CHAPTER –II

2. REVIEW OF LITERATURE
2.1. GENERAL CONCEPTS AND TYPES OF TOURISM

The history of tourism can be traced back thousands of years. Tourism has passed through different stages, different concepts from the world’s first recorded international tourist, the geographer and historian Herodotus (480–421 BC), via the Olympic Games, considered to be the first organised form of athletic tourism, first held in 776 BC, the explorer Christopher Columbus (1451-1506), the day trippers of the late nineteenth century, to the emergence of organised travel in 1948. Peters (1969) stated: International tourism is the largest single item in the world’s foreign trade, and for some centuries it is already the most important export industry and earner of foreign exchange. And in future also it will be the same. Tourism is travel for recreational, leisure or business purposes.

The World Tourism Organization defines tourists as people who "travel to and stay in places outside their usual environment for more than twenty-four (24) hours and not more than one consecutive year for leisure, business and other purposes not related to the exercise of an activity remunerated from within the place visited." Tourism has become a popular global leisure activity in the world. Inevitably such a large-scale activity has both positive and adverse consequences to the economy, environment and society and to heritage in certain cases also of the receiving destinations and therefore tourism has been referred to as a ‘revolution’ (Hague Declaration on Tourism, 1989).

On the positive side, tourism is considered a tool of economic regeneration and a medium for heritage environmental preservation, creation of infrastructure, cultural communication and political stability. Environmental protection helps to have a positive attitude to local traditions, food and other items. (Ioannides, 1995a; Squire, 1996). On the other hand, since the tourism product is consumed at the same place of production, it can have a negative impact. Tourism development has come under criticism for various social and environmental strains experienced by receiving destinations and host populations, such as environmental degradation, cultural pollution, commercialisation of human relations and negative demonstration effects. Richardson (1999:444) states somewhere along the way travel and tourism have
become the world’s biggest business and still growing. Leiper (1979:400) considers the tourist industry consists of all those firms, organizations, NGOs and facilities which are intended to serve the specific needs and wants of the tourist and consider nature conservation also.

2.2. TYPES OF TOURISM

All types of tourism in India have registered phenomenal growth in the last decade ever since the Indian government decided to boost revenues from the tourism sector by projecting India as the ultimate tourist spot. The reason why India has been doing well in all types of tourism is that India has always been known for its hospitality, uniqueness, and charm and attributes that have been attracting foreign travelers to India in hordes. The Indian government, in order to boost tourism of various kinds in India, has set up the Ministry of Tourism and Culture. This ministry recently launched a campaign called ‘Incredible India!’ in order to encourage different types of tourism in India. The result was that in 2004, foreign tourists spent around US$ 15.4 billion during their trips to India. Being a country with tremendous diversity, India has a lot to offer in terms of tourism and related activities. The diversity that India is famous for ensures that there is something to do for all tourists in India, no matter what their interests. To understand basics of community tourism it’s important to know these areas.

2.2.1. HERITAGE TOURISM

India has always been famous for its rich heritage and ancient culture. So the onset of heritage tourism in India was long anticipated. India’s glorious past and cultural diversity make a potent blend which attracts millions of tourists each year to its heritage culture. The government of India and the Ministry of Tourism and Culture encourage heritage tourism in India by offering several benefits to the Indian states that are particularly famous for attracting tourists. India's rich heritage is amply reflected in the various temples, palaces, monuments, and forts that can be found everywhere in the country. This has led to the increase in India’s heritage tourism. The most popular heritage tourism destinations in India are:
- Taj Mahal in Agra
- Mandawa castle in Rajasthan
- Mahabalipuram in Tamil Nadu
- Madurai in Tamil Nadu
- Lucknow in Uttar Pradesh
- Delhi, the Indian capital

Taj Mahal was built by a grief-stricken Mughal Emperor Shahjahan as a memorial to his beloved wife Mumtaj Mahal. A world-renowned wonder, Taj Mahal sits pretty on the northern side of this green paradise. It looks the same from all the four sides. The Quranic inscriptions on its four entrances are carved in such subtle increase in size that may appear to be of the same size from top to bottom. Mughal Emperor Shahjahan invited master craftsmen from as far as Italy and Persia to help design his ambitious tribute to love. The Taj Mahal is phenomenal not in the beauty alone that shines forth, but in the deep planning and design that went into its making, and the ethereal idea of immortalizing love. Delicate carvings in marble vie with gorgeous pietra dura for attention. Lapiz, Lazuli, Carnation, Mother of pearl, Agate and Emerald are inlaid in floral and geometrical patterns in the marble itself. This enchanting mausoleum, on the bank of river Yamuna started in 1631 it took 23 years to complete with the help of an estimated 21000 workers.

The Mandawa castle in Rajasthan, built in 1775 reflects India's rich heritage and attracts thousands of tourists each year to Rajasthan which seems especially popular for its antique paintings, jade jewelry, palaces, and costumes. Mahabalipuram has sculptural and architectural sites which are considered the greatest in India. Mahabalipuram has cave temples that have been carved from granite blocks and belong to the 7th century.

This is the primary reason why many heritage tourists in India visit this place. The tourism heritage in India has also increased due to the interest of many foreigners in the temples of India. Madurai is known as the ‘temple city’ due to the presence of a large number of temples in the city. And for this reason, many tourists go and visit the place each year. The most important temple in Madurai is the Meenakshi temple. Heritage tourism in India has also been popularized because a lot of tourists go to Delhi which is not only the capital of India but also has many heritage sites. The most famous heritage sites in Delhi are the Red fort, Jama Masjid, Humayun's tomb,
and Tughlaqabad fort. Heritage tourism India has grown in recent years but there is scope for further development which can be attained only through combined efforts of the government of India and the tourism boards. Heritage tourism is one of the widely accepted tourism in India.

2.2.2. ECO TOURISM

Ecotourism in India has developed recently, for the concept itself is a relatively new one. Ecotourism entails traveling to places that are renowned for their natural beauty and social culture, while making sure not to damage the ecological balance. Ecotourism pertains to a conscious and responsible effort to preserve the diversity of a naturally endowed region and sustaining its beauty and local culture. Indians have been known since ages to worship and conserve nature. So the growth of ecotourism in India is but natural. Also the government of India has set up the Ministry of Tourism and Culture to promote ecotourism in India alongside other types of tourism. Eco tourism in India has grown significantly in recent years in India since the country has a diverse geography which led to the development of many tourists’ destinations. In kerala Thenmala is famous for this type of tourism.

These various destinations not only de-stress the tourists but also rejuvenate them. There are various ways in which tourists can enjoy nature in India. And this has given ecotourism in India a major boost. Places such as Kerala, Lakshdweep Islands, and the Himalayan region, north-east India, and Andaman and Nicobar Islands are some destinations in India where tourists can participate in ecotourism-related activities. In Kerala, Thenmala is a planned ecotourism spot and is the first of its kind in India. Great care has gone into the care and preservation of Thenmala so that it caters to nature lovers and eco- tourists. Eco-tourists have been thronging India in large numbers for it has a rich source of flora and fauna. A great number of endangered and rare species are also to be found in the various national parks in India. The major national parks in India for ecotourism are:

- Corbett National Park in Uttar Pradesh
- Bandhavgarh National Park in Madhya Pradesh
- Kanha National Park in Madhya Pradesh
- Gir National Park and Sanctuary in Gujarat
- Ranthambore National Park in Rajasthan
Ecotourism India has increased in the last few years. The government of India and Ministry of Tourism need to make concerted efforts to ensure that ecotourism in India is able to keep pace with ecotourism destinations across the world and making sustainable tourism priority. Eco tourism is one of the widely accepted tourism in the world.

2.2.3. ADVENTURE TOURISM

Everybody likes a little bit of adventure. Adventure tourism has recently grown in India. This involves exploration of remote areas and exotic locales and engaging in various activities. For adventure tourism in India, tourists prefer to go for trekking to places like Ladakh, Sikkim and Himalaya.

Himachal Pradesh and Jammu and Kashmir are popular for the skiing facilities they offer. White water rafting is also catching on in India and tourists flock to places such as Uttranchal, Assam, and Arunachal Pradesh or this adrenalin-packed activity.

2.2.4. WILDLIFE TOURISM

Some people are crazy about wildlife for these people this kind of tourism is really enjoying. India has a rich forest cover which has some beautiful and exotic species of wildlife – some of which that are even endangered and very rare. This has boosted wildlife tourism in India. The places where a foreign tourist can go for wildlife tourism in India are the Sariska Wildlife Sanctuary, Keoladeo Ghana National Park, and Corbett National Park.

2.2.5. PILGRIMAGE TOURISM

People of India are deeply involved in pilgrims. India is probably the ultimate destination of all kinds of pilgrims following any faith around the world. The great religions like Hinduism, Buddhism, Jainism, Islam, Christianity, Jew and Sikhism are the integral part of Indian culture and heritage whose values and faiths are mingled with the air, soil and the sky of India. There are numerous destinations in India which are considered sacred by people following different faith because of their religious importance. A visit to the Kedarnath or Badrinath will take you to the Himalayas which is believed to be the abode of 330 million gods and goddesses and you can feel the immense divinity in the air itself. It is widely believed that after breathing in the
holy atmosphere of Varanasi or Haridwar or taking a dip into the sacred Pushkar Lake or river Ganges washes away the sins and helps one to attain nirvana (salvation). The divine Buddha pilgrimages, Bodhgaya and Sarnath are the destinations of thousands of Buddhist pilgrims every year coming from each and every corner of the earth.

2.2.6. WINTER TOURISM

This type may not be that popular in India but some parts it has its own advantage. Winter sports contribute to winter tourism. Many water sports holiday packages are available at places in many countries apart from Ski and Snow festival tours organized annually. Skiing is extremely popular in the mountainous areas. Ski festivals have variety of events like ski and sled competitions, ski and snow board lessons, performances and recreational activities. Majority of the event participants are from countries with a warm climate.

2.2.7. MASS TOURISM

Mass travel is possible with improvements in technology allowing the transport of large numbers of people in a short period of time to places of leisure interest. Through this, greater numbers of people enjoy the benefits of leisure time. The increase in the speed of Railways, the better Sea travel options, and the increase in the number of improved air travel services, the mass travel has grown and developed internationally.

2.2.8. NICHE TOURISM

Physical activity or sports-oriented niche tourism includes adventure tourism such as the mountaineering and hiking (tramping), the backpacker tourism, the sport travel for golf and scuba diving or see a sports event and extreme tourism for people interested in risky activities. There are many types of niche tourism. Some of them are given below.

- The Learning-oriented niche tourism includes audio tourism and audio walking tours.
- The Bookstore tourism involves the travelers visiting independent bookstores.
• The Creative tourism includes attending cultural festivals, events, and workshops.
• The Educational tourism is to attend classes and learn certain faculties.
• The Ancestry tourism is to visit and learn about the birth places.
• The Hobby tourism is to gather more information about hobbies and this involves garden tours, amateur radio, or square dance cruises.
• The Music and Dance tourism involves focusing on cultural and arts activities with more emphasis on music and dance.
• The Heritage tourism involves visiting places to know about the heritage and culture of those places.

2.2.9. MEDICAL TOURISM

Kerala is famous for ayurvedic treatments. Surprising numbers of foreign tourists visit India for its medical attractions. For both general checkups and complex surgeries, India offers cost-effective care that can save patients a significant amount of money, even after accounting for travel costs.

2.2.10. BEACH TOURISM

Although India's thousands of miles of coastline are understandably overshadowed by its plethora of attractions beyond the shore, resorts and bungalows have sprung up in large numbers to capitalize on the nation's beaches. From the picturesque palm-lined strips of Kerala and Tamil Nadu to the aged hippie hangout of Goa to the distant, pristine Andaman Islands, India has no shortage of getaways for travelers hoping to find sea, sun and sand.

2.2.11. CULTURAL TOURISM

India is a land of variety. The image of India as a mystical place rich in culture, history and a colorful blend of religious strains lures the greatest numbers of travelers. Although predominantly Hindu with a large Muslim and Christian minority, India's patchwork of people includes dozens of ethnic groups, languages and religious sects. Taking the classic route through India's Golden Triangle (Delhi's red fort, Agra's Taj Mahal and Jaipur's pink palaces), visiting UNESCO (World Heritage sites such as Fatehpur Sikri and Hampi, or joining celebrant throngs for festivals such as the
Pushkar camel fair, Taj Mahotsav or Suraj Kund mela can provide stunning glimpses into this vast cultural mosaic. Some of the cultural festivals of Kerala are well known throughout the world.

2.2.12. OUTDOOR TOURISM

The Indian subcontinent is a geographically varied land form that contains dense jungle, pristine coasts and the highest mountain range in the world, the Himalayas. These mountains are among the most popular destinations on Earth for hikers, mountaineers and climbers, and they offer nearly endless possibilities for trekking adventures. In the lowlands, the forests of India are home to exotic wildlife, including the rare white tigers of Bandhavgarh National Park, and they are popular destinations for safaris and ecological tourism. The varied beaches of India are popular with surfers, divers, sailors and sun worshipers.

2.2.13. SPIRITUAL TOURISM

The birthplace of Buddhism and Hinduism and home to hundreds of monasteries and ancient temples, India may be the top destination in the world for spiritual tourism. The Tibetan Buddhist exile community in Dharamsala is home to the Dalai Lama and attracts soul seekers from across the globe. The holy city of Varanasi sits on the banks of the Ganges River and draws hordes of international tourists to its ghats and towering Hindu temples. Many modern international spiritual movements, such as vipassana, are based in India and followers come to study and meditate with the masters in the home country.

2.2.14. SIGHTSEEING TOURISM

India is a popular country for historical sightseeing, and the country's thousands of year's worth of monuments and architecture are some of the world's most spectacular sites. The Taj Mahal was built in the 17th century by a Mughal emperor in Agra and is now a UNESCO World Heritage Site. The 10th century Hindu temples of Khajuraho in Madhya Pradesh feature carved stone walls that depict the decant life of those times, including sexual encounters.
2.2.15. YOGA TOURISM

Health is wealth. A health phenomenon that has taken the world by storm, yoga is based on ancient Indian scriptures and practices, and many modern practitioners consider a trip to India the must-do trip of their life. The southern city of Mysore is home to several schools that teach Ashtanga yoga, and yoga ashrams can be found all over the country. Tourists come to partake in week-long retreats, months-long certificate programs or even years of dedicated training.

2.2.16. LEISURE TOURISM

For those who just want to party or relax. The sea side town of Goa hosts large parties and raves as well as a variety of festivals on its white sand beaches. Luxury resorts that offer all-inclusive holidays line the southern Goan coast and the idyllic Andaman Islands.

2.3. ROLE OF TOURISM AS A SERVICE SECTOR

Tourism business has two common features. They focus on the production or supply of commodities for the tourist and not demand for such products (Smith, 1995:34-9). Tourism is a very developing prospective area in India. Tourism in India has started growing with considerable pace. India is a fabulous country offering almost all the tourism products available under a single roof also known as destination.

India’s marvelous beaches to exotic hills, from oldest civilization to the youngest paradigm shift, and from still existing barter system to highly developed system market every thing is available in India and this industry of tourism is really offering challenging and very bright future to the people of India and in some places it's like a new development also. In rural parts generally following all kinds of products are available viz. historical, heritage, natural based, medication based, religious based, cultural based and man made, Which have got a great potential with respect development of tourism, also if certain constraint are removed this could be developed to their fullest excellent and there are certain great examples and certainly few countries where will showing public and political will these things have been made possible. All of them religious and historical type of rural tourism products are give much space for rural development.
After independence government was focusing on development of the key areas like agriculture, industry, infrastructure, etc in rural India. Tourism was never given any importance as a potential business; it was growing at its own space. Although tourism has started receiving some attention from last decade, but rural tourism and CBT was never given any priority. Worldwide tourism is ranked second highest revenue-generating industry next to the oil industry. It is necessary to differentiate between different type of tourists to understand and analyse their purpose of visit. There are different ways to attract domestic and foreign tourists, what we need is to understand what types of services are required to attract and retain the customers.

There is a large potential market for rural tourism for especially for foreign tourists, which has not yet developed because government has not taken up any systematic approach to attract foreign tourists. Rural tourism will bring people of different cultures, faiths, languages and life-styles close to one another and it will provide a broader outlook of life. It will not only generate employment for the people but it can also develop social, cultural and educational values. Contributions of rural tourism are: Industry Economic development, Infrastructure development, Employment generation, Community development, Restoration of culture Environmental preservation, Promotion of harmony and understanding. Campbell and Lapierre (1991:7) state tourism does not fit into the traditional industry structure established in most countries to measure economic activity, it has not enjoyed an acceptable level of credibility amongst other economic measures.

The potential tourism destination in India which are yet to be explored but have not been explored as yet and have got great potential hence before making a blueprints and discussing the pros and cons we must first of all find out the region which are contributing to a great extent for pathetic development of these areas despite of the fact that these areas have got great potential and scope and development the regions are very strong and are matter of great concern the reasons are as follows:

1. India’s Poor Infrastructure
2. No interest form public and Government
3. Least bothered about scial awareness
4. Imaganing that that tourism can also play a great role in the Development.
5. Nasty Political games
6. Illiteracy

7. Negative belief that only agriculture can help people

8. Through it has been more than 60 years of Independence still finds it to believe that it’s a new country.

9. Ecological disturbance due to various reasons

10. No idea of tourism marketing

11. Lack of planning


14. Less allocation for tourism infrastructure and technological backwardness

15. Poor attitude of people due to unawareness

16. Lack of people participation

17. Absence of supporting industry, like food, transportation and cloths etc.

Apart from these there are various regions to support the statement that need a lot to do for the developments of these areas.

2.4. CHALLENGES IN TOURISM

The major challenges in tourism are the need to preserve the environment and natural resources, the need for education, proper understanding for both tourists and local people, and the need to generate a democratic movement which helps people at all levels to participate in tourism development. Also they need to focus on occupation training, handicraft promotion, and improvement of both the landscape and the basic infrastructure, to increase the villagers' quality of life by creating a healthy environment.

The most recognized challenges facing the tourism industry, particularly in developing economies include poor infrastructure, poor product development and management, poor marketing, poor linkages within local economy, poor institutional and technical capabilities, and shortage of appropriate and specialized core and skilled personnel all these are very difficult to find out some times. (Mitchell, 2006).
The cooperative system in rural tourism can be an effective approach in bringing positive impact in rural areas. Local people can monitor and control the negative impacts of tourism on their own society, if they have an equal stake and authority in management and development. Major Challenges are...

- Legislation Problems (Due to several reasons)
- Lack of Trained Manpower
- Insufficient Financial Support
- Underdeveloped people and not ready to change
- Lack of proper physical communications
- Lack of Basic Education and no improvement till now
- Language barriers. Constitution has accepted more than 20 languages
- No Idea about business planning
- Lack of trained tourist guide
- Lack of communication skills

2.5. DIFFERENT SEGMENTS OF RURAL TOURISM ARE-

- Newly married couple
- Family
- Retired person/senior citizen
- School children
- College students
- Patients (looking for treatment outside the country)
- Foreigners
- Artist
- Adventurous person
- Corporates
2.5.1. ESSENTIAL ELEMENTS FOR DEVELOPMENT OF RURAL TOURISM ARE-

- Creation of Proper infrastructure
- Restructuring and liberalization of policies according to the needs
- Encouragement for foreign and local investment
- Maintain proper Law and Order
- Impressive Tourist Police
- Proper Grievance Handling Measures
- Standardization of goods and services
- Good government support

2.6. COMMUNITY TOURISM-TOURISM THAT BENEFITS LOCAL PEOPLE.

Community comes from the word communion, to share a common task together. And it’s in the sharing of the task that people do bigger things than they knew they were capable of. That’s what makes a community together (Roddick, 2000:55). Tourism is the largest industry in the world by virtually any economic measure including gross output, value added, employment, capital investment and tax contributions. (Wheatcroft, 1994). Community tourism (sometimes called community-based tourism) is a form of tourism which aims to include and benefit local communities, particularly indigenous but in this case here researcher meant by local communities (can include indeginous ) peoples and villagers in the rural South (i.e. 'developing world'). The shape of the community as well as its activities are characterized by differential use of space, land, other utilities and by various processes according to which one type of people and or type of social function succeeds another in the ebb and flow of structural change in a competitive situation (Warren, 1977:208).

Joppe (1996:475) claims that community is a self-defining term based on a sense of shared purpose and common goals that they share. There are many types of community tourism project, including many in which the 'community' works with a commercial tour operator, but all community tourism projects should give local people a fair share
of the benefits/profits and a say in deciding how incoming tourism is managed. Interest in community is based on the practical grounds that people increasingly are coming together to identify their needs and through cooperative action improve their social, physical environment and political (Dalton & Dalton, 1975).

“Community-based tourism development has to strengthen institutions designed to enhance local participation and promote the economic, social and cultural well-being of the popular majority. It would also seek to strike a balanced and harmonious approach for development so that it would stress considerations such as the compatibility of various forms of development with other components of the local economy; the quality of development, both culturally and environmentally; and the divergent needs, interests and potentials of the community and its inhabitants” (Brohman, 1996, p. 60). “CBT can therefore be defined as tourism owned and/or managed by communities and intended to deliver wider community benefit” (Goodwin & Santilli, 2009, p. 12).

2.6.1. COMMUNITY TOURISM SHOULD.

1. It has to be run with the involvement and consent of local communities.
   (Local people should participate in planning and managing the tour.)
2. Must give a fair share of profits back to the local community.
   (Ideally this will include community projects (health, schools, etc).)
3. It’s better to involve communities rather than individuals.
   (Working with individuals can disrupt social structures.)
4. Focus on environmentally sustainable practices
   (Local people must be involved if conservation projects are to succeed.)
5. Take special care to respect traditional culture and social structures.
6. Good mechanisms to help communities cope with the impact of western tourists.
7. Small group is better so that it minimises cultural / environmental impact.
8. Proper briefing to tourists before the trip on appropriate behaviour.
9. Do not allow local people to perform inappropriate ceremonies, etc.
10. Better leave communities alone if they don't want tourism.
    (People should have the right to say 'no' to tourism.)
The link between community and development has been applied most strongly in the areas of social planning and economic and political development. In social planning communities can be viewed as locations of political and economic change (Gilbert, 1982). Communities can become self-defined on the basis of their attitude to utilize resource competition and future land use decisions (Logan & Molotch, 1987). Anti-growth sentiments can become focused on tourism due to its highly visible nature within communities its has to be minimized. (Mormont, 1987). According to Jenkins (1997:68) it is easy to exaggerate impacts arising from tourism because it is concentrated in a few areas and it emphasises conspicuous consumption. But it has to be changed.

Different terms, such as community development, participation, and empowerment, are used to denote the involvement of people in local affairs. Although same but different, These terms are interrelated. Underneath the terminological variations rest the same concepts, conveying similar ideas and entailing similar processes. Originally rooted in political theories of democracy, the participatory concept evolved into a core agenda for developers, policy makers and planners in the 1970s and 1980s. Central to this rationale is a reaction against governmental centralisation, bureaucratisation and rigidity. The focal point of the concept is that power has extended too far, and it exploit and diminish ordinary people’s freedom and rights to control their own affairs. (Zorn, E. & Farthing, L. C. 2007)

Advocates of the concept of participatory tourism planning says that, by actively and genuinely involving people in the development process, that attempts to promote economic and social progress would be accelerated. They also believe that the benefits of development will achieve greater equity in distribution in every area. Community participation is thus seen as a useful tool to reduce unbalanced development. Community participation is premised upon: a voluntary and democratic involvement of people; from grass-roots initiatives, as opposed to an imposition from above; participants’ capability to make choices and influence outcomes is very important, shared decision-making at all levels of the programmes (setting goals, formulating policies, planning, implementing) and, equitably-shared benefits from development as a result of participation. To date, attempts at achieving genuine community participation in the tourism field encounter some difficulties; the requirement that all public shareholders be directly involved at every planning stage has proven difficult to satisfy. Given this predicament, it is therefore not surprising
that the debate on community participation in tourism has largely focused on how to involve the community in the planning process. Community Participatory Planning as Applied to Tourism. Community-based tourism planning has received substantial attention from and advocacy by scholars. Much of the current agitation has been spurred by concerns over host-guest relations in tourism and the negative impacts tourism may have on host communities; host-guest relations have improved from time to time. (Jafari 1990). This interest has translated into a call for a tourism planning approach which would advance our understanding of what could be done to predict and alleviate these negative consequences. In the 1980s, this call also combined with a growing concern over the uneven response to developmental and environmental issues, which in turn, led researchers and planners alike to question economic efficiency as the predominant goal of development. After the appointment of the World Commission on Environment and Development (WCED) by the United Nations to examine these issues, the concept of ‘sustainable development’ was formulated and proposed as an agenda to resolve environmental and developmental problems.

Defined ‘as paths of development that satisfy the needs and wants of present generations without compromising the ability of future generations to meet their own needs’ sustainable development emphasizes the right of local people to take part in the decision-making process and to be consulted on activities likely to have an effect on their well-being.

The community should thus be consulted and constantly informed to help tourism grow. ‘Two reasons account for this: first, the impacts of tourism are felt most keenly at the local destination area and, second, community residents are recognised as being an essential ingredient in the ‘hospitality atmosphere’ of a destination. A community-based approach that directly involves host communities in tourism planning. ‘Residents’ input is required since “the industry uses the community as a resource, sells it as a product, and in the process, affects the lives of everyone. In other words, as tourism extensively draws from communities’ resources, it should not merely exploit those resources for its own benefit other wise it will have a negative impact. (Zaloumis, A. 1999))
2.7 A DEFINITIONAL ISSUE: WHAT IS MEANT BY 
COMMUNITY

Murphy (1980a:1) described tourism as: Industry which uses the community as 
a resource try to sell it as a product and in the process affects the lives of every 
one. The interest in community tourism has been building over the past few decades . Pearce and Moscardo (1999) says that its growing status in research and planning 
agendas give more priority to tourism. The Asia Pacific Ministers Conference on 
Tourism & the Environment suggested that tourism should foster local community 
involvement and integrated tourism planning for sustainability (Pearce & 
Moscardo, 1999:31-2). Most recently community tourism has been defined by the U S 
based Ecotourism Society as: tourism that involves and benefits local communities 
(Mann, 2000:26). Community tourism has become a major research and planning 
focus in modern world and an important ingredient is an education process for local 
residents (Baum, 1996). In the tourism literature, the meaning of the term ‘community’ 
has generally been taken for granted, neither fiercely contested nor thoroughly 
examined; appearing instead to be self-evident. ‘Community’, in the context of 
tourism planning and development, is ordinarily defined from a geographical 
perspective; as a body of people living in the same locality.

Burr (1991) gives some indication of the concept of what constitutes a 
community tourism. He argues that there are four possible theoretical approaches to the 
study of community in tourism impacts analysis. These are listed below.

- The human ecology approach should be in such a way that community should 
  live together and adapt to the setting.

- The social systems approach stresses about the roles and institutions that 
  govern society in a regularized system.

- The interactional approach sees the community as the sum of individual social 
  interactions and other related activities.

- The critical approach emphasises the power of key group in the decision 
  making process which is very vital.
As a result, because of the perceived problems in participatory planning, inherent in the structure of the community, it will be better understood, acknowledged and dealt with. The tourism literature abounds evidence of the wide diversity, within the same locality, of host community’s attitudes, interests and opinions toward tourism. Different types of hosts respond differently to different types of tourism and tourists. This changes from place to place.

According to the World Tourism Organisation, tourism is one of the largest and fastest-growing industries in the world. The tourism industry has had positive and negative effects on destination countries, such as economic growth, generation of foreign exchange, expansion of the service sector, creation of employment opportunities, diversification of the economy, and transportation and infrastructure development. Community-based tourism has, for over four decades, been promoted as a means of development whereby the social, environmental and economic needs of local communities are met through the offering of a tourism product. However, whilst many projects have been funded in developing countries, their success (or otherwise) has not been widely monitored and, therefore, the actual benefits to local communities remain largely unquantified. As alternatives to mainstream tourism ecotourism and CBT have such appeal that they are rarely subjected to critical review. However, despite very little demonstrable benefit the ideas remain attractive, largely because little effort has been made to record, measure or report the benefits accruing to conservation or local communities.

Communities incur costs when they engage in CBT projects, they too have an interest in knowing how successful such initiatives are before engaging with NGOs and others to realize the aspiration of CBT. Will their engagement bring them net benefits? Will what they get from the initiative be larger than what they have to contribute? It is an important question to be addressed by funders and a community considering engaging in CBT. The community contributes time and labour – it’s investment in the initiative.

The time and labour of the community has value, these are often significant opportunity costs. For the poorest communities, engagement is prohibitive; they cannot afford to be distracted from subsistence activities. Without measuring the net benefits of the CBT initiative, income less the capital and recurrent costs, it is not possible to determine whether the community and individual households have benefited or been impoverished by the intervention. There is evidence that the large majority of CBT
initiatives enjoy very little success. (Mitchell and Muckosy). An example is given here-

According to a reported research by the Rainforest Alliance and Conservation International which reviewed 200 CBT projects across the Americas and which showed that many accommodation providers had only 5% occupancy. They concluded from their review that “the most likely outcome for a CBT initiative collapses after funding dries up.” They reported that the main causes of collapse were poor market access and poor governance and most important Source of finance. There is insufficient rigour in the use of the concept of community-based tourism. The concept is used very flexibly. It is clear that CBT is defined as tourism owned and/or managed by communities and intended to deliver wider community benefit, benefiting a wider group than those employed in the initiative.

The large majority of community-based tourism initiatives are based on the development of community owned and managed lodges or home stays, considered to be popular destinations for nature tourism. A number of questions were raised regarding community power structures, marginalized groups, identification with the geographical place, and length or type of residency, particularly in relation to global trends in migration. Definitions of community which are based on shared profession, religion, geographical location, interest in tourism or on “the interactions and relationships between the many groups” were all considered there is evidence of the growth of interest based, non-place based community, especially in more economically developed or post-industrializing regions of the world. There is equally the challenge of establishing fair and conflict-free community representation in decision-making matters as well as ensuring equal distribution of benefits to this members. The problem of elite capture is always present, with the richest and most skilled people able to cash in on tourism better than the others, thus reinforcing existing hierarchies.

Such a community may include everyone residing in a particular area, or those that come together because they (a) share a defined area, and common resources or “public goods” within that area, (b) have a common interest in benefiting from the use/management of these “public goods”, (c) are enabled to participate in all decision making process (although the forms of participation in all decision making may differ from committees, user groups, to compulsory participation of each household), and (d) are autonomous entities. That is, communities are defined according to a group of people’s physical location and their relationship with their surroundings. This is not to say, however, that all people of a community are bounded and limited to a single area.
Many have access to larger geographic concerns through trade, seasonal migration, technology, or other factors. Also, communities seldom act as a homogeneous whole. As (Quint Newcomer, 2007) asserts, “There are always conflicts and differences of opinion that sometimes subtly and sometimes overtly weave their way into the fabric”. In consideration of the difficulties that exist in defining and working within a community, practitioners should ascertain qualities in a community that are conducive or necessary to tourism’s success. Such qualities include transparency, leadership, community organization, solidarity and cooperation.

Community tourism means considering the construction of tourist destinations from the angle of community, instructing the overall planning and arrangement of tourist districts with the mutuality theory of community, and improving the efficiency of tourist flow by optimizing the structure of tourist community in order to seek for the harmonious unification and optimization of the tourist destinations’ economic, environmental and social benefits. Community tourism has offered a new way to realize the sustainable development of tourism. Compared with the traditional tourism and eco-tourism, community tourism presents a more advanced idea of tourism exploitation: The traditional tourism exploitation proceeds with tourist sights and obtains the maximal economical benefits by exploring the attraction of tourist sights; the eco-tourism exploitation brings environmental elements into consideration and seeks for the harmonious unification of economic and environmental benefits and the sustainable development of tourism; while community tourism exploitation considers not only tourist sights and environment but also the community construction of tourist destinations, and integrates tourism exploitation with local community construction, hence makes tourism exploitation, community construction, tourists and community’s residents realize good mutual promotion and develop harmoniously.

2.8. FIVE PRINCIPLES FOR THE EFFECTIVENESS OF CBT

<table>
<thead>
<tr>
<th>The Five Principles</th>
<th>The UN principles on which they are based</th>
</tr>
</thead>
<tbody>
<tr>
<td>1. Legitimacy and Voice</td>
<td>Participation, Consensus orientation</td>
</tr>
<tr>
<td>2. Accountability</td>
<td>Accountability to the public and to institutional Stakeholders Transparency</td>
</tr>
</tbody>
</table>
3. Performance  
Responsiveness of institutions and processes to 
Stakeholders 
Effectiveness and efficiency

4. Fairness  
Equity 
Rule of law

5. Direction  
Strategic vision, including human development, 
and historical, cultural, and social complexities

Five principles for the effectiveness of CBT (Eagles, Paul, F. and Stephen F. McCool. 2002)

2.9. EXISTING TOURISM THEORIES

Tourism is one of the world’s biggest industries. It is also the fastest growing. For many regions tourism is the most important source of income, for others the potential economic returns from tourism development are enormous. The tourism theories in terms of their continued use in tourism and their relevance to community planning and development include Butler’s Tourist Area Life Cycle, Leiper’s Industrial Tourism System, Hall’s Tourism Market System, Murphy’s Ecological Model of Tourism Planning, Maslow’s Hierarchy of Needs, Push and Pull Motivations, Plog’s Psychographic Segmentation, Iso-Ahola’s Travel Motivation Model and Doxey’s Irridex. This theories is been utilized by the researcher to find out what exactly happens in the tourism industry.

2.9.1. “DUAL STRUCTURE METHOD” OF W. A. LEWIS

The Dual Structure Method is a common theory model, which has formed and developed after the Second World War by researching the economic phenomena of the developing countries and instructing their unique development ways with the method of structure analysis. W. A. Lewis, the famous American development economist and economic Noble Prize winner, published the famous paper on Manchester Transaction and put forward his dual economic model in 1954, which was later supplemented and developed by Gustav Ranls, John C. H. Fel, Dale W. Jorgenson, etc., and became a common theoretical model for analyzing and resolving the economic development issues of the developing countries. Thus the “Dual Structure” dynamic analysis was
made very popular, a lot of dualism analyses have appeared, and apparently such “dual structure” also exists in Community tourism.

“Dual Structure” of Community Tourism

The “Dual Structure” of community tourism means the contradiction between the value maximization of tourists and the income maximization of community residents, and the contradiction between tourism development and community construction. The “Dual Structure” of community tourism consists of a relatively weak colony of community residents and a relatively strong colony of tourists, while the latter usually makes the outer diseconomy for the former, and developing community tourism is to eliminate various kinds of structure unbalance existing between the two departments by transferring the avail between the two benefit colonies of tourists and community residents, and changes the outer diseconomy into the outer economy in order to make the tourism exploitation and community construction, tourists and community residents promote each other and develop harmoniously, thereby realize the sustainable development of tourism. As the main colony of the community, residents have countless ties with the development of community tourism. (Li Zhifei, Chen Qin, ICEE, 2010).

The influence sphere and degree on residents produced by tourism is the main aspect embodying the relationship of both. The attitude of residents to local tourism is also one of the important elements affecting the relationship of both, and the analysis on this aspect is an issue for me as a scholar to concern highly (Juanita C. Liu, 2006). The attitude of residents might play an important role on the initial development of tourism district; the degrees which residents were concerned about the influence of tourism were in turn: high-quality life, environmental protection, economic income and cultural proceeds.

As far as the mutuality between the tourism development and the community development is concerned, tourism promoted the population increase of community and it was also very important for the community to offer attractions to tourists; some others indicated that residents were affected differently by tourism, and some small colonies which held different views on tourism would appear due to different social, cultural and political features, thus causing the changes of community’s internal structure. And then the dual effects of employment structure and seasonal fluctuation result in the low income and unsteady trend of the community’s residents. If the
residents of community can’t get equal benefit distribution, their willingness of joining the tourism development may be weakened, and their enthusiasm of supporting tourism and cooperating with each other will be lowered. With regard to the fair principle, this condition does not accord with the sustainable development of community tourism, possibly causing the downfall and desertion of tourist destinations and making the conditions of residents worse.

Therefore, it is the way to resolve the issue of the “Dual Structure” of community tourism and realize the sustainable and harmonious development of community tourism whether we can make the community’s residents to get equal opportunities of employment and commerce or not, whether we can deal well with the contradiction between the traditional production mode and the changes of mode utilizing land or not, whether we can well manage the contradiction between the maintenance of traditional cultural style and the impact of foreign culture or not.

2.9.2. KUZNETS HYPOTHESIS OF COMMUNITY TOURISM

Simon Kuznets put forward a hypothesis in 1955. Contact hypothesis was developed within the field of social psychology in the United States in the late 1940s. This theory is concerned with the implications of social contact between recognizably different ethnic, social and racial groups and other sectors. (Allport, 1954; Amir & Garti, 1977). The basic notion of is that contact between different groups leads to positive change in attitudes. (Kishore G. Kulkarni, 2006). In the initial stage of economic growth (poverty phase), the income distribution will take on a trend of depravation, but it will be bettered in the later phase (wealth phase). If the inequality degree of income distribution is scaled, the income distribution will take on a contrail of inverted “U” with the improvement of per capita GNP; this observational result is called the Kuznets inverted U-shaped curve or Kuznets Hypothesis. The income brought by tourism was impossible to cover all residents; through an analysis of the tourism.

The present development of community tourism is still located at the left of the Kuznets inverted U-shaped curve, namely with the tourism development and the per capita tourism income growth of community residents, the income difference of community residents is becoming bigger. After the difference reaches some critical point or turning point (namely the inflexion of community tourism development), the income difference of community residents will be reduced gradually with the further
increase of per capita tourism income, and the development of community tourism will enter the phase of “harmonious development”. Favorable conditions tend to reduce prejudice and generally try to create negative ethnic relations but unfavorable conditions may increase tension between groups (Thyne et al., 2006). When it comes to attitude change regarding travel and tourism, research so far has shown that change in attitude is influenced by various factors that are sometimes difficult to monitor (Crompton, 1979; Carlson & Widaman, 1988; Pearce, 1982; Pizam et al., 1978).

Development economics emphasizes the development taking people as the first, which is to emphasize the development regarding people as the center, satisfying people’s basic need and developing people’s ability on different levels including: survival, self-respect and freedom. Eliminating poverty and pursuing fair income distribution are the basic demands of development taking people as the first. Community tourism is a kind of development mode based on community, whether on the aspects of space position, region range, tourist resources or activity contents, there is a higher degree of unanimity between the community and tourist districts, and the essential feature is “tourism combines with the community”. What little we know of the structures of two Component income distribution reveals that: (a) the average per capita income of the rural population is usually lower than that of the urban; (b) inequality in the percentage shares within the distribution for the rural population is some what narrower than in that for the urban population.

Operating with this simple model other conditions being equal, the increasing weight of urban populations does not necessarily drift downward in the process of economic growth: indeed, there is some evidence to suggest that it is stable at best, and tends to widen because per capita productivity in urban pursuits increases more rapidly than in agriculture. If this is so, inequality of the total income distribution normally it should increase.” (Kuznets, 1955, pp.7 – 8).

According to community people’s activity is the center, it is the truest way for tourists to understand the culture of the strange land, and it is a kind of cultural tour way to get close to life. Culture comes from life, and the community culture reflects the daily life of ordinary people. And as the temporary lodging of the life, the community can demonstrate the original styles and features of the culture of the strange land mostly. Compared with copies and imitations, cultural tour is more attractive.
When visiting the community, tourists can experience a kind of warmth, relaxing and elegance, thus sincerely experience the sweetness and warmth of human civilization. This is the difference between the community tourism and traditional tourism and eco-tourism, and it’s also the glamour of the community tourism. Therefore, in the development of the community tourism, people must be regarded as the first all along; people are the start and end of the community tourism all the time. It is generally felt that the perception and attitudes of residents toward the impacts of tourism are likely to be an important aspect for planning and policy consideration for successful development, marketing, and operation of existing and future tourism programs (AP, 1992).

2.9.3. BUTLER’S TOURIST AREA LIFE CYCLE (TALC)

Developed in 1980 by Richard Butler, this life cycle is based on the product cycle concept. The basic idea of Butler’s 1980 Tourism Area Life Cycle (TALC) model is that a destination begins as a relatively unknown and visitors initially come in small numbers restricted by lack of access, facilities, and local knowledge. As more people discover the destination, the word spreads about its attractions and the amenities are increased and improved (Development). Tourist arrivals then begin to grow rapidly toward some theoretical carrying capacity (Stagnation), which involves social and environmental limits. Explanation of the Life cycle is given below.

The rise from Exploration to Stagnation often happens very rapidly, as implied by the exponential nature of the growth curve. The possible trajectories indicated by dotted lines A-E in Figure are examples of a subset of possible outcomes beyond Stagnation. Examples of things that could cause a destination to follow trajectories A and B toward Rejuvenation are technological developments or infrastructure improvements leading to increased carrying capacity. Examples of things that could cause a destination to follow trajectories C and D are increased congestion and unsustainable development, causing the resources that originally drew visitors to the destination to become corrupted, or no longer exist. The trajectory in Figure of most interest to this research is trajectory E, which is the likely path of a destination following a disaster or crisis. It is also important to point out that the Law of Diminishing Returns could cause a destination to follow trajectories similar to those of C or D, and that the concepts and practices of destination recovery, as applied to
destinations recovering from a disaster, could easily be applied to a destination in Decline as a result of the Law of Diminishing Returns. Researcher tries to explain through these theories that later this method can be adopted by local communities and can be utilised to make a better strategy of their own.

Fig.2:1-Hypothetical evolution of a tourist area

![Diagram of tourist area evolution](image)

**Fig: 2:1 Hypothetical evolution of a tourist area (Source: Butler 1980).**

While Butler’s model described what happens at a destination over a period of time, other theories were striving to explain the entire tourism system at any given time. They recognised that a tourist’s journey is not only an integral part of the tourism experience, but also needs to be seen as part of the tourism industry, not simply the final destination. The purpose of the model was to draw attention to the dynamic nature of destinations and propose a generalised process of development and potential decline which could be avoided by appropriate interventions (of planning, management and development). It did this by proposing a common pattern of development of resorts that had multiple stages (exploration, involvement, development, consolidation, stagnation, and then a range of possibilities from rejuvenation to decline). Key to this
was the concept of carrying capacity, in the sense that it was argued that if the carrying capacity of the resort was exceeded, the relative appeal of the resort would decline, it would become less competitive, and this would be reflected in declines in visitation, investment, and development.

The appropriate interventions noted above would be the key to ensuring that the various carrying capacities (economic, social-cultural and environmental) of the resort were not exceeded, or where possible, were increased to meet growing pressures. Carrying capacity plays a major role in promoting tourism. It should perhaps be noted that in the 1970s the concept of carrying capacity in tourism was very much in vogue, although it has fallen out of favour since then (Butler 1996, 2010). The resources on which destinations depend for their success in the tourist market vary widely. The early tourist market in the developed western countries in the northern hemisphere at least had for a long time tended to perceive tourist destinations as commonly coastal (particularly marine coasts), or at least associated with and adjoining water, having accommodation and related facilities, and being accessible, often by public transport.

2.9.4. LEIPER’S INDUSTRIAL TOURISM SYSTEM

Butler’s model described what happens at a destination over a period of time, but Neil Leiper developed a simple model based on his earlier work of other geographers to describe this system in terms of such tourist movements (Leiper 1995). While not the first to use the terms, Leiper refers to the Tourist Generating Region (TGR) and Tourist Destination Region (TDR) as well as considers what happens in between in the Transit Region (or route). These transit regions can also perform the role of a secondary destination however; they are reliant on the fortunes of the primary destinations and may need to work closely with them. This can be explained with an example, if a family is travelling from one major urban centre (city) to another by car, they will be driving through a number of other destinations on the way, such as small towns, larger towns, rural areas, national parks and so on. They may choose to stop at any of these places out of necessity (to purchase fuel or food, or for a toilet break) or interest (to walk in a national park, to experience a theme park ride or to photograph a view).
1. Geographical elements

Leiper outlines three geographical elements in his model:

(a) Traveller-generating region;
(b) Tourist destination region; and
(c) Transit route region.

The traveler generating region (or home region), refers to the place where the tourists come from, it can be any where. It is the generating market, which stimulates and motivates travel. The transit route region includes both the short period of travel from their home region to the destination and other places on the way that the tourists may stop to visit. The tourist destination is one of the most important elements in the whole tourism system. It emphasizes what the suppliers can do for the tourists. This includes not only the physical equipments which are crucial to attract tourists, but also the management and service which are helpful to enhance its images and motivate the visit. In other words, the tourist destination functions as a ‘pull’ factor in the market and provide an area for most of the tourism activity.

It attracts different kinds of tourists with such tourism products as attractions and the quality of management and service. The tourist destination region is where the tourists can realize their temporary goal of travel and go through a memorable tourism experience. It provides them with attractions of various types and creates a stage on
which planning and management strategies can be carried out. So, it is the core of the tourism.

2. Tourists.

After studying the geographical elements of the tourism system, understand that the spatial movement from the traveler generating region through the transit route to the destination region is an essential and indispensable part of the tourism experience.

The following are to be considered tourists:
- Persons traveling for pleasure, for health, etc;
- Persons traveling in a representative capacity of any kind;
- Persons traveling for business reasons;
- Persons arriving in the course of a sea cruise, even when they stay for less than 24 hours;

The following are not to be regarded as tourists:
- Persons arriving to take up an accommodation or engage in any business activity in the country;
- Persons coming to establish a residence in the country;
- Students and young persons in schools;
- Any person domiciled in one country and working adjoining country;
- Travelers passing through a country without stopping, even if the journey takes more than 24 hours.

3. Tourism Industry.

The tourism industry refers to the businesses and organizations that help to promote tourism and tourism product. Various industrial sectors can be located in different places. In the traveler generating region, we can find travel agents and tour operators. In the destination region, we can find attractions and hospitality industry and in the transit route region, we have the transport sector. The tourism system is made up of three elements: the tourist, the destination and the tourism intermediaries. Among them, the tourist is the most crucial one. It is the starting point of the tourism and gives impetus to the development of it. The destination functions as the tourism object. It is the area in which various kinds of tourism product are delivered, such as the accommodations, restaurants, leisure facilities and other ancillary services. The tourism intermediaries help to connect the traveler generating region and the tourist
destination. It mainly includes the transport and the travel agents, tour operators, etc who help the tourists to realize their travel desire and obtain a tourism experience worth memorizing.

The primary tourism industry is composed of various sectors such as travel trade, transport, accommodation and catering, as well as catering facilities and tourist attractions, etc (Contemporary influences in tourism). Different sectors or companies to suit all budgets and tastes provide these products and services. The hospitality industry provides accommodation and entertainments for travelers. The tour wholesaler and travel agency sell and promote the products and services of the other sectors to travelers. These systems are interdependent. For example, without agriculture, no one can supply food for restaurant; without the oil industry, no vehicle can move and help tourists realize their spatial movement. And the tourism system, in turn, is also important to the development of other systems. This can be explained with the help of fig.2:3.

**Fig: 2:3 Contemporary Influences on Tourism System**

(Adapted from Lapier)
2.9.5. THE INDUSTRY AS A MARKET: HALL’S TOURISM MARKETING SYSTEM

Colin Michael Hall developed a model based on the work of Murphy (1985) and Hall and McArthur (1993; 1996). (Hall 2003a). The model represents Hall’s description of tourism as a complex system by incorporating the demand and supply elements of tourism into its behavioural and social context. Simply put, Hall sees the tourism Experience as central to tourism, which places the tourist or ‘market’ at the focal point of the entire system. Having the tourist experience as central may appear to be an obvious approach; these theoretical models are not designed to be obscure, but to make even clearer how things exist and operate today. Hall maintains that the ‘experience’ is the result of both the tourist’s needs and desires (demand) and the actual product provided (supply). Hall also acknowledges that it is the tourism experience that creates impacts which in turn affect both the supply and demand elements. While this is a good model in as far as it goes, He does not include the host community in this model, which is a significant omission, and one that needs to be considered by all players (or ‘actors’) in the system. Hall takes primarily a market oriented approach, not a community approach.

2.9.6. MASLOW’S HIERARCHY OF HUMAN NEEDS

Maslow’s Hierarchy of Needs (Maslow 1954) is used extensively in the tourism literature to describe the needs and experiences of travellers and their host community’s. This is mainly utilized for motivation purpose. Developed in 1954 to describe post World War II culture, Maslow purported that there was a particular range of personal needs that had to be met in order for people to live and prosper. He presented this as a hierarchical pyramid, maintaining that the lower level needs had to be met before a person (or society) could ‘progress’ to the higher levels.

According to the needs every thing changes. At its base are the basic Physiological Needs of food, water, air and shelter, followed by the Safety and Security Needs of protection, order and stability on the next level. Once these two levels are met, people need to fill certain social needs that include affection, friendship and belonging. Maslow identified two ‘higher order’ needs, namely Ego Needs that include the desire for prestige, success and self-respect, while at the apex of
the pyramid are those seeking self actualisation or self fulfilment. In the 1950s it may have been considered frivolous to apply Maslow’s hierarchy to tourism, yet it can relate not only to the ways that certain people travel, but can also provide some insight into their motivations and behaviour. Based on Hierarchy of needs he explained this theory by including tourism factors.

For example, travelling often entails the traveller not having his/her primary needs of shelter and safety immediately met. By arriving at a destination with nowhere to stay and little understanding of safety structures, a traveller may feel stressed and upset, requiring those needs to be filled immediately. Once accommodation, food and safety are met, the traveller can now consider socialising and ultimately move to the other levels. Some have criticised the model, claiming that not all of one level needs to be met for a person to be at another level; that is, each level is not mutually exclusive. However, when considered in terms of travel and tourism, such a hierarchy does explain, to some extent, the continued success of guided tours and all inclusive travel such as cruises.

2.9.7. TOURIST MOTIVATION: PUSH AND PULL FACTORS

As more and more people developed interest in understanding tourism, as a researcher I was interested in to move from simply considering the numbers of people and the amount of dollars they brought, to trying to understand why they come, why they return and why they do not (Dann 1977 and Crompton 1979). Tourist motivation remains the most complex, fascinating and at times misunderstood area of tourism. In one of the most applied, developed and debated of the early tourism motivational theories, Dann (1977) attempted to explain not only why people travel, but also what drives their destination choice, arguing that earlier motivational research failed to address the question ‘What makes people travel?’ . This is a very typical question to answer.

By considering a range of socio psychological motives that drive a person to take a holiday, such as the need for a break due to high levels of stress or to escape routine (boredom), these are called as ‘push ‘factors. These are the factors that motivate us to consider taking a holiday. Dann (1977) identified a range of basic push motivations as being a reaction to anomie (a feeling of social alienation) or ego enhancement (providing psychological boosts supported by a desire for fantasy). By checking at the actual decision making process of where to go, which tended to reside
with the promotional activities of the tourism industry and destination, calling these ‘pull’ factors. Pull motivations consisted of the appealing attributes of a destination that the individual is seeking, such as the weather, beaches, cleanliness, recreation facilities, cultural attractions, natural scenery or even shopping (Dann 1977; Crompton 1979). Crompton (1979) is also attributed as supporting and developing this ‘push–pull’ tourism dichotomy, referring to it in terms of a socio psychological continuum. He considered the desire to escape (push motivations) as relating to the desire for prestige, fitness, to spend time with family.

Crompton (1979, p. 145) notes that ‘the essence of “break from routine” was, in most cases, either locating in a different place, or changing the social context from the work, usually to that of the family group”. Crompton identified seven motives in detail and relate broadly to Dann’s push elements of anomie and ego enhancement (Hall 2003a).

The seven motives are noted below

1. Escape from a perceived mundane environment (anomie)
2. Self Evaluation and Exploration
3. Relaxations
4. Prestiges
5. Less constrained behaviour
6. Enhancement of kinship relations
7. Facilitation of social interaction

Crompton (1979) identified two additional motives that fall into a cultural category: novelty and education. While they do not directly relate to Dann’s categories, they can still be considered push factors. In marketing terms; the ‘push–pull’ strategy takes on a slightly different meaning. Basically, a ‘push’ marketing strategy pushes the tourism product (experience) through to the consumer via the distribution channels (intermediaries such as travel agents, booking services, consolidators and so on). A ‘pull’ marketing strategy focuses on the end user to induce them to purchase the travel product/experience, consequently ‘pulling’ the product through the distribution system.
2.9.8. TOURIST MOTIVATION: ISO AHOLA’S TRAVEL MOTIVATION THEORY

In the 1980s, Iso Ahola brought together many of the motivational factors, proposing that there are two sets of motivational forces driving individuals in all aspects of their life, namely the individual’s desire to escape personal or interpersonal for example, work environment and the search for intrinsic rewards (Iso-Ahola 1982). He maintains that tourism simultaneously meets both of these forces, providing an outlet for avoiding something (such as work, family responsibilities) while seeking something (such as enjoyment, learning, relaxation) at the same time. Iso Ahola argues that it is futile to attempt to separate the reasons for travelling (motivations) from the benefits gained, as often they can be one and the same. For example, a reason for travelling such as exploring new places can also be a benefit, while a benefit of escaping from routine can also be a reason for travel (Iso-Ahola 1980). This model of seeking and escaping resonates with many in the tourism industry linking in with Dann’s push–pull theory and has received much critical support.

2.9.9. REFINING TOURIST MOTIVATION: PLOG’S PSYCHOGRAPHIC SEGMENTATION

Further refinements of the push–pull, and other theories, escape seeking dichotomies can be developed by considering them in terms of specific market segments or niches (Plog 1974). Early segmentation models were based almost exclusively on demographic data, such as country of residence, age, education level and income, and remains central to many of the first run, basic segmentation groups we talk about in tourism (such as the ‘baby boomers’, ‘generation X’ and so on). Stanley Plog (1974). Plog divided tourists into two basic personality groups based on their interests, needs and behaviour. He suggested that tourists with different personality traits seek different travel experiences, selecting different forms of travel and types of destination. Understanding that a person does not always belong to a simple, cut and dried personality group, Plog placed them on a continuum, from one extreme to the other. He called these two profiles psychocentric and allocentric tourists.
Simply put, Psychocentric tourists tend to be anxious, self inhibited, non-adventuresome and concerned with ‘little problems’, while Allocentric travellers are self confident, curious, adventurous and outgoing. During the 1980s, the term ‘tourist’ came to represent the Psychocentric or mass tourist. In an attempt to differentiate their style of travelling, those Plog identified as allocentric tourists preferred to consider them as travellers. However, in the 21st century, the term ‘tourist’ has been reclaimed by the industry and many of those (former) ‘travellers’ as an acknowledgement that they are outsiders visiting a place regardless of their all or Psychocentric persuasion. While some may see this particular discussion as ‘academic’, it does reflect developments in the general travelling public’s understanding of whom and what they are. Also, tourists are no longer maligned in the media as ignorant, arrogant types primarily due to the exponential growth of travel based programs. This has occurred mainly because tourism has been recognised as an industry in its own right (along with the explosion of travel documentaries), and is in no small way due to the work done by the theorists and researchers.

2.9.10. RESIDENT –VISITOR RELATIONS: DOXEY’S IRRIDEX

In 1975 Doxey proposed a simple set of stages describing a host community’s response to and relationship with an increasing number of visitors. He proposed that local tolerance thresholds and the hosts’ resistance to increasing tourism development were based on a fear of losing community identity, and that these host communities went through a series of stages, not unlike a ‘hierarchy’. It can be further explained with the help of table 2:1.
Table: 2:1  Doxey’s Irridex Model of Host Irritation

<table>
<thead>
<tr>
<th></th>
<th>Social relationships</th>
<th>Power relationships</th>
</tr>
</thead>
<tbody>
<tr>
<td><strong>Euphoria</strong></td>
<td>Visitors and investors welcome</td>
<td>Little planning or formalised control</td>
</tr>
<tr>
<td></td>
<td></td>
<td>Greater potential for influence to be exerted by locals</td>
</tr>
<tr>
<td></td>
<td></td>
<td>(not often taken)</td>
</tr>
<tr>
<td><strong>Apathy</strong></td>
<td>Visitors taken for granted</td>
<td>Marketing is the prime focus of plans</td>
</tr>
<tr>
<td></td>
<td>More formal relationships between hosts and guests</td>
<td>Tourism industry lobby grows in power</td>
</tr>
<tr>
<td><strong>Annoyance</strong></td>
<td>Resident misgivings about tourism</td>
<td>Planners attempt to control by increasing</td>
</tr>
<tr>
<td></td>
<td>Range of saturation points approached</td>
<td>infrastructure rather than limiting growth</td>
</tr>
<tr>
<td><strong>Antagonism</strong></td>
<td>Irritations openly expressed</td>
<td>Local protest groups develop to challenge</td>
</tr>
<tr>
<td></td>
<td>Residents perceive tourists as the cause of the problems</td>
<td>institutionalised tourism power</td>
</tr>
<tr>
<td></td>
<td></td>
<td>Remedial planning fighting against pressures of</td>
</tr>
<tr>
<td></td>
<td></td>
<td>increased promotion to offset declining</td>
</tr>
<tr>
<td></td>
<td></td>
<td>reputation of destination</td>
</tr>
<tr>
<td></td>
<td></td>
<td>Power struggle between interest groups</td>
</tr>
</tbody>
</table>

(Source: Doxey 1975)

Doxey’s model describes the community’s responses to the cumulative effect of tourism development on social interrelations in the host community (Doxey 1975). In the early stages of tourism, the community is euphoric, welcoming the potential economic and social benefits tourism may bring, this can change accordingly. This then moves to a state of apathy as the early promises are not realized by all members, moving on to annoyance with the inconveniences of the increased numbers of visitors, such as limited parking spaces and crowding. According to Doxey’s model, if the crowding increases, residents begin to show antagonism towards the visitors, which may ultimately be expressed through violence.
2.9.11. RESIDENT –VISITOR RELATIONS: ACCULTURATION AND SOCIAL EXCHANGE THEORY

The final stage that Doxey explains is about Resident visitor relation: Acculturation and social exchange theory. Where Doxey considered the cumulative effects of tourism on a community and their response in general, the theory of Social Exchange is more concerned with the interactions between hosts and guests. The theory assumes that such interactions can flow one-way from host to guest or vice versa or in varying degrees of two-way exchanges (Nunez 1977). Basically, when two cultures come into contact for a period of time, an exchange of ideas will occur. The model describes an initiation of the exchange, followed by either an exchange of information or no exchange. Culture has a great role in promoting CBT.

Where the exchange has occurred, there is an evaluation of that exchange by all parties. If the evaluation is positive and seen as equitable between the two parties, both will continue with the relationship; if the evaluation is negative, one or both parties may attempt to withdraw from the process. This theory is primarily behaviourally focused, concentrating on the social process of reciprocity, not on the psychological motivations of the actors (participants). It is the nature of the exchange in terms of the various power relations between the parties that is of particular interest. The exchange may be unequal with one culture dominating the other in terms of the type of contact, socio-economic characteristics of the members or size of population. This is particularly evident in tourism to less developed nations, marginal and indigenous communities where the visitor tends to have higher education and income levels than the communities they are visiting.

Such inequalities can be used in a constructive way to develop a community. However, without sufficient understanding or planning it is unlikely, as the group with the greater power tends to dominate, be that consciously or unconsciously. This may result in what is known as ‘acculturation’ (Nunez 1977). ‘Acculturation’ is related to social exchange. This can occur when one culture (the less dominant) starts to take on elements of the other culture as a result of their exchange. Related to this also is the ‘demonstration effect’ where locals desire to possess the accoutrements of modern western society (the primary source of tourists) as witnessed when they deal with (undertake social exchange with) these tourists.
The level and type of acculturation depends on the type of contact, the socio-economic characteristics of the members and the size of the population and may be a positive process, even though it is usually presented in negative terms. Acculturation may not always affect the day-to-day lives of residents, particularly where tourism and tourists are isolated from the main community, but even learning to speak the language of the tourist may begin the process.

The results of acculturation are particularly evident in less developed nations and indigenous communities, but acculturation occurs to some extent in virtually all communities that have some form of visitation or migration. The worst case is where a culture becomes completely subsumed by the dominant one, losing what it was that people came to experience in the first place. Some sociologists who believe that retaining one’s culture is paramount and have dismissed tourism as being too socially disruptive and destructive. However, travel and tourism are not going to cease, so it is important to acknowledge the potential issues that may arise, such as acculturation. (Hall 2003a.) Acculturation and social exchange are intricately intertwined with power and power relations in a community and those who influence it (tourists, commercial enterprises, governments and so on).

Where Doxey considered the cumulative effects of tourism on a community and their response in general, the theory of social exchange is more concerned with the interactions between hosts and guests. The theory assumes that such interactions can flow one-way from host to guest or vice versa or in varying degrees of two-way exchanges (Nunez 1977). Basically, when two cultures come into contact for a period of time, an exchange of ideas will occur. The model describes an initiation of the exchange, followed by either an exchange of information or no exchange. Where the exchange has occurred, there is an evaluation of that exchange by all parties. If the evaluation is positive and seen as equitable between the two parties, both will continue with the relationship; if the evaluation is negative, one or both parties may attempt to withdraw from the process. This theory is primarily behaviourally focused, concentrating on the social process of reciprocity, not on the psychological motivations of the actors (participants). It is the nature of the exchange in terms of the various power relations between the parties that is of particular interest.

The exchange may be unequal with one culture dominating the other in terms of the type of contact, socio-economic characteristics of the members or size of population.
This is particularly evident in tourism to less developed nations, marginal and indigenous communities where the visitor tends to have higher education and income levels than the communities they are visiting. Such inequalities can be used in a constructive way to develop a community.

However, without sufficient understanding or planning it is unlikely, as the group with the greater power tends to dominate, be that consciously or unconsciously. This may result in what is known as ‘acculturation’ (Nunez 1977). ‘Acculturation’ is related to social exchange. This can occur when one culture (the less dominant) starts to take on elements of the other culture as a result of their exchange. Related to this also is the ‘demonstration effect’ where locals desire to possess the accoutrements of modern Western society (the primary source of tourists) as witnessed when they deal with (undertake social exchange with) these tourists.

2.9.12. TOURISM AS A LIVING SYSTEM: CHAOS – COMPLEXITY THEORY

Faulkner and Russell (1992 in Faulkner and Russell 1997, p. 97) argue that tourism is a living system that needs to be treated as a dynamic entity. Waldrop, who refers to living systems as transcending matter not so much because they ‘are animated by some vital essence outside the laws of physics and chemistry, but because a population of small things following simple rules of interaction can behave in eternally surprising ways’ (1992 in Faulkner and Russell 1997, p. 97). They argue that the essence of complex, life like systems such as tourism lies not in viewing them in a top-down manner, but from the bottom up, where individuals driven by simple rules are the basis of these complex (or chaotic) systems.

Another element of this theory is what has become known as the 'butterfly effect' (Gleick 1987) According to him a small change can precipitate a chain reaction that culminates in a dramatic event or fundamental shift. Waldrop’s (1992) ‘edge of chaos’ phenomenon, where a system is in a state of tenuous equilibrium on the verge of moving into a rapidly changing state, such as an ecosystem that is stable, yet continually perched on the precipice of collapse, a change in any additional element (crowding, pollution) may send the system into chaos. However, if one change is able to be offset by another, then the system remains stable, in equilibrium.
Faulkner and Russell take Butler’s TALC and reinterpreted it in. They envisage the phases of the Butler cycle (exploration, involvement, development, consolidation, stagnation and decline or rejuvenation) as being driven by events that are essentially random. For example, at the exploration stage the random encounters between travellers and local residents induce a few residents to provide commercial services, which in turn open up the opportunity for others to do so. Eventually there is a complex web of tourism service providers which results in more people coming to visit and so on throughout the cycle. All the theories are interrelated and the researcher can utilize all these to implement a new strategy for CBT.

Each stage of the cycle represents a period of instability where there are fundamental shifts in the relationships between the various groups (Faulkner and Russell 1997). This alternative perspective presented by Faulkner and Russell has been well received by many eminent researchers in the tourism field, and is one of the theoretical elements, perspectives or frameworks that can be used to understand how tourism can be used (or not) to develop specific communities. Faulkner and Russell conclude that an approach to scientific investigation involving the adoption of paradigms according to their utility in specific situations is more pragmatic and potentially productive. Thus, rather than assuming that the alternative paradigms are mutually exclusive, each should be applied to certain domains of the phenomenon within a field, depending on where they prove to be more or less useful (Faulkner and Russell 1997, p. 100).

2.9.13. BASIC BUSINESS THEORY

Many of the so-called ‘tourism’ theories discussed above, most of them have their genesis in other disciplines, such as psychology, geography, sociology and marketing. As tourism is a business, it is also important to consider some of the basic business theories that underpin current business thinking. There is a plethora of information on business management, some of which can be applied to tourism and community development. As with the tourism theories outlined earlier, this is no comprehensive discussion of tourism business management, but an attempt to present some of the relevant theories that can be applied in the field. Leiper supports this effort when he says that managing is about imposing and maintaining order of some kind in purposeful human organisations, appropriate to its aims’ (Leiper 2003, p. 116).
Over the past 20 years there has been a shift in business behavior from pure competition through to cooperation, customer focus and the current knowledge based focus, however, competition theories remain pertinent to business management in the 21st century because of so many changes. By looking briefly at the theories espoused by some of the major business commentators and researchers including Porter (1998), Lampel and Mintzberg (1996) and Drucker et al. (1997) we can trace such development. Porter, often considered as the father of modern business management, identified three broad categories for developing business strategies:

Cost leadership, differentiation and focus. While he was referring to single businesses, much of this concept can be considered in terms of a community, particularly if it is competing with other community groups for tourists or other resources. Organisations following a cost leadership strategy aim to produce their services (or goods) at a lower cost than their competition so that they can reduce their prices in a price sensitive market, or maintain the original price, but net a higher profit. For those who follow the price reduction path, economies of scale are needed in order to maintain a reasonable profit margin, and this in tourism is seen as ‘mass tourism’. Those who take the differentiation approach aim to convince their customers that there is a unique element of the product (service or even community) for which they are prepared to pay a premium.

In tourism, where sheer numbers of visitors is an issue both environmentally and socially, often fewer visitors paying a higher price is seen as desirable. This requires a high level of understanding the market, which comes from in depth and ongoing research and development, but is often a key to differentiating certain communities (or places). The final strategy proposed by Porter is one directed towards a specific market need or niche, which is the focus of much tourism interest. However, once again this requires a high level of knowledge and research. In direct relationship to a ‘community’, many tourism business operate in business clusters, which Porter defines as ‘a critical mass of companies in a particular location (a country, state, region or even a city)’ (Porter 1998, p. 7).

This challenges the traditional notion of competing businesses working in direct competition with each other, and once again relates directly to tourism in communities. In order for tourism to be successful, the individual operators need to work together in order to create an environment that visitors wish to experience very few individual businesses can do this alone as the basis of the tourism industry is...
the small to medium sized enterprise. It is this clustering that often creates or supports the community and its development. This has been referred to as ‘coopetition’ (sometimes spelled "coopertition" or "co-opertition") (Ritchie and Crouch 2003). Related to this; there has been a shift towards various levels of customisation. Lampel and Mintzberg (1996) believe that businesses operate along a continuum from pure standardisation through to various levels of customisations: segmented, customised, tailored and pure.

This is similar to Porter’s niche strategies. Lampel and Mintzberg note that there is a relationship here with tourism, where it ‘has been common in transportation [and] leisure where firms often respond to the needs of individual customers despite the ceaseless drive toward greater economies of scale’ (Lampel and Mintzberg 1996, p. 23). Drucker et al. (1997) acknowledge the development of what is known as the knowledge based economy of the late 20th century, where competitive advantages are less linked with money and technology and more with knowledge.

They note that knowledge ‘constantly makes itself obsolete, with the result that today’s advanced knowledge is tomorrow’s ignorance’ (Drucker et al. 1997, p. 20). This in turn impacts on who is taking a holiday along with where and what they want to experience, as the developed and emerging countries are coming closer together through the development of their knowledge (Beeton 2004b). As a service industry, tourism operations and communities’ must primarily focus on providing the customers they wish to attract with what they want. Consequently, communities must decide who their customers are (or will be) through undertaking marketing research as well as using existing marketing information from sources such as government agencies, marketing publications and academic institutions.

2.9.14. SOCIAL REPRESENTATION THEORY AND COMMUNITY PLANNING

Communities are complex entities comprising many different groups or stakeholders. It’s very difficult to understand them. These groups can have different values, attitudes and perspectives and some may have a stronger voice that can mask the disenfranchised, disadvantaged, weaker and less articulate community members (Ife 1995). However, many community based studies have tended to treat the ‘community’ as a single entity with a homogenous attitude towards tourism
development issues. Ultimately, some communities may even break down entirely. In order to prevent such a situation; we need to understand the more internal, complex and in depth community relationships regarding tourism in and to these communities.

Tourism Community Relationships Pearce, Moscardo and Ross (1996) build on earlier broad-based community tourism work by introducing the concept of social representation as a means to achieve this. They maintain that the more commonly used approaches to studying people’s attitudes, from both the psychological and sociological aspects, do not take into consideration where such interrelationships and attitudes come from (Pearce et al. 1996). They have applied Social Representation Theory (SRT) as developed by Moscovici in the early 1970s to their own tourism community research, demonstrating its significance as a means for understanding what is going on in a particular community (Pearce et al. 1996; Moscardo and Pearce 2003). The central premise of SRT is that there are groupings of individuals in a community who will have similar values or attitudes (social representations), but it does not presume to know what elements make up these groups nor what their attitudes may be. In other words, individual attitudes are sought and identified, and then they are described according to whatever similarities the members with those attitudes may have. As this is driven by the subjects being studied, SRT is an emic form of study, providing each person with the opportunity to drive their research, rather than the researcher prescribing the path.

This is the key to understanding how a particular community may operate, yet is often missed by those working with communities due to them taking a more prescriptive approach when looking for attitudes and also in segmenting the community. The most common approach has been to look at the groups and issues that other researchers have found to be prevalent in communities, assume they are common to their community and try to make them fit. This often occurs due to time and resource constraints, but is not always successful and, at its worst, can be destructive and borders on stereotyping all communities. As Moscardo and Pearce (2003, p. 265) explain, social representations are complex meta systems of everyday knowledge and include values, beliefs attitudes and explanations are not deterministic or static.

They vary along many dimensions including the level of consensus about them, their level of detail and how they are communicated. Individuals can and do influence, create and change social representations. SRT occurs in a socially determined context and emphasises more of the social influences and interactions of the community and
society, not just personal interpretations of events. Pearce et al. (1996) outline a three step process to help establish and identify social representations, the first being to identify the individual concerns and secondly establish their intensity.

Another step is to establish a list of priorities and levels of performance. For example, some studies suggest that increased crowding is an important issue for all members of a community yet there may be those who enjoy the liveliness that extra people may bring to a community and not consider crowding to be an issue. The two different groups of people may in the past have been differentiated by their age (for example), but now there are other elements that differentiate them. However, as other studies have grouped ‘age’ and ‘concern of crowding’ together, they continue to do so. If research is done from an SRT perspective, the participants are simply asked to list what the issues are that concern them. If ‘crowding’ comes up as an answer more than a few times, then those people who have responded that way are clustered together and studied to find what personal attributes they have in common. Instead of age, we may find that this group has lived in the area for a similar amount of time, may have come from another place to settle here, and may have similar levels of education, similar types of employment, attitudes to development, and so on. This is one of the most important elements of community development, particularly in terms of individual and community empowerment. It provides a more contextual, interrelated study of the human community condition, offering a framework that assists in explaining how groups of people understand and react to certain phenomena (Beeton 2005a).

(Gomera, (c.1999) its relationship to the theme is followed by a relevant tourism example of benchmarking. Triple bottom line (TBL) – a strategic approach to indicators of success while for many of us, it may seem like the term, Triple Bottom Line, has been around for decades, and in fact it was coined by John Elkington in 1997. He considered there to be three prongs of business that should inform all corporate strategies: social, environmental and financial. Many of today’s business plans are (in theory at least) developed around those three prongs, and is particularly pertinent to the field of tourism.

But what does TBL really address? It is directly linked with the concept and goal of sustainable development and is underpinned by the belief that a long-term view of any business (destination or community) is central to a successful outcome. In addition, the application of a TBL perspective provides information to enable others to assess the level of sustainability of an organisation’s or community’s operations.
However, it is rare to find a long term perspective adopted by governments, particularly in western democracies where regular elections may ‘keep them honest’, but does little to encourage a long term vision or responsibility. Unfortunately, it can also be difficult to maintain the enthusiasm and commitment required by communities.

However, many community development professionals (who are primarily employed by government) are committed to applying such a concept due to its clear and obvious significance to community development. In addition, tourism can be introduced into this framework and directly contribute to the development of a healthy, sustainable community. The process of integrating TBL accounting and reporting into a community preferably requires all three measures to be incorporated into a single, all-encompassing measurement. An example of such a measurement is the Index of Sustainable Economic Welfare, which adjusts the normal levels of welfare by subtracting costs associated with unemployment, commuting, auto accidents and environmental pollution (Daly and Cobb 1989). The concept of measuring ‘yield’ in terms of the costs noted above is a major research priority for groups such as the Sustainable Tourism Cooperative Research Centre (ST CRC). While initially economics driven, the group has taken the concept further and is working to understand the costs, benefits and yield of non monetary items.

2.10. COMMUNITY –INCLUSIVE TOURISM STRATEGIES

2.10.1. COMMUNITY WELLBEING

Before we even consider community development and empowerment and tourism, we need to understand what is actually meant by ‘community well being’ and why it is important in CBT. As with so many of the terms used in the community development field, community well being is intrinsically understood by many. However, for this research purpose it is worth while to provide some sort of definition or explanation of its meaning and use within the context. Simply expressed, community well being refers to the quality of life and level of sustainability as seen by the members of that community.

In effect, ‘it is shaped by a range of social, psychological, cultural, economic and environmental factors that shape the way that people think and act in their daily lives as well as how they relate to others in their community’ (Dredge, 2003). This is subjective in its interpretation and not easy to measure, as with so many areas of
community development and tourism. What works for one community may be seen as a negative aspect in another for instance, more people may create a lively, vibrant environment in the eyes of one community, but the same level may simply be perceived as adding to crowding and carrying capacity issues for another. Community well being is not defined solely in simple (measurable) economic terms, but is shaped by the (harder to quantify) complex relationships between the physical, psychological and environmental factors faced by all communities regardless of their type (Dredge 2003).

As well as being important in terms of community development, well being is also a tourism asset that can be used to further enhance community outcomes and well being, if managed. Community members who are happy to be there create a positive environment that tourists sense and respond to. While this may not be a tangible asset, visitors soon sense if a place is one where they are welcome and one they wish to spend time in or not. If they do not feel comfortable, they will move on to the next community where they do feel welcome. This is not about forcing people to smile and say ‘G’day’ to visitors, but something that inherently flows out from a healthy community. And most visitors are quick to pick the difference, Healthy communities with a strong sense of their own well being are well along the path of self determination and empowerment, even though they may still need some assistance in these areas to truly benefit.

2.10.2. COMMUNITY DEVELOPMENT AND EMPOWERMENT

By advancing the notion of empowerment and its associated power and powerlessness, Empowerment can overlook the concept of power, being an integral element of the term itself. And no discussion on power can ignore the significant contribution of Foucault (1975) who emphasizes the importance of local manifestations of power and the process of legitimising power relationships through knowledge. Foucault maintains that knowledge defines power, not hierarchy nor status alone.

As Sofield says, ‘empowerment of and by communities cannot occur without social forces at some point in time combining with political forces of the state to arrive at a new balance of power relations’ (Sofield 2003, p. 69). Power can exist in a hierarchical manner. This is often imposed power, such as in village governance in
terms of leaders, elders, councils and so on, or organisationally in terms of local council, state government, national government and so on, which is often seen as Communities and political power. Power can also exist in a non hierarchical manner among communities and groups (which has often been conferred by the community members), often considered to be social power. One of the most widely accepted definitions of power comes from Weber who states that power is ‘the probability that one actor within a social relationship will be in a position to carry out his own will despite resistance’ (cited Sofield 2003, p. 70). Power itself governs the way in which our communities develop and whether tourism will be a part of that development and if so, what ‘type’ of tourism will be encouraged.

Understanding how the power relations work and what they are in any community is crucial to developing a sustainable tourism industry within a sustained community Political power. Hall (2003b) argues that politics and power are so intricately related that one cannot be studied without the other. Political power does not solely reside with those who have the appropriate title (mayor, tourism minister etc.) but usually results from the power playing and positioning of all parties with a vested interest. It involves the actions, values and ideologies of individuals, interest groups, public and private organisations as actors in the ‘game’ of politics. These actors may or may not be members of the tourism host community, depending on how that community is defined. What communities do in tourism depends on the opportunities and power they have the incentives and prices they face, and their access to skills, training, capital and markets. All of these are shaped by government policies, regulation and taxes. (Gomera c.1999, p. 1)

This explains that even economic linkages (the most easily recognised by those unfamiliar with tourism) cannot be assumed, but need to be encouraged by those with the political power (that is, governments, whether local, state or federal). Public–private partnerships are also stressed as effective ways to develop tourism in communities (Gomera c.1999). If these areas are not encouraged by those with the political power, many communities will not be able to move towards self determination and empowerment. Hall reminds us that ‘Politics denotes the struggle over scarce resources, the domination of one group over another and the potential exercise of state control’ (Hall 2003b, p. 101). However, Gomera also stresses that ‘there are two extremes to be avoided: one is to ignore community tourism. The other
is for government to try to do everything and do it now, without allowing time for local people to develop their ideas and skills’ (Gomera c.1999, p. 6).

The whole notion of community based planning infers that there is at least a partnership in the planning and implementation process, and ideally community control of the process (Hall 2003b). There are many instances where a community has refused to agree to a certain development (one of the options of community planning for tourism) that has been overridden by the government ‘authorities’. In addition, the notion of ‘public participation’ has, in many instances, been primarily notional, with little true effort to include and consider all of the various community perspectives, particularly where the political power is perceived to be predominant.

(Daly, 1989) vertical power relations, the final model, there sources model, considers power in terms of the actor’s access to resources, and is used by many from the political sciences, economics and market research fields. These are all useful indicators of the characteristics of power, but each is incomplete and lacking in some way or other, particularly when we consider communities, or social collectives. A more satisfactory way to consider power relations in communities and tourism is to do so in terms of the presentation of power through contested issues, which are those that are important to both (or all) sides and there is disagreement (Jacobsen & Cohen, 1986).

If there is no disagreement or if the issue is unimportant to one side, there is no need to exert power. Embedded in the whole notion of power and powerlessness is ‘resistance’ or conflict as an integral element of power and power relations, not only in terms of political power. Often in our efforts to avoid confrontation all that occurs is a shift in the power balance one that is usually not positive. Hall reminds us that ‘tourism continually redefines social and political realities at that community level the every notion of serving tourists affects notions of belonging, place and community no matter where in the world tourism is occurring’ (Hall 2003b, p. 110).

2.10.3. POWERLESSNESS

The actor who wins a contested issue is the one with power resources, while the other actor in this instance is seen as powerless. Those who are powerless in a community are alienated or marginalised such as the residents in ‘slum areas that have
been marked for. Once the social representations had been identified and clustered, four future scenarios were proposed, each with differing power relations. A brief outline of each with their various power relations is presented below from Beeton (2005a).

Scenario One – Positive growth
- More visitors in off-peak times, evening out the high seasonal peaks and troughs; consider this as of some importance
- Increased accommodation range should cater for all types of visitors, from the high-yield visitor through to the family budget holiday maker;
- Economic opportunities might increase if there is more movement of visitors
- Major tourist precincts should be upgraded;
- Development is sympathetic and should be according to village ambience and nature;
- Heritage sites are retained and restored; and
- Increase in the general population base, supporting local amenities such as schools, medical services, and police etc.

At first, the power in Scenario One - May seem to be evenly spread amongst the local community and regular visitors, with the desires of all parties taken into account. However, in terms of political and power-relations practice, this is an unlikely scenario.

Scenario Two – Business as usual
- No further development;
- Accommodation and facilities continue to support the family budget holiday-makers;
- Everyone happy with the minor fillip to the town;
- Visitors pass through, staying in other towns able to handle the added influx, limiting the impact on the tranquility of the area;
- Housing and rental prices remain stable; and

Traditional family holiday market continues to be welcome and catered for. The above scenario sees the power residing with those in the community who like it as it is and the long term regular visitors. The research identified these are the shorter term
residents, many of whom had moved to the village after visiting as holiday makers and tourists. This group is powerful due to their political understanding and are resistant to change.

Scenario Three – Back to the drawing board

- New businesses cannot be supported by numbers of residents and visitors outside the peak season;
- Shops become run down, deserted and vacant;
- Council funds diverted to other, more lucrative tourist towns;
- Housing prices fall and rental market opens up;
- Niche accommodation for the high yield markets not supported, forcing closures or restructure;
- Traditional family holiday market welcome, but may move due to the perceived down turn.

In the third scenario, the strong anti development groups have the power and have sabotaged any efforts of consultation and development. As with Scenario Two, this group tends to be dominated by the newer residents, with a strong representation of urban dwellers often referred to as ‘urban refugees’.

Scenario Four – Losing the Pearl Bay feeling

- Regular budget holiday makers forced out due to increased demand, prices and/or loss of amenity;
- Shops and services developed to cater for visitors over priced and un appealing to local residents;
- Outside entrepreneurs not based in the region take over local business operations;
- Locals begin to resent the intrusion of thousands of visitors;
- Crowding severely impacts on local services;
- More Council funds required to maintain basic service used by visitors and residents; Housing purchase and rental prices skyrocket; and
- Pressure placed on natural environment – coastal and wetland areas.

In this final scenario, the regular visitors have no power and have been forced out of the region due to the power coalition of pro development business and economic development supporters, which may include local government. The power group is also made up of
some of the long-term resident’s who are looking for an economic ‘future’ for their children. (Beeton 2005a, pp. 149–151).

Powerlessness is a crucial aspect of tourism in communities as so often much of the tourism comes from outside that community. This not only includes the tourists themselves (who wield significant power in terms of economic resources in particular), but also the transport companies bringing the tourists, the developers and investors who may be outside the community, and even some of the government agencies that are not embedded in the community. It has been extremely easy to override the ‘power’ of many communities, particularly the already marginalised indigenous communities in western cultures. Poor communities can also easily be rendered powerless by tourism. In order to correct the imbalance between power and powerlessness, we need to empower the powerless.

2.10.4. COMMUNITY EMPOWERMENT

As with the term ‘community’, empowerment has entered the popular vernacular as a generic term relating to the capacity of individuals or groups to determine their own affairs. The term comes from political science, usually in discussions involving the re-assigning of power to a community whose power has been taken away by force. Business management uses empowerment in terms of devolving authority and decision making power from the top management to the workers, and it can be relevant to many areas of tourism such as hotel management (Sofield 2003). Many forms of empowerment are seen as conferring power to groups that have never experienced real authority. This is problematic in that many of these groups do not have the personal resources (‘habitus’) or capacity to help them. Many ‘empowered’ tourism and community development initiatives have failed due to the communities not being able to maintain the initiative, particularly those who have been disempowered for a long time.

2.10.5. CAPACITY BUILDING

The central element for building capacity is primarily in the education and training realm, but is expanding to include other forms of development, particularly in relation to community development. Many local government organisations are investing resources in developing their community’s capacity for learning, innovation
and knowledge (Dredge 2003). By developing communities and tourism they build the capacity of community to achieve their own or greater objectives, such as to take part in local development partnerships and schemes funded by local government and other public sources.

This can be used in other related sectors, such as building the capacity of local authority officers to engage with local communities or building the capacity of local community members to serve the interests/needs of tourists. In terms of tourism, the focus is on capacity building and training to assist all stakeholders (including governments, indigenous and local communities) to analyse and interpret baseline information, undertake impact assessments and evaluations and be adaptive managers. This capacity building is useful too in areas such as the development or strengthening of mechanisms for impact assessment with all stakeholders including local community members can be important in terms of approving the approach, content and scope of impact assessment. In order for capacity development to be effective, logical solutions that work locally and meet local requirements and conditions need to be created.

While capacity development is an element of empowerment and self determination, support from higher level policy areas and the public is needed. In determining what areas need attention in terms of increasing the capacity, it is crucial to understand the level of social capital in the community. Simply put, social capital refers to a community’s social assets such as the extent and quality of members’ involvement with others in their community. Engagement and trust between community members are essential ingredients of social capital. The connectedness of social networks, particularly where the members of these network share social norms trust and reciprocity is valuable in fostering cooperation to achieve common goals (Jones 2005).

There are two elements of social capital – the structural and cognitive aspects. The structural aspect includes networks, roles, rules and precedents, while the cognitive aspect incorporates the norms, values, attitudes and beliefs of those in a community (Jones 2005). The former relates to what people do and how they do it, while the latter is more about perceptions of reciprocity and trust what they feel. Simply having the structural elements does not create social capital. The processes are there, but the value that the cognitive aspects provide must also be present. Social capital is a value laden term, and while it may be difficult to measure, it is the key to
many healthy communities. While it is easy to accept the notion expressed by some that tourism development that is primarily economic based will reduce social capital, the opposite can also be true.

More wealth can create more group activity as members move up. Maslow’s Hierarchy of Needs become interested in social and self actualisation aspects. In other words, development can create or destroy social capital yet another paradox. According to Mansuri and Rao (2004, cited Jones 2005, p. 307), ‘social capital part of the power relations within a system and embedded within its cultural and political context’. So-called grassroots community groups are where the process of building social capital starts in a community. These groups come from the community, bottom up, and are not imposed in top down process, demonstrating democratic processes by giving community members the opportunity to take an active role in local issues, events and activities. A community’s sense of responsibility can be heightened by increasing the awareness of members about social issues and providing a medium through which their sense of social responsibility can be translated into action.

2.11. EXISTING MODELS IN CBT

2.11.1. CBT MODEL IN THAILAND

By utilizing this existing model researcher tries to analysis how CBT can be better utilized in these selected districts for a brighter future. Despite this potential of tourism it is a sad fact that in the 50 years since the worldwide emergence of the tourism industry communities have received few, if any, benefits from tourism. Instead, they have suffered a spectrum of negative impacts that have damaged their natural resources and changed their society and culture in multiple ways. In truth, communities have benefited very little from tourism. CBT, however, does not seek to address the question: "How can communities benefit more from tourism?" It seeks instead to address a different, developmental question. "How can tourism contribute to the process of community development?" Community Based Tourism (CBT) is a unique type of tourism with characteristics quite different from mass tourism. Those who intend to put CBT into practice need to fully understand the underlying ideas, principles and components behind CBT. CBT is not simply a tourism business that aims at maximizing profits for investors. Rather, it is more concerned with the impact of tourism on the community and environmental resources. (Cohen, E, 1982).
CBT emerges from a community Development strategy, using tourism as a tool to strengthen the ability of rural community organizations that manage tourism resources with the participation of the local people. However, CBT is far from a perfect, prepackaged solution to community problems. Nor is it a miracle cure or a knight in shining armor that will come to save the community. In fact, if carelessly applied, CBT can cause problems and bring disaster. For this reason, communities that are appropriate for the development of CBT must be chosen carefully and adequately prepared before operating CBT. More importantly; the community should have the strength to modify or suspend CBT, should it grow beyond the management capacity of the community or bring unmanageable negative impacts. (Brohman, 1996).

The principles listed below present the concept of CBT, and the way the host community can use tourism as a tool for community development.

### 2.11.2. CBT MODEL IN THAILAND SHOULD:

1. Recognize, support and promote community ownership of tourism;
2. Involve community members from the start in every aspect;
3. Promote community pride;
4. Improve the quality of life;
5. Ensure environmental sustainability;
6. Preserve the unique character and culture of the local area;
7. Foster cross-cultural learning;
8. Respect cultural differences and human dignity;
9. Distribute benefits fairly among community members;
10. Contribute a fixed percentage of income to community projects;

Before developing CBT in line with these principles, it is necessary to prepare and build the capacity of the host community to manage tourism. CBT marketing should also promote public awareness of the differences between CBT and mass tourism, educating people to realize the importance of CBT as a community tool for resource conservation and cultural preservation. This will attract appropriate tourists for CBT. Tourism in which the community plays a role goes by a great variety of names: 'Community Based Tourism' (CBT), 'Community Based Ecotourism' (CBET), 'Agro tourism', 'Eco' and 'Adventure Tourism' and 'Home stay' are a few of the
prominent terms. "CBT is tourism that takes environmental, social, and cultural sustainability into account. It is managed and owned by the community, for the community, with the purpose of enabling visitors to increase their awareness and learn about the community and local ways of life".

2.11.3. KEY ELEMENTS OF CBT MODEL:

Natural and Cultural Resources
- Natural resources should be well preserved
- Local economy and modes of production is depended on the sustainable use of natural resources
- Customs and culture are unique to the destination it can attract tourists.

Community Organizations
- The Community shares consciousness, norms and ideology and culture.
- The Community elders hold local traditional knowledge and wisdom.
- The Community has a sense of ownership and wants to participate in its own development

Management
- The Community has rules and regulations for environmental, cultural, and tourism management.
- A local organization or mechanism exists to manage tourism with the ability to link tourism and community development.
- Benefits are fairly distributed to all.
- A percentage of profits from tourism is contributed to a community fund for economic and social development of the community.

Learning
Tourism activities and services aim at:
- Fostering a shared learning process between hosts and guests.
- Educating and building understanding of diverse cultures and ways of life.
- Raising awareness of natural and cultural conservation among tourists and the local community.
Eco Tourism

Ecotourism' is 'Responsible Travel' in areas containing natural resources that possess endemic characteristics and cultural or historical resources that are integrated into the area's ecological system. Its purpose is to create awareness among all concerned parties of the need for and the measures used to conserve ecosystems and as such are oriented towards community participation as well as the provision of a joint learning experience in sustainable tourism and environmental management." (The Tourism Authority of Thailand, 1997).

Elements of Ecotourism

Ecotourism considers the following key elements:

- **Site**
  - The destination has natural attractions and unique qualities

**Management**

- Tourism can be sustainably managed.
- Environmental responsibility is promoted to the maximum
- Negative environmental impacts are minimized and can create more awareness

**Process and Activities**

- Visitors are educated about the environment and ecology of the site.
- Environmental awareness is raised among tourists and stakeholders.

**Participation**

- The local community participates in the process.
- Income is distributed fairly to raise the quality of life.
- Profits from tourism contribute to the development of the destination.

### 2.11.4. CBT AND COMMUNITY DEVELOPMENT

CBT is intended as a tool for community development and environmental conservation. For this reason, you should apply a "holistic" view, (i.e., one that encompasses a complete range of social, cultural, economic, environmental and political development factors), to your analysis of the community context. Understanding the community situation will help you maximize the capacity of CBT to act as an effective and sustainable community development strategy.
2.11.5. STEPS FOR BUILDING COMMUNITY CAPACITY TO MANAGE TOURISM.

1. First we have to choose a destination.
2. Complete a feasibility study with the help of the community
3. Should have vision and objectives with the community
4. Develop a plan and then prepare the community to manage tourism
5. Clear direction for organizational management
6. Good designed tour programs
7. Good trained interpretive guides
8. Develop a marketing plan
9. Launch a pilot tour program
10. Monitor and evaluate the process

Fig.2:4. Five Principle Aspects of Community Development. And Fig.2.5. How CBT can be used as a tool for community development: Explains the entire process.
Fig. 2.4. Five Principle Aspects of Community Development

- **ECONOMIC**
  - Income from local Production
  - Diversified Local Economy
  - Self-reliance

- **SOCIAL**
  - People centered development
  - Social Justice
  - Active community organizations

- **POLITICAL**
  - Community Participation
  - Development in response to community needs
  - Democratization

- **CULTURAL**
  - Formal & Informal Education
  - Local culture passed in the next generation
  - Cultural

- **ENVIRONMENTAL**
  - Natural resource management rights
  - Environmental responsibility
  - Natural resource conservation

Fig: 2.4  (Source: Tourism Authority of Thailand 1997)
Fig: 2.5. How CBT can be used as a tool for community development:

**ECONOMIC**
- Raise fund for community development
- Create jobs in tourism
- Raise the income of local people

**SOCIAL**
- Raise the quality of life
- Promote community pride
- Divide roles between men / women

**POLITICAL**
- Enable participation of local people
- Increase the power of community
- Ensure rights in natural resource management

**CULTURAL**
- Encourage respect for different cultures
- Foster Cultural exchange
- Embed Development in local culture

**ENVIRONMENTAL**
- Study the carrying capacity of the area
- Manage waste disposal
- Raise awareness of the need for conservation

Fig.2.5  (Source: Tourism Authority of Thailand 1997)

2.12. HOLISTIC COMMUNITY DEVELOPMENT

With a holistic approach to development we include all people involved in the matter: the children, the parents, the farmers, the teachers, the neighbors, the local leaders and the national governments, as well as international partners. When people are in the process of creating better conditions for themselves and their communities, they do not work in single stringed sectors of development, but they handle the
complex reality in which they face their challenges, and in which the solutions must be created. Rural communities in Thailand have faced many changes since the Thai central government began implementing social and economic development plans in 1961, directing the country towards export oriented production. The impacts of globalized trade and investment on local community development since that time deserve concern and contemplation.

Table 2.2 Tourism V. Holistic Developments

<table>
<thead>
<tr>
<th>Dimension</th>
<th>Sustainable Development</th>
<th>Sustainable Tourism</th>
</tr>
</thead>
<tbody>
<tr>
<td>Economic</td>
<td>Income from local production</td>
<td>Raise funds for community development</td>
</tr>
<tr>
<td></td>
<td>Diversified local economy</td>
<td>Create jobs in tourism</td>
</tr>
<tr>
<td></td>
<td>Self-reliance</td>
<td>Raise the income of local people</td>
</tr>
<tr>
<td>Social</td>
<td>People centered development</td>
<td>Raise the quality of life</td>
</tr>
<tr>
<td></td>
<td>Social Justice</td>
<td>Build community management</td>
</tr>
<tr>
<td></td>
<td>Active community organization</td>
<td>Divide roles between women / men</td>
</tr>
<tr>
<td>Cultural</td>
<td>Formal &amp; informal Education</td>
<td>Respect for different cultures</td>
</tr>
<tr>
<td></td>
<td>Cultural Preservation</td>
<td>Foster cultural exchange</td>
</tr>
<tr>
<td>Environmental</td>
<td>Natural resources management</td>
<td>Study the carrying capacity</td>
</tr>
<tr>
<td></td>
<td>Environmental responsibility</td>
<td>Manage waste disposal</td>
</tr>
<tr>
<td></td>
<td>Natural resource conservation</td>
<td>Raise awareness about conservation</td>
</tr>
<tr>
<td>Political</td>
<td>Community Participation</td>
<td>Participation of local people</td>
</tr>
<tr>
<td></td>
<td>Democratization</td>
<td>Rights in natural resource management</td>
</tr>
</tbody>
</table>

Table 2.2 (Source: Tourism Authority of Thailand 1997)

2.13. KERALA - RESPONSIBLE TOURISM—KUMARAKOM EXISTING MODEL

Responsible Tourism (RT) activities focus mainly on three areas that are the economic, social and environmental aspects of the destination. In March, 2008, that the Responsible Tourism project was officially inaugurated in Kumarakom. The project in Kumarakom has been a big success. The local bodies and the self-help groups are very receptive to its plans and initiatives. The project was also been successful in assuring the villagers that tourism can give them a livelihood. The project helps the natives reap the benefits of the new industry by offering their products and
services to visitors. It also provides opportunities for interaction with tourists giving the natives exposure to new ideas and cultures, and if given them a platform they can showcase their talents. To sum up, the RT project makes the natives an integral part of the growing tourism industry in the village and promotes pride in their land and culture. Since this is already applicable in Kerala; a new model of community tourism can be added to this.

2.13.1. THE SUCCESS MANTRA-COMMUNITY PARTICIPATION

There are about 180 Kudambashree units in Kumarakom, each of which has an average of 30 members. All these units have joined hands with the Responsible Tourism programme. The 10 farmers’ groups consisting of 450 members and the 612 homes involved in homestead farming also play a part. Altogether, about 2000 families take part in the RT activities. All the RT initiatives are planned in such a way that they engage various industries in the region, people, NGOs, media, academicians, communities and local administration. Small production units like the Kudambashree and the Harithasree, homestead farmers, farmers’ groups, various cultural and environmental groups and clubs are also involved. The programmes coordinated by the local bodies under the National Rural Employment Guarantee Act (NREGA) are clubbed with the RT activities. Resercher tries to add all these so that later a good model can be developed on the basis of this.

To upgrade the standard of living of the local people, it was imperative that a major part of the revenue generated from tourism reach them. Ensuring the participation of the local community in the supply of goods and services was the one of the ways to achieve this goal. Thus, the RT initiative was kicked off with vegetable cultivation by the locals. Kudambashree (self-help groups of women) were involved in the cultivation and for the procurement, supply and delivery of the produce, Samrudhi Responsibility Tourism Activity groups were formed. The Grama Panchayat also formed a Price Fixing Committee and Quality Committee. GITPAC (Great India Tourism Planners & Consultants) International is the technical agency for managing the competitive bidding process. The vegetables were supplied to about 15 hotels in Kumarakom, including luxury ones. There is a roaring demand for the vegetables as they come fresh and are grown organically. Farmers and self help groups were encouraged to produce
for commercial supply fish, chicken, egg and agricultural produce. Soon they began to be involved in other tourism-related activities and services that brought them extra money. Though the Kudambashree started with vegetable cultivation, it didn’t take long for them to diversify into other areas. Micro-enterprises under the Kudambashree units now produce paper bags, processed food, local snacks, rice powder and handicrafts all of which have a market in the bustling tourist spot. These small-scale industries along with the tourism industry have brought prosperity to the local people.

2.13.2. RT AND THE ENVIRONMENT

Kumarakom is a very famous tourist destination in Kerala. Many environmental activities have been taken up by the Responsible Tourism programme in Kumarakom. The Kudambashree units have started making eco-friendly bags with non-woven fabric and paper and efforts are on to make Kumarakom plastic-free. Destination cleaning groups of women (Parisara sevikas) have been set up in the village. They also collect waste from hotels and resorts and dispose it through eco-friendly methods using biogas or vermin compost plants. The move to eliminate plastic carry bags in Kumarakom is supported by the Grama Panchayat. The RT authorities also support studies and surveys related to the environment in Kumarakom. These surveys help check the status of the ecological balance and act accordingly. On the basis of the survey, for example, a study on waste ponds was conducted. Consequently, fish farming was undertaken in these ponds. Measures for the protection of the avian fauna were taken as a result of a study on the bird life at the sanctuary. Researcher also suggests this as new investment area in CBT.

RT provides the vision and the direction for the preservation of the beautiful environment in and around Kumarakom. Strict rules have been implemented to keep plastic bags out of Kumarakom. The authorities are also planning to implement a programme called Zero waste Kumarakom, aiming to make the locality waste-free. Energy management and waste management for all the commercial establishments in the area, including the houseboats, have been made more eco-friendly. Organic farming and green practices have been encouraged. Special attention was given to the protection of mangrove forests and the efforts of those who try to preserve them were recognized. Bicycle tourism is another novel attempt in Kumarakom planned under the Responsible Tourism programme.
2.13.3. MURPHY’S ECOLOGICAL MODEL OF TOURISM PLANNING

Murphy is acknowledged as one of the early proponents of the position and role of communities in tourism. His seminal work remains one of the most cited sources and is a good starting point for anyone looking at the role of communities in tourism as well as providing a general introduction to tourism (Murphy 1985). Murphy primarily takes a geographic approach when he considers communities, defining them in terms of their physical footprint on the earth; yet he also considers temporal elements (that is, the place over time). In addition, he is primarily concerned here with destination communities, not communities of travellers or their origin. He proposed that tourism should be viewed as ‘part of a destination community’s ecosystem where an ecosystem is “any area of nature that includes living organisms and non living substances interacting to produce an exchange of materials between the living and non living parts”’. (Murphy 1985 and Odum 1970, cited Murphy 1985, p. 166).

Part of the strength in applying the ecosystem concept is its inherent nature of reciprocity. Murphy also argues that by taking this approach it is sufficiently flexible to apply it to any scale of destination community. Murphy presents two models, the first one being a general hierarchical model, with the second demonstrating how it may be applied to a specific situation (ecological model). We will consider the hierarchical model and include examples from the ecological model as required. In this model, Murphy has three concentric circles, coming from the centre which contains local decisions (such as resident participation and site capabilities), while the next circle out refers to regional objectives (such as ecological models) and the outer circle relates to national goals (economic and social policies).

Four primary considerations are presented as spokes of the wheel emanating out from the local area through the regional to national level: environmental, social, economic and business. Each spoke has a negative and positive aspect for each of the primary considerations. For example, business considerations relate directly to the positive element of having satisfied visitors, but if visitors have been treated as ‘prey’ by the local, regional and national groups, this will have a direct negative aspect. While this model is quite simple and unable to measure the extent of the positive and negative elements of each consideration, it does demonstrate the intricate interrelationships...
between all elements. One of the main legacies of this relatively early work of Murphy’s is to stress the importance of including local communities in every stage of tourism planning. He emphasises that as the scale of planning decreases (from the outer national circle to the inner local one) ‘more public participation should be expected and encouraged’ (Murphy 1985, p. 171). This call for participatory planning did not start with Murphy, nor has it stopped as any community development professional knows, such planning is difficult and time consuming, therefore often it can be neglected in favour of a top-down planning approach. There is no easy answer to ensuring effective community involvement in tourism development. However, there has been a proliferation of research and literature around the concept of ‘Community Based Tourism’ (CBT). The concepts underpinning it relate closely to those that make the best place to consider the notion of CBT. And, of course, there is a new concept called ‘Community Based Ecotourism’ (Jones 2004).

This concept came to the fore by the 1990s, with Pearce (1992) suggesting that CBT presents a way to provide an equitable flow of benefits to all affected by tourism through consensus-based decision making and local control of development. There have been numerous criticisms of CBT which, in many ways, has now moved out of today’s community tourism lexicon. As presented in the 1990s, CBT differs from general community development theory and process in that it does not have the transformative intent of community development and does not focus on community empowerment. In addition, local communities are presented as homogenous entities for whom ‘consensus’ is rare; and finally proponents of CBT failed to ignore the external (power based) constraints to local control (Blackstock 2005).

2.13.4. PLANNING TOURISM FOR A COMMUNITY

One of the major difficulties in undertaking planning from a community perspective, which is exacerbated with tourism planning, is the political nature of the planning process as discussed above. The whole notion of community planning implies a high level of community involvement and participation, yet often the community does not have the control that is implicit in such a notion. This is not always possible in certain political environments and structures. However, this does not mean we should not try.
As Sofield (2003) notes, many of the benefits of community based tourism planning lie in the process, not simply the outcome. By taking the journey down the community engagement and empowerment path, problematic areas, power imbalances, lack of social capacity and capital can be highlighted, which can then work in our favour. Capacity building and empowering the community members are one of the strengths of engaging the community in its own development process is also one of its weaknesses. Volunteers from the community, not paid outsiders, handle the majority of the community based work. However, recruiting and maintaining an enthusiastic, committed volunteer group is problematic, particularly in small communities and those used to a hierarchical, top down power structure. In the first instance (small community), responsibility for many of the community based projects can fall to the same few people, which negates the notion of empowerment and capacity building and may also result in burn out of those involved. The second issue can be even more problematic, where the community is used to being told what to do by a person in a position of power. Even if the person genuinely desires to empower the members, they will tend to resist any move of responsibility to them this is the contradiction inherent in community development, much like the contradiction of tourism (carrying with it the seeds of its destruction).

2.13.5. STRATEGIC MODEL TOURISM PLANNING FOR COMMUNITIES

All organisations (companies, communities, destinations and soon) experience three ‘states of being’ in terms of their approach to planning and managing. The first state is ‘reactive management’, where all the organisation’s time and effort seems to be taken up responding to problems as they arise in other words, reacting to a situation. The second state is where many tourism businesses and communities tend to be, which is at the level of ‘compliance management’ where systems have been established and plans implemented to comply with legislation and regulation.

The elements of strategic planning and management come into this final stage. The term ‘strategic’ came from the military and relate to battle planning. Theorists have taken this term into the world of business, equating ‘battle’ with ‘competitiveness’, which may be true in some instances, but in terms of tourism and community development we need to refine our use of this term in a less combative framework. As
Leiper (2002, p. 1818) argues, tourism businesses ‘are about achieving the purpose of each organisation, which is not beating the competitors but satisfying the customers’. This often requires working with so called competitors, not battling against them. Consequently, the term ‘strategic’ now reflects the notion of flexible planning rather than outright competition. Some ‘strategic’ tools that have been effectively used in a community tourism perspective are outlined, particularly the often cited notions of triplebottom line, benchmarks and indicators. Social Representation Theory is introduced as a way to understand a community’s attitudes towards tourism development.

Strategies need to be planned and communicated to others, so they are usually written down in some form or other. In the past, many strategic plans were so physically impressive that they made very good door stops but were useful for little else. Strategy formulation, implementation and evaluation are the main procedural steps to be undertaken when strategically managing an enterprise, destination or community. In terms of tourism to and within communities, the first step of strategy formulation includes a series of decisions taken to determine the mission or vision of the community (usually a destination) and the specific objectives and policies required to realise that vision. The objectives and policies that flow from such a vision may include encouraging tourists to visit, training young people to open up tourism service businesses and using the historical knowledge of the older members to interpret the place for visitors.

Once the objectives and so on are established, the proposed ways to achieve them need to be implemented. Often the process stops here as the community believes they have completed the planning and management processes. However, the strategies must be tested in order to ascertain the levels of success and/or identify problematic areas. This is a reiterative process that continually feeds back to itself, over a period determined in the strategy itself. Central to developing successful strategies understands what members think and feel about any changes to or development in their community.

Fig. 2.6. Community Based Tourism Planning Process Model discusses the model that can be adopted by the communities to develop a plan of their own.
Fig. 2.6. Community Based Tourism Planning Process Model

Community Based Tourism Planning Process model (Adapted from Pines 1998 a)
Community-based tourism planning is about 1) introducing more strategic and future thinking or visioning to tourism development; 2) on residents and community leaders as their own experts about community needs and desirable tourism influences; and 3) providing opportunities for social, economic and ecological well-being. CBTP encourages and facilitates reflection about how a destination is also a home. Tourists are more likely to appreciate and return if they feel a good fit between aspects of destination and home rather than experiencing tourism as a source of tension or negative impacts. This CBTP Process model emphasizes the need for catalysts from events or individuals to initiate an assessment process, and to keep the process going through tasks that stimulate co-operation, trust, tourism awareness, and links with the broader community development context. The actual little steps will vary by community and depend on previous experiences from working or planning together. The success or failure of reducing negative tourism impacts on communities and eco systems clearly depend on how relationships are valued—relationships between people and their employees. (Pinel 1998a)

2.14. THE COMMUNITY PARTICIPATION

Douglas G. Pearce and Butler, R.W (1999, 272 pp.) pointed out “In general, the degree which the local people participate in tourism is higher, the tourism benefit which the community obtains is bigger”; The community residents may effectively reduce the negative influence of tourism if they grasp more domination in the tourism development; it was the need of the sustainable development of tourism for us to fully respect the wishes of the residents and encourage the community to participate in the long-term plan; then emphasized the importance of paying attention to the characteristics of the community structure (religion, race and so on) and the wishes of different colonies in the process which the public realized the participation; then emphasized the main body function of the community residents in the development of the community, and thought that the residents’ common participation and their self-assistance, mutual help and self-government based on the former were the overall exploitation of the community’s strength, not just depending on the government and others to offer services; the residents should be regarded as the important tourism resources to be mined and developed, which was necessary to construct and manage scenic spots, and they should be made to taste the solid advantage personally.
Tourism industry has been widely accepted as a positive economic step, especially in less developed countries (Cooke, 1982). The operation of the tour community function body cannot work without the local residents; the tour community can’t exist without the local people’s participation. At present, the developers in some of our country’s tourist areas are mainly the local residents, but in quite a number of tourist areas, their exploitation, management, service and reception objects almost have no relationship with the local people. In the exploitation of the community tourism, we should try our best to instruct actively the local residents to participate in tourism investment, tourism transportation, tourism service and the production, processing and sale of tourist products, etc.

Thus it not only facilitates the tourists and perfects the tourism service but also increases the income of local residents and avoids the ob-psychology of local residents to the tourism exploitation. The core of the community participation manifests in two aspects of the participation content and goal: to obtain the authority of participating in the tourism development decision-making and fairly gain the opportunity of obtaining tourism income. A major reason for rising interest has been the increasing evidence that tourism development leads not only to positive, but also has the potential for negative, outcomes at the local level (Lankford & Howard, 1994). Liu and Var (1986) noted that tourism development is usually justified on the basis of economic benefits and challenges on the grounds of social, cultural, or environmental destruction.

The community participation is the efficient mechanism embodying the community factors and the wishes of residents, including tour plan, tour economic activity, environmental protection as well as social culture maintenance and so on. In the traditional pattern of tourism development, many policy decisions that producing influence on the tourism community are constituted by the government or the enterprise. These decisions often surmount the community’s control and influence. The community residents become the outlier of the exploitation, plan and management of the community tourism.

Compared with this kind of development pattern, the community participation further emphasizes to take the community as the core of tourism plan and management; it is a new style pattern of tourism development and exploitation idea. Although the community participation is one kind of process different from the traditional politics decision making, this process itself cannot bring directly and automatically the extra income to the community residents. And actually, except that
the residents gain income through participating in economic activity, their indifferent democratic consciousness, backward economics, limited knowledge and insufficient participation sense etc. have restricted the participation degree of them. How to guarantee “the participation” validity, is not only related to the community’s intrinsic characteristic, but also restrained by the influences of many exterior factors. Residents who are economically dependent on tourism tend to favor tourist activity (Pizam, 1978; Brougham & Butler, 1981). Perdue et al. (1990) also found a strong positive relationship between personal benefits from tourism and attitudes for additional tourism development.

It isn’t enough merely to pay attention to the process and form for the community to participate in tourism, so the proposition of the thought “tourism community integration” has further enriched and consummated the theory “the community participates in tourism”. The community integration refers to the ability for the community to realize the development goal on the equal foundation, or may be understood to empower the community to decide independently the development goal of the community’s social economy and tourism. In other words, the length of time and history of tourism development within a host community may be relevant to understanding residents’ perceptions of tourism (Brown & Giles, 1994; Ryan, Scotland, & Montgomery, 1998).

The fundamental target of “community integration” is to realize the harmonious, sustainable and healthy development of economy, social culture, eco-environment and tourism. In order to realize this target, the following three principles must be obeyed: 1) take the interest of community into account fully; 2) bring the residents’ wishes and suggestions into the tourism development plan and the government’s policy decision and make these become systems and laws; 3) take the whole benefit of the community as the important standard for scaling and evaluating the tourism development items and policy decisions. Residents must be involved in the planning and their attitudes toward tourism and perceptions of its impact on community life must be continually assessed (Allen, Long, Perdue, & Kieselbach, 1988).
2.14.1. COMMUNITY BASED TOURISM – A SUCCESS:

Community tourism (Shuntie Tang, 1998) means considering the construction of tourist destinations of from the angle of the community, instructing the overall planning and arrangement of tourist districts with the mutuality theory of community, and improving the efficiency of tourist flow by optimizing the structure of tourist community in order to seek for the harmonious unification of the tourist destinations’ economic, environmental and social benefits. Community-based tourism has, for over three decades, been promoted as a means of development whereby the social, environmental and economic needs of local communities are met through the offering of a tourism product be successful and to identify their criteria for success.

These criteria were then analysed to establish (a) the most frequently mentioned criteria and (b) the relative importance of each criteria. Results revealed the most mentioned criteria for the success of CBT initiatives fell in the category of social capital and empowerment. In the exploitation of the community tourism, try the best to instruct actively the local residents to participate in tourism investment, tourism transportation, tourism service and the production, processing and sale of tourist products etc. This not only facilitates the tourists and prefects the tourism service but also increases the income of local residents and avoids the ob-psychology of local residents to the tourism exploitation (Yucui, Zhou, 1999).

2.14.2. EXPERT CRITERIA FOR SUCCESS

Community skill and knowledge in the tourism context are awareness and understanding of key topics relevant to the tourism development issue (Guralnik, 1986). As alternatives to main stream tourism eco tourism and CBT have such appeal that they are rarely subjected to critical review. However, despite very little demonstrable benefit the ideas remain attractive, largely because little effort has been made to record, measure or report the benefits accruing to conservation or local communities. The two most significant criteria used in the academic definition are community ownership/management and community benefit. The concept of CBT has been used to describe projects and initiatives which have one of these characteristics:
• Benefits should go to individuals or households in the community
• Collective benefits – it creates of assets which are used by the community as a whole, roads, schools, clinics etc
• Community is benefitted where there is a distribution of benefit to all households in the community
• Conservation can bring collective benefits
• Joint ventures with community and/or collective benefits, including an anticipated transfer of management.
• Community should be given a chance to own and manage enterprises
• Allow private sector enterprises with community benefits
• Product networks developed for marketing tourism in a local area
• Community enterprise should go with a broader co-operative
• Private sector development within a community owned reserve helps for better future Community tourism development also requires a broad base of skill and knowledge in many subjects (Frank & Smith, 1999).

The process of developing a tourism initiative and use of participatory and visioning approaches engaging in tourism activities can affect social networks, and community organisations, as well as values on local culture and resources. Initiatives that employed a broad, inclusive process of decision making and visioning, at the onset of the activity, showed greatest success in achieving their objectives. A transparent process has also helped to manage conflicts – an inevitable consequence of changes to management arrangements as a result of tourism development. A series of consultations is needed to assess the readiness, institutional capacity needs and development assistance is required for tourism development. Having inadequate knowledge negatively impacts a community’s ability to effectively influence and develop tourism policy (Atkisson, et al.2003).Experience has shown that a failure to identify the various levels of management capacity needs and a strategy to develop these needs together may be partly to blame for some of the failures of community level projects. However, a lack of capacity for project administration & communication; financial management; and, organisational development strategies, was cited as the cause of the project’s failure.
Overcoming the barriers to tourism development faced by both communities and government will serve to facilitate the policy making process (Steven & Jennifer, 2002). Where opportunities exist, making linkages with government bodies and the private Sector can also be effective. Well orchestrated initiatives have shown the ability to work simultaneously on (a) infrastructure and services on site, (b) link with larger industry stakeholders, (c) develop linkages for greater community benefit (e.g. through the agriculture and fishing sectors, transportation services provided by community persons, encouraging arts and cultural sectors and other small scale enterprises at the local level) and (d) marketing.

Where only one or some aspects of this approach were developed, benefits to the community were not maximized. Community-based tourism developers need information such as: Incentives and concessions: What incentives and concessions can be made use of to increase benefits and opportunities at the community level or what incentives and concessions should be advocated for? According to Hall, et.al (2005) limited skill and knowledge of tourism can contribute to false expectations about the benefits of tourism and a lack of preparedness for the changes associated with tourism, and limits opportunities for locals to benefits from tourism business opportunities.

**Institutional arrangements**: Where does the responsibility for decisions related to community involvement in tourism lie? What agencies, organizations, and stakeholders need to be involved?

**Marketing**: Are some markets more amenable to community tourism and the use of local products and services than others? (There seems to be some evidence that intra-regional tourists may be.) What are the mechanisms available to enhance access to markets by small businesses and local communities?

**Import-substitution inputs**: What are the inputs to the industry, from food products to furniture to guide services that are now coming from outside the region but could be provided locally? What is needed to develop these goods and services to make them competitive? How can business and employment opportunities be increased?

**Distributional impacts of tourism**: Where and in what form are benefits distributed to stakeholders? What could be done to achieve more equitable distribution, in both social and geographic terms to the rural sector?
2.14.3. CRITICAL SUCCESS FACTORS OF CBT

Community-based tourism has, for over three decades, been promoted as a means of development whereby the social, environmental and economic needs of local communities are met through the offering of a tourism product. However, whilst many projects have been funded in developing countries, their success (or otherwise) has not been widely monitored and, therefore, the actual benefits to local communities remain largely unquantified. First of all, it is important to determine when CBT development is considered a success. Success of CBT development is only guaranteed under certain preconditions. One of these preconditions is tourism potential. Without tourism potential the development of CBT is bound to fail. However, even though the tourism potential of an area seems an obvious prerequisite for CBT development, it is often overlooked or not seriously researched before the actual development of CBT.

Besides tourism potential there are several other Critical Success Factors (CSFs) that determine if CBT development will become a success or failure. Or, as The Mountain Institute says (2000, p.7), “CBT clearly has the potential to achieve a great deal for people and environment, but as with any efforts in which there can be multiple objectives, beneficiaries and complex relationships certain key issues can affect outcomes”. Logically reasoned, CBT is a success when its goals are achieved. In the case of CBT development there can be several goals, divided in three categories: conservation of natural and cultural resources, economic development, and social development. Within the social development goal, special attention has been paid to empowerment, because that determines the extent to which the community is able to participate in the development of CBT.

There are many factors that determine if the goals of CBT will be achieved, in other words, if CBT development will become a success. The development of a successful community based tourism strategy will require a sound institutional framework based on a constructive partnership between the local community, state, the private sector and NGOs” (Naguran, 1999, p.44, 45). So there are always more stakeholders involved in the development of CBT. Stakeholder support is obviously essential in all CBT development projects. All the stakeholders need to have a shared vision and shared goals in order to make cooperation possible. Which stakeholders are involved exactly differs per situation. Guidelines usually aim to assist tourism developers with the successful development of tourism by discussing steps that should
be considered during the planning, implementation and evaluation stages of tourism development. Though not explicitly mentioned as such, these methods and guidelines do pay attention to the CSFs. Several tourism assessment methods and guidelines for tourism development have been found, some of which specifically geared to CBT development, others to tourism development in general, with or without an element of community participation.

CBT can be initiated by various actors, such as the community itself, an NGO, the private sector or the government. The reasons for these actors to initiate CBT can be manifold as well, for example to conserve natural resources, to create employment or to empower local people. Finally, community participation can take very different shapes as well, such as a community that rents out land to a private investor, community members working as employees in tourism companies or a group of community entrepreneurs setting up their own tourism businesses. All of these situations can be labelled CBT. Furthermore, CBT is never developed by just the community and the NGO. Community based tourism projects cannot be designed and implemented by one institution or organization acting in isolation. Many small scale community-based tourism initiatives have been set up which have failed” (Denman, 2001, p. 3). Success is guaranteed only under certain preconditions.

The development of a successful community based tourism strategy will require a sound institutional framework based on a constructive partnership between the local community, state, the private sector and NGOs. So there are always more stakeholders involved in the development of CBT. Stakeholder support is obviously essential in all CBT development projects. All the stakeholders need to have a shared vision and shared goals in order to make cooperation possible. Which stakeholders are involved exactly differs per situation.

Even though a variety of stakeholders is involved in each CBT development project, this research focuses on the interests and abilities of NGOs and communities, in order to make the framework less complex. Because the framework presents a somewhat simplified model of reality, it should be tested in a variety of situations in order to make improvements. Even though this framework requires further investigation, it already helps to make people realize the range of factors that should be considered in order for CBT development to become a success. (Yogmoorthi, A. 1992).
2.14.4. COMMUNITY PARTICIPATION

The following Critical Success Factors determine whether the desired level of community Participation is achievable in reality:

1. Interest of the community in Community Based Tourism development

   The motives of the community members to participate are predominantly economic.

2. Selection of participating community members

   It is likely that the better off people of the community will participate in tourism development, given the fact that these people have the easiest access to know how resources are utilised. Even though this may not be considered fair by some community members, it is not realistic to expect more at the moment. In a later stage of the project ways should be sought to include more community members in tourism development and to distribute benefits more equally throughout the community.

3. Ownership of land and tourism resources

   Special Nature Reserve is a large protected area. Therefore Public Company needs to be convinced to invest in tourism development by making it aware of the expected benefits. Efforts should be made to negotiate a partnership between Public Company and the community members, allowing the community members to offer certain activities at certain areas of the reserve.

4. Knowledge and skills of the community

   The majority of people associate tourism development with accommodation development. Therefore the community members should be made aware of the other elements that need to be present in a tourism destination. At the moment it is not yet possible to determine what skills are needed by the community members, because it has not yet been clarified what exactly is going to be developed for which tourism market segments. Once the type of tourism development has been clarified a training need assessment should be conducted, preferably by a tourism expert. The community members should receive training about marketing.

5. Capacity to organise and cooperate with internal and external stakeholders

   There is a real need for the community members that want to participate in tourism development to start organising themselves. For this to succeed there should
be someone that facilitates the process. The future tourism organisation should adopt a clear management structure.

6. Available financial resources

Because the standards of living of the majority of people are very low the majority of people will depend to a certain extent on financial assistance. The possibilities to obtain financial assistance should be investigated. Further more somebody should be able to assist the community members with the application procedures. Concerns for disappearing native cultures, social exploitation of developing countries by multinational corporations and the spread of the western influences creating a more uniform world have been debated within the sociology field of tourism. Tourism has become a major agent of transformation in every destination it has touched, and this change involves a price. Many communities, particularly in the developing world, are unaware of the costs and difficulties associated with this rapid transformation of development. As a result, engaged locals taking part in tourism development is seen as one of the alleged solutions. Yet, according to Mowforth & Munt (2009) and Simpson (2008), many have failed to understand the social structures that affect the outcome of participation.

Thus, what if an initiative for participatory community tourism development is started but the local residents lack the interest and concern to participate. Various community development researchers (Grant 2001; Pretty 2003; Iyer et al. 2005; Bridger & Alter 2006; Vermaak 2009) have therefore started applying the concept of social capital to observe the degree of collective participation for mutual community benefits. As social capital is a relatively new implication within tourism research (Jones 2005; Okazaki 2008), this study applies it to create an understanding of how a community constructs, perceives and participates in tourism development.

Community’ is a term that is used by politicians, social commentators, religious leaders, academics and media reporters. However, it is rarely defined rather it seems to be a given that we all know what is meant by the term. This is a problem, as communities can be defined in many ways; the word community is derived from the Latin communitas, which refers to the very spirit of community, or an unstructured community in which people are equal. It also has special significance in relation to community development as a term that has been appropriated for particular use in cultural anthropology and the social sciences. The most common uses of the term in
today’s culture tend to see communities defined geographically as in a valley, mountain range or water catchment, or politically as in towns, cities and countries. The expression, ‘local communities’ often refers to small towns or units of an urban centre such as suburbs. Differences between urban and rural (or even regional) communities, however, are more than merely geographical or political access to services, education and the natural environment, as well as differing social issues, levels of homogenisation and personal preferences influence such communities quite differently. Family groups also form a particularly powerful type of ‘community’, especially in those cultures based on strong family ties, responsibilities, reciprocity and respect, referred to as ‘authoritative communities’.

2.15. THE IMPORTANCE OF MARKETING

Tourism destination marketing is conceptualized as designing a place to satisfy the needs of the target markets of a destination (Kotler, 2002). This designing process include researching the needs, wants and behaviors of potential visitors, measuring destination image, developing a destination brand, establishing destination positioning, developing themes and promotional efforts, advertising and promotion, and other strategies to bring visitors to the destination (Ritchie & Crouch, 2005).

This is an area in which all of the initiatives face challenges and it is fair to say that Projects have suffered because of a lack of marketing capacity and a thorough knowledge on the part of project leaders of the way that the tourism industry and its marketing structure operates. Due to the resources needed to adequately market a product, all of the tourism initiatives must rely on their government. Tourist Boards for marketing their product or must rely on their own (limited) marketing avenues. Most visitor perceptions are shaped by the marketing efforts of major hotel chains. Marketing activity is aimed at a particular group of consumers within the overall total population (Swarbrooke et al, 2002). The components of destination image can be arranged on a continuum ranging from traits which can be common to compare all destinations to those which are unique to very few destinations (Echtner & Ritchie, 2003). The components of destination image can be illustrated in three dimensions as in Figure: 2:7
Each of the tourism initiatives function within a broader policy and institutional context that influence the type and scale of impacts and distribution of benefits from tourism. Tourism affects every facet of society, yet the institutional arrangements to plan, develop and manage tourism do not reflect that. Tourism development currently takes place in isolation from other aspects of national development, and generally favours more powerful stakeholders, generally large, often foreign based operators. Action in society requires a variety of actors performing cooperatively and in collaboration (Friedmann, 1973). In tourism development, this includes promotional agencies, governmental planning and zoning institutions, community development groups, local residents, transportation planners, private entrepreneurs and others.

Concessions and incentives are, more often, targeted at large scale tourism development with little comparative treatment for small-scale enterprises. In addition, coordination between government agencies responsible for tourism development, the private sector and rural development practitioners involved in tourism development is generally weak. The participation of community-based groups and small scale tourism
operators in decision making structures has been hindered by a lack of ‘space’ for their participation, although this may be slowly changing.

Their participation is further undermined by their own lack of capacity to become involved in decision making about tourism development. However, without the involvement of small scale, local and community-based tourism stakeholders in the institutional structure, there has been no real way for policies and institutional arrangements to incorporate their needs and priorities. Participation include identifying objectives of participation efforts (Arnstein, 1969), determining if a consensus is desired, developing the situational conditions to enhance the usefulness of public participation (Shindler and Neburka, 1997), experimenting with new forms of participation and collaboration (Hall, 1999; Ritchie, 1999) and identifying methods for evaluating the success of participation techniques (Marien and Pizam, 1997).

No national policies appear to exist for maximizing rural development needs from tourism. There have been a number of policy development projects but these have resulted in little change in neither the policy environment nor the institutional structures. Supportive policy frame works to enable community tourism projects are needed for specific issues, namely: Private sector partnerships with community and rural tourism stakeholders: One important criterion for evaluating ecological sustainability of tourism is the extent to which undesirable environmental effects of tourism development and tourist activities are prevented or minimized. If unchecked, can be as destructive as other industries (Cohen, 1978). For small, community-based enterprises, public sector policies that recognise and seek to address the power imbalances between companies and communities in the tourism industry could be very important. This however requires a framework and a vision for national development within which private sector businesses can operate. Approaches or components of a framework to engender long term relationships between the private sector and communities are:

- Legal frameworks that require management of the social impact of businesses;
- Securing a social licence which requires communication and co-operation with local stakeholders;
- Partnerships and legislation that promote opportunities for social development through partnerships;
- Sourcing supplies locally; and/or,
- Assistance in marketing and advice to small tourism enterprises;
2.15.1. TOURISM MARKETING AND MARKETS

A Vision Statement is required that identifies what is really valued and desired for the community. Underpinning the statement will be a set of goals that need to be articulated and agreed upon, such as the number of jobs, for whom, at what pay scales, for what seasons, or to encourage new residents, retain young members of the community and so on. While agreeing on this is important, there also needs to be a commitment from the community to work to achieve the vision. This is primarily a list of all existing attractions and tourism related facilities that are rated on their value to the tourists and their competitive advantage. In addition, the community’s infrastructure needs to be assessed so that the capacity to support an expanding tourism industry can be determined. (Marien and Pizam, 1997).

If the current market is suitable and desirable, strategies to continue to support and develop them can be developed. However, if the community wishes to broaden or even change the type of visitor; they need to understand the nature of different market segments and niches. The marketing basics of supply and demand have to be taken into account there is no point in trying to attract a certain type of visitor if you cannot provide what they want. There are many ways to segment visitor markets, from simple demographic segmentation (by age, income and so on such as the Baby Boomers, Generation X etc.) or by their behaviour and psychological needs (looking to rest and relax, to be challenged, meet others and so on). Understanding market segmentations is a continual process.

Some of the more common segments that many communities are interested in attracting include:

- Special focus on learning,
- Experiential activities and efforts
- Should support conservation
- Promote outdoor enthusiasts
- Active holiday makers
- Natural, and healthy food
- Heritage travelers
- Want to understand the culture and history of an area
- Nature or eco travellers
In effect, in relation to tourism and community development, we have three ‘customers’ the tourist, the community and the tourism industry itself. The key to marketing and to community development centers on understanding our markets and our people. Understanding who they are, what they want, why they want it and what we can provide requires a certain amount of research, and some of the basic elements of market research are introduced.

Once these introductions are out of the way we look at community based marketing in terms of destination promotion and networking or cooperative marketing between and within industry sectors. As Ducker notes, marketing ‘encompasses the entire business. It is the whole business seen from the point of view of the final result, that is from the customer’s point of view’ (Drucker 1950, p. 30). Developing a community is so closely interwined that in many cases the marketing activities affect the management activities and vice versa.

Over the years, the term ‘marketing’ has come to mean many different things to different people. Marketing is ‘the process of planning and executing the conception, pricing, promotion and distribution of ideas, goods and services to create exchanges that satisfy individual and organizational objectives’ (American Marketing Association 1985, cited Dann & Dann 2004, p. 6). Marketing involves research, planning and implementation; it is not simply ‘selling’ or a ‘quick fix’ to any problem an organisation may face. Marketing does not have the power to make people buy anything regardless of their needs and wants (Dann & Dann 2004). Marketing is primarily customer focused as opposed to production focused, asking what does the customer want? What can we produce?

After finding out what the customer wants or needs, the product (or service) is developed to satisfy those needs and then it is promoted at prices mutually acceptable to both producer and consumer. There are various genres or fields that marketing is involved in, all of which take a different approach. A core component of the modern economy is that of service provision. Services are in tangible in that they cannot be tested without using them being inseparable from the provider/producer and they have a strong people presence in any transaction. Apart from intangibility and inseparability, services are also variable and perishable. The quality of the service depends on who provides the services, what mood that person is in, what state of mind the customer is in and where they are provided, making each service provision a new and different transaction. Because of all these points, a service cannot be stored to be sold later once
the aircraft has taken off, that particular (empty) seat on that flight cannot be sold. It is perishable (Kotler et al. 2003).

2.15.2. COMMUNITY BASED MARKETING

Destination/place marketing/promotion and its relationship to communities that host tourism and tourists. Destinations (also referred to as ‘places’) are geographically based, usually referring to a region or town. They are complex, with a large range of different types of attractions, communities and supporting infrastructure. These various elements of a destination interact to create the particular nature of a place that is more than simply the sum of its components. (Drucker 1950, p. 30).

This needs to be understood by anyone who is charged with marketing that destination. In addition, whereas communities are generally defined by their own members, a tourist destination may be defined by the tourists themselves, which can result in a place meaning different things to different people, regardless of any marketing effort. Destinations are often viewed in a hierarchical manner, from an individual enterprise (such as a theme park) to a town or city (such as Surfers Paradise), region (the Gold Coast), state (Queensland), national (Australia) and supranational (Asia-Pacific) levels.

Each level incorporates the level below it. In spite of all the talk about empowerment, cultural capital and so on, destination marketing itself is often seen as a top down process. This tends to come from government or (tourism) industry funded Destination Marketing Organisations (DMOs) that provide the basic destination marketing and imaging strategies, often based on a hierarchical approach. Marketing an entire destination can be a costly exercise that benefits entire range of community members, so it has been argued that public organizations such as governments should undertake this role.

However, there is still scope for individual communities to become involved, particularly at the enterprise, city and regional levels. A major issue in destination marketing (and with communities) is that many of the elements within it compete with each other, particularly the tourism businesses, and it is a challenge to get them to understand that they need to work together to get people to the destination. Only then can they compete for the visitor’s business. Another related issue is that some businesses that benefit from tourism do not see themselves as part of tourism, particularly some providers such as electricians, plumbers, mechanics and other trades.
people. As they rarely actually serve tourists, they are unaware that their work may well be paid for by the money those tourists are bringing in to another business.

Ritchie and Crouch (2003, p. 2) The most successful destinations have a community that recognises this, with the businesses and community all contributing in some way to the marketing of the destination, whether they are direct or indirect beneficiaries. For similar reasons to those outlined above for individuals, destinations may compete with each other, but at the same time have to work together, depending on their target market. For example, if a town wants to attract international visitors, it is more effective if it teams up with the larger destination groupings such as a state or country to attract them. Related to the marketing issue of attracting international visitors above is the potential visitor’s geographical frame of reference, which plays a major role in selecting the places they wish to visit.

Ritchie and Crouch (2003, p. 2) explain this as the destination’s ‘ability to increase tourism expenditure, to increasingly attract visitors while providing them with satisfying, memorable experiences, and to do so in a profitable way, while enhancing the wellbeing of destination residents and preserving the natural capital of the destination for future generations.’ In addition, even at the simplest level, destinations are growing, complex entities in a constant state of change. This means that destination marketing organisations need to keep pace and adapt, which requires constant monitoring reviewing. External factors outside the direct control of the destination include the political situation (particularly in terms of Destination marketing organisations (DMOs).

In so far as our communities are destinations, we need to understand what the organisations are who market and manage our destination, commonly known as Destination Marketing Organisations (DMOs). At each level of a destination there are organisations responsible for marketing and management and to develop and maintain cooperative relationships with the other levels. A recent problem has been the increase in organisations (DMOs or otherwise) who are involved in marketing a destination (or community), which has led to a blurring of roles.

While marketing is the primary role of DMOs, they do have a multitude of functions and roles, with some undertaking more functions than others. This is dependent on a number of factors, including funding and political support, support from industry and existing industry based structures, as well as the reciprocal support from (and for) the community. Many of these roles rely on the various personalities
and skills of the staff and the community, as well as the fore mentioned power roles. However, the roles of DMOs can be summarised as marketing, particularly in terms of undertaking and gathering research data, and management, such as facilitation and coordination.

Marketing community tourism has such an effect on them. Fortunately, more and more DMOs are moving towards facilitating and assisting community involvement in tourism, rather than simply taking a top down management approach. This is due in no small way to their own diminishing funding. Politics and power is now working in a different, more positive way for the community. (Porter 1998, p. 7).

This facilitation role includes activities such as:
• Should know how to manage the flow of data/intelligence
• Try to represent the destination overseas
• Participate and facilitate workshops
• Coordinating familiarisation trips for travel and promote through the media
• Support the production and distribution of promotional literature
• Develop joint marketing initiatives with the industry and community
• Provide information and reservation systems
• Provide general advice to individual operators’ and community members.

Networking is a range of cooperative behaviour between otherwise competing organisations that are linked through economic and social relationships and transactions. This can include vertical (cross-sectoral) or horizontal networks and has great significance for community based tourism (and destination) marketing. Porter also identifies such alliances as ‘clustering’, describing it as ‘a critical mass of companies in a particular location (a country, state, region or even a city)’ (Porter 1998, p. 7).

2.15.3. PROMOTING TOURISM IN COMMUNITIES

If we decide that tourism is a positive force for our community, then we need to promote / market the concept of tourism to all of the community members. This is not unlike ‘internal marketing’ in an organisation, with Dann and Dann (2003, p. 412) explaining that: employees [or community members] within the firm [or community] should be respected and treated as a client group in their own right and second, that
unless employees fully support and understand the reasons behind a marketing strategy decision, implementation will be at best flawed.

They stress that this is particularly true in the services marketing aspect of community based tourism, where the community members are part of the actual product by interacting with visitors. Even if it is simply passing a tourist in the street, this is part of their entire experience, which can be ruined if they are sensitive to resentment from the general community. While this may not be openly articulated by a visitor, the number of times people actually comment on the welcoming nature or friendliness of a community they have visited denotes that it is not always present. However, promoting an annual event to a community is relatively easy in that while it requires a concerted effort, it is contained. Promoting tourism throughout the year has longer term challenges and opportunities. In many communities, one of the main challenges is convincing everyone that they are all involved in tourism in some way.

Tourism can be a significant contributor but should not be seen as the only option. How promotion is approached depends on the vision the community has for its future. If the intention is to have more people living in the town, then one of the aims of tourism would be to create an environment that would encourage visitors or others to desire to live there. The promotion could start by encouraging the purchase of second homes, or ‘weekenders’. However, such a move may not ultimately result in the goal of more full time residents. If the locals envisage a community where their young people remain to live and work, then employment opportunities and training in tourism skills and management may be what they require. Consequently, tourism can positively promote a community to potential investors and residents as well as visitors. However, not all tourist images attract the desired type of resident or even reflect the community’s self-image. Dann and Dann (2003, p. 412)

2.16. CAPACITY BUILDING IN COMMUNITY TOURISM

Community Capacity building is identified as one of the ways that community development can occur and that tourism development can be addressed. (Smith et al. 2001: 31) Community capacity building is the “essence of community development” It helps communities to improve their ability to participate in the tourism decision making. Community capacity building is a process aimed at strengthening the capacity
of individuals and organizations to develop and sustain conditions that support all aspects of community life (Blackwell and Colmenar 2000).

A comprehensive definition of community capacity building is that articulated by Goodman et al. (1998) who wrote: “It is a process as well as an outcome; it includes supportive organizational structures and processes; it is multi dimensional and ecological in operating at the individual, group, organizational, community and policy levels; and it is context specific” (Goodman et al. 1998: 260). Lack of capacity within community groups to engage in decision making over tourism development is a major stumbling block in shaping a form of tourism that delivers greater benefits to the rural and other marginalized communities. Specific skills are also needed in the three areas of management capacity. Training and technical assistance could be provided by a collaborative partnership between the Tourist Board and private sector (marketing and product development), development non-governmental organisations (project administration and management and possibly resource management) and natural resource government agencies (resource management).

The importance of community capacity building in tourism development is evident, (Ohiorhenuan and Wunker 1995). Community capacity building in tourism development can be seen as the capacity of the people in communities to participate in tourism activities (Cupples 2005). Tourism operators often like to invest in local training and community capacity building as a way of contributing to community development. Community capacity building in three majors can be use in tourism context: Organizational, community and individual (Kieffer and Reischmann 2004; Raik 2002). Key components for consideration from analysis of the initiatives, a number of components and approaches that have worked well in the development and execution of community based tourism initiatives can be pinpointed.

These include: A supportive institutional structure: Individual groups may succeed on their own if there is a sufficiently good attraction (existing or developed) but they are much more likely to succeed and develop other initiatives where there is a supportive environment that recognises and seeks to address the need for spreading the benefits of tourism. A supportive environment requires an institutional structure that has the necessary policies, linkages between agencies and other tourism organisations, and has access to the necessary skills to provide or source technical assistance and support to community based groups. Participatory process of development: Positive social impacts have been demonstrated where there has been a participatory process of
decision-making in planning a tourism initiative and where tourism development is perceived as one component of a rural development vision. When this vision is developed and shared by stakeholders, it has been shown to improve local decision making bodies by promoting consultative, inclusive decision-making processes and a sense of belonging and empowerment. Strong NGO or government agencies working alongside that have a good knowledge of the industry: Particularly in the beginning stages of the initiative, having a competent agency working alongside to develop the initiative and build capacity at the community level at a number of levels, has proven invaluable.

**Access to funds**: Provision of start up funds for tourism initiatives through soft loans and funding of costly infrastructural development can provide a successful catalyst for community-based tourism initiatives but must be provided within the context of a participatory process of development so that there is clear transparency on the allocation and management of funds. Tourism development does not have to be site biased: Economic opportunities for communities from tourism have been shown to be successfully developed where there was no natural attraction (such as a waterfall or nature trail). Well organised events (cultural) and the identification of products that add value to the existing package or supplied to another site (e.g. craft and agricultural production) have created more opportunities for a wider cross section of the community.

**Access rights**: This allows the community group some control over the use of the resource and can prevent more powerful interests taking advantage of the tourism opportunities Management and organisational capacity needs were identified and developed: Capacity is needed at a number of levels (organisational management, project administration, resource management and product development and marketing) to adequately orchestrate a community-based tourism project.

**A role for women**: When project planning activities and jobs created can accommodate women’s skills, the benefits to the community as a whole have been significant. Non-partisan development of tourism planning: Community based management structures that are not politically polarised and reflect a cross section of stakeholders have shown best results. **Conflict management mechanisms**: Conflict is inevitable when changes in local decision-making structures or access rights to land change in the establishment of a tourism initiative. The recognition and anticipation of the “role” of conflicts and creation of adequate opportunities to reveal and address
conflicts through ongoing dialogue and negotiation has contributed to a successful project. **Support for marketing:** Adequately marketing a site/event is a complex and costly undertaking and community-based groups need support in the development of the marketing products, funding and promotion. **Creating a local market:** Developing a local market (as well as a regional market) is useful for protecting revenues in the ‘low season’, and improving the durability of the product. Considering a local and regional market in product development may also help to ensure its authenticity. (Kieffer and Reischmann 2004; Raik 2002)

**Fig: 2:8** Cycle Community capacities and tourism development

Community Empowerment  
Individual Capacity

Organisational Capacity  
Tourism Development

Community Empowerment  
Community Capacity

**Fig: 2:8** Cycle Community capacities and tourism development (Adapted from: Raik 2002)

Community capacity building is about community empowerment. It helps individuals, Organizations and communities to find unused and undeveloped their skills, resources and geographic advantages that enable to reconsider strengths and opportunities of the abilities of community capacity in tourism development. The success of tourism development requires that all stakeholders understand that investments in community capacities are necessary for development. Without
Community capacity building, tourism development processes could not operate. Where there is sufficient community capacity to support tourism development processes, these processes will also generate community development. Without community development, capacity to undertake tourism programs is limited. So building capacity runs parallel with community development and is a common feature, although not always explicitly stated, of many community development programs. Tourism development practitioners should be aware of the need to understand the interrelatedness of the community capacity building (Hawe 1994).

2.17. DIFFERENT TYPES OF COMMUNITY BASED TOURISM

Community-based Tourism is gaining prestige all over the world as an alternative to mass tourism. This new type of tourism favours a contact with the local community and the experimentation of different sensations. Sustainable tourism developed in certain geographical areas may become a fundamental tool in the economic development of and the reduction of poverty in certain areas. It is possible to create businesses selling goods and services by means of the area’s own cultural and environmental resources, offering low scale opportunities for job creation, especially for women and young people. This would always be a complementary activity and never a substitution for primary sector activities. In this respect promoting tourist exploitation of underdeveloped rural areas in Developing Countries is not, a priority, good or bad, but depends on different political, cultural, social, economic and environmental factors. (Hawe 1994).

In this sense, several tourist destinations have been established through the structuring of tourism supply and demand. The need to break with routine, ensure customer satisfaction and change the monotony of traditional tourism has fostered local initiatives incorporating natural attractions and leisure activities at local level. CBT is based on the active participation of the local community. This is why the creation of community events which may favour this type of tourism, while at the same time helping to create a relationship between the local community and visitors, is so important.
2.17.1. COMMUNITY BASED ECO TOURISM

Many definitions of “eco tourism” have emerged since the term was coined in 1987. In 1991, The Ecotourism Society (TES) developed the following definition of ecotourism: “responsible travel to natural areas that conserves the environment and sustains the well being of local people” (Epler Wood 1996). Expanding on this definition, TES has developed seven basic principles of ecotourism:

1. Avoids negative impacts that can damage or destroy the integrity or character of the natural or cultural environments being visited.
2. Educates the traveler on the importance of conservation. Helps to promote tourism.
3. Directs revenues to the conservation of natural areas and the management of Protected areas.
4. Brings economic benefits to local communities and directs revenues to local people living adjacent to protected areas.
5. Emphasizes the need for planning and sustainable growth of the tourism industry, and seeks to ensure that tourism development does not exceed the social and environmental “carrying capacity”.
6. Retains a high percentage of revenues in the host country by stressing the use of Locally owned facilities and services.
7. Increasingly relies on infrastructure that has been developed sensitively in harmony with the environment minimizing use of fossil fuels, conserving local plant and Wildlife and blending with the natural environment (Epler Wood 1996).

Eco tourism places many demands on a wilderness area, foremost being the ability to accommodate tourists while still providing the experiences they seek. The advantage for the wilderness area is that “because [ecotourism] is primarily resource based, protection of these natural and archaeological resources is essential for sustained ecotourism” (Kusler 1990). Many conservation organizations and governments see ecotourism as the means to both preserve and develop remote areas.

Ecotourism is a frequently debated term. Sometimes it is used simply to identify a form of tourism where the motivation of visitors and the sales pitch to them, centres on the observation of nature. Increasingly, this general sector of the market is called ‘nature tourism’. True ‘ecotourism’, however, requires a proactive approach that seeks to mitigate the negative and enhance the positive impacts of nature tourism. The
International Ecotourism Society defines ecotourism as responsible travel to natural areas that conserves the environment and sustains the well being of local people. This definition not only implies that there should be a recognition of, and positive support for, the conservation of natural resources, both by suppliers and consumers, but also that there is a necessary social dimension to ecotourism. The term ‘community-based ecotourism’ takes this social dimension a stage further. This is getting wide popularity nowadays. This is a form of ecotourism where the local community has substantial control over, and involvement in, its development and management, and a major proportion of the benefits remain within the community. It is time that developers form equal partnerships with local communities, and help to provide much needed funding for community ventures to empower community residents to control their own destiny (Brandon 1993).

(Kusler 1990). How the community is defined will depend on the social and institutional structures in the area concerned, but the definition implies some kind of collective responsibility and approval by representative bodies. In many places, particularly those inhabited by indigenous peoples, there are collective rights over lands and resources. Community-based ecotourism should therefore foster sustainable use and collective responsibility. However, it must also embrace individual initiatives within the community. Some further general characteristics of ecotourism have been identified by UNEP and the World Tourism Organization as:

• Involving appreciation not only of nature, but also of indigenous cultures prevailing in natural areas, as part of the visitor experience;
• Containing education and interpretation as part of the tourist offer;
• Generally, but not exclusively, organised for small groups by small, specialized and locally owned businesses (while recognising that foreign operators also market and operate ecotourism);
• Minimizing negative impacts on the natural and socio-cultural environment;
• Supporting the protection of natural areas by generating economic benefits for the managers of natural areas;
• Providing alternative income and employment for local communities; and
• Increasing local and visitor awareness of conservation.
The processes involved in ecotourism include all aspects of planning, developing, marketing and managing resources and facilities for this form of tourism. Visitor provision includes access to natural areas and cultural heritage, guiding and interpretative services, accommodation, catering, sales of produce and handicrafts, and transport. Appropriate recreational and special interest activities, such as trail walking, photography and participatory conservation programmes, may also be part of ecotourism. In some locations, hunting and fishing may be included as appropriate activities, provided that they are carefully researched and controlled within a management plan that supports conservation. This kind of sustainable use relies on local knowledge, provides significant local income, and encourages communities to place a high value on wildlife, resulting in net conservation benefit. Without the whole hearted support of the local communities, ecotourism can fail; locals may actually start killing wildlife and destroying forests in retribution (Hughes 1996; Stonich 1996; Tchamie 1994).

Community-based ecotourism should be seen and evaluated as just one tool in achieving this. Its role may be to -

- Provide a more sustainable form of livelihood for local communities
- Encourage communities themselves to be more directly involved in conservation; and
- Generate more goodwill towards, and local benefit from, conservation measures such as protected areas. There needs to be clear initial understanding of the relationship between local communities and the use of natural resources in the area concerned.

The following are important issues to consider

1. What actions are currently being taken, and by whom, which are supporting or damaging the environment? A challenge for community-based ecotourism is often seen to benefit sufficient numbers of people in the community to make a difference about this concept.

2. What type and level of incentive might be needed to change attitudes and actions in order to achieve worthwhile conservation benefits? Could ecotourism deliver this? How does it compare with other development options which may have worse environmental impacts?

3. What additional problems for conservation might be brought by ecotourism, to set against possible gains? This might include not only development and visitor
pressure but also an over emphasis on certain species compared with biodiversity as a whole.

4. Could alternative sustainable livelihood options achieve the same or better results with less effort or disruption? The capacity of ecotourism to support a positive attitude towards conservation is not only achieved in proportion to direct economic benefits delivered. With many ecotourism initiatives it has been found that simply raising awareness that there is some realisable value in wildlife and attractive landscapes has been sufficient to make a considerable difference, both within communities and also politically at a regional or national level. Thought should be given to some simple, achievable indicators and targets for conservation gain. (Hughes 1996; Stonich 1996; Tchamie 1994).

Developing an area solely on the basis of tourism is also a risky proposition. Tourism is a fluctuating industry, dependent on uncertain influences such as weather, foreign-exchange rates, and political stability. “Another dilemma facing planners is the possibility that a tourism program may not attract sufficient visitors, or visitors quickly enough, to generate the quantities of revenue needed to meet the economic expectations of the community. This situation can lead to disenchantment with the program and the belief that the park serves no useful purpose. This can result in a decreased likelihood that the community will make efforts to protect park resources” (Pedersen 1990).

2.17.2. CBT VS ECO-TOURISM

CBT:
Objective : Responsible management of the environment, natural resources, social system and culture in response to the needs of the Community
Ownership : Community Tourism
Management : Community
Tourism
Linkages : Emphasizes holistic development
**Ecotourism**

Objective : Responsible management of natural attractions, local culture and the unique qualities of the tourism

Ownership : Unspecified

Tourism Management : Unspecified

Tourism Linkages : Emphasizes tourism and the environment

### 2.17.3. PRINCIPLES OF CBT-RELATED TO UNEP AND WTO AGENDA

1. Recognize, support and promote community ownership of tourism.
2. Involve community members from the start in all aspects.
3. Promote community pride.
4. Improve the quality of life.
5. Ensure environmental sustainability
6. Preserve the unique character and culture of the local area.
7. Foster cross culture learning.
8. Respect cultural differences and human dignity.
10. Contribute a fixed percentage of income to community projects. (UNEP and WTO Agenda)

### 2.17.4. COMMUNITY BASED SUSTAINABLE TOURISM

Vital to sustainable tourism is responsible behavior on the part of the visitor and the prevention of any form of distortion of the local culture (Greenwood, 1989; Nash & Smith, 1991; Gaburn, 1993). All evidence points to the important role sustainable tourism can play in economic development and poverty alleviation. There is also strong evidence about importance of peace for prosperity.

To sustain the hosts’ desire for tourists to visit and the guests’ desire to return, the negative impacts of cultural tourism must be kept to the minimum through skilled management, an area in which social scientists and anthropologists can offer assistance (Greenwood, 1989; Gaburn, 1993; Burns&Holden, 1995; Burns1999). Community
based tourism can benefit remote areas and island economies, with few other options. Conservation of marine and terrestrial biodiversity is key to maintaining tourist interest in the region. It can best be protected with the active involvement of the local communities. Communities will protect their environment if they share in the rents or profits accruing from tourists’ who appreciate their unique heritage, flora and fauna. Community-based tourism, tourism that is designed and led FROM and FOR the community can help enhance social inclusion and preserve cultural and historical values. Tourism can be a good tool for regional integration; provided ways exist for handling differences of views quickly and impartially. Community based tourism can be an excellent way for local entrepreneurs to get into business. SME and micro-enterprise financing and support are critical for the success of these small scale ventures. Natural resources, if well managed, will improve the lot of resident populations. Tourism is one of the world’s growth industries. (Weaver & Lawton, 2002).

Sustainable tourism is tourism attempting to make a low impact on the environment and local culture, while helping to generate future employment for local people. The aim of sustainable tourism is to ensure that development brings a positive experience for local people, tourism companies and the tourists themselves. Sustainable tourism is not the same as ecotourism. Social Sustainability is the ability of a community to absorb visitors for either long or short periods of time without being influenced negatively by people different form themselves or attempting to alleviate any disharmony by adapting their functions or relationships (Weaver & Lawton, 2002).

Sustainable tourism is where tourists can enjoy their holiday and at the same time respect the culture of people and also respect the environment. It also means that local people get a fair say about tourism and also receive some money from the profit which the game reserve make. The environment is being damaged quite a lot by tourists and part of Sustainable tourism is to make sure that the damaging does not carry on. Achieving sustainability is now the underlying principle for all types of development including tourism (Hunter & Green, 1995).

There has been the promotion of sustainable tourism practices surrounding the management of tourist locations by locals or more concisely, the community. This form of tourism is based on the premise that the people living next to a resource are the ones best suited to protecting it. This means that the tourism activities and businesses are developed and operated by local community members, and certainly with their
Sustainable tourism typically involves the conservation of resources that are capitalized upon for tourism purposes, such as coral reefs and pristine forests.

Locals run the businesses and are responsible for promoting the conservation messages to protect their environment. Community-based sustainable tourism (CBST) associates the success of the sustainability of the ecotourism location to the management practices of the communities who are directly or indirectly dependent on the location for their livelihoods. A salient feature of CBST is that local knowledge is usually utilized alongside wide general frameworks of ecotourism business models. This allows the participation of locals at the management level and typically allows a more intimate understanding of the environment. The use of local knowledge also means an easier entry level into a tourism industry for locals whose jobs or livelihoods are affected by the use of their environment as tourism locations. The involvement of locals restores the ownership of the environment to the local community and allows an alternative sustainable form of development for communities and their environments that are typically unable to support other forms of development.

2.17.5. COMMUNITY BASED RURAL TOURISM

Rural community-based tourism is small scale tourism in economically less developed rural areas. During the last two decades, a strong undercurrent of community-based tourism has become an underlying principle in the realm of new, alternative and responsible tourism (Singh, Timothy & Dowling eds. 2003, 5 –6) Community based Rural tourism has been identified as a viable option for providing livelihood opportunities to the communities residing in villages near the Forest areas and to provide visitors a glimpse of rural hill village life. Tourist circuits and destinations have been developed in the vicinity of the existing tourist routes / destinations. In the interior regions of the state CBT has been introduced as a means of employment and income generation for the local communities. , in most developing countries, there are few links between tourism and local sectors of the economy (MacLellan et al., 2000), in particular the large informal economy that sustains livelihoods in rural and urban areas.
Sustained efforts have made in Uttarakhand for an important hub of CBT at national and international level. More than 30 villages of Uttarakhand are now well recognized in field of CBT. It has also been pointed out that in terms of countrywide planning, other forms of tourism aside from CBT may also contribute significantly to socioeconomic development (Sharpley, 2001). Rural community tourism respects host communities, their guests, and the planet that we all share. Nature lovers can visit wild areas accompanied by a local guide who explains the traditional uses of the plants and local forest lore, transmitting experience rather than mere information. Rural community tourism consists of planned touristic experiences which are integrated sustainably with the rural environment and developed by local citizen organizations for the benefit of the community.

The six characteristics that define rural community tourism are that it:

1. Integrates natural beauty and the daily life of rural communities
2. Promotes productive sustainable practices within its tourism offerings
3. Adapts itself to the dynamics of rural life and preserves the syncracies and the welcoming, relaxed, rustic atmosphere that characterize the rural areas of the Country
4. Is maintained by local initiative and participation, and strengthens local Organizations, which are made up of various families or of the community as a whole.
5. Integrates the local populace in this economic activity, distributes the benefits Evenhandedly, and supplements farming income.
6. Promotes land ownership by the local population.

Community Based Tourism can be initiated by a variety of actors but this research is narrowed down to Community Based Tourism initiated by NGOs. Besides involvement of an NGO, active community participation is an essential element of Community Based Tourism. Fuller and Gleeson (2007) asserted that development involves changes to social and institutional structures as well as changes in production and consumption patterns. The development of tourism products and services at the destination level is not the primary goal of NGOs, but merely a tool to reach certain goals: economic development, conservation of natural and cultural resources and empowerment (social development). Conservation of natural and cultural resources is
mainly achieved in an indirect way. Tourism can provide substantial economic benefits to a community, which can act as incentives to conserve the natural and cultural resources on which tourism, and hence the economic benefits depend. (Sharpley, 2001).

It is important to mention that Community Based Tourism development is a cyclic process instead of a once only succession of steps. Empowerment is crucial in this respect, because it ensures that communities enhance their ability to guide their own future. Based on this concept of Community Based Tourism several Critical Success Factors can be identified. An emphasis is placed on the interests and abilities of the NGO and the community even though many more stakeholders are usually involved in Community Based Tourism.

2.17.6. TOURISM DEVELOPMENT

Development by its nature is a process of change and may be explained in a variety of ways. Harrison (1992) and Woodcock and France (1994) suggest that traditional development approaches could prove a useful framework for the explanation of tourism development patterns and processes. Tourism is a widespread activity in the developed world (Wahab and Pigram, 1997; Cooper et al., 1998) and a leading economic force for many countries. Indeed, a rapid increase in real incomes and leisure time and advances in technology have increased the demand for recreation and holidays for considerable numbers of people. Tourism development at the destination level may lead to the achievement of (part of) the conservation and empowerment goals, but for the economic development goals to be achieved it is very important that the products and services are part of a well-functioning tourism supply chain.

Two Critical Success Factors are associated with this reasoning:

1. Integration with other sectors of the economy

During the training the community members have identified possible ways to include the local economy in the tourism industry. More research is necessary to investigate how exactly these local activities can be integrated in the tourism supply chain.
2. Marketing

Even though the marketing activities within the project are very good initiatives some adjustments could be made in order to enlarge the chance of success. First of all, the promotional material should be developed after clear tourism development plans have been developed in order to prevent that the material contains incorrect information. Secondly, the community members should become more involved in the development of the material.

Tourism development has both positive and negative effects on a tourism destination. Communities are very often threatened with unwanted developments and face problems from unplanned or carelessly planned tourism expansion. In order to overcome these multi faceted problems, comprehensive tourism planning is needed to maximise the benefits and minimise the costs or disadvantages of tourism development through the involvement of the local community who have to live with the tourists and the costs and benefits they bring. (Wahab and Pigram, 1997; Cooper et al., 1998)

2.17.7. CBT DEVELOPMENT ON ITS OWN.

In developing countries and rural areas community members are often dependent on the community’s resources for their life support. This economic dimension by stating that “the stereotypical commune was considered to be a self contained collection of perhaps a few hundred families centred on a village or hamlet”. This economic dimension of communities is often lacking in developed countries and urban areas. According to Mann “such traditional, locally based communities [are breaking down] in the west and the urban developing world largely due to the global economy’s demand for a mobile labour force”. So in developed countries and urban areas economic dependence is not longer the basis for communities. This does not mean that communities do not exist in developed countries or urban areas, but it does mean that communities are clearer defined the more developing or rural an area is. Murphy & Murphy (2004) identify three elements that constitute a community: social function, spatial area and external recognition.

The social function element shows from the fact that people form a community or become part of a community because they share common needs and problems. Communal responsibility and communal action is necessary to fulfill these common needs or solve these common problems. Often this includes some form of communal
decision making. The second element is the spatial area element. In rural communities it is usually not a big problem to define these spatial areas, but the more urban a community is, the more difficult it becomes to define the spatial area element. The third element of community is the existence of external recognition. “Although a group can band together and create a strong sense of belonging, even with an internally recognised spatial context, it is of limited utility unless these two dimensions have been recognised and acknowledged by some external agency” Murphy & Murphy (2004)

Finally, the three elements described above do not do justice to the emotional aspects that are often connected with the idea of community, such as sense of belonging and sense of place. These two elements do have some resonance in respectively the social function element and the spatial area element. However, sense of belonging and sense of place are more emotional, while the two elements defined by Murphy & Murphy are more practical. According to the social function element for example, people band together because they share common needs or problems and communal responsibility and action is needed to fulfill these needs or solve these problems. In the light of tourism, communities can be looked at from yet another viewpoint. Murphy & Murphy (2004)

“In fact, it is clear that many communities are based on strong principles of hierarchy, the distribution of resources within them being dependent on the place occupied in the hierarchy”. The existence of local elites is an example of this inequality of power. Heterogeneity and power relationships within communities become especially visible when communities are confronted with changes such as development. “Depending on the issue, a community may be united or divided in though and action” In the case of tourism development different interest groups may appear, for example people owning tourism enterprises, people employed in the tourism industry and people that oppose tourism. Secondly, Murphy & Murphy claim that the social function element is often linked to the spatial area element, because people that are united by common interests often live close to each other. However, the social function element is not always connected with the spatial area element. For example state that “a spatial communities, linked by bonds of common interests not place, exist within and across spatial communities”. According to Madrigal (1995): Residents are forced to take some kind of position on development. Resident’s who share perceptions may be considered part of the same nested community; where as
residents with competing views of development belong to different nested communities.

The community under consideration is no longer just a home with a communal sense of belonging, it has become an actual or potential profit making commodity in the global tourism market. Communities become tourism products that can be enjoyed by tourists and exploited by private sector investors, especially in cases where experiencing the local culture is considered to be an important part of the visitor experience. This section has provided an insight in the complexity of the concept ‘community’. It is clear that different elements are used to describe communities. Communities are economic units, social units, spatial units, externally recognised groups of people, people with an emotional connection to each other or to the place, heterogeneous groups and tourism products.

2.18. INITIATION OF CBT DEVELOPMENT BY NGO

The words “community based” seems to suggest that the initiatives for tourism development originate within a community. In an ideal case CBT would indeed be initiated from within a community. However, in reality this is often not the case. CBT tends to develop in one of two ways. The first possibility is the unplanned scenario. In this scenario the community is discovered by adventurous backpackers and eventually by commercial operators. The community member’s start offering accommodation, food and beverages, and supporting services because tourists and tour operators demand it and often also out of hospitality. In this case the initiative for CBT development is actually triggered by the tourists. NGO sector can benefit by generating foreign currency and employment opportunities, and hence contributing to the overall development of the nation’s economy. (Christie 2008).

If there were no tourists, community members would not think of developing tourism. This scenario can also be called ‘demand led’, because CBT develops as a response to tourism. The second possibility, which is more relevant for this research, is the planned scenario. This scenario is also called supply led, because CBT is developed before the tourists arrive. The initiator of the development is usually an (environmental) NGO. It is also possible that the community itself initiates the development of CBT, but this is relatively rare. And even in cases where the community does take the initiative to develop CBT, external help is often needed, for
example to gain access to funding. This help can come from an NGO, but also from the private sector or the government.

It is important to assess what knowledge and skills the NGO can contribute to the development of CBT. First and foremost it is important to know what the field of expertise is of the NGO. This will to a large degree determine the input of the NGO in the CBT development project. Environmental NGOs for example have a lot of knowledge about sustainable use of resources, while NGOs that fight for poverty reduction have a more economic background. Secondly it is of importance to know if the NGO has any previous experience in tourism development. It is a real advantage if the NGO does have this experience. Not only will the expectations be more realistic the chances of successful development will increase as well. It is not said that an NGO without tourism development experience should not embark on a CBT development project. (Christie 2008).

Working with communities is complex and often time consuming. “If an NGO has no track record of working with communities, it is important for it to be willing to take advice from or use facilitation services of community development organisations and to accept a slow process. It is even more beneficial if the NGO has experience in working with the particular community in which CBT is planning to be developed. In that case there is already a relationship of trust between the community and the NGO, at least in cases where the cooperation has been positive. In general NGOs could provide a range of support services which include capacity and institutional building, bringing stakeholders together, arbitration for conflict resolution, access to funding, and the facilitation of negotiations between local communities, the private sector and government.

The NGOs must adjust their commitment to this situation. First of all it needs to be clear for how long the NGO is committed to the project. It is very important that a reasonable time span is allotted to the project so that withdrawal of assistance does not occur too early. It is impossible to give a minimum or maximum amount of time that is needed for the successful development of CBT, because it depends on many factors, such as the complexity of the project and the capabilities of the NGO and the community. Secondly it is important to know if the NGO staff can fully allocate it's time to the CBT development project or that they are busy with other projects at the same time. It does not have to be a problem if an NGO is committed to more projects
at the same time. However, it is more likely that delays will occur, especially when the projects are located in different geographical areas. The possibility of delay needs to be taken into account when making a timetable. Finally it is important to establish if the NGO has a strong bond with the community or area. If that is the case, for example when the NGO is active in a particular area for a long time, it is more likely that the NGO will do anything in its power to make the CBT development a success.

2.18.1. POLITICAL PARTICIPATION

According to Shepherd and Bowler (1997) many community members may lack specific expertise or education and, therefore, their participation may be considered unnecessary. Political participation deals with community involvement in the development process of CBT. Central to an understanding of community participation is a realization of the variety of meanings and interpretations that people attribute to the concept.

Because of the existence of different types of community participation it is important to clarify which type of participation is meant when the term community participation is used. In the case of CBT, communities must genuinely participate in the decision making process, [which] involves more than just consultation. Political participation of communities in CBT should ideally be in the interactive participation or self mobilisation category. However, it may not be possible and wise to immediately start with the most active [because] it requires trust, capacity growth and resources. In some cases these high levels of participation may not even be feasible on the long term. Attention should be paid to the desirable level of political participation and the achievable level of political participation in the planning, implementation and evaluation of tourism.

In general CBT projects should always strive to achieve the highest possible level of community participation. Active participation of local communities in decision making is important for two reasons. First of all, an increasing number of people now a day consider it unethical to impose tourism development on communities, especially if these tourism developments have negative impacts on the communities. Secondly, tourism development will be more successful and sustainable if the local communities are actively involved in its development. Active involvement of local communities will help to create community support for tourism development, which is an essential prerequisite for tourism development to succeed. According to Wood it must be
understood that if the community is not involved in initial decisions for the project, such as establishing the objectives for the project or defining its scope, they will care less about its success. Therefore, political participation should ideally include as much community members as possible, either directly or, if the community size does not allow it, by using local democracy and/or community representatives.

2.18.2. ECONOMIC PARTICIPATION

Economic participation deals with community involvement in the delivery of tourism products and services. Economic benefits do not only come in the form of revenue though; the existence of a tourism destination could also lead to increased employment and entrepreneurial opportunities that generates much needed hard currency (Furze et.al.1997).

There are four types of economic participation of communities:

1. No participation in the tourism business: Locals are not involved in tourism companies, but they are resource owners and earn money from user fees, licenses and concessions.

2. Indirect participation in the tourism business:

Locals are suppliers for tourism companies due to increased consumption of local products, such as food, crafts and building materials.

3. Direct participation in the tourism business:

Locals are either employees in tourism companies or they are independent tourism entrepreneurs themselves.

4. Joint venture between a tourism company and community members. Within the third type, direct participation, several refinements can be made. The purest model suggests that the community owns and manages the enterprise.

All community members are employed by the project using a rotation system, and profits are allocated to community projects. At the other end there might be a private tour operator who has made an agreement with a group of community-based
entrepreneurs to use their services and products such as guides and lodges. The more economic participation by the community, the more one can speak of CBT.

2.18.3. ECONOMIC DEVELOPMENT

The first goal of CBT development is economic development of the communities. This shows from the fact that many definitions of CBT mention the importance of (economic) benefits for the communities. For example CBT is anything that involves genuine community participation and benefits. Community-based Tourism must contribute to local economic development through increasing tourism revenues and other benefits to community participants. It is therefore important to work in partnership with other organizations, because they may have experience of other similar projects, which could help to avoid stumbling blocks encountered previously (Mametja, 2001).

Even though direct participation in which community members are entrepreneurs may seem the most empowering option, it is not always the best option from an economic point of view. The main disadvantage is that a community owned enterprise will usually be small, reflecting the limited amount of investment possible. As a result revenues and employment are generally tiny in community run enterprises. So, one should always weigh empowerment goals against economic development goals. In principle one should always try to integrate the local economy in the tourism supply chain as much as possible to enlarge the economic benefits. Community members could for example be involved by supplying raw materials such as agricultural products and construction materials, but also by providing additional services such as laundry services, construction of infrastructure, etc. (Mametja, 2001).

2.18.4. COMMUNITY PARTICIPATION AND TOURISM DEMAND

Tourism is an important sector in most developing economies. It is a major source of foreign currency and its labour intensive nature makes a huge contribution to employment. As such, tourism has been identified as a key sector for the achievement of shared economic growth and poverty alleviation in developing countries. (Mitchell and Ashley, 2006; World Bank, 2006). While the determinants of domestic tourism demand are likely to be easily understood within any particular country, it is highly unlikely that authorities naturally comprehend the determinants of international
tourism demand in the country. Consequently, understanding the factors underlying international tourism demand is important for enhancing the economic contribution, hence poverty reduction effects, of international tourism in developing countries, in general, and Africa, in particular. Yet until recently, empirical research on international tourism demand has focused on tourism in developed countries while some countries receive very little attention (Xiao and Smith, 2006; Rogerson, 2007).

The analysis of tourism demand should include an analysis of existing demand and of potential demand. Both quantitative information, such as number of visitors, country of origin, length of stay, and qualitative information, such as tourist motivations, should be analysed. The image that tourists have of the destination also needs attention. Competition besides evaluating the (potential) supply and demand it is also important to analyse competition. Competitors are any other existing or planned tourism businesses, attractions, or destinations that could draw tourists away from the area. In other words, competitors are competing for the same tourists. Eventually it is all about being different from competitors. (Xiao and Smith, 2006; Rogerson, 2007).

Many words are used to describe this, such as distinctiveness, uniqueness, unique selling points, competitive advantage, and competitiveness, but they all come down to the same thing: distinguish oneself from competitors. Only then it is possible to gain a share of the market. Tourism development is a long term process. The development of the tourism products and services usually takes a lot of time and after that it takes years to get return on investments. Therefore it is necessary to know the tourism market trends. Eventually, the evaluation of tourism supply, demand and competition should lead to the detection of an area’s strengths and weaknesses, while the evaluation of market trends should lead to the discovery of opportunities and threats. The final comparison of these two elements (strengths/weaknesses and opportunities/threats) will then make it possible to determine a successful strategic position for the territory. A lot of knowledge and skills are necessary to develop CBT in a successful way.

Concerns for disappearing native cultures, social exploitation of developing countries by multinational corporations and the spread of the western influences creating a more uniform world have been debated within the sociology field of tourism. Tourism has become a major agent of transformation in every destination it has touched, and this change involves a price and many communities, particularly in the developing world, are unaware of the costs and difficulties associated with this
rapid transformation of development. As a result, engaged locals taking part in tourism development is seen as one of the alleged solutions. Yet, according to Mowforth & Munt (2009) and Simpson (2008), many have failed to understand the social structures that affect the outcome of participation. The second element of the CBT model is community participation. Before continuing with the assessment of the CSFs of community participation one should clarify what is meant with the terms participation and community. It is important to define the community, because that is the subject of study in this section. Participation should also be clarified, because there are different degrees of political participation and different types and degrees of economic participation. At this point the desired level of political and economic participation should be clarified.

The analysis of the CSFs will then determine if these desired types and degrees of participation are in reality achievable. In other words, the CSFs determine the achievable type and degree of participation. Interests, knowledge and abilities must be weighed case by case in order to find out at what degree of participation and ownership in tourism development maximal benefits may realistically be achieved. No distinction is made between these two types of participation, although most of the CSFs mentioned here are slightly more geared to economic participation. If it is clear what is meant with the two terms in practice, the community’s potential to participate should be investigated. Mowforth & Munt (2009) and Simpson (2008),

This raises several questions:

- Is the community interested in CBT development?
- How is it determined which part of the community actually participates in the development of CBT?
- Do the community members have ownership rights of land and/or tourism resources?
- Are the community members qualified to participate in tourism development?
- Are the community members able to organise themselves and cooperate with each other?
- Do the community members have sufficient financial resources?
In general it is about investigating what the community can contribute and about finding assistance in cases where the community’s resources or abilities are lacking. One should not only find out if there are other institutions that can provide these resources and abilities but also if these institutions are willing to cooperate with the community. Interest of the community in CBT development. If the community is not interested in CBT development, the development of CBT will fail, given that community participation is a crucial element of CBT. Therefore, it is important to investigate the community’s interest in CBT development first and foremost. This interest depends to a large extent on the community’s attitude towards innovation in general. “A desire to maintain the status quo and resistance to innovation, even in the knowledge that this will inevitably lead to the area’s long-term decline, have for a long time been a key feature of rural areas.” Mowforth & Munt (2009) and Simpson (2008).

The interest in CBT development should also be compared to the interest of the community in other development projects. It is possible that community members are much more interested in projects that they can relate to than to a tourism project, which is for most community members something that they are not familiar with. Additionally, one should investigate who exactly is interested in CBT development: the whole community or some select individuals. The existence of different interest groups within the community is important in this respect. Local participation in tourism has been regarded as a positive force for change and passport to development. This, however, according to Mowforth & Munt (2009) represents an overly simplistic conclusion. The principle behind local participation may be easy to promote, however the practice is far more complex. Generally, it is often assumed that members of a community are willing and able to participate equally (Hall, 1995). This has been a continuing debate and issue within community development studies. Participation of local people is a criteria often agreed on as an essential condition for development and sustainability of any new form of tourism (Poon, 1994).

Difficulties arise when part of the community supports tourism development while the other part opposes tourism development. Participation can be inhibited by the presence of divergent categories of interest within a particular setting. It is not only important to know if the community is interested to participate in CBT development, but also why the community is interested. The expectations of the community members eventually determine their input into the project and their commitment to the
project. If people participate because they expect financial benefits and these financial benefits fail to occur, enthusiasm and commitment to the project may decline, which can lead to failure of the project. The expectations of the community members are closely related to their experience with tourism. Communities that have no previous experience with tourism are more likely to have unrealistic expectations concerning the costs and benefits of CBT than communities that do have experience with tourism.

Where communities have no previous experience of tourism, outside facilitators can ensure that false expectations are not raised, although similarly it is important that these facilitators also have tourism experience rather than simply being experienced in working with communities. It is important that the community has access to all the information needed in order to weigh the benefits of tourism development against the costs. Special attention should be paid to the expectations of the community members in the case of projects that aim at communal benefits rather than individual benefits and in the case of projects that aim at non financial benefits. In these cases the benefits for each individual become less tangible and therefore the interests to participate become less clear as well. (Poon, 1994).

Community projects thrive on a ‘community spirit’ and ‘volunteerism. Therefore it is important to investigate community cohesion and the mentality of the community members. In other words, are community members only interested to participate when they can gain individually, or are they also prepared to participate in projects that generate communal benefits. Finally it is important to compare the expectations that the community has with the expectations of the NGO that initiates the development. A discrepancy between the NGO’s goals and the community’s goals of tourism development can possibly have a negative effect on the success of the development. Sometimes each and every community member is included in the development of CBT, but more often only a (small) fragment of the community participates.

Therefore it is important to make clear which part of the community actually participates in the development of CBT. Moreover, it is important to investigate how it will be decided which part of the community participates. Finally, it is important to assess the possible roles that community members could have and how these roles are assigned. An important principle is to seek to work with existing social and community structures. Almost in every community there are already existing community
organisations, such as local government, women’s organisations, farmers’ cooperatives, etc.

The consequence of this is that people that are part of these existing community structures and have more chance of being selected than people that are not. In general the groups rely on such ‘lever players’, it is also possible that the choice of the community members is influenced by the objectives of the NGO. The NGO can identify so called target groups. A tourism programme with emphasis on nature conservation and/or private sector development might choose for different target groups, than a tourism programme focused on poverty alleviation. Within the latter programme the targets groups are the poorest of the poor, while the other programmes might select developed and better off partners and families at the local level. Issues of gender may also be important in this respect. (Poon, 1994).

The degree to which community members have access to resources also determines the extent to which they are able to participate. If no attention is paid to the inequality in access to resources amongst community members, this will generally result in the better off people benefiting from the activities. After all, the better off may have houses where tourists can stay, better access to know how on preparing food and entertaining tourists, some individuals may be better educated and speak foreign languages. Besides determining which community members are allowed to participate it is also important to establish how many community members are allowed to participate. The determination of the type and number of community members has consequences for the course of the CBT development project. First of all, community members that are excluded from participation may feel resentment. To prevent this from happening some CBT projects have made a link to the broader community by means of a community fund. This means that part of the revenues of the project will be allocated to community development projects, even though not all the community members participate in the CBT project. (Wall & Mathieson 2006: 227)

The type of participating community members will also determine how much time and effort is necessary for the project. In general working with poorer and less educated people takes more time and effort than working with richer and higher educated people. In the first case the period between the start of the programme and the actual product development is much longer. The community size has also consequences for the time and effort needed for the development of CBT. Where
communities are particularly large socially or spatially it is important to allow extra time for negotiations. Facilitating communications or working with a smaller, representative group can help speed up the process. The most intense or negative perceptions tend to appear from the following conditions; 1) the physical presence of tourists, 2) the demonstration effect” and 3) foreign ownership and employment. (Wall & Mathieson 2006: 227) explains the demonstration effect as “residents frequently resent the apparent material superiority of visitors and may try to copy their behaviours and spending patterns”. On the other hand, observing and interacting with visitors can benefit as well, if it encourages local residents to adopt and work for things they lack in their community. It can lead to the process of development, or it may lead to dependency, reinforcing existing social discrepancies and weak structures. In this case, only a few members of the community participates and consequently gains from tourism schemes (Wall & Mathieson, 2006).

The community size also influences the scale of benefits received by individual members. Working with small community groups means that individual benefits from tourism can be more significant and so commitment to the venture is likely to be stronger. If the community is large, an emphasis on community payments rather than individual payments can make financial benefits go further or increase their impact. There is no preferential target group or community size; however each target group and community size will have different consequences, which need to be anticipated on forehand, in particular with regard to the distribution of benefits.

If these consequences are not anticipated, the project is less likely to succeed. In general the selection of participants should be transparent and be perceived as logical and fair by all the community members. There are some questions that one should answer in order to determine the influence of the selection procedure on the course of the CBT development project. Ownership of land and tourism resources. One of the preconditions for undertaking tourism businesses is a sufficient level of ownership rights within the local community. Community based tourism requires an understanding and where possible a strengthening of the legal rights and responsibilities of the community over land, resources and development.

It is important to investigate if land and resources that have tourism value (identified during the tourism potential assessment) are owned by the community and to what extent the community is allowed to make decisions about the development of
this land or these resources. Not only is it important to look at legal ownership rights, but also at the sense of ownership that the community members have.

2.18.5. KNOWLEDGE AND SKILLS OF THE COMMUNITY

The concept of skill and knowledge is regarded as a tool to assist in tourism in local communities. Community skill and knowledge had become an important source for tourism development. Successful tourism development and their implementation requires tourism skills and knowledge to support local participation. Skill and knowledge are one essential component of community capacity building (Bopp et al., 2002; Kwan, et al., 2003). Community skill and knowledge in the tourism context are awareness and understanding of key topics relevant to the tourism development issue (Guralnik, 1986). Community skill and knowledge has been identified as taking various forms, such as tourism expert and local tourism knowledge and information. Skills and knowledge are needed to effectively implement the community development process.

Community tourism development also requires a broad base of skill and knowledge on many subjects (Frank & Smith, 1999). Important of skill and knowledge in tourism development are evidence. Any tourism stakeholder requires skill and knowledge about the social, economic and environmental aspects of community; partnerships; problem solving and decision making processes. There are many ways to describe the skills needed to undertake the community development process: communication, facilitation and team-building skills; research, planning and evaluation skills; problem solving; management skills; and development skills (Frank & Smith, 1999).
Community tourism development also requires a broad base of skill and knowledge on many community members should not only have general knowledge of tourism, but also specified for their situation; they should understand the value of their tourism assets. The general perception that community members have of tourism has already been investigated briefly under the first item ‘interest in CBT development’. The knowledge that community members have of tourism should be analysed more in detail. Besides general knowledge of tourism, community members also need to dispose of specific skills to be able to work in tourism. Tourism is a people oriented business and depends on quality service from trained managers and employees. These specific skills depend on the jobs that are created, such as food service skills, guiding skills, and housekeeping skills.

Community skill and knowledge as an important component of tourism development is faced with barriers and obstacles. Barriers to skill and knowledge in tourism development have hardly been debated by scholars of tourism (Moscardo, 2008). Hence understanding barriers of skill and knowledge is important when a community is getting organized for or involved in tourism activity. This understanding can help individuals, community, and organizations more effectively impact the
tourism policy making process. Further, it is important for government to understand that communities that also faces barriers that can hinder its progress in responding to and recognizing the priorities of local communities

There are four types of relationships within a community:

- **Interest relationships**: It is interest relationships that determine the potential support for or, by contrast, opposition to the projects.

- **Affinity relationships**: More subjective considerations quite apart from common or diverging interests can sometimes arouse opposition or support, especially anything to do with culture or religion, or simply because they hark back to negative past experiences.

- **Power relationships**: The view that the powerful players have of the area’s future determines the way in which the principal resources are allocated.

- **Conflict relationships**: Where the parties are in open opposition, conflict relationships are the expression of relationships based on interest, rejection or power. Information about the different relationships within a community probably already surfaced during the investigation of the previously mentioned CSFs. (Moscardo, 2008).

However, these relationships deserve special attention here, because they influence the capacity of the community members to organise and cooperate. Common interests and affinity relationships bring people together; conflicts on the other hand divide people. However, opposition can also be hidden in the sense of a lack of trusts. It is not always easy to find out if people trust each other or not, but it is a crucial element, because without trust cooperation is difficult. Besides analysing the relationships between the participating community members it is also important to investigate the experience of the community members with cooperation.

Mutual interests, an absence of conflicts, a general feeling of trusts and experience with cooperation are favourable conditions for CBT development. However this ideal situation rarely exists. “Communities are usually not homogeneous entities but, on the contrary, they often comprise groups with conflicting interests. Great efforts are required to arrive at a representative village organisation that can deal with these conflicts. The community members should not only be able cooperate with each other; they should also be able to cooperate with other stakeholders. For these situations
it is also important to investigate the relationships and to look at cooperation experience. And also in these situations a facilitator could be very helpful, to help with negotiations, conflict resolution, decision making, etc.

The extent to which the community members can meaningfully participate in CBT not only depends on their interest, degree of ownership and available knowledge and skills, but also on the available financial resources. Investment in project development areas should be encouraged, either in cash, labor or in kind resources. By investing in the development of CBT the community members will become more committed to the project. This is especially important in cases where the community members are expected to set up and run their own tourism businesses. Therefore one should investigate the availability of capital within the community. The financial resources available to an area are in the hands of households, businesses and the local public sector. Besides investigating the available financial resources it is also desirable to investigate people’s attitudes to investing, risk taking and entrepreneurship. (Moscardo, 2008).

In certain rural areas, everybody in work ultimately plans to set up their own business after working for a few years as an employee, which can lead to excessive fragmentation of local businesses. On the contrary, in other areas the majority of the population is comprised of manual workers with no tradition of business creation; such areas generally suffer from a dearth of project promoters. In many cases community members will lack financial resources. Most projects therefore require some form of financial assistance. However, the nature of the financial assistance should avoid inhibiting incentive and causing problems within and between communities.

2.19. TOURISM PLATFORMS

Tourism has existed for more than hundreds of years, tourism research and scholarship is a fairly new field of study. At one time it was only the privileged few who travelled, however this is not now the case. Changed economic conditions, availability of information on other people and places, and access to improved technology have all contributed to current standing of tourism as an important economic resource. This has not been a giant leap forward, but rather a slow growth towards current maturity and understanding. The advocacy platform became popular
after the Second World War. They promoted the economic benefits of tourism. Tourism is portrayed as a clean and image enhancing industry for rural community’s. They should try to revitalize their economy (Gibson, 1993). Governments are willing to promote tourism because they saw tourism contributing to growth and development, thus providing employment, and foreign exchange which can be used to import goods and services. (Jafari, 2002), this resulted in the rapid growth of mass tourism, with tourism being considered to have few negative environmental impacts for tourist destinations. This was especially advocated for developing countries where natural resources were in short supply, such as small island countries (Sofield, 2000). Many people rejected the desire for mass tourism in the 70s’. Cautionary platform showed a very negative view of tourism, by assuming that any tourism would eventually result in negative impacts unless and until it was carefully planned. Conservation of the environment and traditions and promotion of culture, and also Tourism was not as good as suggested in the previous decade. This platform argued for some intervention.

While the advocacy and cautionary platforms were concerned mainly with the impacts of tourism, in 1980 alternative form came into being, which were more ‘sensitive’ (Sofield, 2000). This was called adaptancy platform and it looked at ecotourism, volunteer tourism, and other types of tourism, and proved to be more community centred, employing experts from various locals, using local resources, in order to create more control over the impacts of tourism to their local region. They spent much time to find out definition of sustainable tourism and how it can be made to work for all stakeholders (Hardy et al, 2002).

They were stressing that you cannot assume sensitive tourism and it will not have an adverse impact on the environment. Most environmentally conscious visitors may also cause degradation in natural areas through sheer concentration of visitors. Jafari (1990) theorises that a multi disciplinary, research based platform can be used as a scientific foundation and this also exists. The promotion of more specific tourism activities and destinations in the 1990’s can be used to scientifically determine impacts and capabilities for tourism destinations.

This knowledge based platform is more balanced in the areas of benefits and costs of tourism development. This type of platforms acknowledges the economic benefits generated by tourism, but also considers the effects that tourism growth may have on the quality of life of local residents. For example, changes in the the social
structure of a community by forcing out long time residents who are not ready to pay
the rising property taxes, and attracting a different class of residents who remake the
town in a different image created some issues. (Ramaswamy & Kuentzel, c1996). The
focus on how a community can sustain tourism by maximizing the benefits and
minimizing the negative consequences of increased tourism. Tourism promotes not
only the geographic destination, but also other options of getting there and staying
there, the attractions, and any special event is also very important to promote CBT.

2.20. ECO - TOURISM, EMPOWERMENT AND COMMUNITY
DEVELOPMENT

The term ‘ecotourism’ is contested and at times has been used simply as a
marketing tool. Basically, ecotourism is nature based, educative and managed in a
sustainable fashion (Beeton 1998). Sustainable management refers to the community
as well as the natural environment: it requires operators to support the local community
through employment, products, education and in other ways. Ecotourism also
incorporates aspects of TBL sustainability including generating financial support for
protection and management of natural areas, benefits for residents and resident support
for conservation.

However, without proper planning and integration, projects work in isolation,
failingly influence conservation, development or policy. Community
based ecotourism are enterprises owned and managed by the community. This implies
that the community is taking care of its resources through conservation, business
enterprise and community development, but is not always the case. Empowerment
issues such as who participates come to the fore often the disadvantaged (those who
need it most) are left out of the process and women are restricted to low paying service
roles (cooks, cleaners). (Beeton 1998).

2.21. CONSERVATION OF NATURAL RESOURCES

The object of conservation is to prolong the life of cultural property and, if possible, to
clarify the historic and artistic messages therein without loss of authenticity. The second
goal of CBT development is conservation of natural and cultural resources. Again this
element is included in many definitions of CBT. Naguran (1999, p. 41 – 42),
for example, defines CBT as “the use of a community’s resources, both cultural and natural, for tourism activities in order to:

- Promote socio-economic development to the maximum
- To encourage community commitment and to promote conservation of bio-diversity and sustainable management of the natural resource base
- Involve local people in the process of their own development and give them more opportunities to participate effectively in development activities”. Again the key elements ‘participation’ and ‘benefits’ are included, but in this case the element ‘conservation’ is added to the definition. Naguran puts emphasis on the conservation of the natural resources, while cultural conservation should also be important. The Mountain Institute (2000, p. 4) acknowledges this by stating that “Community based tourism must contribute to increasing and/or improving conservation of natural and/or cultural resources”. CBT can contribute to conservation of natural and cultural resources in two ways. First of all direct by minimizing the negative and maximizing the positive environmental and cultural impacts during the development of CBT, by raising awareness of the importance of conservation and by generating income to pay for conservation. Secondly, indirect by means of economic incentives.

According to Gutierrez, Lamoureux, Matus & Sebunya (2005, p.70) “in most destinations, pristine ecosystems and landscapes are resources for tourism, creating an economic reliance on a healthy natural environment. In these cases, host communities often become stewards of these resources, defending and protecting important (Linking Communities) ecosystems and landscapes from over development or degradation”. In other words, tourism can provide substantial economic benefits to a community, which can act as incentives to conserve the natural and cultural resources on which tourism, and hence the economic benefits, depend.

According to WWF (World Wild Life Fund) conservation is not only achieved in proportion to the direct economic benefits of tourism. “With many ecotourism initiatives it has been found that simply raising awareness that there is some realisable value in wildlife and attractive landscapes has been sufficient to make a considerable difference” (Denman, 2001, p.4) Empowerment Besides economic development goals and conservation goals, CBT also has social development goals, in the sense of an improvement of the quality of life (sometimes also referred to as socio economic development). Of particular importance in this respect is empowerment, because, as
will be explained later, empowerment is closely related to the community’s ability to participate.

Empowerment also has a positive effect on economic development. Empowerment is not always the primary goal of NGOs, but rather a positive side effect. According to Yipping (2004, p. 175) there are four types of community empowerment. The first type that he mentions, economic empowerment, is similar to the economic development goal. The other three types are: • Psychological empowerment should enhance the self esteem of community members by recognition of the uniqueness and the value of the culture, natural resources and traditional knowledge of the community. • Social empowerment aims to maintain the community’s equilibrium; that is to say, community cohesion is improved as individuals and families work together to build a successful tourism venture. • Political empowerment should regard the community’s voices and concerns as guides for tourism projects from the feasibility stage through to implementation.

This means that communities are able to participate in decision making processes. It is important to mention that CBT development is a cyclic process instead of a only succession of steps; the achievement or non-achievement of the project’s goals will lead to new initiatives, which will lead to new goals, etc. Empowerment is crucial in this respect. By empowering communities their ability to participate increases. Conservation has to ensure that the important aspects of a site are understood if it is to be retained in the context of future change or development. He considered as well that the backbone of any conservation plan must be to know what makes the site worthy. (Cunliffe, 1997).

At a certain moment in time the community will be able to guide their own future without being dependent on the NGO all the time. So by empowering communities the chance that the CBT project continues satisfactorily after the NGO has left increases. First of all, NGOs take the initiative to develop CBT. Community participation is an essential element of CBT. Community participation consists of two elements: political participation, meaning community involvement in the decision making processes, and economic participation, meaning community participation in the delivery of tourism products and services. Eventually, NGO initiation and community participation lead to the development of tourism products and services at the destination level. (Cunliffe, 1997).
The aim of this tourism development is three fold: conservation of natural and cultural resources, economic development and empowerment. Two interrelationships exist between these goals. Economic development, for example, indirectly contributes to conservation of natural and cultural resources and empowerment has positive impacts on economic development. The three goals of CBT comply with the three pillars of sustainable development and as such CBT fits within the wider context of sustainable development. The development of CBT is a cyclic process; the goals of CBT will lead to new initiatives, which will lead to new goals etc. Empowerment is crucial in this respect. (Ziffer, K.1989.)

The main natural resources of India are iron ore, bauxite, and copper ore. India is one of the major producers of iron in the world. Iron ore is found all over India, the major contributors being the states of Bihar and Orissa. A quarter of all mining is carried out in the southern part of Orissa. Gold, silver, and diamonds make up a small part of other natural resources available in India. Indigenous communities place a great importance on the processes as against products. But their value might not be the same as what conservationists and economists predict (Sobrevila, 2008).

The gemstones are found in Rajasthan. Major portion of the energy in India is generated from coal. It is estimated that India has around 120 billion tons of coal in reserve, enough to last for around 120 years. Huge reserves of petroleum have been found off the coast of Maharashtra and Gujarat. Electrical energy generated by hydroelectric power, coal, and nuclear energy. Half of the hydroelectric power is generated by snowfield reservoirs high up in the Himalayas. Huge dams have also been built across many major rivers to produce electricity and water for irrigation. In villages around India, people use wood or dried cow-dung cakes as fuel for cooking and heating water. The demand for firewood and the increasing population is affecting the existing forests. It is estimated each year 3.7 million acres of forest are cut down to provide timber, paper pulp and firewood. Many species are at the verge of extinction. If this trend continues, by the end of the century, 50 percent of all living species will be vanished from the planet earth (Karthikeya, 2007).

Malhotra (1987) identified that the necessity of environmental education. Rajaput (1988) has found that differences exist in the awareness about environment among children of two different geographical areas and that the students in general lack in the application part of their knowledge of their environment. Kerala has emerged as one of the most favoured Tourism destination in this part of the world. In
order to keep this good will and to stay ahead Kerala tourism has attempted a series of
eco initiatives to make the tourism industry truly environment friendly. Tourism is an
environment dependent industry. When environment deteriorates options for tourism
also declines. The physical and cultural environment of a destination is often the major
attractions. Being the leader in innovative tourism initiatives, Kerala Tourism is now
poised to convert the entire Tourism industry in Kerala into Eco friendly mode. The
lessons learned so far from within the State and other initiatives else where in the
world can be useful in achieving the goals set. Naguran (1999, p. 41 – 42),
Wet lands are lands transitional between terrestrial and aquatic system where the water
table is usually or near the water surface and land is covered by shallow water. They
are life support systems for people living around and are effective in flood control,
waste water treatment, reducing sediment, recharging of aquifers and .Also winter
resort for variety of birds for shelter and breeding and provide a suitable habitat for
fish and other flora and fauna. The loss and fragmentation of natural habitats affect all
animal and plant species. We need to not only stop any further habitat loss
immediately, but also to restore a substantial fraction of the wilderness that has been
lost in the past. Various species of plants and animals are on the decline due to habitat
Fragmentation and over exploitation. (Karthikeya, 2007).
Apart from that, they are valuable for their educational and bodies, a
programme on conservation of wetlands was initiated in 1987 with the basic objective
of assessment of wetland resources, identification of wetlands of national importance,
promotion of R&D activities and formulation and implementation of management
action plans of the identified wetlands, which are at present 27 covering 15 States.
Under the management action plans for identified wetlands, activities also includes
survey and demarcation, catchments area treatment, desolation, weed control, fisheries
development, community participation, water management, public awareness,
pollution abatement, etc. States steering committees have been constituted in all the
concerned States under the chairmanship of chief secretary having members from
various subject matter departments relating to wetland conservation in the state. In the
present age human activities exert enormous influence on the natural conditions of the
entire planet. Changes in the flora and fauna of land areas are particularly pronounced.
(Bawa and Singh 1987). It is seen that even though the activities of modern man
have altered the natural environment of our planet, these changes usually
represent a sum total of local influences on the environmental process. It is not
as a result of changes by man of global natural process that they acquire a
global character, but rather because of local or regional influences are
disseminated over large areas. Kaufman (1979) states several salient reasons that have
been promulgated by various national and state conservation organizations.

They include the following:

(i) To do ecological research.

(ii) To preserve endangered species of plants and animals.

(iii) To maintain the gene pool to make available species of plants that can
be used for crop improvement or as a source of wild plants that can be
used to breed new, more desirable plants for people's food, fibre and
comfort.

(iv) To provide an 'escape' for people from the urban ghetto (minority group).

(v) To pursue hobbies such as mushroom hunting, photography and observing
birds and other animals.

(vi) To facilitate nature education. The wildlife of India is a mix of species of diverse
origins.

The region's rich and diverse wildlife is preserved in numerous national parks
and wildlife sanctuaries across the country. Since India is home to a number of rare
and threatened animal species, wildlife management in the country is essential to
preserve these species. India along with 17 mega diverse countries is home to about
60-70% of the world's biodiversity India, lying within the Indo malaya ecozone, is
home to about 7.6% of all mammalian, 12.6% of avian, 6.2% of reptilian, and 6.0%
of plant species. Many eco regions, such as the shola forests, also exhibit extremely
high rates of endemism; overall, 33% of Indian plant species are endemic. Kaufman
(1979)

India's forest cover ranges from the tropical rainforest of the Andaman
Islands, Western Ghats, and Northeast India to the coniferous forest of the Himalaya.
Between these extremes lie the sal dominated moist deciduous forest of eastern
India; teak dominated dry deciduous forest of central and southern India; and the babul
dominated thorn forest of the central Deccan and western Gangetic plain Important
Indian trees include the medicinal neem, widely used in rural Indian herbal remedies. Gadgil and al. (1998) state that the establishment of a strict control from the government on the natural resources in India drove to "hard conflicts with the local populations who attempted to fight to defend their traditional rights on forest resources". According to Kothari (1997), more than 20% of the protected zones in India have lately been the setting of fights between the villagers and the authorities. Many Indian species are descendants of originating in Gondwana, to which India originally belonged. Peninsular India's subsequent movement towards, and collision with, the Laurasian landmass set off a mass exchange of species.

However, volcanism and climatic change 20 million years ago caused the extinction of many endemic Indian forms. Conservation is carried out by its own department (Pérez, 2002). The importance of conservation at this municipal level, and at the regional one, is obvious since both have a department in charge of the conservation control. According to Dhayani (1993) there has been a tremendous increase in the number of institutions and organisations on the environmental issues at the grassroot level as well as on regional and international base. (Agarwal, 1993).

Soon there after, mammals entered India from Asia through two zoological geographical passes on either side of the emerging Himalaya. As a result, among Indian species, only 12.6% of mammals and 4.5% of birds are endemic, contrasting with 45.8% of reptiles and 55.8% of amphibians. Notable endemics are the Nilgiri leaf monkey and the brown and carmine Beddome's toad of the Western Ghats. India contains 172, or 2.9%, of designated threatened species. (International Union for Conservation of Nature) IUCN-. These include the Asiatic lion, the Bengal tiger, and the Indian white rumped vulture, which suffered a near extinction from ingesting the carrion of diclofenac treated cattle. In recent decades, human encroachment has posed a threat to India's wildlife; in response, the system of national parks and protected areas, first established in 1935, was substantially expanded. In 1972, India enacted the wildlife protection act and project tiger to safeguard crucial habitat; further federal protections were promulgated in the 1980s. The constitution of the National Park and the change in the life style imposed by the authorities has not been accepted by the villagers who showed an increasing hostility towards the Department of Forest (Agrawal and Gibson, 2001).
Along with over 500 wildlife sanctuaries, India now hosts 15 biosphere reserves, four of which are part of the World Network of Biosphere Reserves; 25 wetlands are registered under the Ramsar Convention. The varied and rich wildlife of India has had a profound impact on the region's popular culture. The common name for wilderness in India is Jungle, which was adopted by the British colonialists to the English language. The word has been also made famous in The Jungle Book by Rudyard Kipling. India's wildlife has been the subject of numerous other tales and fables such as the Panchatantra and the Jataka tales. The need for creating environmental awareness is widespread, Centre for Environment Education (CEE) has developed programme for school children, visitors to national parks and sanctuaries, users of media, the rural poor living in areas where there is severe shortage of natural resources, the urban dwellers and the general public. (Agarwal, 1993).

2.21.1. SIX MANAGEMENT CATEGORIES OF PROTECTED AREA SYSTEM

**Category Ia:**
Strict nature reserve:

Main objective: protected area managed mainly for science. Area of land and/or sea possessing some outstanding or representative ecosystems, geological or physiological features and/or species, available primarily for scientific research and/or environmental monitoring.

**Category Ib**
Wilderness area:

Main objective: protected area managed mainly for wilderness protection. Large area of unmodified or slightly modified land, and/or sea, retaining its natural character and influence, without permanent or significant habitation, which is protected and managed so as to preserve its natural condition.
Category II
National park:
Main objectives: protected area managed mainly for ecosystem protection and recreation. Natural area of land and/or sea, designated to (a) protect the ecological integrity of one or more ecosystems for present and future generations, (b) exclude exploitation or occupation inimical to the purposes of designation of the area and (c) provide a foundation for spiritual, scientific, educational, recreational and visitor opportunities, all of which must be environmentally and culturally compatible.

Category III
Natural monument: Main objective: protected area managed mainly for conservation of specific natural features. Area containing one (or more) specific natural or natural/cultural feature which is of outstanding or unique value because of its inherent rarity, representative or aesthetic qualities, or cultural significance.

Category IV
Habitat/species management area:
Main objective: protected area managed mainly for conservation through management intervention. Area of land and/or sea subject to active intervention for management purposes so as to ensure the maintenance of habitats and/or to meet the requirements of specific species.

Category V
Protected landscape/seascape:
Main objective: protected area managed mainly for landscape/seascape conservation and recreation. Area of land, with coast and sea as appropriate, where the interaction of people and nature over time has produced an area of distinct character with significant aesthetic, ecological and/or cultural value, and often with high biological diversity. Safeguarding the integrity of this traditional interaction is vital to the protection, maintenance and evolution of such an area.
**Category VI**
Managed resource protected Area:

Main objective: protected area managed mainly for the sustainable use of natural Ecosystem. Area containing predominantly unmodified natural systems, managed to ensure long-term protection and maintenance of biological diversity, while providing at the same time a sustainable flow of natural products and services to meet community needs. (IUCN, 1994)

### 2.21.2. ESTABLISHING CO-MANAGEMENT SYSTEMS OF CBT IN PROTECTED AREAS.

Community based tourism is defined by its objectives as “to gain local economic development, reach some forms of participation, provide socially and environmentally responsible experience for visitors, and bring a positive effect on the conservation of natural and/or cultural resources in national parks”. (Marck Hockings, 2002).

**Selection process and criteria**

Step 1: Identify “community-based tourism” in terrestrial national parks
Step 2: Identify “good practice” sites from step 1
Step 3: Select “good practice” cases based on applicability to other places and opportunity to learn.
Step 4: Verify the selected cases against the innovative instruments and by consultation with local communities and experts.

**Participation/ relationship**
- Have participation by local communities have:
  - Co-operation between protected area tourism authorities and communities working in community based tourism
  - Support a feeling of local community ownership of Community based tourism ideas, concepts and actions

**Nature/ environmental conservation**:
- Increase conservation of key resources in and around protected areas build the environmental
2.22. COMMUNITIES AND NATURE CONSERVATION IN SELECTED DISTRICTS

In the past, environmental organisations and local communities did not work together. Environmental organisations at this time were considered like communities to be alien elements in natural areas. “People were regarded as an impediment to conservation and management of protected areas was characterized by Coercion and control” (Naguran, 1999, p. 42). There are numerous examples of communities that were forced off their lands or that were denied access to natural resources under the pretext of nature conservation. Fortunately there has been a shift in thinking about the role of communities in nature conservation. Many environmental organisations like WWF now a day recognise the fact that there is an interrelationship between nature and humans. Recently, the (MEA), Millennium Ecosystem Assessment (2005) has provided insight in this relationship by comparing four ecosystem services, defined as the benefits people obtain from ecosystems, with five elements of human well-being

2.22.1. ERNAKULAM DISTRICT

The general consensus on the goals of environmental education is (UNESCO, 1980) to foster clear awareness and concern about social, economic,
political and ecological interdependence in urban anti rural areas: to provide every person with opportunities to acquire the knowledge (values, attitudes, commitments) and skills needed to protect and improve the environment: to create new patterns of behaviour of individuals, groups and society as a whole towards the environment. (Kaufman, 1979) Ernakulam district covers an area of 3068 km located on the Western Coastal Plains of India. The district can be divided geographically into highland, midland and coastal area.

The altitude of the highland is about 300 m. The Periyar River, Kerala's second longest, flows through all the taluks except Muvattupuzha. The Muvattupuzha River and a branch of Chalakkudy River also flow through the district. The average yearly rain fall in the district is 3432mm. The district has a moderate climate, and mostly falls within the Malabar Coast moist forests ecoregion, while the highlands are part of the South Western Ghats moist deciduous forests ecoregion. Many types of sands, soil and also rocks which are geological importance is abundant here. Cochin international air port is located in northern part of the district at Nedumbasheri village in Angamaly. Air ways, water ways, railways, and road ways add the geographical comfort to reach this place from anywhere.

The district is divided into three well defined parts – lowland, midland and the highland consisting of seaboard, plains and the hills and forests respectively. 20 percent of the total area is low land region. The midland consists mainly of plain land and group of islands having natural facilities of drainage via backwaters and canals. The hilly or eastern portion is formed by a section of Western Ghats. Muvattupuzha and Kothamangalam can be called the highlands. Muvattupuzha and Periyar are the main rivers of which the latter flows through Thodupuzha, Muvattupuzha, Aluva, Kunnathunadu and Parur taluks. During rainy season these rivers are full and heavy floods affect the low lying areas on the banks, but in the summer season they generally go dry and narrow. The Periyar is stretched over a length of 229 km.

The flora of this district is tropical. The heavy rainfall combined with moderate temperature and fertile soil support abundant vegetation. Many of the common plants are found in the coastal area, which forms the low land region. Coconut is extensively cultivated here. The midland region is mainly occupied by coconut palms. Paddy, tapioca, pepper and pulses are also cultivated here. The lower slopes of the highland region are under teak, and rubber cultivation. The eastern part of the district has dense
forests with its characteristic fauna. (District Human Development Report, Ernakulam, 2009)

2.22.2. KOTTAYAM DISTRICT

Kottayam district has a total area of 2208 sq. km. The district is naturally divided into high land, midland and lowland, the bulk being constituted by the midland regions. Meenachil and Kanjirappally Taluks have high land and midland areas while Kottayam, Changanassery and Vaikom Taluks have midland and lowland areas. Kanjirappally and Meenachil Taluks have Laterite soil, where as Vaikom Taluk, part of Changanassery and Kottayam Taluks have Aluvial soil. The district has no coastal area. (http://kottayam.nic.in/)

The important rivers of the district are the Meenachil River, the Muvattupuzha River and the Manimala River. The 78 km. long Meenachil River flows through the Taluks of Meenachil, Vaikom and Kottayam. It has a catchment area of 1272 km² and utilizable water resource of 1110 mm³. The River is formed by several streams originating from the Western Ghats in Idukki district. At Erattupetta, Poonjar River also joins it, takes a sharp turn and flows towards the west. At Kondur, it is joined by the Chittar and at Lalam it receives the Payapparathodu and flows in a south-west direction till it reaches Kottayam. Here it branches into several streams before emptying into the Vembanad Lake. The important towns in the basin are Pala, Poonjar, Ettumanoor and Kottayam. Meenachil Medium Irrigation project is having a net aya cut of 9960 hectares, 155 sq.km. Catchment area and water spread area of 228 hectares. The Muvattupuzha River originates from Idukki district, flows through Vaikom Taluk and empties into the Vembanad Lake. The most important town in the basin is Vaikom, the famous pilgrim centre. The Manimala River flows through Kanjirappally and Changanassery Taluks. The Chittar joins it on its course further down the west as it flows to Alappuzha district. The important town in the basin is Mundakkayam. (District Human Development Report, kottayam, 2009)

2.22.3. THRISUR DISTRICT

Thrissur is situated in south western India 10.52°N 76.21°E and is in the central part of Kerala, India. Thrissur is at sea level and spans an area of about 3032 km². It is bounded on the north by Palakkad district, on the east by Palakkad district
and Coimbatore district of Tamil Nadu, on the south by Ernakulam district, and on the west by the Arabian Sea (54 km). Descending from the heights of the Western Ghats in the east, the land slopes towards the west forming three distinct natural divisions - the highlands, the plains and the sea board. The Periyar, the Chalakudy, the Karuvannur, the Kurumali River (main tributary of the Karuvannur river) and the Ponmani (Bharatha Puzha) are the main river systems in the district. They take their origin from the mountains on the east, and flow westward and discharge into the Arabian Sea. There are a number of tributaries also joining these main rivers and waterfalls such as Athirappilly Falls.

The district has a tropical humid climate with an oppressive hot season and plentiful and seasonal rainfall. Annual rainfall is about 3000 mm. The hot season from March to May is followed by the South West Monsoon season from June to September. The period from December to February is the North East Monsoon season. However the rain stops by the end of December and the rest of the period is generally dry. (District Human Development Report, Thrissur, 2009)

### 2.23. SELECTED DISTRICTS FOR THE STUDY – ERNAKULAM DISTRICT

Glimpses of Kerala History offer an impressive and highly readable introduction to the various art forms of rich and ancient culture of Kerala. (Gouri Lakshmi, 2010). Ernakulam is a district of the state of Kerala in southern India. The district includes the largest metropolitan region of the state, Greater Cochin. Ernakulam District is the highest revenue yielding district in the state and is called and known as the commercial capital of Kerala. From ancient times Arabs, Chinese, Dutch, British and Portuguese seafarers followed the sea route to Kingdom of Cochin and left their impressions in the town.

(http://en.wikipedia.org/wiki/Ernakulam) Cochin has earned the sobriquet “Queen of the Arabian Sea.” Cochin is one of India’s most interesting cities. The oldest church in India is in Cochin and is also the site of European’s first settlement in Hindustan. (C.A. Lawson, 2001).

Cochin is the chief centre of Malabar and South Indian Commerce. (Robert Bristow, 1967). The word Kochi is popularly supposed to be a corruption of the Sanskrit go-sri, Prosperous with cows. The first portion of the name undoubtedly the
Malayalam word kocchu meaning small or young. In the Kerala Mahatnyam and other recent Sanskrit works the town is called Balapuri. (C.A.A.Menon, 1995). Fort Cochin by the fifties and sixties had begun to shed the staunch British Attitude it had created all the while. It slithered silently into a comfortable position of its own. (A.S.Menon, 1967).

2.23.2. SELECTED DISTRICTS FOR THE STUDY –
KOTTAYAM DISTRICT

Kottayam is one of the 14 districts in the state of Kerala, India. The district has its headquarters at Kottayam town, located at 9.36° N and 76.17° E. it is the first district to achieve highest literacy rate in the whole of India. On 27 September 2008, Kottayam district also became the first tobacco free districts in India. Bordered by the Western Ghats on the east and the Vembanad Lake and paddy fields of Kuttanad is an area of intensive Paddy Cultivation. The fields are mostly single crops and called Punja fields (Kerala Gazetteer, 1989).

Kottayam literally means the interior of a fort Kotta + Akam. Rulers of Munjanad and Thekkumkur had their headquarters at Thazhathangadi near Kottayam town. The Kottayam district derives its name from the location of its headquarters in kottayam town. The word kottayam is derived from Malayalam word Kotteyakam which means the interior of a fort. (Government of India, Kerala, Kottayam, 1975).Marthanda Varma of Travancore attacked Thekkumkur and destroyed the palace and the Thaliyil Fort. The remnants of the palaces and forts are still seen here. Monsoon floods submerge the area whereas during the summer saline intrusion and inadequacy of fresh water for irrigation affect the Crops (Kerala Gazetteer, 1989). There was in ancient times in South India a system of education connected with Tamil cultures as distinguished from Aryan culture which came from North India. Many art forms were evolved to attract people to the temples as a part of revivalist movement. (Kerala Gazetteer, 1986).

2.23.3. SELECTED DISTRICTS FOR THE STUDY –THRISSUR DISTRICT

The term Thrissur is the abbreviated anglicized form of the Malayalam word "THRISSIVAPERUR" which means the town of the "SACRED SIVA". The town is
built on an elevated ground, at the apex of which is the famous "VADAKKUMNATHAN" Temple. A place of great antiquity, Thrissur was also known as "VRISHABHADRIPURAM" and "TEN KAILASAM" in ancient days. The Kerala Kalamandalam, a distinguished centre of excellence in Performing Arts, which spearheaded the movement of cultural renaissance in Kerala. (http://thrissur.nic.in/)

This important academy of arts 32 km north-east of Trichur at Cheruthuruthy was founded in 1930 by the late poet Vallathol Narayana Menon and his associate Manakkulam Mukunda Raja. It is the home of the keral's kathakali dance. Kalamandalam is the State Academy of Arts. It has been invariably the best institution in India imparting training in and conducting performance of Kathakali, Koodiyattam, Mohiniyattam, Panchavadyam and Thullal. The ancient Gurukula system of education continues to be a living tradition in this school which has over the years become in the cultural history of Kerala. Many art forms were evolved to attract people to the temples as a part of revivalist movement. Kerala Gazetteer, 1986).

There was in ancient times in South India a system of education connected with Tamil cultures as distinguished from Aryan culture which came from North India (Gazetteer of India, Kerala Trichur. Edited by A. Sreedara Menon, 1975).

2.24. EXPLANATION OF MAJOR COMMUNITIES

2.24.1. HINDUISM

'Religion is what it is precisely because it provides an overall theory of life, including public life, and because life is not worth living without the or, however imperfect, of transcendence '. Hinduism eminently fits in this criterion (Ashish nandy 1988). Hinduism is widely known but, perhaps, not well understood (Madan 2003: xxxii). Hinduism is the predominant and indigenous religious tradition of South Asia.

Hinduism is often referred to as Sanatana Dharma (a Sanskrit phrase meaning "the eternal law") by its adherents. M S A Rao has observed, Such mis understandings are due to a certain naivety in interpreting key concepts like karma, maya, dharma and moksha (Rao 2004:72).

Classic Hinduism promotes four different goals. Like other aspects of Hinduism, the goals are split between those emphasized by the "life is good" perspective and those emphasized by the "life is bad" perspective. The three life affirming goals are Dharm (virtue), Artha (success) and Kama (pleasure), while the life negating goal is that of moksha (release).
The three "life is good" goals can be pursued all at once or at different times in one's life. Some goals seem more suited to different stages of life than others. Dharma is the practice of virtue, the living of an ethical and ritually correct life. The definition of what is virtuous, however, varies, depending on a person's caste and jati membership. The primary virtue is to fulfill the duties assigned to one's caste. The concept of Brahmin answers both an intellectual and mystic need (Armstrong 1999:212). Billington (2002:63) translates Brahmin as ground of being 'rather cumbersome term, but it indicates that Brahmin is not just another being How ever exalted supreme but the source or the basis of all being. In dharma a person is expected to fulfill also varies depending on their stage of life. Hinduism has laid a great stress on epistemology. No philosopher, no acharya, has neglected to first explain her or his approach to, and criteria of, Valid Knowledge before advancing the proposition of knowledge arrived in it. Amartya Sen has celebrated this in his book The Arugumentative Indian (Sen 2005:3-33).

Artha is the working for and achieving of success, in terms of both wealth and power. This means it is religiously important to be a successful businessman, to sell a lot of carpets for instance, or to manage a successful restaurant. It also means that it is religiously good to serve on the city council, to be active in civic organizations, or even to become a politician. This kind of success is most easily achieved at the householder stage of life. Kama is pleasure, usually understood as aesthetic pleasure of all kinds. The law of karma does not curtail our freedom but urges us to use it to move towards our own moral and material good through right conduct or living according to dharma (Hiriyanna 1999:32). This includes: the producing and enjoyment of art, music, dance, drama, literature, poetry, and sex. (The "Kama Sutra," which may be one of the best known Hindu texts in the west, is about the aesthetic pleasure of men and women; it discusses beauty, music, dance and sexual activity.) It is thus religiously praise worthy to take part, to support, or just to appreciate any form of pleasure. This should always be done, of course, within the realm of dharma (i.e., in a virtuous manner). As Swami Agnivesh has rightly put, whatever else Hindutva is, it is not Hinduism (Agnivesh 2005:116).

The doctrine of karma no more prevents us from acting freely than the law of gravitation prevents us from moving around freely (Sharma ,1996:30). The "life is bad" goal is moksha. It is the striving for release from life (since, after all, it is bad). To achieve this, a person must turn their back on life and strive to live without the things
that make up life. The accommodative and assimilative tendency of Hinduism ‘does not mean that Hinduism is a medley of ill assorted creeds, with no cohesion, no common purpose, and no unified understanding (Mahadevan 1999:21). On the banks of the sacred river Ganges in Varanasi, pilgrims sit and meditate; they immerse themselves in the holy water and swallow a handful while reciting Sanskrit verses. Thus they are cleared of all their sins. Hinduism, one of the most popular religions of India followed by the largest percentage of Indian population, remains incomplete without discussing its two epics, namely, Ramayana and Mahabharata.

2.24.2. CHRISTIANITY

The origin of Kerala Christians dates back to AD 52, when St. Thomas, one of the disciples of Jesus Christ is believed to have landed at Kodungalloor in Trissur district, in the northern part of Kerala. Through his ministry, many local inhabitants including those from the upper sect known as Namboodiri Brahmans were ushered into the Christian faith (Pothen 1963). The conversion of Brahmans is attributed to a miracle performed by the Apostle. The Brahmans of Palayur near Trissur, so goes the story, were having their ceremonial bath in the morning at the temple tank when the Apostle passed by. As they were performing their Vedic incantation and sprinkling water upwards by the cup of their palm, the inquisitive Apostle was told that the practice symbolised an offering to gods. On hearing this, the Apostle remarked that, if that was the case, the offering did not seem to be acceptable to the power above, or it would not have fallen back. This naturally elicited a retort and the Brahmans asked the sadhu from the west (as he was known among the local inhabitants) whether he could suspend the water in mid air. He promised to do so provided they accepted his master, Jesus, as their saviour.

The Brahmans agreed and the apostle sprinkled water upwards and made the drops remain suspended in mid air glistening in the rays of morning sun. Most of the leading Brahmans of Palayur were believed to be baptized into the Christian faith. According to Pothen (1963), the better classes of Malabar Christians claim to have their origin from these Palayur Brahmans. The converted Christians were called the St. Thomas Christians who are also referred as Nazranis even now. St. Thomas visited different parts of Kerala and established seven Churches and a chapel (half church-or in Malayalam Arappalli).
In the fourth century, there was an immigration of a large group of Christians from Syria into Malabar; the leader of the group was called Thomas of Kana. Some of the descendents of this group maintained a separate identity and have been called as Knananites. However, the rest of the emigrated Syrian Christians and the local St. Thomas Christians entered into matrimonial alliances and also organised themselves into a Church community. This relationship also brought in East Syrian Church rites or Chaldean rites into Church service (The Syro Malabar Catholic Church 2008). Malayalam became the medium of worship. Easo (2008) has recorded that, the Christians in Kerala came to be called Malankara Syrian Christians, commonly known as the Syrian Christians, as a consequence of this alliance. The Syrian Christians now residing in different parts of Kerala had mostly migrated from North Kerala at different points of time in the past.

Syrian Christians came under the authority of Syrian Patriarch of Antioch who had the ecclesiastical jurisdiction over all the Eastern Churches and thus began using the liturgies of the Syrian Orthodox Church of Antioch (Malankara Jacobite Syrian Christian Network 2008). Aramiac was the language of Jesus Christ and his disciples and syriac is a dialect of Aramiac. Pothen (1963) has stated in his work that, the syrian christians are called so, not because they claim syrian heredity but because they follow syrian liturgy in the worship services. Syrian christians also follow certain rituals like child baptism and sprinkling of water in the name of the triune God, Kayyasuri and use of several accessories such as the bells, the veil, the altar, the cross, the coverings candles, and incense in services. (Syro-Malabar Church 2008). Other important religious practices are celebration of Christmas, commemoration of Christ’s crucifixion (Good Friday) and resurrection on the third day (Easter). The more orthodox people maintain lent for twenty four days prior to Christmas and fifty days prior to Easter. During this time, those who observe lent eat only vegetarian meals and refrain from consuming alcoholic beverages. Easter week, often referred as ‘passion week’, is very important and special services are held over the week starting with Hosana (Palm Sunday) then Pesaha (Maundy Thursday), which is followed by Dukha velliazhcha (Good Friday) and culminates with Easter (Sunday which marks the resurrection of Christ) . (Syro-Malabar Church 2008).

Until the arrival of missionaries in Kerala in the 16th century from other parts of the world, and conversion to Christianity thus took place, all Christians in Kerala came
under the label ‘Syrian Christians’. It is believed that between 4th and 15th centuries the Malankara Syrian Church remained as part of the Syrian Orthodox Church of Antioch (Easo 2008).

2.24.3. ISLAM

Religions, as a rule, find it embarrassing to confront the reality of multiplicity and related issue of tolerance. Emperor Akbar, ‘Who cared little that in allowing everyone to follow his own religion he was in reality violating all religions’ (Monserrate 1992:142.) Muslim community in India is a large body of work essentially focusing in the role of religion in Muslim life and culture (Hassan and Menon, 2004:2). An adherent of Islam is called a Muslim. Islamic elements were mixed in the prior stock of beliefs and practices concerning the supernatural, as often happens in the folk practice (Eaton 1994:269,270-5). Muslims believe that God is one and incomparable. Muslims also believe that Islam is the complete and universal version of a primordial faith that was revealed at many times and places before, including through the prophets Abraham, Moses and Jesus. Muslims maintain that previous messages and revelations have been partially changed or corrupted over time, but consider the Qur’an to be both the unaltered and the final revelation from God Final Testament.

The history of Muslims in Kerala is closely intertwined with the history of Muslims in nearby Laccadives islands. The Muslims spread and shared their shared ideology and influences which, then, has to be counted in terms of ‘What the neighbours will think’ (Rafuuddin Ahmed 181:161-2). A convert from a Hindu background could be accepted into Muslim society and what status he could be accorded as a Muslim, would be a function of how well he had erased his origin as a Hindu and how well he maintained a distance from Hindu society (Ahmad 1969:1141).

Kerala’s only Muslim kingdom was Kannanore's Arakkal family. (Ranjith Guha 1983:251) noted that ‘the leaders of some of the mightiest peasant revolts spoke in the inspired language of prophet and reformers’ (Mehta and Chatterji 2001; Rowena Robinson 2005). 19th century saw political servitude and financial ruin. The 1832 earthquake in Malabar and subsequent famine led to mass migration of Muslims to Cochin and Travancore. The Moplah poor and their more affluent co-religionist had help thus in modifying the class antagonism by Islamic Ideology (Guha 1983:171). Many prominent Muslims played leadership roles in the 'Khilaphath movement' and
Indian National Congress. Some Muslims felt the call of global vision (Ahmed 1981:107-8; Hassan 1991). Social, educational and service organizations evolved around religious institutions. Ponnani was a major center of higher learning. Students from foreign lands came to study there.

The cultural capital of the scriptures and the shariat was being transmitted to all the Muslim students, in recent generations the latter category has dominated madrassa enrolments and consequently the profession of maulavi in India (Metcalf 1982:245-6). Several high schools and elementary schools were started by the Muslim community during this period. Attaining school in Malappuram and a Mohamadan high school in Aleppy came into existence along with other educational institutions in Edava, Kozikode, Mahi, Ernakulam, Vettathu, and Puthiyangadi. Islamic elements were mixed into the prior stock beliefs and practices concerning the supernatural, as often happens in folk practice (Eaton 1994:269,270-5). Islamic religious authorities deny any place in Islam for caste identities and hierarchy and the associated differences; (Mines 1972:25, Moore 1997:24).

Kerala Muslims follow their religious practices stringently. Belief in one God, prayers five times a day, Ramsan fast, Sakkath and Hajj are some of the traditional observances of Islam. Prayers are usually held in mosques. A religious scholar named 'Khathib' leads the prayers. Friday prayers are mandatory for Muslims. Caste identities have wanted in importance over time as they are no longer useful in garnering economic or political resources, there is no social benefit from simply being high caste, unless one has achieved status through education, profession or income (Ali 2002:614). The increase in the likelihood of terminating fertility after the birth of a son was substantially lower than the corresponding values for Hindus. This suggests empirically that there is lower daughter aversion among Muslims (Borooah and Iyer 2005). A central courtyard was completely surrounded on all four sides by buildings. Muslim women wear 'mundu' with a coloured border, blouses with long sleeves and a head gear called 'thattam'. In addition to ordinary jewelry women wear gold or silver waste bands. In ancient times the ornaments and hair styles distinguished Christians, Muslims and Hindus.

The development of the Urdu language, and also with the spreading of English education an English literature among the Muslims (Gordon-Polonskaya 1971:111) they contributed so many literary works to the society. There were several Kerala writers of worldwide renown in Arabic. They wrote books on grammar, religion,
Subsequently a version of Arabic-Malayalam with Arabic script of Malayalam words developed. The vast Arabic Kerala literature includes love songs, battle songs and poetry and prose. Many original Arabic works were also translated into Arabic-Malayalam. Kerala Muslims also had distinctive recreational sports. Women's 'oppanapattu', men's 'baithu', kathupattu, kolukali aravanamuttu are some of these art forms. In central Malabar there was a practice called 'padayani'. Muslims owned 'kalaris' where they trained in traditional techniques. Some Muslims were also wrestlers. Muslims entered newspaper industry nearly 80 years back. Early newspapers had such names as 'Keraladeepakam', 'sathyandanakahalam', 'sathyaparakasham' and 'Malabari'.

2.25. EXPLANATION OF MINOR COMMUNITIES

2.25.1. JEWS

In virtually every country they have lived Jews have adopted additional observances which expresses the Jews’ love by embellishing them (Chill, 1979). Cochin Jews, also called Malabar Jews (Malabar Yehudan), are the oldest group of Jews in India, with roots dating to the time of King Solomon. Historically, they lived in the Kingdom of Cochin in South India, now part of the state of Kerala. Several rounds of immigration of the Jewish diaspora into Kerala led to an ethnic, but not a linguistic, diversity: the community was divided into White Jews and Black Jews, both of which spoke Judeo-Malayalam, a form of the Malayalam tongue native to the state. Victor Turner (1977) says that Cochin Jews have been marginal in India in several senses as India’s most microscopic minority, as a cultural and commercial bridge between east and west and as a subject of study at the interstices between usual academic disciplines. Majority of the Cochin Jews immigrated to Israel; the number remaining in Kerala itself is minuscule, and the community faces extinction there. According to Fredrik Barth (1969:10) Indian Jews are more dynamic, interactive and ethnic identity condition is conditioned by social interactions. Ethnicity relates not only to ones’ place in the status system, but also to internal conflicts over the priority to be given to past, present or future oriented forms of self identity (De Vos 1970).

Traders in King Solomon's time carried out regular sea voyages to the South Indian coast, bartering for ivory, apes, and silver, and the first Cochin Jews may have been the children of Israelite sailors and local women. Following the destruction of the
First in the Siege of Jerusalem (587 BC), some Jewish exiles came to India. But it was after the destruction of the Second Temple in 70 CE that the first wave of large numbers of settlers came to Cranganore, an ancient port near Cochin. Cranganore, now transliterated as Kodungallur, but also known under other names, is a city of legendary importance to this community. "A substitute Jerusalem in India" and the "symbolic intertwining" of the two cities is crucial. St. Thomas, one of the disciples of Jesus, is supposed to have visited India, and many of the Jews who converted to Christianity at that time became Nasrani or Saint Thomas Christians.

2.25.2. JAINISM

According to Lunia (1960) both Jainism and Buddhism were not new faiths and they arose as a result of the disappointment of certain Hindus with the Brahmanical religion similarly taking into account the notion of Indian great tradition (Sing 1973:46). It is being increasingly recognized that: Jainism was not a revolt in the strict sense of the term against the existing brahminical hierarchy (Thakur 1975:251). Jainism came to Kerala in the third century BC soon after Chandragupta Maurya (B.C. 321-297), accompanied by the Jain monk Bhadrabahu, travelled to Shravanabelagola near Mysore (in present day Karnataka). Their followers are believed to have journeyed further south, into present day Kerala and Tamil Nadu, in search of suitable places for meditation. By the start of the Christian era, Jainism was well established in Kerala. Ilango Adigal, author of the Tamil epic Silappadikaram, was among the notable royal patrons of the Jain religion in Kerala. He lived in Trikkanna-Mathilakam which attained fame as a centre of Jain culture and learning.

In south India “the jain saints were virtually responsible for the founding of the Ganga kingdom in the 2nd century A.D and the Hoysala kingdom in the 11th century A.D.” (Sangave, 2006:134). There were many Jain temples spread over Kerala in ancient times. The temple at Koodalmanikkyam in Irinjalakuda is believed to have been among them. The belief is that it was dedicated to Bharatheswara, a Digambar Jain monk (his statue can be seen in Shravanabelagola). Jainism declined in popularity in Kerala during the Saivite and Vaishnavite resurgence, and many Jain shrines, among them Koodalmanikkyam, became Hindu temples. The temple at Kallil, in Perumbavoor, was believed to have been a Jain shrine to Parsvanath, Mahavirathirthankar, and Padmavathi Devi. Now it is a Hindu shrine dedicated to Devi, but Jain pilgrims also come to pray at the shrine.
Jainism started its decline in Kerala during the 8th century resurgence of the Saivite and Vaishnavite movements, and by the 16th century it had almost disappeared. Some Jain shrines from these times still remain, notably in Jainamedu, near Vadakkanthara, Palghat, and in Sultan Battery in Wynad. Many Jain temples also got demolished during Tipu Sultan's raid. The temple architecture of Kerala owes much to Jain Vaasthu Silpa. At present, Jainism in Kerala has a very small following, mainly from the Gujarati business community, to be found in Kochi, Thrissur, Kottayam and Calicut. Most of the Shwetambar followers are living in Mattancherry (Kochi) area and Digambar community families are resident of Ernakulam (Kochi).

2.25.3. BUDDHISM

Buddhism claims that a person called “The Buddha” or “The Enlightened one”, rediscovered a very ancient and long standing, in fact and ageless, wisdom. (Balsys, 2004). In India, every person has had a glorious past. Glorious Vedic, Buddhist, Dravida and probably non-patriarchal past. It seems Malayalees became agrarian society around 7th century CE. Well, Kerala society existed even before that. Buddhism spread in pure Shamanist Tibetan society. A member at Quetzalcoatl anthropology forum mentioned that Tibetans got shamanic religion from burushos which was later supplanted by Buddhists from South Asia. Initially, Shaman priests were barred from practicing the religion. Buddha is a word in the ancient Indian language Pali and Sanskrit which means “one who has become awake”. (Vashisth, 2008). However, Buddhism being more egalitarian when it comes to education these shamanist priests could merge their religion and could give rise to a synthesis of Buddhism and shamanism, claiming back their priestly position. So there is no relation with Buddhism and shamanism tantriks and Buddhism in Kerala. Among fishermen and tribals who could be the most advanced community. Just as in Tibet, the tantrik fishermen also got educated because of Buddhism. However, unlike Tibet their tantrik religion remained dominant and Buddha was lost. Again there is no relationship between Buddhism and tantra. South Indian society and religious wars: In South India, many rulers were Jains until probably 12-13th century. The most of the religious wars were between Jains and Saivites (in Tamil Nadu and Karnataka) and between Jains and Buddhists (in Andhra Pradesh). Still in Kerala people are converting to Buddhism because of various reasons.
Buddhism arose in India during the period of intense intellectual and social ferment. (Davies, 1987). Since Jains were mostly rulers and elite in all of the South Indian society their numbers remained small or they were absorbed into vishnuism of later centuries (as both had common enemies in Saivas). It should be noted here that Buddhists were never rulers of South Indian society. Kerala Buddhists or most probably only tantriks. Tantriks of Kerala knew the story of Pushyamitra Shunga of 2nd century BCE. Also, Buddhists were ever rulers of Kerala society those Tantriks had any identity. The rulers could be mostly from the shamanic tribals. As vaidiks migrated to Kerala society something happened and all the tantriks got merged with them. Of course, just like those shamanist priests of Tibet, they continued to control the temples of Kerala but changing its character. Buddhism has left its impact on Kerala. Although today, Buddhism is viewed as a religion by many of its followers. (Dwivedi, 1989). The images and tall rathas (cars) used in temple processions, and utsavams (fairs) are said to be Buddhist legacies.

The Ayurvedic system of medical treatment is also a gift of Buddhism. Buddhists opened schools in pallikudam and ezhuthupally (Pally is the Buddhist term for school) near their monasteries. Kerala temples show traces of Buddhist art and architecture. Amarasimha, the author of the popular Sanskrit text book used in Kerala schools until recently, was a Buddhist. Kumaranasan, the great Kerala poet, was influenced by the great Buddhist religion and wrote the famous, Buddhist poems: karuna, Chandala bhikshuki and Sri Buddha Charitam. Unlike religions that ascribed earthly miseries to human sinfulness that brought upon the wrath of a vengeful god who needed to be feared, Buddhism saw the root of human suffering in ignorance that could only be ended through acquisition of wisdom. (Morgante, 1997).

2.25.4. SIKHISM

In the early twentieth century, the so called lower caste people in Kerala, India, raised their voice against the caste discrimination and untouchability imposed by the Hindus Brahmins and their religion was common during these days. They tried to establish their identity in the community through the anti Hindu agitations. In this circumstance, many so called Sudras had converted to Christianity and Islam. The Christian and Muslim missionary activities led to a tremendous socio political and economic change in the lives of the sub alter classes. Meanwhile, some socio political leaders of the so called lower caste people called the people not to get converted into
the religions like Christianity and Islam and asked the people to embrace Sikhism, Buddhism or Jainism. In the year 1936, a group of people from Kerala, impressed with the philosophy of Sikhism, decided to convert to Sikhism. Though Sikhs are present in almost all the states of India and in a large number of countries of the world yet their maximum concentration is in the Indian state of Punjab. Out of the total population of Sikhs in India, nearly 76 per cent reside in Punjab and 6 per cent in Haryana, Delhi, and Rajasthan. Uttar Pradesh and Madhya Pradesh are the other states with a conspicuous Sikh religious community. Within the state of Punjab, the proportion of Sikhs is approximately 60 per cent, followed by 16 per cent in the union territory of Chandigarh, Government of India. (GOI, 2004).

Although the so-called lower castes vehemently opposed the caste system and inapproachability in the so-called Hindu religion they failed to overcome the stigma of untouchability. In this circumstance, the socio-political reformers of the so-called oppressed communities studied the ideologies of other religions and called for the need of conversion. This was the time when people of Kerala thought of converting to Sikhism. According to Sikh Rehatnama the Sikhs are not supposed to keep any social ties with those who kill their daughters (Padam, 1989, p. 65). In general; the term conversion is related with the Jews and Christians that "points to phenomena that are associated with personal and communal metamorphosis. Sociologists examine the social and institutional aspects of traditions in which conversion takes place. Traditionally, the main occupation of the Sikhs has been agriculture, along with defence, transport and small-scale business. Nevertheless, they have diversified into many other occupations over time. It is worth noting that the number of Sikhs employed in major government departments, up to the second decade of the 20th century, was insignificant as compared with other religious communities (Singh, 2005). The spread of education, and shrinking opportunities in agriculture and in rural areas, have been largely responsible for the increase in non-agricultural employment. Immigration and employment opportunities in other countries of the world have also made a significant contribution towards their entry into new occupations.

The one and only gurudwara in Kerala is located in Perumanoor, close to Thevara, hardly three kilometers away from the heart of Kochi city. Gurudwara means 'Gateway to Guru'. It refers to the abode of the 'Adi-Granth', Sri Guru Granth Sahib,
the holy text of Sikhism. ‘Sri Guru Singh Sabha’, the gurudwara of the community in Kochi, has been in existence since 1955. It is here that the community meets regularly and a mini Punjab is created during these meetings. The community/individual remittances have been largely focused on activities, such as charity, infrastructure, human development and recreational and, of course, income-generating programme for community (Thandi, 2008).

Many non Sikhs who believe in Guru Nanak's teachings visit the gurudwara in Kochi and offer prayers. In fact two of the leading persons who helped to build the present gurudwara in Kochi, industrialist the late C. L. Anand of Toshiba Anand group, and businessman D. C. Johar, were non sikhs. There are many local people belonging to other religions who take food from the Guru Ka Langar, the community kitchen, where food is given free. There is neither an idol nor a priest in a gurudwara. Sikhs worship Sri Guru Granth Sahib, the holy text installed on a platform, which they consider as the visual form of the ten Sikh Gurus. They bow before the holy text, sing ‘kirthans' and listen to ‘Gurbani', sitting on the carpeted floor of the Durbar Hall. Every Sunday at 11 am and Wednesday at 7 pm, the Sikh families assemble at the Kochi gurudwara. The culture and native colour of the community remains intact even as they merge into cosmopolitan Kochi. The Punjab has already experienced certain success stories where the Punjabi diaspora has made a significant contribution towards the provision of modern amenities in sanitation and hygiene, education and health sectors. That has been made possible by the joint efforts of the government, village community, NGOs and overseas Sikhs (Bassi, 2008, Gill, 2008 and Tatla, 2008). Such efforts must be replicated and encouraged.