promoting local tourism.

1. INTRODUCTION

Tourism as to areas of natural beauty has recently been regarded as one of the fastest growing tourism activities in the Philippines. This brand of tourism does not only dwell on natural scenic splendor, but how the personnel deal the unique and diverse cultures of the visitors. Like any other tourists around the globe, the local tourists of Mt. Hamiguitan in San Isidro, Davao Oriental, have encountered the folk notions of linguistic politeness that are involved in the socially dynamic human interaction across the different cultures of its visitors. This has gone, so far in the context of dealing the local tourists who have been visitors in the tourists' spot. This has even caused dismay for some the local tourists, because it seemed they feel the lack of sense of self when these local visitors felt unwelcomed in the ecopark.

Bengsch (2010) revealed that politeness is based on the individual perception of the personnel when interacting with the visitors. However, in the tourism industry, the issues of being polite or impolite of the tourism personnel to the local visitors have been manifested through verbal and non-verbal communication. The presence of employing words or gestures in the interaction among the tourist personnel and local tourist, have variety of meanings, whether the communication process in terms of politeness is still sound or not.

In the communication process, politeness is relative to the personal knowledge of the personnel, rather than its universal conformity and usage in the interaction among the local visitors in the spot. This is also true in the study of Thompson and Agyekum (2015) in the ethnics of Ghana about politeness, the community was perceived to be impolite through verbal and non-verbal communicative behaviors.

Further, Reisinger and Turner (2000) added that in Japan, politeness has been evident to express good manners rather than kindness or respect as it is in Australia. In their study, the rules of politeness are designed to prevent conflict, damage of reputation, and to preserve social harmony in the interaction. Unlike for Australians, to whom manners play a lesser

role in their life, real intentions and feelings are more important. The emphasis in promotional messages to the Japanese should be on social etiquette, and politeness is portrayed on advertisements showing providers inquiring about the Japanese tourists' trip, family and health. Thus, the hosts' ability to respond effectively to culturally different tourists is an important element determining positive tourist holiday experiences and satisfaction.

In the context of hospitality industry, linguistic politeness of the tourism personnel, in view of the local visitors, has not yet been clarified and explored in the locality of San Isidro, Davao Oriental. There has been limited data on these subject documented and reported to date. It is limited especially when the tourism personnel accommodate and do the universal norms of politeness in the social interaction. This situation has sparked the gap of the study that needs to further investigate if there have been linguistic politeness strategies observed by the local tourists as they interact with the tourism personnel. Bousfield (2007) supported that it is necessary to study linguistic behaviour on politeness in a way that accounts for both speaker and hearer in the social interaction. This prompted the researcher to investigate the linguistic politeness covered in social interaction in connection with the experiences between the tourism personnel and local visitors in Mt. Hamiguitan; and what insights could the participants share in terms of politeness in general. In fact, the exploration of this study will see though the experiences of the local tourists who have the unique insights and value of linguistic politeness of the tourist personnel in the local visitors' perspectives. This phenomenological study will give credit in promoting the ecopark as to inform local and foreign tourists around the globe.

2. LITERATURE REVIEW
2.1 Definition of Linguistic Politeness
Politeness is a social behaviour presently universal to all cultures. It is a major element of a day-to-day interaction. Politeness is the term used to describe the extent to which actions, including the way things are uttered, match addressees' perceptions of how they should be performed (Grundy, 2000). It is also defined as showing awareness and consideration for another person's face (Yule, 2006). Likewise, politeness is one of the constraints on human interaction for considering others' feelings, establishing levels of mutual comfort, and promoting rapport (Hill, 1986).

Watts (2003) defined linguistic politeness as an abstract term referring to a wide variety of social strategies for constructing and reproducing cooperative social interaction across cultures. In the field of linguistics, politeness has been concerned with the verbal communication and non-linguistically given emphasis on other aspects such as body movements and gestures (Lakoff, 2004). Politeness is not something human beings are born with, but something which is acquired through a process of socialization. Politeness in this sense is not a natural phenomenon which existed before mankind, but one which has been socio-culturally and historically constructed.

When one would talk about politeness, one is referring directly to society. Although this linguistic behaviour is done by individual person, but the act is intrinsically and socially determined in the first place. Then it leads towards structuring social interaction. In order this behaviour to be considered as polite, it must be set upon a standard both recognized by an actor and the hearer or a third party, who might be part of the interaction. This standard is based on collective values and norms early acquired by individual agents in the socialization process. Those norms or collective values such as being polite to elderly people are being programmed to make feel individuals comfortable (Hofstede, 1984).

Whether certain behaviour is polite, impolite or appropriate depends on the judgments of the interactants which are determined based on norms and expectations of the individuals (Locher & Watts 2006). In other words, according to Watts politeness is a concept that is relative to different contexts and speech communities. Therefore, politeness is monitored on the interpersonal level of linguistic interaction; it is norm-oriented and can only be addressed at a local level rather than universally (Locher, 2006).

2.2 Politeness as Adherence to Politeness Maxims.

An alternative approach takes the position that the linguistic forms of politeness are not a matter of arbitrary convention but are motivated by general principles. During the 1970s this perspective was formulated in linguistic pragmatics in Gricean terms, with politeness seen as a set of social conventions coordinate with Grice's Cooperative Principle for maximally efficient information transmission. Make your contribution such as required by the purposes of the conversation now with its four maxims of quality, quantity, relevance, and manner.

Lakoff (1973) suggested that three rules of rapport underlie the choice of linguistic expression, rules which can account for how speakers deviate from directly expressing meanings. Choice among these three pragmatic rules like doesn't impose, or give options, be friendly gives rise to distinct communicative styles. Leech's more detailed proposal (1983) is in the same vein. Complementary to Grice's

Cooperative Principle, Leech postulates a Politeness Principle –Minimize the expression of impolite beliefs, with the six maxims of tact, generosity, approbation, modesty, agreement, and sympathy. As with Grice's maxims, deviations from what is expected give rise to inferences. Cross-cultural differences derive from the different importance attached to maxims.

The conversational maxim approach shares with the social norm approach the emphasis on codified social rules for minimizing friction between interactors, and the view that deviations from expected levels or forms of politeness carry a message.

2.3 Politeness as Face Management

A more sociological perspective places face work at the core of politeness. Goffman (1967) considered politeness as an aspect of interpersonal ritual, central to public order. He defined face as an individual's publicly manifest self-esteem and proposed that social members have two kinds of face requirements: positive face, or want for approval from others, and negative face, or want not to offend others. Attention to these face requirements is a matter of orientation to Goffman's diplomatic fiction of the virtual offense, or worst possible reading, the working assumption that face is always potentially at risk, so that any interactional act with a social–relational dimension is inherently face-threatening and needs to be modified by appropriate forms of politeness (Goffman, 1971).

2.4 Universal Principles of Politeness

Brown and Levinson (1987) introduced a new perspective by drawing attention to the detailed parallels in the construction of polite utterances across widely differing languages and cultures and arguing that universal principles underlie the construction of polite utterances. The parallels they noted are of two sorts: how polite utterances are linguistically constructed, and how the polite expressions of utterances are modified in relation to social characteristics of the interlocutors and the situation. At least three social factors are involved in deciding how to be polite: one tends to be politer to social superiors; one tends to be politer to people one does not know. In the first case, politeness tends to go one way upwards like the superior is less polite to an inferior; in the second, politeness tends to be symmetrically exchanged. In addition, in any culture there are norms and values affecting the degree of imposition or unwelcomeness of an utterance, and one tends to be politer for more serious impositions. In language there are also detailed parallels, with the linguistic structures for realizing kinds of politeness showing remarkable similarities across unrelated languages.

2.5 Face Threatening Acts (FTA's)

FTAs are acts and strategies which could harm or threaten the positive or negative face of one's interlocutors (Brown and Levinson, 1987). Thus, An FTA means threatens the positive or negative face of the hearer. People need to do saving face to keep the conversation well. Therefore, face is the most part of our body which is used to show the expression, appearance, and identity among others. Face is a person's self-image that everyone wants it to be satisfied and wants to claim for himself. Face is something that is emotionally invested, and that can be lost, maintained, or enhanced, and must be constantly attended to in interaction (Brown & Levinson, 1987). Commonly, people cooperate in maintaining face in interaction. Face is divided into two different categories, which are positive face and negative face (Brown & Levinson, 1987).

2.6 Politeness Strategies

Politeness strategies are intentions of the speaker to lessen face threats carried by some face threatening acts toward another (Mills, 2003). It is the way of dealing people in the conversation in terms of respect or deference to save the hearers' face from threats. It is also an awareness of another person's face in an interaction (Yule, 1996). Face is a mask that alters of what kind of audience in the social interaction (Brown & Levinson, 1987). This means that people may have different expressions in their interaction. This also means that an individual face reflects a person's self-esteem (Huang, 2007). The expression being shown by individual however may also show one's characters or attitudes. Thus, when a person has interaction to another, he or she can keep the utterance or habit politely. So, politeness strategies are meant for supporting and enhancing the hearers positively, to avoid uncomfortable feelings during conversation (Watts, 2003). In other words, politeness strategies could be means to satisfy the hearer's face either positive or negative face. Therefore, being polite consists of attempts to save face for another. If we do or to do threaten someone's positive or negative face but do not mean it, we need to minimize it by applying politeness strategies. There are four politeness strategies by Brown and Levinson (1987). They are bald on record, positive politeness, negative politeness, and bald off record.

Bald on record is an act without redressing, which involves doing it in the most direct, clear, unambiguous, and concise way. This sub strategy is generally found in people who are close to each other, know each other very well and feel comfortable in their environment, for instance close friends and family. In general, whenever speaker wants to do the

FTA with maximum efficiency more than he wants to satisfy hearer's face even to any degree, he will choose the bald on record strategy. Different kinds of bald on record usage in circumstances, because Speaker can have different motives for his want to do the FTA with maximum efficiency (Brown & Levinson, 1987).

Positive politeness leads to achieve solidarity through offers of friendship, the use of compliments, and informal language use: we treat others as friends and allies, do not impose on them, and never threaten their face. This strategy attempts to minimize the distance between a group of people by expressing friendliness and solid interest to the hearer's need to be respected. This strategy is commonly used by people who have already known each other well like members of the same group or community. So, positive politeness is used to keep relationship between Speaker and Hearer because it indicates solidarity.

Brown and Levinson (1987) Negative politeness redressive action addressed to the addressee's negative face: his want to have his freedom of action unhindered and his attention unimpeded. It uses to show that Speaker cares and respects the hearer's negative face in the social distance. This strategy orients toward satisfying the hearer's negative face and emphasizes avoidance of imposition on the Hearer.

The final strategy, according to Brown and Levinson (1987) off record utterances are essentially indirect uses of language. If a speaker wants to do an FTA, but wants to avoid the responsibility for doing it, he can do it off record and leave it up to the addressee to decide how to interpret it. Off record more indicated to indirect speech.

2.7 Rapport management as a framework for politeness

Spencer-Oatey (2005,) defines rapport as the relative harmony and smoothness of relations between people, and rapport management refers to the management or mismanagement of relations between people. This definition of rapport reflects perhaps the one common component of several previous definitions of politeness (Locher, 2004). Politeness has to do with maintaining harmonious interpersonal relationships and doing what is socially appropriate (Spencer-Oatey, 2005). In this approach, language is a significant part of how people manage rapport in interpersonal relations. However, individual utterances cannot be labelled as polite or impolite prior to their use in a specific social and discourse context.

Despite the fact that rapport is related to harmonious relations, Spencer-Oatey argues that people have different orientations to rapport and proposes four ways to describe these perspectives: in a rapport-enhancement orientation, there is desire among participants to enhance or strengthen harmonious relations; a rapport-maintenance orientation shows a desire to maintain or protect harmonious relationships; a rapport neglect orientation indicates a lack of concern or interest in rapport on the part of the participants; and finally, a rapport-challenge orientation refers to a desire to damage harmonious relations (Spencer-Oatey, 2005). The latter component of this framework recognizes that people may not always desire harmonious relations with others.

As stated above, for Spencer-Oatey, rapport management has three components: behavioral expectations face sensitivities, and interactional wants. The first aspect, behavioral expectations, is also referred to Spencer-Oatey as politeness, which is defined as the subjective judgments that people make about the social appropriateness of verbal and non-verbal behaviour (Spencer-Oatey, 2005).

Furthermore, in this view, people's judgments about social appropriateness are based primarily on their expectations, which in turn are derived from their beliefs about behavior: what is prescribed, what is permitted, and what is proscribed. Politeness, therefore, has to do with the types of behavior that are expected and considered socially appropriate contexts, in specific speech communities.

The second component of rapport management is face sensitivity. Spencer-Oatey bases her definitions on work with face in cross-cultural psychology and cross-cultural pragmatics, particularly research in Japanese and Chinese (Matsumoto, 1988). These and other studies had challenged Goffman's (1967) concept of face, which forms the basis for face in Brown and Levinson's (1987) approach. Spencer-Oatey (2000) proposes two fundamental categories of face: respectability face and identity face. Respectability face refers to the prestige, honor, or good name that a person or a social group holds and claims within a community. The nature of respectability face is related to judgments of an individual or group's ability to function competently in his or her social position. It also has to do with biographical variables such as age and sex, social status such as education and occupation, formal rank or title, personal reputation, and integrity.

An important feature of respectability face is that it is not situation specific, but rather, stable across different situations, even though it can change over time. This type of face contrasts with identity face, which Spencer-Oatey defines as situationally-specific and

based on Goffman's (1967) understanding of face. The term face may be defined as the positive social value a person effectively claims for himself by the line others assume he has taken during a contact. Face is an image of self-delineated in terms of approved social attributes—albeit an image that others may share, as when a person makes a good showing for his profession or religion by making a good showing for himself.

As Goffman's definition suggests, face can apply both to individuals and to groups of people. Another important point is that identity face is relevant to a specific interactional context and thus more variable across time and space than is respectability face. Identity face is also proposed to include claims to group membership (Spencer-Oatey, 2005).

Spencer-Oatey (2005) suggests some of the types of positive social values that people claim for themselves and that are implicated in the enhancement and threatening of face. First, face sensitivities develop based on those elements that are important to a person's self-aspect. These elements may include the following areas like bodily features and control, possessions and belongings, performance or skills, social behaviour, and verbal behavior.

2.8 Verbal and Non-Verbal Expressions in Tourism

Human cooperation constitutes the foundation of a tour guide's performance. This cooperation is formed by communicative tools which have evolved during thousands of years. There is no doubt that speaking is the most important tool, but the role of other communicative tools is also so important that ignoring them can be regard as a big mistake (Zahedi & Balali, 2009).

Communication is a process through which a message is transferred. Overall, human communication can be divided into two types: verbal communication and nonverbal communication. Communication done with speaking is verbal communication. We should use the words accurately to succeed in our job. Every word arises different emotions, senses and reactions in people. If a tour guide uses the words which are contextually appropriate, they will affect tourists as quickly as possible. So, he or she should be careful to avoid negative words like I cannot, it is impossible, never and so on, in facing new visitors. A tour guide should be aware of the power of words and the effect that they can have on others (Yahyai & Tavili, 2006).

Nonverbal communication includes all messages that people exchange besides the verbal communication; positioning yourself, your gait, gestures, face and eyes, clothing, etc. all are elements of nonverbal communication. Therefore, attention to all the above-

mentioned cases by a tour guide can be effective in establishing communication with tourists and attracting their attention. Tourists, in the very first contact, judge about tour guide's personality according to his nonverbal communication. Therefore, a tour guide should try to impress tourists in a way that their judgment about him is positive.

Generally, in social interaction nonverbal signs are more reliable than verbal signs, so tour guides should improve their nonverbal behavior. They should know that the first impression is very important. It is important to know that, verbal communication constitutes 7%, along with tone and intonation accounting for 38% of message conveyance. The remaining 55% belongs to body movements and nonverbal communication which play the most important role in the transfer of messages.

Movements of body organs are used as a tool for transferring nonverbal messages. This kind of message transfer is called body language. Body language and movements are very complex, and every movement may mean something different in different conditions and cultural environments to the addressee. Body language is one of the most influential ways of communication which includes bodily expression, head and hands movements, eye contact and appearance that affects the listener more than verbal communication. Listeners perceive complex messages through eyes better than ears.

Experience and research have helped us understand the point that human's face is the primary instrument of conveying feelings. Facial muscles make a collection of complicated forms. In fact, most of us can make more than a hundred different facial expressions by different configurations of our facial muscles. Perhaps we can say that human's face, especially the area around eyes, is the most important part in conveying nonverbal messages. The main reason for the importance of face in human communications is that, it is this part of the body which is usually visible during interactions. When we talk to each other, most of us look at each other's face and we usually do not pay attention to other parts of the body. Eyes are windows into the soul and face is a cover that reveals individual's emotions, status, and attitudes. We often judge about people's characters by looking at their faces and eyes. With our face, we can show our disagreement, surprise or genuine interest towards other's messages. Our facial expressions reveal our mental status and tone. In contrast to other nonverbal behavior, our facial expressions and our eyes affect our daily interactions with others.

2.9 The Context of Tourist-host Social Interaction

Tourist-host takes place in four different interactions. The spatial when physical tourist and host or physical distance, social status of interactants, rules of behaviour they must conform. Temporal, that includes the length of time tourist stay in the destination, the time of contact itself and different roles played by the interactants; Communicative that includes the ability to speak each other's language and understand non-verbal behaviour, and cultural that includes different cultural values, perceptions, attitudes, willingness of both to share their values and experiences in context (Anant, 1971).

In temporal and spatial context, the tourist-host contact occurs when there are opportunities for contact, which allow participants to interact, get to know each other, and understand one another. It also contributes to cultural enrichment and learning about others (UNESCO, 1976). However, the same contact may also develop negative attitudes, prejudices, stereotypes, misunderstanding, increased tension, hostility, suspension, clashes of values, conflict, disharmonies, exclusion from mutual activities, feeling the sense of a social barrier and inferiority, difficulty in informing friendships, problems of adjustment, and communication problems. Social contact between culturally different people can even be a threatening experience. Participants may feel like outsiders, intruding, undermining values of the other culture (Evans-Pritchard, 1989). Such contact may inhibit future social interaction. The more frequent the social contact between people of different cultural backgrounds, the more negative feelings they may develop (Anant, 1971).

2.10 Eco-tourism Industry in the Philippines

Tourism plays an important role in the Philippine economy. The country boasts of rich natural beauty in its many spectacular beaches, sunny weather and rich biodiversity. It has unique and complex culture, as exemplified by its people, cuisine and lifestyle, attracts many people to visit the country. Its biodiverse flora and fauna serves as virtual canvass to a lot of picturesque sceneries spread out in its 7,107 islands. People all over the world are not only attracted to the bounties of the country but also fall in love, literally, with almost all the islands they visit, enjoying nature at its best (Alejandrino, A.M., (n.d.).

The United Nations Environmental Programme (UNEP) identified three dimensions that are necessary to guarantee the long-term sustainability of tourism. First, it should make finest use of environmental resources that represent a key element in tourism progress, sustain essential ecological processes and facilitate preserving natural heritage and biodiversity; second, respect the socio-cultural authenticity of host communities, conserve their built and living cultural heritage and traditional values, and contribute to inter-cultural understanding and tolerance; and third, ensure viable, long-term economic operations, providing socio-economic benefits to all stakeholders that are fairly distributed, including stable employment and income-earning opportunities and social services to host communities, and contributing to poverty alleviation (Cereno, 2014).

Tourism industry in the Philippines can be classified into three namely: ecotourism, agritourism, and science tourism, but ecotourism is the most heavily being promoted. Ecotourism boasts the natural resources of the country, while agritourism showcases farms and agricultural products. Lately, science tourism is gaining recognition as it highlights outputs of scientific researches and activities from research and development institutions across regions (Cereno, 2014).

Ecotourism is an idea that emerged when the paths of conservation and travel industry crossed each other. It actually had its beginnings from awareness of our threatened environment which greatly increased in the early 90's (Libosada, 1997). Over the last 20 years, ecotourism has evolved as conservation of a community. It has brought the promise of achieving conservation goals, improving the well-being of local communities, and generating new businesses (PCAARRD, 2013). Nowadays, ecotourism is fast becoming a buzzword for both local and foreign tourists, nature enthusiasts, and other individuals who view nature and nature-based tourism as educational, recreational, and a form of relaxation. With the Department of Tourism's current slogan "It's more fun in the Philippines!" and the many positive responses to it, the national government expect a big lift in the country's tourism industry.

Ecotourism in the Philippines is a form of sustainable tourism within a natural and cultural heritage area where community participation, protection and management of natural resources, cultural and indigenous knowledge and practices, environmental education and ethics as well as economic benefits are fostered and pursued for the enrichment of host communities and satisfaction of visitors. Ecotourism helps in sustaining the development of the country as it aims to protect our natural resources, on which the ecotourism industry depends. Ecotourism aims to minimize impact, build environmental and cultural awareness and respect, provide positive experiences for both visitors and hosts, provide direct financial benefits for conservation, provide financial benefits

and empowerment for local people, and raise sensitivity to host countries' political, environmental, and social climate. (http://en.wikipilipinas.org)

These reviews of literatures prove that studies and theories about linguistic politeness in the context of tourism industry have been made relevant in this phenomenological study. These reviews are necessary to establish proper coordination with the previous researches related to this endeavour.

2.11 Research Questions

1. What are the experiences of local tourists in connection with the linguistic politeness of tourism personnel?
2. What insights can the participants share to the tourism industry in terms of politeness in general?

3. METHODOLOGY
3.1 Research Design
Phenomenological qualitative research design was used in this study. This research design explores and describes the perceptions, perspective, and understanding of participants to a phenomenon (Creswell, 2003). This would allow the researcher to dig deeper into determining linguistic politeness strategies manifested by the personnel in accommodating local visitors and what insights can the participants share to the tourism industry in terms of politeness in general.

Creswell's (2007) phenomenological method examines the phenomena through the subjective eyes of the participants who describe the meaning of the experiences. This will provide multiple authentic data sources to facilitate thoughtful experiences about linguistic politeness of the tourism personnel across diverse cultures of the visitors. Creswell (1998) described it as an unfolding model that occurs in a natural setting that enables the researcher to develop a level of detail from high involvement in an actual experience. One identifier of a qualitative research is the phenomenon being investigated from the participants' view point, this phenomenon tells the experiences of the participants so that the researcher could understand and describe what the underlying meaning of the experiences (Giorgi, 2009).

This qualitative research is also a situated activity that locates the observer in the world. It consists of a set of interpretative, material practices that make the world visible. They turn the world into a series of representation like interviews, conversations, photographs, and recordings. The researcher employed, as suggested by Creswell (2007), rigorous data collection procedures. This means that the researcher collects multiple forms of data, adequately summarize them in table form. This involves an interpretative, naturalistic approach to the world (Denzin & Lincoln, 2005). Through this design, the participants are empowered to share their stories, hear their voices, and minimize the power relationship that often exists between the researcher and participants in a study. To further de-emphasize a power relationship, a researcher may collaborate directly with participants by having them review the research questions, or by having them collaborate with the researcher during the data analysis and interpretation phases of the study (Creswell, 2007).

In addition, qualitative researchers strive to understand from the perspectives of the individuals who live within it (Hatch, 2002). These perspectives are experiences in the context of the participants' direct interaction with the phenomenon. In the process, the researcher will endeavour to discover meaning and insight from the situations. The researcher would examine the qualitative data working inductively from to more general perspectives, whether these perspectives are called themes, dimensions, codes, or categories (Creswell, 2007).

3.2 Research Participants

In this study, 10 local visitors who visited Mt. Hamiguitan were contacted through facebook chat and phone calls. Each of the participants was invited in the conduct of the Focus Group Discussion (FGD) and In-Depth-Interview (IDI). Five of the participants come from the Municipality of San Isidro intended to participate in Focus Group Discussion, and the other five from Mati City for In-Depth-Interview. The criteria of selecting the participants were identified by asking them if they have been into ecoparks or tourist spot. In terms of place, the participants were those who came from the municipality of San Isidro and Mati City, who by themselves had personal experience visiting Mt. Hamiguitan.

To comply as to the number of participants in this study, Creswell (1998) suggested five-25 participants would suit for phenomenological studies while Morse (1994) recommended of at least six participants. This sample size was predetermined insofar as the allotted time, availability of the resources, and the viability of the research objectives were concerned.

The purposive selection of participants of this study was for the intention of knowing the characteristics of the participants, whether they fit to answer the research questions of the study, or in the other way around. The division of participants however was for the verification and triangulation in each of their responses anchored to the research questions.

There were preliminary questions like if the participants have been into tourist spots, or fond of visiting a heritage park especially in Mt. Hamiguitan Davao Oriental. This would serve as criteria in matching the intended participants of this study. By doing so, I would have a clearer picture of identifying the participants, who could best answer the research questions and enhance understanding of the phenomenon under study.

3.3 Data Sources

The data were taken from the participants' experiences, who have visited in Mt. Hamiguitan Ecopark. I utilized researcher-made interview guide questions as protocol in extracting each of the participant's responses. The interview guide was submitted and checked by the experts for its content validity and reliability, before it was administered through focus group discussion and in-depth-interview.

3.4 Data Collection

I prepared a semi-structured interview which consisted of key questions that helped to define the areas to be explored and would also allow the interviewer or interviewee to diverge to pursue an idea or response in more detail. The flexibility of this approach, particularly compared to structured interviews was to discover or elaborate information which was important to the participants that may not have been previously thought by the researcher (Stewart et al, 2006). Further, in the interview schedule, I was imperative to ask questions which were likely to yield as much information about the study phenomenon as possible and be able to address the aims and objectives of this study.

In addition, Creswell (2009) stated that semi-structure interviews reveal histories, emotions, events, personality tracts, desires, dislikes, disputes and more. Thus, in this study I listened and built total understanding about the participants' experiences and ideas. Phenomenological interviews according to Creswell (2003) could be very lengthy and the use of semi-structured interview questions assist in the development of structure for the content analysis.

The FGD and IDI guide questions were then validated by the experts. After a thorough preparation of the semi-structured interview, and the permission to conduct of the FGD and IDI from the Dean of the graduate school, ethics committee and research adviser, I immediately met the identified local tourist participants. These participants resided in the municipality of San Isidro, and some parts in the City of Mati who have visited the Heritage Park. In the process of the interview, a facilitator arranged the details and flow of questions, and verification of the responses. Attached were a letter consent and the assurance of the confidentiality of the respondents' profile, and whatever the results of the study.

3.5 Data Analysis

This study used thematic analysis. This was used to analyze classifications and present themes related to the data for it illustrated detail and dealt with diverse subjects via interpretations (Boyatzis, 1998). Thematic Analysis was considered the most appropriate for any study that seeks to discover using interpretations. It provides a systematic element to data analysis. It allows the researcher to associate an analysis of the frequency of a theme with one of the whole contents. This would confer accuracy and intricacy and enhance the research's whole meaning. Qualitative research requires understanding and collecting diverse aspects and data. Thematic analysis gives an opportunity to understand the potential of any issue more widely (Marks & Yardley, 2004).

Thematic moves beyond counting explicit words or phrases and focuses on identifying and describing both implicit and explicit ideas. Codes developed for ideas or themes were then applied or linked to raw data as summary markers for later analysis, which included comparing the relative frequencies of themes or topics within a data set, looking for code co-occurrence, or graphically displaying code relationships (Namey et.al, 2008). By using thematic analysis, there is the possibility to link the various concepts and opinions of the participants and compare these with the data that has been gathered in different situation at different times during the project. All possibilities for interpretation are possible (Namey, 2012).

If the data collection gathered based on observation that relies on participants' visions -feeling or attitude, thematic analysis data investigation and generating-theory are combined with its analytical element (Braun and Clarke 2006; Crawford et al. 2008). This is particularly appropriate when the researcher aimed to examine the data to discover common themes and thoughts from more than one participant. It is beneficial to allocate a narrative to the diverse data to gain a clearer logical understanding of the participant's thoughts and to convey their experience (Crawford et al. 2008).

Thematic analysis consists of three link stages: data reduction, data display and data conclusion. Data reduction is the first stage in data analysis according the Miles and Huberman (1994) model. Data reduction is a form of analysis that sharpens, sorts, focuses, discards, and organizes data in such a way that

conclusion can be drawn and verified (Miles & Huberman 1994). It could be through selection, through summary or paraphrase, through being subsumed in larger pattern. The second step of the Miles & Huberman Model (1994) is data display. Data display is the organized, compressed assembly of information. It aims to make sense of the data that is collected (Coffey and Atkinson 1996). Data display organizes data, helps to arrange concepts and the thoughts (Miles & Huberman 1994). The third step of the Miles and Huberman Model comprises data drawing and conclusions (1994). These include the notation of any patterns or themes and the relevance of any statement especially if similar or contrasting; grouping or establishing categories of information that can go together; identifying interrelations among factors and variables; and building conceptual coherence and consistency, which at the end it should use to explore the validity of the findings so that they fit the theoretical framework of the study.

4. RESULTS AND DISCUSSION

In extracting the themes of this study, I focused on the relevant phrases and clauses that emerged from the transcripts. These were highlighted and utilized into thematic statements. These statements were grouped according to their patterns and connections with the research questions of the study. Further, I used numeration as suggested by Smith et al. (2009) to determine the number of times the thematic statements occurred on the transcribed data. In this study, several grand themes were produced with corresponding thematic statements.

4.1 Linguistic Politeness of Tourism Personnel

Essential themes were drawn out from the focus group discussion and in-depth-interview. The participants' responses mainly revolved around the research question about the politeness strategies covered in the interaction among tourist personnel and local tourist in Mt. Hamiguitan Ecopark. The participants were able to describe the instances where the tourist personnel showed politeness expressions before, during and after their site tour in the tourist spot.

4.2 Proper Linguistic Politeness Expressions

This is one of the essential themes generated from research question 1. Proper linguistic politeness expressions were composed of verbal and nonverbal expressions in the interaction. The participants shared that employing jokes in the interaction helped in building rapport with the local visitors. However, jokes must be employed carefully so that others may not be affected personally. Participant #5 emphasized that:

> Throwing jokes in the interaction, *siguro makabuild ug* rapport but extra careful *lang kay basin ang* jokes, *dili makarelate ang uban (*other type of tourists*)* and not to the extent *nga makaapekto sa imoha* personally. (GSIDI101)

> Throwing jokes may help to build rapport in the interaction. However, be careful of these jokes because other type of visitors may not relate to them, and not to the extent that it will affect the tourists personally.

Jokes were used to break the monotonous interaction among the local tourists but not to the extent of affecting the personal disposition of the visitors. Other tourist guides were not careful in throwing jokes so as not to hurt the tourists. Participant # 7 added that:

> Unnecessary *iyang mga* jokes. *Naay mga* time *pwede siya para dili kaayu* dry *ang* tour, *pero kung* personal *lain na pod kaayu.*(GSFGD107)

> There were unnecessary jokes employed. But sometimes, it would help when the interaction is dry, but not to extent of being personal with the visitors.

In terms of answering questions from the local tourists, it was given attention by the tour guide. This included also smile that helped harmonizing the interaction. In the perspective of participant # 4 she said that:

> As a student, *naappreciate nako ang gipakita sa* personnel *didto sa amoa. Motubag man siya ug pangutan-on ug nagasmile pud siya. Wala mi naglisod ug* interact *sa iyaha.* (GSIDI104)

> As a student, I appreciate the way the personnel answered our questions. The personnel also wore a smile and it wasn't hard interacting with him.

Participant # 2 shared his experience that the personnel also answered his basic questions about the Heritage Park. However, he was not satisfied with the personnel's answers. He stated that:

> *Muhatag man siya ug* information *about the park, pero dili kaayo ko* satisfied *sa iyahang mga tubag.*

Gikulangan pa ko ato, kay daghan baya mga nindot nga talan-awon sa Hamiguitan. But in terms of smile, *ok man siya.* (GSIDI102)

The personnel gave me information about the park, however I was not satisfied with his answers. There were a lot of beautiful things in Hamiguitan needed to be expounded. But in terms of smile, the personnel were fine.

In terms of non-verbal expressions, smiling was a welcoming expression used by the tourist personnel in accommodating the local tourists. Further, participant # 6 had also a similar experience when he said that:

The personnel in the admission area was smiling at me. So that was an indicator that I felt welcomed in the first place. After I wrote our address, and the rest of the group came, her aura became more accommodating. (GSFGD106)

Also, the voluntary taking of pictures helped building rapport with the local tourists. It was observed by participant # 3 when he added that:

The voluntary taking pictures for us, was a sign of building rapport or engagement to the tourists. The tour guide tried to connect us with his jokes to get our attention. He also tried to relate his personal experiences especially with the scientists who visited the ecopark, and also the smile. (GSIDI103)

4.3 Improper Linguistic Politeness Expressions

Another major theme generated from research question number 1 was improper linguistic politeness expressions. This was composed of verbal and non-verbal expression found in the interaction. The participants observed that verbal expressions like "good day!" to welcome the local visitors was not observed by the tourist personnel. This had been evident when participant # 6 was saddened because he was the first one who greeted the tourist personnel. When the personnel knew that he was a teacher, they became accommodating. He added that:

When I entered the museum, I was saddened by the tourist guide himself because I was the first one who greeted him "good day!"

Afterwards, when he received the ticket, and he knew that I was a teacher, then he became so accommodating. (GSFGD106)

The participants also observed that linguistic politeness was influenced by the social status of the local tourists. Some personnel were only polite when they felt that they were interacting to superiors. The personnel, as observed by the participants, however had their own sense of adjusting their way of accommodation, when they could detect what kind of visitors they were interacting with. So far as the local visitors are concerned, the situation is evident when participant # 9 shared that:

Based *sa akong na*experienced, *pag naa kay* position *sa* society, *nindot ang ilahang pag*-accommodate *sa imoha. Kay pag-abot namo sulod sa* museum, *wala kabalo ang* personnel *didto nga mga* teachers *mi. Dili* polite *iyahang mga* verbal expressions *sa amoa nga mga lokal nga turista* (GSFGD109)

Based on experience, if you have position in the society, you will be accommodated well. When were entered inside the museum, the tourist guide did not know we're a group of teachers. The tourist guide's verbal expressions were not polite towards the local tourists.

A similar experience was undergone by participant # 2 when she was asked about politeness of the tourist personnel when they were interacting with the local tourists. Some of the personnel were just sitting in the accommodating area without showing any welcoming expressions. However, when the local tourists started to write their personal profile on the logbook, the tourist personnel started smiling and accommodating. She revealed that:

Ang personnel *didtoa, pag-abot namo dili sila* accommodating *kaayo. Ang* personnel *man gud didtoa sulod sa* museum *kay naglingkod lang siya. Wala miabi-abi sa mga miabot nga mga lokal nga mga turista. Then pagbutang didto ug* address *sa* logbook, *nga mga* teachers *mi, nagbag-o ilang mga* expressions. Then *nag*smile-smile *na dayon sila.* But at first, *wala.* (GSIDI102)

The personnel inside the museum, at first, were not that accommodating to us local visitors. They were just sitting in their assigned post. But when they found out we're teachers, their expressions were changed, and they started to smile to us.

In the interaction, looks and identity of a tourist influenced politeness of the tourist guide in the interpersonal interaction. One tourist felt insulted when a guide told the group to pose like a real man rather than posing like a gay. This was experienced by participant # 5 who revealed that:

> I find it disrespectful when the tourist guide said: *"Oh,* posing *pagnilaki, di magbinayot!* (GSIDI105)

> I find it disrespectful when the tourist guide said: "Pose like a guy, not a gay!

In this view, the identity of a local tourist has been revealed too personally on the part of the visitor. The local tourist was brought into exposing his identity the way his physical appearance manifested in the interaction. This remarked that the tour guide was not sensitive with the identity of the local tourists. This type of remark was disrespectful in view of the participants. In this situation, participant #5 also agreed when the tourist guide said that:

> *Gwapo kaayu ka sa* picture sir*"* I find it disrespectful *kay sa* picture *ra diay ko gwapo* sir*?* (GSIDI105)

> You look handsome in the picture sir! said the tourist guide. I find disrespectful because I become only handsome in the picture, not in person.

The tourist personnel used ambiguous remark which may lead into misunderstanding. In this sense, the participant found it disrespectful when one of the personnel has commented about the phone picture. Comments from the tourist personnel were not that necessary in the interaction

However, when participant # 2 was asked with the same question, she pointed out, that when the tour guide lectured about honesty toward the visitors, the visitors felt insulted. This situation has also sparked that some of the participants were inferior in the social interaction; however, it made her happy because the tourist guide incorporated teaching of honesty. She said that:

> *Murag nainsulto ta sa iyang giestorya nga dili ta maglimod-limod. Ang iya lang siguro gusto ipaabot nga dapat honest ang mga turista nga muadto didtoa. So happy ko nga nagtudlo pod sila nga dapat* honest *ang mga bisita. Bisan mga bisita lang ta didtoa, dili ta maglimod kung taga-asa ta.* (GSIDI102)

> It seemed like we're insulted when the tourist personnel emphasized about our honesty. Maybe he wanted to tell that any tourist must be honest about his place. So, I was happy that teaching honest was incorporated, though we're visitors in the spot.

Even guidance all throughout the site tour from the very beginning was not properly observed. For first timers, it might be misleading where to start touring the museum and the proper steps to be taken by the visitors. However, when participant # 9 remembered his experience, he shared that:

> Like me first time*, wala ko kabalo kung asa ko padulong pag-abot nako didtoa. Ang* Mt. Hamiguitan is known as world heritage park.So *dapat* guided *ang tanan klase sa mga turista nga mobisita didtoa. Sa pag-abot pa lang nimo gi*accommodate *naka* before *sa* tour, during and after. (GSFGD109)

> Like me, I'm a first timer. I didn't know where to start when I arrived there. And Mt. Hamiguitan is known as world Heritage Park, so any tourists must be guided in their visits. From the moment you arrived the site, you must be accommodated before the tour, during and after.

The participants shared that the tourist guide imposed his authority and judgment in the context of interacting with the local tourists. As participant # 1 observed, she restated:

> *Kadtong niingon ang* tour guide *nga, "kaila baya ko tanan mga taga San Isidro". Mura ang* implication *ba nga nangilad mi sa among* ticket *aron maka*discount. (GSIDI101)

> When the tour guide said, '' I knew all the residents in San Isidro". It

seemed implied that we lied our address to avail the discount

The tourist guides indirectly jumped in conclusion that not all who availed the discount are really from the locality of San Isidro. The same implication of the statement when participant #10 shared his thoughts:

> *Kadto lang murag nangasaba siya* about *sa* locality *sa mga turista. Naga* impose *siya ug* authority. *Ginapagawas man gud niya nga namakak ta sa atong* place *gigikanan.* (GSFGD110)

> When the tour guide seemed infuriated about the locality of the tourists. He imposed authority over the local tourist. He wanted to convey that we are lying where we from.

However, unnecessary remarks and responses by the tour guide towards local tourists' questions were observed by participant # 6. This was evident when the tour guide said that other stuffs inside the museum were plastic. In fact, these things must have been introduced to the local tourists. He said that:

> *Kadtong* part *nga niingon siya nga*, nonsense *yong ibang dapat natin gagalawin* inside the museum.The tour guide would introduce us supposedly to those things. (GSFGD106)

> When the tour guide said, other things inside the museum are nonsense. The tour guide would introduce us supposedly to those things.

Participants shared that the local tourists' identity during the interaction with the tourist guide inside the museum was not preserved. In addition, personal attachment of the tourist guide in the interaction with the local tourist indirectly affects tourist identity. It was supported by participant # 5 who stated that:

> In terms of religion*, murag naa siyay* religion discrimination. *Kay* during *sa* picturetaking*, niingon siya nga, "*oh*, lahi ang lalaki ug babae pareha sa* Iglesia ni Kristo. *Kay mao na ang hinungdan nganong nibalhin ko ug* Four Square *kay wala ko kabalo kung asa ko mulingkod. Nindot sa* Four Square

*kay daghan ug laki". Wala niya niya gi*preserved *ang* identity *sa usa ka* religion.What if *naay* visitors *nga* sensitive about religion*?* (GSIDI105)

In terms of religion, it seemed the tour guide had religion discrimination. It was during picture taking when the tour guide said that girls must be separated from boys like Iglesia ni Kristo. It was his reason why he transferred religion to Four Square because he never knew where to sit. It's nice in the Four Square because there's a lot of guys. The tourist guide did not preserve the identity of the religion. What if there are visitors who are sensitive about religion?

In terms of personal attachment of the tour guide used gay lingo to reveal the identity of the tourists if the visitor is a gay. This instance never preserved tourists' identity. Aside from that, the tour guide revealed the salary of the visitors to avail another set of venture in the spot. Participant # 6 elaborated his thoughts that:

> The personnel are not preserving the identity of the tourists *kay nagagamit siya ug* language *para mapagawas ang* identity *sa isa ka tao* like gay lingo. He used the language which he thinks that certain person uses. The tourist guides also emphasized the '*sweldo sa* teacher' to avail the adventure promo. (GSFGD106)

> The personnel are not preserving the identity of the tourists because he used language to reveal the identity of a certain person like gay lingo. He used the language which he thinks that certain person uses. The tourist guides also emphasized the salary of a teacher to avail the adventure promo.

The participants have observed that the tourist guide had ambiguous statements to the local visitors. As suggested by the participants, simple or local terms must be utilized which are understandable even to young ones like children. Filipino language is more appropriate to promote our native land, Philippines, and flexibility of the tourist personnel in using the language relative to visitors from different places. Participants # 6 shared that:

Niingon ang tour guide *nga ''magdali nata kay gabei na.''* Ambiguous *iyahang* meaning it's either *nga* we're dragging the time, or he is trying to present another room. (GSFGD106)

When the tour guide said, that we must double our time because it's already dark. It was an ambiguous statement which means it's either we're dragging the time, or he is trying to present another room.

When participant # 1 was asked the same question, she remarked that the tour guide used ambiguous phrases in communicating to the local tourists. One of them when the tour guide said that the leaves of the tree inside the museum were made of plastic, which might be understood by the participants as all things inside the museum were made of plastic. He shared that:

Sa tree *pud, tinuod daw na ang kahoy sulod sa* museum. *Pero ang mga dahon sa kahoy ay kaplastikan. Ang lahat na nasa itaas ay kaplastikan. Murag gina*mean *niya nga halos tanang naa sa sulod sa* museum plastic. (GSIDI101)

The tree inside the museum is real, except its leaves because it's made of plastic. Everything seen above the museum is made of plastic. It seems he meant it that everything inside the museum is plastic.

However, in the context of interaction participant # 3 observed some impolite expressions when the front desk officer made a stare to each one of the visitors. He stressed that staring and without paying attention were impolite gestures. The tourist personnel in the accommodation area must pay attention of the coming visitors and show welcoming expressions. He said that:

Sa pagsulod namo sa museum*, nay* personnel *didtos* frontsdesk *nga gitutukan gyud mi niya isa-isa. Unsay buot pasabot nganong gitutukan mi niya?* Then *dapat kung* frontdesk *ka, ikaw mo*accomodate*, unya didto kay wala silay pakialam, nagduko-duko lang sa ilang lamesa.* (GSIDI103)

When we entered the museum, there was personnel in the front desk who stared at us individually. What does

he mean by his stare? Then supposedly, when you are a front desk officer, you must be the one to accommodate visitors. What I observed was the personnel in the frontdesk was looking down by his table.

Some of the personnel were just sitting in the accommodation area without showing any welcoming expressions. However, when the local tourists started to write their personal profile on the logbook, the tourist personnel started smiling and accommodating. Participant # 8 revealed that:

Ang personnel *didtoa, pag-abot namo dili sila* accommodating *kaayo. Ang* personnel *man gud didtoa sulod sa* museum *kay naglingkod lang siya. Wala miabi-abi sa mga miabot nga mga lokal nga mga turista. Then pagbutang didto ug* address *sa* logbook*, nga mga* teachers *mi, nagbag-o ilang mga* expressions.Then *nag*smile-smile *na dayon sila.* But at first*, wala.* (GSFGD108)

The personnel inside the museum, at first, were not that accommodating to us local visitors. They were just sitting in their assigned post. But when they found out we're teachers, their expressions were changed, and they started to smile to us.

The participants believed that linguistic politeness is influenced by the places of origin where the local tourists. This has been observed, when participant # 10 felt discriminated when he was left behind by the tourist guide because other visitors outside San Isidro came. He shared his experiences that:

Lain kaayu nga dali-dalion ta, kay naa napod lain nga batch *nga* visitors from Davao City. *Pwede man unta to palingkuron usa nila hangtod nga makagawas ta sa* museum*. Wala gani nila gipalingkod ang bag-ong abot nga bisita.* (GSIDI110)

I find it discriminating when you're being rushed inside the museum because there were other tourists from Davao City. Maybe they could accommodate first their new visitors, and then tour them when we're done.

Participant # 2 also observed that the other personnel outside the museum opened the door from time to time because some other tourists were coming. These gestures have caused the local tourists to rush in their museum tour. When asked about the same question she said that:

> *N*aobserved *pud nako didto, kadtong* personne*l didto sa gawas. Sige ug abri sa pulthan kay gipadali niya ang* tourist guide *nga na*assigned *sa atoa kay naay bag-ong abot nga mga turista*. (GSIDI 102)

> I also observed that when the tourist personnel outside, kept on opening the door, signalling the assigned tour guide to accommodate the new-arrival visitors.

In addition, participant # 3 gave his comments if discrimination about the places really occurred in the interaction. He believed based on the situation that visitors who just arrived were being prioritized over the local tourists. In fact, all visitors must have been given equal treatment and accommodation. He reiterated that:

> *Nahitabo nga gi*prioritized *sa mga* tourists personnel *ang mga bag-ong abot nga mga bisita*. If fact, *pareha mi* visitors *sa* tourist spot. *Dili kay kung taga lain kang lugar, usabon nila ang* way of accommodation *nila*. (GSIDI103)

> It happened that tourists outside San Isidro were accommodated well. In fact, we're the same visitors in the tourist spot. They should not change their way of accommodation when there are visitors coming from other places.

In the interaction, one participant said that entrance fee discount for local tourists from San Isidro influenced the accommodating mood of the tourist guide inside the museum to be polite or impolite. It was inferred by participant # 5 that when a visitor is discounted, then he or she is a type of local tourist. He elaborated that:

> *Lahi ang* treatment *sa* tourist guide inside the museum *pagkabalo niya nga* discounted *iyang mga bisita. Pagtan-aw niya nga* 25 pesos instead of 50*, nagmug-ot siya. Siguro iyang huna-huna, ah taga*

San Isidro ni—local tourist *ni*. (GSIDI105)

The tourist guide inside the museum had different treatment when he knew that his visitors were discounted. His facial expressions changed maybe in his mind, his visitors were local who are from San Isidro.

The number of tourist personnel relative to number of visitors will affect politeness and rapport management. The number of personnel in the workforce must cater to the number of visitors. This would save the tourist personnel's energy in accommodating the tourists. Participant # 7 shared that:

> *Dapat daghan ang* tourist personnel *kay basin makaapekto pagkapuyon ang isa sa iyang* performance. *Dapat* proportion *ang* number *sa* guide *ug sa mga turista kay mawad-an pud ug energy ang* guide *kung siya lang isa, unya daghan ang bisita*. Like in the classroom, *pagkapuyon na ang teacher, looy ang kinaiwitan nga klase.* That is, enough quantity of personnel to provide quality service. (GSFGD107)

> There must be enough number of tourist personnel because it may affect the performance of the personnel when he is only one. The number of visitors and tourist personnel must be proportional. If the assigned area has only one personnel, he or she may become tired in terms of accommodating his or her visitors. Like in the classroom, if the teacher becomes tired, it will be unfair for the last students. That is, enough quantity of personnel to provide quality service.

In the above situations, the participants needed to be part of the verbal and non-verbal interaction with the tourist guides. This would give an opportunity to the participants to create meaningful interaction through social contact with the tourist guides. This social contact would contribute in enriching and learning individual's needs to communicate and mitigate social barrier in the interaction like guiding the tourists all throughout the site tour.

4.4 Need for Training on Linguistic Politeness Expressions for Local Tourism Personnel

This theme was generated from research question number 2. The participants stressed out that there may be a provincial or local government consideration about conducting trainings and seminars to improve the tour guides' way of accommodating tourists. Participant # 9 suggested that:

> The provincial and local government must provide more trainings *sa mga* personnel *para ma*improve *pa gyud ang pag-*accommodate *sa mga bisita ug mas maging* meaningful *ang ilang pagbisita.* Once meaningful *man gud ang ilang pagbisita, mas mo*share *ug mo*promote *pa sila sa* Ecopark *ngadto sa uban. Ug kini nga mga bisita, sila na gyud mismo ang mo*promote *sa* area. (GSFGD109)

> The provincial and local government must provide more training for the personnel to improve their way of accommodating visitors. In this way, the tourists' visit will become more meaningful, that the visitors themselves will be the ones to promote the Ecopark to others.

Participant # 5 added, when asked the same question. He supported that the local government would craft programs and seminars to orient the locales how to welcome visitors coming from different places.

> *Maghimo ang* provincial or local officials *ug* programs and seminars *sa mga tao* within the locality like *Bajada, kay sila man ang mo*welcome *sa mga bisita.* It's not only about the place; it's not only about the nature and cleanliness, but it is the people who will persuade visitors. (GSIDI105)

> The provincial and local officials shall craft programs and seminars for the people within the locality like for example, Bajada, because these people will welcome the visitors. It's not only about the place; it's not only about the nature and cleanliness, but it is the people who will persuade visitors to come.

In terms of recommendation of community engagement and training on politeness, participant # 5 suggested that the locality must first experience the beauty of Mt. Hamiguitan. Likewise, the host community must be taught about politeness to persuade greater number of tourists.

> Suggestion *lang sa* provincial and local government *or sa* management *nga kadtong mga lumolupyo mismo* or within the locality, *mao unta ang una maka*experience *kung unsa kanindot ang Mt. Hamiguitan. Kadto dapat nga mga tao ang ma*train *kung unsa ang* politeness *from pagsakay pa lang sa* motor *kung wala koy* service. *Kanang muingon nga "*good morning or *maayong adlaw sir, asa ka padulong?" Sa pagsakay pa lang sa motor, kadtong mga motorist dapat* polite *na daan, dili lang didto sa* spot. *Dapat dili lang ang mga* personnel *didto sa ibabaw, apil pod ang sa ubos kay sila ang mo*persuade *sa dugang pa nga mga turista.* (GSIDI105)

> First, I suggest that the provincial and local government or the management must consider the locals themselves to first experience the beauty of Mt. Hamiguitan, Second, the people from the locality will be trained about politeness from the motor rides, if the visitors have no service like when the drivers would greet "good morning or good day! Where are you going, sir?" From the very first ride of the visitors, the motorcycle drivers are already polite, not only in the tourist spot. Third, politeness must not only be observed by the tourist personnel, but also in the locality, the people who will persuade volume of tourists to come.

Participant # 7 added her thoughts when she compared her experience from another tourist spot. She added that:

> *Naka*try *ko sa Cateel,* pedicab driver *to siya. Wala kaayu siya nipresyo sa amoa aron mag*tour *sa laing* spots *sa* area. *Siya pud ang naga*offer *ug naga*promote *sa laing mga lugar nga pwedeng bisitahan. Ang mga*

pedicab drivers *kay* polite *na daan.* Then *kung ingon niana, dili lang* Mt. Hamiguitan *ang ma*promote, but also other beautiful spots like Gaacob Rock Formation, Cape San Agustine, *Punta Abihod* during sunsets, *Pugad Sayaw, Cawa-Cawa* Pools and others. (GSFGD107)

I tried in Cateel, a pedicab driver. He did not charge much about fares to those who tour at the other spots. He even offered and promoted other spots to visit. And the pedicab drivers are already polite. If that's the scenario always, then not only Mt. Hamiguitan will be promoted, but also other spots like Gaacob Rock Formation, Cape San Agustine, Punta Abihod during sunsets, Pugad Sayaw, Cawa-Cawa Pools and others.

Meanwhile, when the participants were asked the possible effects of politeness in terms of promoting the tourism industry, participant # 6 shared his chain effect possibility. He elaborated that:

Politeness can promote the tourist spot and it can boost the prestige of the ecopark. When the tourist spot has polite personnel, it has chain effect. When one person has experienced occurs to a person, who has many friends, he can share his experiences. Once it is shared you will never know when that influence stops. Along the process, there is what we call an urge to go that place because of the good reviews. Since the politeness is spread, or the news how this tourist spot being cordial to their tourists, so it will have an impact to the spot. In this way, many people would visit, many people would suggest, and recommend to that place. So, it has a great impact to the tourist's spot when the personnel are polite. (GSFGD106)

Participant # 4 also stressed out that the students in the locality could be a medium to spread out the beauty of Mt. Hamiguitan. As a suggestion, he said that:

Dapat ang mga studyante makabalo kung unsa ang naa dihang dapita (Mt. Hamiguitan) bisan man lang sa baranggay level. *Aron kini sila mao*

*ang mo*promote *sa laing mga lugar ug mga higala pag-abot sa panahon. Ug i*educate *ang mga studyante* about politeness *aron makabalo sila unsaon pag abi-abi ug mga bisita.*

(GSIDI104)

The students, even in the baranggay level must know what is inside the Mt. Hamiguitan. Time will come that these students themselves will promote the spot to different places and their friends. And they must also be educated in terms of politeness, so they will have an idea how to accommodate visitors.

When in terms of community engagement, the people in the community must be utilized as workforce to give them job in the government. This would give the community an opportunity to be part of the tourism workforce while creating good relationship among them. Participant # 1 suggested that:

I'd like to suggest that, *dapat ma*utilized *ang mga tao sa* locality. Give opportunity to the people in the community to be part of the workforce in a tourist spot (Mt. Hamiguitan).Then *para naay* goodrelationship *ang mga* personnel, community engagement must be optimized. *Gamiton ang mga tao para matagaan sila ug trabaho.* (GSIDI101)

I'd like to suggest that the people in the community must be utilized. Give opportunity to the people in the community to be part of the workforce in a tourist spot (Mt. Hamiguitan). And to have good relationship with the personnel, community engagement must be optimized, and the people be utilized for them to have a job.

The participants stressed out those tourists must be treated fairly in terms of respect and accommodation regardless of their places of origins whether local, national or international places. There must be equal treatment. Participant # 10 pointed out that:

Sa pagdala sa mga turista. Unta, dili sila mamili kung kinsa ang muabot sa Ecopark, either local or

*dili. Dapat ipa*feel *sa mga* personnel *didtoa nga* welcome *kaayo, bisan unsa nga* races *sa mga turista.* (GSFGD110)

The way the personnel handled the tourists must not be selective either local tourists or not. The personnel must welcome them regardless of their racial status.

When asked the same question in terms of fairness in accommodating the local tourists, participant # 5 shared his ideas that fairness must be employed in terms of politeness to whoever the visitors in the spot. Regardless of the social status of the visitors must not be the basis of showing the behaviour of being polite because it has impact on the guest.

Dapat fair *ang mga* tourist personnel *sa bisan unsa nga grupo sa mga bisita* regardless of social status. *Dapat dili ma*feel *sa mga* visitors *nga gikapoy ang mga* personnel*, kay* the presence of the tourist guide has a great impact in terms of accommodation towards visitors. (GSIDI105)

Tourist personnel must be fair to any group of visitors regardless of their social status. The visitors must not feel that the tourist personnel are exhausted, because their presence has great impact in terms of accommodating the visitors.

The experiences of the participants were indicators that tourists' personnel have also their way of detecting the kind of visitors they were interacting with. Most of the time, in the interaction, these personnel managed to adjust their way of accommodation in terms of verbal and non-verbal communication. However, in terms of politeness, the personnel were relatively influenced by the social appearance and status of the visitors. They managed to be polite if they would know that the visitors have higher status in the community or have a good look and posture. This situation is evident that the personnel's view on politeness to the visitors is selective and discriminatory. This also portrays that politeness has been shown to be inconsistent across kinds of tourists visiting in the spot.

4.5 Experiences of Local Tourists in Connection with Linguistic Politeness

Politeness has a great role in the social interaction. It includes the showing of good manners and respect for the feeling of others. In the field of tourism industry, it has an important role in the interaction especially among the tourist personnel and the visitors in the tourist spot. It helps in the success of communication to make the tourists interested and attached to the place visited.

To provide an enjoyable and positive memorable experience of the tourist is one of the basic goals of tourism. A tourist visitor may find it momentous when he/she is accommodated well while visiting the tourist spot. This can be achieved of course in the context of the services rendered by the tourist host, not only providing the visitors with good services, but also personnel who are skillful in the field of communication and use appropriate observance of politeness. It is important therefore, that the tourist personnel will act politely to any kind of tourist visiting the Mt. Hamiguitan Ecopark. The personnel must follow some politeness principles and norms in serving the guests. In the interaction, tourists and tourism service providers will cooperate with each other to achieve the sound speech flow. In this way, both personnel and visitor in the interaction can understand what they wanted to convey in the context of their gestures and verbal expressions.

4.6 Proper Linguistic Politeness Expressions

Linguistic politeness of the tourist personnel is influenced by social status of the local tourists. It has been observed by the participants that tourist personnel would probably depend their polite accommodation if their visitors have influential role in the society. The polite gestures and verbal communication were seldom observed by the tourist personnel when interacting to local visitors. This circumstance of showing politeness is in connection with what Brown and Levinson (1987) has claimed that polite expressions may be varied and modified in relation to social characteristics of the interlocutors and the situation. They also said that the social factors are involved in deciding how to be polite. This is the reason why in this study, the tourist personnel tend to be politer to superiors as part of the social status in the community.

One of the modifications in the construction of polite gestures and utterances is, if a tourist is not socially high in status in the community. The tourist will probably be treated differently in terms of politeness. As observed by the participants, tourist personnel showed less polite verbal and non-verbal expressions in the interaction when they already knew the visitors' social status in the community. If a tourist is a local tourist, there would be less politeness in terms of accommodation compared to visitors whom the personnel do not know. Earlier in 1987, Brown and

Levinson averred, that in this situation, one tends to be politer to people whom the tourist guides do not know. A similar claim was stated by Watts (2003) that when one talks about politeness, he or she is referring directly or indirectly to the society. Although this behaviour is done by an individual, but the act itself is intrinsically and socially determined in the first place. In order this behaviour to be polite, one must set a standard that the speaker and the hearer, who are part in the interaction, understand. In other words, politeness is relative to different contexts and speech communities

An act of discrimination was observed by the participants when they were left behind by the tourist guide because other visitors outside the San Isidro came. According to the participants, it was an act of impolite behaviour when they were left by the tourist personnel during their tour inside the museum. It was an indicator, the participants said, that the place of origin of the local tourist affects the politeness factor of the tourist personnel. The participants also observed that when there were visitors outside the locality of San Isidro, these types of visitors were more politely welcomed and accommodated than the local visitors from the locality.

Such situation was explained further by Spencer-Oatey (2005) that the individuals of the same social group who are interacting the same situation may have developed similar frames of expectations and may indeed judge the level of politeness observed. There can still be disagreement within any social group about judgements on social behaviour. Thus, the notions of polite or impolite verbal and non-verbal communications should be understood as judgements by the participants in the interaction.

However, when sense of discrimination would arise in the interaction, Spencer-Oatey (2000) suggested that a Rapport Management must be considered to crystallize the relation between group and self to handle politeness limitation to individuality endeavour in isolation. This calls an avenue of sociality rights of the participants as well as societal inclusion or exclusion and identity manipulation. This shows as Haugh (2004) articulated that terms like polished, courteous and refined are only indicators of modesty or even solidarity rather than social discrimination and distinction.

Rapport management of the tourist personnel was also observed. The participants said that the tourist personnel integrated jokes, personal experiences and gestures to build connection with the local tourists. However, there were also instances where the tourist personnel employed in the conversation unnecessary

remarks and responses especially when answering local tourists' questions about the spot. This instance may cause the interpersonal connection among the interactants of the communication process to be detached. Meaning, the desire of the participants to enhance or strengthen the connection in the interaction is not maintained and so relatively affects politeness in the process.

This result is in consonance with Spencer-Oatey (2005) Rapport Management, that being polite has something to do with maintaining harmonious interpersonal relationships and doing what is socially appropriate. To realize the claim, language has a significant part of how people manage rapport in interpersonal communicative interaction. People may have different orientation of rapport management. Some have desire to enhance harmonious social relation while others show a desire to maintain or protect harmonious relationships. There are also people who lack concern or interest in rapport on the part of the participants, while others use rapport to damage harmonious relations. The latter only tells that there are people who may not always desire harmonious relations with others.

These findings correlate with Aoki (2010) who pronounced that the motivation for politeness is not the desire to maintain face alone, but also the desire to maintain sociality rights which are fundamental personal and social entitlements that individuals claim for themselves during interaction with others. Since different cultures may have different ideas regarding how rapport should be constructed, misunderstanding and stereotypes are likely to occur in cross cultural communication.

4.7 Improper Linguistic Politeness Expressions

Tourist personnel were inconsistent in their polite verbal expressions, gestures or body language. According to the participants, tourist personnel's polite expressions are not consistently observed as part of the tourist personnel way of accommodation. There were some personnel who observed polite gestures from the first interaction, in the admission area, however it was not maintained until after the tour in the museum.

Verbal and non-verbal expressions communicate connection among the local tourist. It must be maintained in the process of the interaction with the local tourist, because it is part of the services rendered by the tourism personnel. Inconsistency of polite expressions may create friction among the communicators. This may lead into non-cooperative communication which Grice (1989) believed that without cooperation in the communication process as

required, verbal communication would not be successful. In terms of non-verbal expressions, the participants observed that the tourist personnel were not that consistent. The personnel were not aware what meaning that lies in their non-verbal cues, whether it is still polite or impolite. This action of the participants is consistent with what Sahin et al. (2008) reiterated that non-verbal symbols can transmit many information than verbal symbols carry. It is thought to be a more accurate indicator of humans' feelings and thoughts because it is more instinctive, uncontrolled, and natural than our verbal communications. The facial expressions and gestures of the participants conforms with what Urbaniak (2005) published that an effective tool to accommodate visitors is the use of body and gestures. Similarly, in the field of business, that when a salesperson is effective in his body language, intonation, gestures, and facial expressions make more sales. Some studies proved that it causes eightfold more successful results than verbal communication.

The tourist guide inside the museum imposed his authority in the context of interacting with the local tourists. This situation has been observed by the participants that the tourist guide was imposing his personal knowledge about the local visitors' locality to avail the discount. The personnel indirectly jumped in conclusion that not all who availed the discount are really from the locality of San Isidro. In this remark, the personnel's imposition has caused friction implicitly among the local tourists.

The above situation echoes Lakoff's (1973) suggestion that in the context of pragmatics, there are three rules of rapport that underlie in the choice of linguistic expression. This would mitigate the destabilization of the interaction when the communicators fail to achieve harmonious communication process because of imposition. First, is to give options; second is not to impose; and third is be friendly. This is in consonance with the abovementioned situation that in the interaction, imposition disharmonizes the interlocutors in the interaction. Instead of imposing judgement to the local tourist, the personnel must be friendly in the communication process. This is what Grice (1975) was trying to claim in his Cooperative Principle, that in the communicative interaction, the speaker's intended meaning may vary with the listeners' inferential ability in interpreting the meaning. Consequently, the meaning of the tourist personnel's imposition, could hinder the effective communication, and so with the observance of politeness.

This condition is similarly linked to Locher (2006) that the idea that any communicative act has both an informational as well as an interpersonal aspect. In other words, communicative acts always embody some form of relational work. This is how the way people invest in negotiating their relationships in the interaction. So, if judgements rise in the communicative interaction, or whether the interactants perceive polite, or impolite beliefs in a particular setting, these judgements, according to Locher and Watts (2005) are made on the basis of norms and expectations that individuals have constructed and acquired through categorizing the experiences of similar past situations, or conclusions that one draws from other people's experiences.

The local tourists' identity during the interaction with the tourist guide inside the museum was not preserved. This was observed by the participants, when the tourist guide did not preserve the tourist identity as visitors in the spot. This was manifested by the tourist guide by way of commenting personal remarks about the visitor's way of speaking, visitor's self-image on pictures, and even revealing the personal work or job of the visitors. This milieu has caused the visitors to become uncomfortable in the conversation while others may sound it offending. The tourist personnel seemed did not aware of preserving the face of his/her visitors in the interaction, thus politeness is affected.

Since politeness is a way of dealing people in the conversation in terms of respect or deference to save the hearers' face from threats, this is also a venue of the speakers and hearers to preserve their identity. Giving of much informative details of the communicators in the communicative interactions, then what is required, may not all the time sound harmonious to the listeners. Grice (1975) mentioned that when the speaker tries to be as informative and gives much information more than the requirement, then he/she is breaking the maxim of quantity. In other words, if the listener needs 10 units of information in the communication process, but get less or more, then the speaker is breaking the said maxim. The maxim of quantity further is achieved by the speaker in the communicative interaction when he or she tries to be truthful and does not give information that is not supported by evidence. Another is when the speaker is talking about things that are not anymore included in the discussion, especially when the tourist guide discussed about personal issues and remarks. If this situation happens, Lakoff (2004) said that the speaker is breaking the maxim of relation. This type of maxim can only be achieved when the speaker tries to be relevant and says thing that are pertinent to discussion.

One way of preserving the identity is saving the hearer's face in the interaction. Face is a mask that alters what kind of audience in the social interaction as Brown and Levinson (1987) articulated that face threatening acts may threaten either the speaker's face

or the hearer's face, and they may threaten either positive face or negative face. In the context of this study, the tourist guide's personal remarks to the visitors are way of criticism or sarcasm. These acts or expressions are negatively evaluating the hearer's positive face in the interaction. The positive face of the local visitors needs to be preserved, thus criticism or sarcasm employed in the interaction must be refrained in so far as the participants are concerned.

It is also highlighted in this theme, that the tourist guide sometimes used ambiguous or indirect statements in communicating with the local visitors. This affects the level of politeness in the interaction process since the meaning of the statements of the tourist guide is not clear. The intention of the speaker in conveying the messages to the local tourist is vague and may have different interpretations on the part of the listeners. In this remark, the tourist guides sometimes used insulting remarks as what Obeng (2003), in his claim that these ambiguous statements may be in a form of metaphor, witty language, sarcasm or criticism. These kinds of statements may be an intention of the speaker to indirectly create friction the communicative interaction. But this requires participation of the audience to interpret the underlying meaning.

Consequently, the participants shared that the tourist personnel might not that sensitive in using the language in the context of accommodating local visitors in the spot. The personnel might not aware of the possible interpretations of meaning about the ambiguous verbal expression. It is maybe a part of the jokes and adlib in the interaction to build connection with the participants, without predetermining possible varied interpretations. The hearer might get confused what meaning that lies in the indirectness of the statements. In this way, the hearers will opt to choose his or her own interpretation of meaning or go for the literal meaning of the statements.

However, the situation above is not true to all cultures. Considering that the tourist spot is a Heritage Site, it is expected that there are variety of tourists who would visit from any regions and countries. The process of interpreting statements by different visitors might differ from one interpretation to another. It is by now, as Dascal (1983) pronounced that in all the interpretations of indirectness of discourse, the hearer must watch information being expressed in properties of the utterance, with relevant features of the contextual understanding.

In addition, innuendos when used in the communicative interaction, interactants employ various forms of verbal indirection to add beauty of their utterances, to draw other interactants' attention to relevant issues, to persuade them, to minimize social or communicational tension, and to settle personal scores. Along this direction, Obeng (1993) said that indirection plays a significant role in the communicative interaction. It maintains the face with concern to observance of politeness.

The participants also shared that simple or local term must be utilized for local visitors for extending accurate messages. This would help the local community understand the clarity of the terms used to explain the science-based materials in the museum. There are local tourists who are not that literate in understanding English language used in verbal and printed communication. To satisfy the needs to learn of the local visitors, the participants suggested making all learning materials be translated into local and simple terms. This would be a medium to effective communication and avoid difficulty in understanding the messages inside the museum.

Meanwhile, the participants pointed out that the personnel in the heritage park must be flexible in using the language. It may also be considered the kind of language that is universally understood across different type of visitors—local or foreign. To be flexible in this area, the tourist personnel must have knowledge in catering different needs of the guests to be part in the communicative interaction. In many interpersonal encounters, everyone has expectations and norms to be followed especially when catering the target audience. And people tend to behave according to these expectations. If these expectations are mismatched, effective communication will not be successful or ran smoothly, and some form of negotiation will be need if friction of communication occurs in the interaction.

4.8 Need for Training on Linguistic Politeness Expressions for Local Tourism Personnel

The participants shared about the programs for trainings and seminars to improve tourist personnel's way of accommodation to be initiated by the local government. In these programs, the tourist personnel, as target audience, are participants to develop their way of accommodation especially in the context of politeness or hospitality in general. Concomitant to this result, Mendoza et al. (2014) enunciated that the tourism industry plays a significant role in the economic structure in the municipality level, so it must also be reinforced with programs to sustain the characteristics of the host personnel. This intends to upgrade social condition, promoting friendly, hospitable treatments to the people and tourists.

4.9 Need for Active Involvement of Community Residents in Promoting Local Tourism

It was highlighted in the participants' sharing that the locality or the host community in the heritage site will be also involved in the working force. This is to give the community a positive chance of landing jobs. Mendoza et al. (2014) added that tourism means more jobs for the people in the community and improve their standard way of living. These are some of the benefits for the community when tourism starts to welcome more tourists. It must have been agreed by the local government, therefore, that tourism is a large avenue for job opportunities of the host community. Tourism is a room for trading industry, income for local government, improve standard of living, economic growth or progression, investment and development, prestige for the place and upgrade production of local products. All these will help strengthen the economy.

4.10 Fairness of Politeness and Community Involvement in Tourism Industry

The participants shared their insights that in the tourism industry, like a tourism heritage park, a feeling of equality in terms of fairness and respect in accommodating across cultures of tourists from any places must be considered by the tourism personnel. This is one of the roles of a tourist destination since tourism industry caters multiple kinds of visitors considering their varied cultures in the communicative interaction. This is to understand, that to accommodate the visitors equally, links to the idea of sustaining the development of tourism in terms of interrelationships and interactions among visitors in context. In this sense, the tourism industry is branding an image in creating the visitors' experience more meaningful in the interaction.

In this consideration, tourism has been an international or global industry that captures a challenge in dealing its visitors in the interaction as part of the social factors. That is as mentioned by Mendoza et al. (2016) why tourism development draws upon a multitude of disciplines, and one of them is hospitality in the tourism personnel-guests interaction. In tourism and hospitality industry, the construct of tourist experience has been typically approached by service providers, destination providers, destination marketers and organization to design and create experiences of the consumers memorable and get their attention to revisit a destination. However, it has been argued that the results of the service providers in their accommodation and interaction with the visitors are determined with the visitors' distinctive experiences (Prahalad and Ramaswamy, 2004). This is in consonance with Richards (2001) that in the tourism industry, the entire tourist destinations are beginning to be positioned as

experiences. This experience has served as a key factor in travel and tourism industry that must not be at stake considering the needs of the visitors' satisfaction. Thus, McConnells (1989) said that the central aim of the tourists' experience is their quest for an authentic experience.

Lastly, part of the participants shared about the promotion of the World Heritage Park, Mt. Hamiguitan from local and beyond. One way of promoting the Ecopark is through education. The education sector from the municipality must include the students to participate in educational programs and campaigns to promote the heritage park. These programs include politeness orientation, to develop to empower the community how to show politeness to different visitors. The effects of these programs would probably be unpredictable, and according the participants, they never know when and where the influence of polite behaviour stops. This way of promotion has positive impact to the heritage park, not only the tourism spot is being promoted, but as well as the polite behaviour of the community. According to the participants, it is the people in the locality who would welcome the tourists, so it is tantamount to say that they must be given opportunity to be trained and developed in the social context of politeness.

The key issues presented under this theme manifest the need for the concerned offices in the tourism industry to craft programs on politeness as part of the hospitality industry on tourism. This also calls the concerned personnel to review some polite behaviour in the social interaction that needed to be addressed in the context of tourism as part of the tourists' satisfaction. To address, trainings and seminars are highly recommended.

5. CONCLUSION
Understanding the visitors in the tourism industry is crucial to success in the hospitality industry. Part of this success is the interaction of the tourism personnel and visitors in terms of politeness in the field of pragmatics. This motivates the visitors whether they satisfy their visit on the tourist spot, or if the tourism department in the locality must employ some strategies through programs, that will enhance the accommodation practices of its employees. In the process, the satisfaction of the tourists in the said spot depends on the rendered quality services shown by the tourism management with regards to visitors-and-tourist-personnel interaction.

Service quality is an important driver of customer satisfaction and behavioural intention. Numerous qualitative studies have shown that service quality is a predictor of customer satisfaction (Sudin, 2011; Bitner et al., 1990; Cronin and Taylor, 1992; Ramseook-Munhurrun and Naidoo, 2011). Satisfaction means

providing goods and services that create specific levels of perceived value for the customer so that the customer remains engaged positively with the organization (Wicks and Roethlein, 2009). In addition, these studies proved that the importance of contacts between employees and guests are key factor in satisfying the needs of the customer. This must have been known and understood by the employees in the tourism industry.

In this study it is also implied that the local visitors' experiences in the tourist spot will have the possibility to be repeated in availing the services rendered. This would only happen if the local visitors have experienced a positive attitude toward a product or services. On the other hand, when the visitors are dissatisfied, they more likely to leave with negative attitudes, and less possibility to repeat in purchasing the services. This is in line with what Oliver and William (2002) said that highly satisfied customers detect the actual performance of the services rendered. Hirschman (1970) added that when the customers' experience is greater than with their expectations, then they would avail the goods and services again. However, when the actual performance is worse than expected and customers are not satisfied, negative response occurs.

It is inferred in this study, therefore, that in the tourism industry, the satisfaction of the tourists subjectively dependent to the standard way of accommodation of the tourist personnel in the tourist spot. This accommodation has a big role in realizing the expected satisfaction of the visitors. As part of the goods and services rendered by the tourism industry, its employees must project the possible needs of the visitors, especially in the social interaction. Parallel to this claim, Oliver (1980) pointed out that satisfaction is a function of an initial standard and some perceived discrepancy from the initial reference point. This is to say that in the tourism industry context, visitors developed expectations about the services before availing them. After experiencing the services, the visitors will have to compare its quality and performance against their expectations.

Politeness is believed to facilitate communication in human interaction, as it can minimize the potential for conflict and confrontation between speaker and the hearer. However, in this study, the participants shared that they found some inconsistencies and unequal treatment of the tourist personnel as perceived by the local visitors. It has been evidently expressed by the tourist personnel's verbal and non-verbal communication in the heritage park. In this remark, this would imply further, that if the tourist personnel would remain these notions, a call for enhancement

programs on politeness or hospitality management in general, must be implemented by the local government to help preserve the identity of the visitors from farther places, and not only the local guests. This means that understanding the participants' perceptions about politeness beliefs in the context of tourism industry helps local decision making. These decisions may focus on local efforts to improve politeness in accommodating different visitors against the negative issues.

Another implication to be considered in this study is the socio-cultural impacts of the tourism industry in the perspective of the host community and the presence of the tourists in the heritage park. The socio-cultural impact of tourism described here are the effects on host community of direct and indirect relations with the tourists and of interaction with the tourism industry. The interactions of the two groups are major issues in affecting the types of impact. It is inferred that the tourist personnel social behaviour in accommodating different visitors may have relative impact on the visitors' perception against the total social behaviour of the host community. This means that the visitors' polite or impolite beliefs towards the tourist personnel may be reflected to most of the host community. Consequently, there would be a gap among the tourists and the host community in general. Since the success of tourism depends on the human factor such as attitude and behaviour of the host community towards tourists, this seems to an indicator for the future tourism development in the locality. In this way, Ratz (2000) pronounced that the tourism host community could maximize positive impacts to create an overall healthier economically and socially sound sector.

In this study, language, communication skills in verbal and non-verbal expressions help in shaping the tourism and hospitality industry. It is important that in the tourism industry, personnel and staff are fully trained in language and communication skills. They must be comfortable in using the language in interacting with the tourists. The visitors in the tourist spot must feel that their need to be understood in the interaction because they are not only paying for the scenic areas to be visited but also for the interpersonal accommodation and services. This implies that language choice and even the non-verbal expressions are parting the way the tourist personnel accommodate the visitors. Proficiency in communication on both expressions provides confidence to the tourist personnel that bear a lot of impact on guest's satisfaction. Thus, language must be enhanced with communication skills that involved verbal and non-verbal expressions.

Since, tour guides are in constant touch with people, they should be able to establish good public relations both through verbal and nonverbal communication. They should also be flexible, because they deal with people from different cultures with different customs. Therefore, a tour guide is judged by tourists not only based on his or her speaking ability but also by his or her behaviour and movements. This is in consonance with what Hosseyni, (2012) said that a group of expressions are used to refer to this subject including: body language, speaking by the movements of head and hands, and nonverbal behaviour, in general. Therefore, the foundation of a tour guide's success in attracting tourists' satisfaction is based on establishing a good and effective communication with tourists.

In this perspective, Pond (1993) articulated that the tour guide's verbal communication with the tourists is one of the main points which should be considered. Pleasant way of speaking, high verbal abilities, and desirable and suitable tone of language makes the leader able of establishing a good relationship with his or her companions. The tour guide should have a considerable capability in mixing with tourists. He should attract the tourists and gain their confidence. The tour guide shows his skills through mixing and establishing relations with visitors.

An experienced tour guide should be aware of simultaneous role of categories and elements of nonverbal communication in the formation and transfer of nonverbal messages to tourists and the picture he is projecting to them. He or she should also try to handle these elements simultaneously, as far as possible. Hosseyni, (2012) reiterated that this hard goal cannot be achieved unless by learning, practicing, and experiencing; and if a tour guide does not have the ability to manage his interpersonal communications, it is highly probable that contradictory messages are transferred to his or her interlocutors in a single moment and this may cause confusion. A tour guide should keep in mind that he or she is a representative of the host community for tourists and his deeds, expressive ability, and nonverbal communication with tourists are influential in satisfying and attracting them.

In social interaction in which individuals are confronted with different cultures of their own, there would be situations which are unfamiliar to them. They do not know what behaviour is desirable or appropriate in the context. They do not even know what to say or do. With this, Bochner (1982) asserted that the difficulty of the interpersonal communication arises in both verbal and non-verbal expressions, and social behaviour. The difficulties of the verbal communication occur because of people's different verbal skills such as language fluency, polite language usage, expressing attitudes, feelings and emotions. The difficulties of non-verbal occur when people have different non-verbal skills like facial expressions, eye gaze, spatial behaviour, touching, posture, and gesture. The difficulties in social behaviour occur because of the differences of rules and patterns of social behaviour such as greetings, self-disclosure and making or refusing request.

Consequently, cultural differences in verbal and non-verbal communication influence the patterns of social behaviour of tourists' and host' perceptions. People may have an effective interpersonal skill in their home however they may lack the same skills in interacting to other cultures. As a result, the tourists and the host who have different cultures may develop negative perceptions in each other. Thus, cultural differences are important factors that influence interaction difficulties and mutual perceptions.

In the abovementioned situations and remarks, the participants suggested that programs, trainings and seminar on politeness for the tourism personnel are considerable solutions may be realized by the local government to create hospitable tourism industry. These programs are focused on tourism and hospitality education which the aim is to broaden tourism personnel's knowledge about the overall tourism industry and hospitality. Through hospitality education, tourism personnel may have a social and ethical responsibility to create a healthy hospitality culture in accommodating visitors in the heritage park. This is important in helping the tourism industry, which is also a personal development of the tourism personnel. In addition, hospitality education programs in tourism provide opportunities to the tourism personnel to develop their general intellectual capacities for life-long learning such as the development of their communication skills, interpersonal skills, information processing skills, problem solving skills and decision-making skills.

In the success of the tourism in the locality, tourism and hospitality industry may go hand in hand. In the hospitality industry, it may be expected that the tourism personnel will come across people from all walks of life. They may speak different languages in the interaction that requires personnel who could communicate well. In this sense, to communicate clearly and politely always may be considered.

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Table 1

Experiences of Local Tourists in Connection with Linguistic sPoliteness of Tourism Personnel

Major Themes	Sub-Themes	Thematic Statements
Proper Linguistic Politeness Expressions	Verbal Expressions	Integrating jokes, personal experiences and gestures of the tourist guide built connection with the local tourists. Answering questions from the local tourists was given attention by the tour guide. Simple or local terms were utilized for accurate messages
	Non-Verbal Expressions	Smiling was a welcoming non-verbal expression used by the tourist personnel in accommodating the local tourists. Smile helped harmonizing interaction with the local tourists. Tourist guide's voluntary acts of taking pictures helped building rapport with the local tourists.
Improper Linguistic Politeness Expressions	Verbal Expressions	Verbal expressions like "good day!" to welcome visitors inside the museum was not observed by the tourist personnel. Some personnel were selective in politely addressing to visitors who are affluent and having high positions. Local tourist was insulted by the verbal remark of the tourists guide calling him, gay. Local tourists felt insulted and inferior when the tourist guide lectured them about dishonesty. The local tourists found it disrespectful when the tourist guide said sarcastic remarks about their picture. Polite verbal expressions to guide the first timer local visitors were not observed by the tourist personnel all throughout the site tour. Tourist guides implied that local tourists tend to deceive them about their real address.

		Tourist guide reprimanded/lectured the local tourists implying that the latter were not telling the truth about their real residence. Unnecessary remarks like *"other stuffs inside the museum are nonsense"* were not sound to hear for the local tourists. Tour guide's prejudice/bias verbal expressions on one's religion. Gay lingo was used to communicate with the local tourists. The tour guide used to reveal the visitor's income/salary to avail adventure promo. The tourist guide sometimes used ambiguous/indirect statements "we must hurry, it' already late at night and what are inside the museum are plastic" to the local visitors. Personal attachment through verbal expressions of the tourist guide indirectly affects tourist identity in the interaction.
	Non-Verbal Expressions	Just staring and not paying when the local tourists conversed with the tourist guide. Tourist guides made faces when interacting with local tourists whom they perceived as having low profile. Tourist guides rushed to reach the site and gave little time for local tourists to enjoy viewing the spots. Local tourists were disregarded by tourist guide to accommodate another group of tourists coming from other places outside San Isidro. Tourist guides showed some gestures of impolite treatment to San Isidro tourists due to discounted entrance fee. Tourist personnel were inconsistent in their smiles in interacting visitors. Number of tourist personnel relative to number of visitors affects politeness and rapport management.

81

Table 2

Insights that participants shared to the tourism industry in terms of politeness and economic gains in general

Essential Theme	Thematic Statements
Need for Training on Linguistic Politeness Expressions for Local Tourism Personnel	Considerations of provincial and local programs for trainings and seminars to improve tour guide's way of accommodating visitors.
Need for Active Involvement of Community Residents in Promoting Local Tourism	Recommendation for training on politeness with the community.
	Chain effect of politeness to tourism industry.
Need for Tourism Personnel to Use Proper Politeness Expressions in Dealing with Local Tourists	Promotion of the World Heritage Park, Mt. Hamiguitan from local and beyond.
	Fairness in accommodation across kinds of tourists.