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2307 HERRAN, STA. ANA
P.O. BOX 3169, MANILA
PHILIPPINES

TELEPHONE: 58-48-28 • 59-76-41
59-41-76 • 59-76-14

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THE TOURIST IN ASIA

by

Ron O'Grady

- * Mass tourism for the purposes of leisure is a wholly new human phenomena.
- * There have been tourists since before Moses but it has been an isolated phenomena because in the past, tourism required a great deal of leisure time and money.
- * Not until Thomas Cook arranged an outing in the country in 1841 did organized tourism begin, but even then it was confined to small parties and short distances.
- * *The new factor was the post-war evolution of faster aircraft, capable of carrying large numbers of passengers.*
- * With the arrival of the Jumbo Jet, it became possible to shift many people from one continent to another in a matter of hours.
- * *The increasingly widespread affluence in Western nations brought the opportunity of foreign tourism to the masses. It is a new reality we have yet to understand.*
- * It has become customary today to speak of tourism as an industry, and many countries plan for its development in much the same way as an industrial organization plans for the establishment of new markets and products or the building of new plants.
- * Yet there is a significant difference. Industrial programs deal with the manufacture and transport of inanimate (or docile) objects. The tourist industry deals with the transport of humans.
- * *There is a basic qualitative difference between the movement of goods and the movement of people.*
- * It is probable that we have not yet begun to recognize this major difference. For this reason we are dealing with something quite new and unexplored.
- * Mass tourism is such a new situation that we have not had the time to see its consequences or to analyze its effects on the persons involved.
- * We live in the third world where the majority of people are too poor to afford the luxury of travel to another country. We are therefore usually the hosts, or possibly the victims, of the tourist trade.
- * *Those who come as tourists will generally not be representatives of the developing world. Over 75% of all our visitors will come from the U.S.A., Germany, Great Britain, Australia, Canada and France. The only other Asian country to send large parties of tourists will be Japan.*
- * Basically then, we are dealing with the tourism of the rich in the countries of the poor.
- * An important aspect of the whole question will lie outside our competence, and that is the effect of the tourism experience on the tourist.
- * Of course we will venture some guesses but basically this is a question to be answered by our friends in the affluent countries. There are two parts:
 1. *Does tourism lead to a better understanding of the country and the people visited?*
 2. *Is there any evidence that tourists change their own way of life as a result of their travel abroad?*
- * One of the claims made for tourism is that it helps to enrich world understanding. Is this true? Does the rich and prejudiced American feel more sympathy for his poor and oppressed brother in India as a result of a visit to Benares?

* This kind of question must be answered by sociological research in the countries which send tourists, but it is a crucial one for Christians.

* If peace and understanding can be assisted by tourism then it needs to be cultivated and encouraged.

* Like most human phenomena, tourism is a complex mix of good and evil. At least one part of our study will be to analyze the positive elements in tourism which assist the development of societies in Asia.

a.) **Economic:** *The economic factor is naturally the major factor in the planning of Governments for tourism growth.*

In the ASEAN countries, tourism generated at least \$180 million extra income in 1969 and by 1990, this should increase to \$1,200 million. A section of this increased revenue spills over into additional employment opportunities and the expansion of local industries.

b.) **Cultural:** *To some degree the coming of tourists helps the country discover its national identity.*

c.) **Aesthetic:** *Facilities are usually improved so that people can enjoy the natural surroundings more easily. Access roads to unusual areas are developed and some attempts are made to preserve natural beauty from, for example, the dangers of erosion.*

d.) **Social:** *Social development is helped by the improvement of the educational and agricultural infrastructure of the community.*

Small and middle level industries increase to meet some of the fresh needs which are created. At tourist resorts, improved facilities for recreation, for leisure and for eating are provided.

e.) **Political:** *Some international understanding is improved, although the degree of this is uncertain.*

Tourism growth depends to a large degree on political stability and this gives another factor in the country's political development. The balance of payments is improved for the host country.

* Each of these positive values to be found in tourism has a reverse side.

a.) **Economic:** *There are negative aspects to the economic growth caused by the inverse flow of currency, the presence and the control of foreign capital and the importation of luxury foreign goods.*

But the basic issue to be faced is the degree to which the increased wealth is spread throughout the whole community as against the more common possibility that it remains with multinational cartels of airlines, hotels and agencies.

In some countries also the wealth is cornered by the local rich and the actual spread of the new income is minimal.

b.) **Cultural:** *Many local people are exploited in order to provide the kind of entertainment which is considered to be what the tourist seeks. False images of a culture are conveyed and this can, in some cases, weaken the cultural identity of the community.*

The Zoo-syndrome or the Concert type of cultural performance right out of context is probably not helpful to the genuine development of indigenous cultures.

c.) **Aesthetic:** *While tourist promoters endeavour to work with conservationists, there have been many instances where natural beauty has been destroyed by the arrival of the tourist traffic.*

The pollution of land, sea and air can be seen to some degree in almost every tourist resort.

d.) **Social:** *Social imbalance, racial and communal tensions can all emerge from the uprooting of villages and communities to make way for tourist development.*

There are many other social casualties of which the use of girls (often in slavery) for prostitution is best recognized.

e.) **Political:** *Countries can use the money and the influence of tourism to benefit their own policies. There are also countries in our area which use tourism for purely political purposes.*

* The Church is interested in tourism because it is interested in people, and in the development of a fully human life.

* While it is recognized that most decisions in the tourism industry are made from economic or political motives, yet the social and human factors ought not to be neglected.

* *The church must ask what actions it can consider within the limits of its resources.*

* **There is no doubt that we are dealing with a complex subject and one which can arouse strong passions. Tourism comes to us with both a good and a bad side and it is difficult to give rational and complete answers to any of the problems which emerge.**

* *We hope that local churches will undertake some further action.*

from: **TOURISM**

The Asian Dilemma

A report by The Christian Conference of Asia

FAMILY LIFE EDUCATION

Speech delivered by the Most Rev. Jaime L. Sin, D.D., Archbishop of Manila, during the General Assembly of the Knights of Columbus

* I do not know what the new officers intend to do, but I would like, if I may, to suggest an area of concentration where there is a crying need for action by dedicated laymen such as you.

* *I refer to the preservation and the sanctification of the Filipino family.*

* When you were in church this morning, you probably heard the Pastoral Letter which I asked all priests to read in all the Masses they said. The Pastoral Letter was on divorce.

* In that letter, I explained why divorce should not be legalized. And I deliberately did not use moral arguments to bolster my position because I did not want to stand accused of foisting the Catholic stand on people who may not belong to the Catholic Church.

* I felt that I had to speak out because, as all of you probably may have noticed, there seems to be a determined, consistent effort by the mass media to make divorce acceptable to the people.

* *In feature articles and news stories appearing almost daily, the media are presenting divorce in a very attractive light, citing its advantages but ignoring the evils that it inevitably will spawn. I spoke of these evils in the Letter, so I will not repeat them here.*

* But I will say that if divorce is legalized in our country, we should be ready to say goodbye to the Filipino family as we know it now — united, closely-knit, with the children accepting and respecting the guidance and authority of the parents, and with the parents deeply conscious of their responsibility to support and raise their children properly.

* I do not, of course, deny that there are many unhappy marriages in our country. I will even admit that in a great number of these marriages, it would be better if the spouses were to part company and not live under the same roof.

* But I say that these marriages should be regarded as the exception rather than the rule, for they are extreme cases and do not in any way represent the typical.

* *If you legalize divorce, then you make our country vulnerable to the curse of the Western world, the curse which sees one out of every two marriages ending in the divorce court, the curse that sees the children exposed to sexual permissiveness and other excesses.*

* Legalize divorce and you pave the way to the disintegration of the Filipino family.

* In the Philippines today, we still believe in the permanence, the indissolubility of marriage. And because we do, we still counsel the young people to be very careful in the selection of a life partner.

* Yet, despite our admonitions, we still see quite a number of young people rashly taking the plunge without due regard for the consequences. These are young people, mind you, who are educated and intelligent. And they enter into the relationship knowing that it is permanent and life-long, determined to make it work.

* But, before very long, the couple are miserable with one another. They thought that they had chosen carefully. They believed that they were mature enough to enter into the married state.

* If divorce is allowed, then there will be even less care exercised in the selection of a partner. After all, the spouses can always say, if it doesn't work, then we will get a divorce.

* *But a divorce is always a traumatic experience to the couple, and even more so to the children.*

* My dear brothers and sisters, this is where I would seek your help. I would like you to join us in fighting against the legalization of divorce here. And I would ask you to immerse yourselves in family life education.

* *This is a very broad field. It includes areas like understanding love and human sexuality, proper preparation for marriage, husband-wife relationship, parent-child relationship and so on. It also embraces pre-Cana marriage counselling and other equally important aspects of the family.*

* I would ask you to look into yourselves, determine your talents and your inclinations, and then choose the particular area where you think you will be most effective as a lay apostle engaged in family life education.

* Do you have the gift of counsel? Then perhaps you can study marriage counselling. When you are convinced you are ready, then you can present yourself to your parish priest and volunteer your services.

- * Are you a psychologist? Then you can dedicate your talents to helping children understand their parents better, or vice-versa.
- * Where do you learn all about family life education? Many mandated organizations are sponsoring seminars on this subject like the Catholic Women's League, the Christian Family Movement and even some councils of the Knights of Columbus. You can join any of these seminars, and you will find yourselves better equipped to help strengthen the Filipino family.
- * Believe me, my friends, when I say that there are indications which are alarming, indications pointing to the slow disintegration of our much-vaunted strong family ties.
- * *Today, we see more and more children turning to drugs as an escape from an unhappy family life; we see more and more parents throwing up their hands in despair over what the younger generation is coming to.*
- * We see the same children defying parental authority, more and more parents imposing their own particular brand of domestic martial law.
- * Unless this destructive trend is stopped, the first casualty will be the Filipino family. It will go the way of the Western family.
- * *I am convinced, with each passing day, that all efforts to build a progressive nation must begin with the smallest social unit in the nation — the family. It is the family which holds the key to national unity and prosperity. Destroy the family, and you forfeit all hopes for progress.*
- * I repeat, join common cause with the Church in its efforts to strengthen the family. With all the resources available to you, fight this insidious campaign to legalize divorce here. Try to muster enough expertise in one aspect of family life so that you can be an effective cog in the machinery of family life education.
- * I ask you this, not only in your capacity as concerned laymen, but in your role as Knights of Columbus and as Daughters of Isabella.
- * As Knights and as Daughters, you have a common denominator — a love for Christ and a desire to be united with Him. If you love Him, then you will cheerfully and willingly obey His teachings on the indissolubility of marriage, and you will oppose any attempt to disregard these teachings.
- * And if you want to be united with Him, you must make sure that you bring the members of your family with you by teaching them what is right, by making them do good and avoid evil.
- * This is the responsibility that I now entrust into your capable hands. I have every confidence that you will discharge it with dedication and fortitude.

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Ang Mga Ehersisyos Espirituales, a Cebuano version of the Spiritual Exercises of St. Ignatius Loyola, is now off the press.

The translation was done by Rodolfo P. Cabonce, S.J., assistant parish priest of Jesus Nazareno Parish, Cagayan de Oro City.

The pamphlet is available at P2.00 each.

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