DESTINATION REBUILDING STRATEGIES THROUGH PEACE INITIATIVES: IMPACT AND PERCEPTION ANALYSIS

Ph.D THESIS SUBMITTED TO THE UNIVERSITY OF JAMMU FOR THE AWARD OF DEGREE OF

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BY

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2012
TO WHOM IT MAY CONCERN

This is to certify that Mr. Zubair Ahmad Dada, who was admitted for the degree of Ph.D in Tourism Management under my supervision, School of Hospitality & Tourism Management, University of Jammu has pursued his research as a whole time scholar and has completed his research work. The title of the thesis is “DESTINATION REBUILDING STRATEGIES THROUGH PEACE INITIATIVES- IMPACT AND PERCEPTION ANALYSIS”. Further it is certified that:-

a) The thesis embodies the work of the candidate himself;

b) The candidate has worked under me for the period required under rules;

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Prof. Deepka Raj Gupta
Director
School of Hospitality & Tourism Management
# Table of Contents

<table>
<thead>
<tr>
<th>Section</th>
<th>Page No.</th>
</tr>
</thead>
<tbody>
<tr>
<td>ACKNOWLEDGEMENT</td>
<td>I</td>
</tr>
<tr>
<td>PREFACE</td>
<td>III</td>
</tr>
<tr>
<td>LIST OF TABLES</td>
<td>VIII</td>
</tr>
<tr>
<td>LIST OF FIGURES</td>
<td>X</td>
</tr>
<tr>
<td>LIST OF ABBREVIATIONS</td>
<td>XI</td>
</tr>
<tr>
<td>I. INTRODUCTION</td>
<td>1 - 110</td>
</tr>
<tr>
<td>1.1 Peace, conflict and development</td>
<td>1</td>
</tr>
<tr>
<td>1.1.1 The evolution of the concept of peace building</td>
<td>3</td>
</tr>
<tr>
<td>1.1.2 Two ways of understanding peace building</td>
<td>6</td>
</tr>
<tr>
<td>1.1.3 Two approaches to peace building</td>
<td>8</td>
</tr>
<tr>
<td>1.1.4 Peace building from below</td>
<td>10</td>
</tr>
<tr>
<td>1.1.5 Interpersonal relationships and peace building</td>
<td>13</td>
</tr>
<tr>
<td>1.2 Jammu and Kashmir-A brief profile</td>
<td>17</td>
</tr>
<tr>
<td>1.2.1 Peace and conflict drivers in Jammu and Kashmir</td>
<td>22</td>
</tr>
<tr>
<td>1.3 The forgotten power of tourism</td>
<td>27</td>
</tr>
<tr>
<td>1.3.1 The hegemony of the market</td>
<td>28</td>
</tr>
<tr>
<td>1.3.2 Tourism as an industry-The marketization of tourism</td>
<td>32</td>
</tr>
<tr>
<td>1.3.3 Tourism as a social force-The Transformative capacity of tourism</td>
<td>36</td>
</tr>
<tr>
<td>1.3.4 Tourism and travel as a human right</td>
<td>38</td>
</tr>
<tr>
<td>1.3.5 Social tourism-A forgotten commitment to humanity</td>
<td>42</td>
</tr>
<tr>
<td>1.3.6 Alternative perspectives-Non-western understandings of tourism</td>
<td>47</td>
</tr>
<tr>
<td>1.3.7 Tourism-Bigger than business</td>
<td>51</td>
</tr>
<tr>
<td>1.3.8 The promise of tourism</td>
<td>52</td>
</tr>
<tr>
<td>1.4 Destinations-An integrated multilevel perspective</td>
<td>55</td>
</tr>
<tr>
<td>1.4.9 Destination planning and design</td>
<td>58</td>
</tr>
<tr>
<td>1.4.10 Planning tools</td>
<td>61</td>
</tr>
<tr>
<td>1.4.11 Community driven destination planning and development-An emergent approach</td>
<td>62</td>
</tr>
</tbody>
</table>
1.5 Tourism paradigms and peace building measures

1.5.1 Encouraging appropriate contacts
1.5.2 Reducing anxiety
1.5.3 Status equality
1.5.4 Reconciliation
1.5.5 Extending the concept of hospitality
1.5.6 Ethical tourism
1.5.7 Affirming human rights
1.5.8 Dealing with tourism related conflict
1.5.9 Countering dependency
1.5.10 Dealing with globalization
1.5.11 Poverty alleviation
1.5.12 Promoting awareness
1.5.13 Codes of conduct
1.5.14 Poverty tourism
1.5.15 Reminders-Peace poles, gardens and parks
1.5.16 Education

II CONCEPTUAL FRAMEWORK & REVIEW OF LITERATURE

2.1 Epistemological developments in conflict literature

2.1.1 Different conflict concepts
2.1.2 Controversy over conflict notions
2.1.3 Definition attempts
2.1.4 Conflict categories
2.1.5 Non-violent conflicts
2.1.6 Violent conflicts
2.1.7 Conflict dynamic
2.1.8 Conflict issues
2.1.9 Territory and border conflicts
2.1.10 Minority, ethnic and government-power conflicts
2.1.11 Conflict over resources
2.1.12 Conflict management
2.1.13 Conflict settlement
2.1.14 Conflict resolution
3.2 Peace building measures and tourism processes - A case study of Jammu and Kashmir

3.2.1 Introduction
3.2.2 Tourism as a logical confidence building measure in Jammu and Kashmir
3.2.3 Past and present of tourism in Jammu and Kashmir
3.2.4 The Indian side
3.2.5 The Pakistani side
3.2.6 Tourist numbers
3.2.7 Cross-Loc tourism in Jammu and Kashmir: Benefits
3.2.8 Tourism as an agent of peace
3.2.9 Tourism as an economic boost
3.2.10 Cross-Loc tourism in Jammu and Kashmir: Challenges
3.2.11 Discussion
3.2.12 Start with package tourism
3.2.13 Make distinction between types of visitors
3.2.14 Relax travel restrictions to regional festivals and border melas
3.2.15 Open the Jammu-Sialkot and Kargil-Skardu routes
3.2.16 Ease travel and communication restrictions
3.2.17 Create necessary infrastructure and help civil society to build parallel structures
3.2.18 Allow closer interaction between the AJK and J&K tourism departments
3.2.19 Build infrastructure and develop professional training
3.2.20 Allow public-private partnership

IV RESEARCH DESIGN

4.1 Introduction
4.2 Reflections on tourism research and knowledge
4.3 The problem assessment and the conceptual design
4.3.1 Tourism, socio-cultural empowerment and its destination rebuilding implications
4.3.2 Tourism, psychological empowerment and its destination rebuilding implications
4.3.3 Tourism, economic empowerment and its destination rebuilding implications
4.3.4 Tourism, political reconciliation and its destination rebuilding implications
4.3.5 Tourism, environmental security and its destination rebuilding implications

4.4 Rationale of the study

4.5 Scope of the study

4.6 Hypotheses

4.7 Objectives

4.8 Survey design

4.9 Sampling design
  4.9.1 Sampling frame
  4.9.2 Sample size

4.10 Data collection
  4.10.1 Desk research
  4.10.2 Primary data collection
  4.10.3 Sources of primary data collection
  4.10.4 Places visited for data collection
  4.10.5 Secondary data collection

4.11 Survey instrument design
  4.11.1 Pre-testing of the survey instrument
  4.11.2 Results and reliability of the pre-test study

4.12 Statistical considerations

4.13 Data analysis methods

V DATA ANALYSIS AND INTERPRETATION

5.1 Introduction

5.2 Demographic analysis of the respondents

5.3 Scale refinement and validation
5.4 Effects of crisis on tourism industry in Jammu and Kashmir - A content analysis

5.4.1 Deteriorating conditions of the tourist resorts
5.4.2 Substantial decrease in the foreign exchange earnings
5.4.3 Poverty and relative deprivation
5.4.4 Increasing unemployment and youth alienation
5.4.5 Multi-level costs of the conflict

5.5 Descriptive analysis

5.5.1 Tourism and socio-cultural empowerment
5.5.2 Tourism and psychological empowerment
5.5.3 Tourism and economic empowerment
5.5.4 Tourism and political reconciliation
5.5.5 Tourism and environmental security
5.5.6 Socio-cultural empowerment and destination Rebuilding
5.5.7 Psychological empowerment and destination Rebuilding
5.5.8 Economic empowerment and destination Rebuilding
5.5.9 Political reconciliation and destination Rebuilding
5.5.10 Environmental security and destination Rebuilding

5.6 Adequacy and scale purification

5.7 Factor analysis

5.8 Scree test

5.9 Regression Analysis

5.9.1 Regression output for socio-cultural empowerment through tourism and destination rebuilding process
5.9.2 Regression output for psychological empowerment through tourism and destination rebuilding process
5.9.3 Regression output for economic empowerment through tourism and destination rebuilding process
5.9.4 Regression output for political reconciliation
through tourism and destination rebuilding process

5.9.5 Regression output for environmental security through tourism and destination rebuilding process 340

5.9.6 Regression output for the overall peace initiatives through tourism and destination rebuilding process 341

5.10 Comparison of mean perceptions (Independent t-test) 342

VI CONCLUSION AND SUGGESTIONS 347 - 380

6.1 Prologue 347

6.2 Findings of the study 358

6.3 Suggestions and policy recommendations 367

6.3.1 Suggestions for the tourism policy makers 370

6.3.2 Suggestions for the international organizations 371

6.3.3 Suggestions for the multinational companies 372

6.3.4 Suggestions for the non-governmental organizations 373

6.3.5 Suggestions for the local community 373

6.3.6 Suggestions for the tourists 374

6.3.7 Other major policy imperatives 375

6.4 Research contributions 377

6.5 Recommendations for future investigations 379

BIBLIOGRAPHY 381 - 404

ANNEXURE 405 - 411
Acknowledgement

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Zubair Ahamad Dada
Reflections on tourism studies, its knowledge production and its theoretical state-of-the-art from paradigmatic, methodological and multidisciplinary perspectives have constituted a primary subject area of published research. These research works are reflected through a number of subject headwords like Communication research; Community; Education; Epistemology; Ethnography; Sociology; Anthropology; Economics; Geography; Peace & Conflict Studies; Natural and Social Ecology etc.

Peace studies seeks to understand the negation of violence through conflict transformation, cooperation and harmony by drawing from many disciplines, including psychology, sociology and anthropology, political science, economics, international relations, mobility sciences like travel & tourism, international law and history. This raises the problem of the complementarity, coexistence and integration of different systems of knowledge. In fact, all of the human and social sciences are products of the post-Westphalian state system and so reify the state and its internal and international system and focus on this as the main source of political conflict. Conflicts, however, can arise from other distinctions involving gender, generation, race, class and so on. To contribute to peace building and conflict resolution, the social sciences must be globalized, developing theories that address conflicts at the levels of interpersonal interaction (micro), within countries (meso), between nations (macro), and between whole regions or civilizations (mega).

The demise of the socialist alternative that has occurred with the abandonment of communism by the Soviet Union and other nations of the Warsaw Pact has resulted in an extraordinary advance in the spread of the ideology of neo-liberalism. The core belief of neoliberalism is that giving freer reign to market forces will produce more efficient economic outcomes. However, it is being argued that globalization, market civilization and disciplinary neo-liberalism in the current era are an attempt to impose a market civilization on global society. The present world order involves a more liberalized and commoditized set of historical structures, driven by the restructuring of capital and a political shift to the right. This process involves a spatial expansion and social deepening of economic liberal definitions of social purpose and possessively individualist patterns of action and politics.

Humankind is currently witnessing, and shaping, the most significant and rapid paradigm shift in human history - a paradigm shift of major demographic, economic, ecological and geo-political dimensions. Beginning with the emergence of Ecotourism in the late 1980’s, there are an increasing number of tourism market
segments like reality tourism, justice tourism, community based tourism, volunteer tourism, reconciliation tourism, cross-cultural tourism, sustainable tourism, inter-religious tourism, pro-poor tourism etc. which might be categorized within a broad umbrella called “Peace Tourism”. There are signs of a new global paradigm struggling to be born- Peace through tourism. A new paradigm that sees an end to reliance on fossil fuels and a resultant stabilizing effect on global warming; A paradigm with a strong environmental ethic that restores ecological balance in our one common home – planet earth; A paradigm that brings an end to poverty – together with a recognition of the human dignity of every individual; and A paradigm that brings an end to war as a means to solving conflict – As it is only through a global family at peace with itself, and a paradigm of collaboration at all levels, and by all sectors of society, that we can solve the unprecedented global issues facing our one common home – and our one common future as a global family. A peace based on the binding force of mutual respect and an appreciation of our interconnectedness as a global family.

The notion that one can gain knowledge and understanding of other peoples and cultures through travel to other lands is not simply a slogan educators in the field of international studies invoke to encourage students to take advantage of study abroad programs. It is an idea at the core of anthropological fieldwork and celebrated in the accounts of explorers and travelers. It is not even unique to our modern era as it can be traced back through the travel narratives of Ibn Battuta in the 14th century and the scholarship of ancient Greek historians and geographers like Herodotus. Tourism is, without a doubt, one of the most important forces shaping our world. Travel remains heavily promoted as an agent of change. Among many other things, it is often claimed to promote learning (e.g. of languages, cultures, history, religions and places; cross-cultural understanding); an awareness of various global issues (e.g. poverty, conflict, migration, trade and power imbalances); environmental consciousness and wellness.

Tourism is perceived as an approach which can supplement social and political reconciliation efforts in post-conflict settings. If tourism is operated with sustainable principles and practices, it can have positive impacts on rebuilding the long term functionality of a destination. The potential role of tourism in contributing to peacebuilding from socio-cultural, political, human rights, social justice, environmental (climate change), corporate social responsibility, health, globalization, intergenerational tourism, and alternative tourism perspectives has been discussed by many scholars. The relationship between tourism and peace has also been endorsed by a number of institutions. Such initiatives highlight the co-relation and causal relationship between tourism and peace, and support the theory that tourism can be helpful in mitigating conflicts and accelerating sustainable destination rebuilding efforts.
Tourism’s ultimate capacity as a social reengineering process is its ability to foster contact between peoples who increasingly need to understand each other and cooperate harmoniously in a world where space, resources and options are shrinking quickly. While ‘justice tourism’ with its emphasis on solidarity obviously contributes to this process, the other less ideological tourisms are also perhaps playing their part in making their small contributions to globalism as the tourists come to know themselves, their own societies and the host societies they visit through the tourism processes. While not all tourists are interested in these higher aims, this does not mitigate the fact that a considerable and growing proportion are. Similarly, tourism may possess attributes that are indicative of an ‘industry’, but this does not negate the fact that it is much greater than this; in fact tourism is a potent social reengineering process whose only limits are emplaced by the limits of our imaginations to harness its powers for the public good.

The course of the bilateral relationship between India and Pakistan, ever since the inception of these two states in 1947, has never been smooth. Differences over a wide range of issues, such as the lack of a mutually acceptable international border, the sharing of resources including water resources, the role and status of religious minorities in the respective countries, and to cap it all the unresolved question of the status of Jammu and Kashmir, have perennially placed India and Pakistan in an adversarial mould. The two countries have already fought three major and two minor wars since their independence. Moreover, the arms race between the two countries has reached a point where the two adversaries, by exploding nuclear devices in 1998, have transformed the South Asian region into a plausible theatre of nuclear conflict.

The India-Pakistan conflict over Jammu and Kashmir is rooted in competing claims to the territory, which has been divided since 1948 by a military line of control separating Indian administered Jammu and Kashmir from Pakistan-administered Azad Jammu and Kashmir. The dispute is tied to the national identities of both countries. India and Pakistan fought full-scale wars over Jammu and Kashmir in 1947 and 1965. The region was also a proxy issue in the 1971 Bangladesh Liberation War.

The perspective of destination rebuilding through peace initiatives is to move tourism from practices that are marked by insensitivity, inequity and short-term maximization to a broader vision which recognizes long–term obligation to travelers, destinations, wider communities and future generations. The concept receives little attention in the academic literature on tourism and even less in the industry publications. There is a need to implement various measures which require understanding of world cultures, human psychology, social systems, theology, politics, energy resources, water and nature conservation, waste management, cross-cultural mediation and more.
The present study stands for the legitimacy and practicality of a focus on the potential of tourism to contribute to a world in which people are less inclined to resort to violence as a solution to their problems. The ground realities today in front of us are many like increasing tensions between East and West, a growing gap between economically and socially divided regions of the world, global warming, a deteriorating environment and an increase in political and civil strife. The tourism industry cannot isolate itself from the problems that the world is facing today; poverty, exploitation, intolerance, greed, destruction of nature etc. Jammu and Kashmir has been a battle ground of civil and political unrest, militancy and cross-border insurgency for about more than two decades and the problem has even triggered lethal wars in the past. In spite of the importance of tourism in the regional economy and the efforts made to develop the region as a secure, dependable and attractive travel destination, Jammu and Kashmir is facing many up hills to sustain itself as a favorable and safe destination.

Against this backdrop, the present study makes an attempt to highlight the risk factors with their cycles and tools for developing conflict immune tourism plans and programmes. The study attempts to study the effects of protracted conflict on tourism industry in Jammu and Kashmir, to understand the resident and the tourist perception regarding the potential role of tourism in developing peace interventions, analyze the impact of these interventions on the destination rebuilding process and their scope in post-conflict peacebuilding and link these two tracks specifically within the context of Jammu and Kashmir. The present study also attempts to add empirical and fresh perspectives into the existing literature on developmental tourism, peace & conflict studies and contemporary destination peace building approaches.

The Present study has been divided into six chapters:

Chapter one, deliberates upon the various dimensions of tourism, peace & conflict theory vis-à-vis the evolutionary and taxonomical patterns of peacebuilding hypothesis, sketches a brief profile of Jammu & Kashmir and its underlying peace and conflict drivers, identifies contemporary destination planning pathways, maps the evolving intersections between tourism paradigms and peace building measures.

Chapter two, has been directed towards developing a thematic review of literature for the study and documents the various investigations conducted at the national and the global level vis-à-vis the epistemological developments in the conflict literature and its embedded contradictions, contemporary destination peace building approaches and peace intervention debates, the liberal peace debate, developmental tourism and its peace building potential in the contemporary globalizing world and evolves a conceptual framework for the study.
Chapter three, develops a SWOT Analysis for peace building measures and tourism phenomenology and maps the tourism and peace dynamics, the issues and challenges involved, the rising debates and evolves a special case study for Jammu & Kashmir vis-à-vis the political economy of tourism in the state, its strategic positioning in confidence building measures, its role in social and political reconciliation, its empowerment potential and generates strategic policy imperatives.

Chapter four, elaborates upon the research design vis-à-vis connotational implications of contemporary research, reflections on tourism research and knowledge production, assesses the problem, develops the conceptual design for empirical testing, details out the survey design, development of the instrument, data collection methods and data analysis methods to achieve the objectives and test the hypotheses framed for the study.

Chapter five, deals with the analysis of the data and the subsequent interpretation of the results.

Chapter six, concludes and summarizes the study, evolves strategic recommendations directed towards various stakeholders and identifies the space for future research investigations.
## List of Tables

<table>
<thead>
<tr>
<th>TABLE NO.</th>
<th>PARTICULARS</th>
<th>PAGE NO.</th>
</tr>
</thead>
<tbody>
<tr>
<td>1.1</td>
<td>Some milestones in the evolution of the human right to travel and tourism in the modern era</td>
<td>41</td>
</tr>
<tr>
<td>1.2</td>
<td>Peace through tourism implementation tools</td>
<td>95</td>
</tr>
<tr>
<td>2.1</td>
<td>Overview and definition of the conflict intensity</td>
<td>116</td>
</tr>
<tr>
<td>2.2</td>
<td>Example of World Tourism Organization statements mentioning a link between tourism and peace</td>
<td>170</td>
</tr>
<tr>
<td>2.3</td>
<td>Organizations directly linked to peace through tourism</td>
<td>171</td>
</tr>
<tr>
<td>5.1</td>
<td>Demographic profile of the respondents</td>
<td>301</td>
</tr>
<tr>
<td>5.2</td>
<td>Reliability coefficients</td>
<td>303</td>
</tr>
<tr>
<td>5.3</td>
<td>Relationship between turmoil-tourism and employment</td>
<td>311</td>
</tr>
<tr>
<td>5.4</td>
<td>Tourism and socio-cultural empowerment</td>
<td>315</td>
</tr>
<tr>
<td>5.5</td>
<td>Tourism and psychological empowerment</td>
<td>316</td>
</tr>
<tr>
<td>5.6</td>
<td>Tourism and economic empowerment</td>
<td>317</td>
</tr>
<tr>
<td>5.7</td>
<td>Tourism and political reconciliation</td>
<td>318</td>
</tr>
<tr>
<td>5.8</td>
<td>Tourism and environmental security</td>
<td>320</td>
</tr>
<tr>
<td>5.9</td>
<td>Socio-cultural empowerment and destination rebuilding</td>
<td>321</td>
</tr>
<tr>
<td>5.10</td>
<td>Psychological empowerment and destination rebuilding</td>
<td>323</td>
</tr>
<tr>
<td>5.11</td>
<td>Economic empowerment and destination rebuilding</td>
<td>324</td>
</tr>
<tr>
<td>5.12</td>
<td>Political reconciliation and destination rebuilding</td>
<td>326</td>
</tr>
<tr>
<td>5.13</td>
<td>Environmental security and destination rebuilding</td>
<td>327</td>
</tr>
<tr>
<td>5.14</td>
<td>KMO and Bartlett’s test</td>
<td>328</td>
</tr>
<tr>
<td>5.15</td>
<td>Summary of the results from scale purification</td>
<td>332</td>
</tr>
<tr>
<td>5.16</td>
<td>Regression model for the impact of socio-cultural empowerment through tourism on destination rebuilding process</td>
<td>336</td>
</tr>
<tr>
<td>5.17</td>
<td>Regression coefficients for the socio-cultural empowerment through tourism</td>
<td>336</td>
</tr>
<tr>
<td>Section</td>
<td>Description</td>
<td>Page</td>
</tr>
<tr>
<td>---------</td>
<td>------------------------------------------------------------------------------------------------</td>
<td>------</td>
</tr>
<tr>
<td>5.18</td>
<td>Regression model for the impact of psychological empowerment through tourism on destination rebuilding process</td>
<td>337</td>
</tr>
<tr>
<td>5.19</td>
<td>Regression coefficients for the psychological empowerment through tourism</td>
<td>337</td>
</tr>
<tr>
<td>5.20</td>
<td>Regression model for the impact of economic empowerment through tourism on destination rebuilding process</td>
<td>338</td>
</tr>
<tr>
<td>5.21</td>
<td>Regression coefficients for the economic empowerment through tourism</td>
<td>338</td>
</tr>
<tr>
<td>5.22</td>
<td>Regression model for the impact of political reconciliation through tourism on destination rebuilding process</td>
<td>339</td>
</tr>
<tr>
<td>5.23</td>
<td>Regression coefficients for the political reconciliation through tourism</td>
<td>339</td>
</tr>
<tr>
<td>5.24</td>
<td>Regression model for the impact of environmental security through tourism on destination rebuilding process</td>
<td>340</td>
</tr>
<tr>
<td>5.25</td>
<td>Regression coefficients for the environmental security through tourism</td>
<td>341</td>
</tr>
<tr>
<td>5.26</td>
<td>Regression model for the impact of overall peace initiatives through tourism on destination rebuilding process</td>
<td>342</td>
</tr>
<tr>
<td>5.27</td>
<td>Regression coefficients for the overall peace initiatives through tourism</td>
<td>342</td>
</tr>
<tr>
<td>5.28</td>
<td>Results of the independent t-test</td>
<td>343</td>
</tr>
<tr>
<td>FIGURE NO.</td>
<td>PARTICULARS</td>
<td>PAGE NO.</td>
</tr>
<tr>
<td>-----------</td>
<td>--------------------------------------------------</td>
<td>----------</td>
</tr>
<tr>
<td>1.1</td>
<td>Tourism as an industry</td>
<td>37</td>
</tr>
<tr>
<td>1.2</td>
<td>Tourism as a social force</td>
<td>38</td>
</tr>
<tr>
<td>1.3</td>
<td>Ladder of participation</td>
<td>66</td>
</tr>
<tr>
<td>2.1</td>
<td>Life cycle of a conflict</td>
<td>123</td>
</tr>
<tr>
<td>4.1</td>
<td>Destination peacebuilding pathway- A conceptual design</td>
<td>263</td>
</tr>
<tr>
<td>5.1</td>
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<td>1.</td>
<td>UNWTO - UNITED NATIONS WORLD TOURISM ORGANISATION</td>
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<td>ST-EP - SUSTAINABLE TOURISM ELIMINATING POVERTY</td>
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<td>UN - UNITED NATIONS</td>
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<td>4.</td>
<td>LPI - LIFE AND PEACE INSTITUTE</td>
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<td>5.</td>
<td>IFIS- INTERNATIONAL FINANCIAL INSTITUTIONS</td>
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<td>6.</td>
<td>UNDP-UNITED NATIONS DEVELOPMENT PROGRAMME</td>
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<td>BITS - INTERNATIONAL BUREAU OF SOCIAL TOURISM</td>
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<td>NIEO - NEW INTERNATIONAL ECONOMIC ORDER</td>
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<td>IIPT - THE INTERNATIONAL INSTITUTE FOR PEACE THROUGH TOURISM</td>
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<td>UNESCO – UNITED NATIONS EDUCATIONAL, SCIENTIFIC AND CULTURAL ORGANIZATION</td>
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<td>WCED - WORLD COMMISSION ON ENVIRONMENT AND DEVELOPMENT</td>
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<td>CAA - COMMUNITY AID ABROAD</td>
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<td>TC - TOURISM CONCERN</td>
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<td>LAC - LIMITS TO ACCEPTABLE CHANGE</td>
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<td>WTO - WORLD TOURISM ORGANIZATION</td>
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<td>WCTE - WORLD COMMITTEE ON TOURISM ETHICS</td>
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<td>TBPA - A TRANSBORDER PROTECTED AREA</td>
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<td>DMZ - DEMILITARIZED ZONE</td>
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<td>21.</td>
<td>IMF - INTERNATIONAL MONETARY FUND</td>
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<td>COW - CORRELATES-OF-WAR-PROJECT</td>
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<td>SIPRI - STOCKHOLM INTERNATIONAL PEACE RESEARCH INSTITUTE</td>
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<td>MCP - MANIFEST CONFLICT PROCESS</td>
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<td>AMPC - AGGRESSIVE MANIFEST CONFLICT PROCESS</td>
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<td>PRIO - THE INTERNATIONAL PEACE RESEARCH INSTITUTE OSLO</td>
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<td>CIDCM - THE CENTER FOR INTERNATIONAL DEVELOPMENT AND CONFLICT MANAGEMENT</td>
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<td>31.</td>
<td>ASPR - THE AUSTRIAN STUDY CENTER FOR PEACE AND CONFLICT RESOLUTION</td>
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<td>UNAMA - UN ASSISTANCE MISSION IN AFGHANISTAN</td>
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<td>CSCE - CONFERENCE ON SECURITY AND COOPERATION IN EUROPE</td>
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<td>OWTT - ONE WORLD TRAVEL TOURS</td>
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<td>CBTIS - COMMUNITY BENEFIT TOURISM INITIATIVES</td>
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<td>GB - GILGIT AND BALTISTAN</td>
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<td>AJK - PAKISTAN ADMINISTERED AZAD JAMMU AND KASHMIR</td>
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<td>J&amp;K - INDIAN ADMINISTERED JAMMU AND KASHMIR</td>
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<td>USIP - UNITED STATES INSTITUTE OF PEACE</td>
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<td>NR - NATIONAL RECONCILIATION</td>
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<td>41.</td>
<td>TRC - TRUTH &amp; RECONCILIATION COMMISSION</td>
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Chapter - I
Introduction
CHAPTER – I

INTRODUCTION

Travel is fatal to prejudice, bigotry and narrow-mindedness.

Mark Twain

I have watched the cultures of all lands blow around my house and other winds have blown the seeds of peace, for travel is the language of peace.

Mahatma Gandhi

Travel has become one of the great forces for peace and understanding in our time. As people move throughout the world and learn to know each other, to understand each other’s customs and to appreciate the qualities of individuals of each nation, we are building a level of international understanding which can sharply improve the atmosphere for world peace.

John F. Kennedy

1.1. PEACE, CONFLICT AND DEVELOPMENT

Peace agreements do not in themselves end wars or bring about lasting peace. In most cases, prewar continuities and the war mentality jeopardize the prospects of a consolidated peace and postwar reconciliation.

David J. Francis, 2000
Tourism is perceived as an approach which can supplement social and political reconciliation efforts in post-conflict settings. If tourism is operated with sustainable principles and practices, it can have positive impacts on rebuilding the long term functionality of a destination. The significance of sustainable tourism (which is listed as one of the 21 key areas in sustainable development by the UN Division for Sustainable Development) is also associated with its potential for poverty eradication and peace building, emphasized in the UNWTO’s Sustainable Tourism-Eliminating Poverty (ST-EP) programme (Upadhayaya & Sharma, 2010). The potential role of tourism in contributing to peace from socio-cultural, political, human rights, social justice, environmental (climate change), corporate social responsibility, health, globalization, intergenerational tourism, and alternative tourism perspectives has been discussed (D’Amore, 1988, 2007; Din, 1988; Eriksson, Noble, Pattullo and Barnett, 2009; Hall, 1994; Higgins-Desbiolles, 2003; Higgins-Desbiollees and Blanchard, 2010; Issac, 2010; Leitner, 1999; Mihalic, 1996; Nielsen, 2001; Tarlow, 2006; Upadhayaya & Sharma, 2010). The relationship between tourism and peace has also been endorsed by a number of institutions. Such initiatives highlight the correlation and causal relationship between tourism and peace, and support the theory that tourism can be helpful in mitigating conflicts and accelerating destination rebuilding efforts.

The ending of overt violence via a peace agreement or military victory does not mean the achievement of peace (Licklider, 1995). Rather, the ending of violence or a so-called ‘post-conflict’ situation provides a new set of opportunities that can be grasped or thrown away (Rothstein, 1999). The international community can play a significant role in either nurturing or undermining this fragile peace building process. The United Nations, individual states and international non-government organizations
(INGOs), have become increasingly involved in trying to rebuild peaceful societies in the aftermath of violent conflict. The dilemmas currently being faced in Iraq are only the latest in a line of learning experiences in this complex task of post-conflict peace building. In Namibia and Cambodia, for the first time, the UN launched expanded peacekeeping operations which included not only military security but the coordination of elections. In East Timor, the UN mandate broadened even further to include the establishment of a functioning government and society through comprehensive development, law and order, security and governance objectives. In both Afghanistan and Iraq, extensive reconstruction activities have also been pursued, including an emphasis on establishing security, democracy and good governance.

1.1.1. THE EVOLUTION OF THE CONCEPT OF PEACE BUILDING

It is generally held that peace building has been practiced since ancient times, and later as a form of confidence-building during the Cold War and an instrument in reducing conflict around issues of economic inequality (Paffenholz and Spurk, 2006; De Zeeuw, 2001). Yet Johan Galtung (1969) is credited with coining this concept, in contrast to terms such as peacekeeping and peacemaking. Galtung defined peace building in relation to structure of peace, the scope being concerned with inter-state wars and relationships (Oda, 2007; Ramsbotham et al., 2005).

Peace building analysis and practice gained significant international momentum in the early 1990s with the end of the Cold War, as the focus shifted away from inter-state conflicts to the management and resolution of armed conflicts within states (Miall et al., 1999). The argument was that because the nature of conflicts had changed, since the end of the Cold War, it was necessary to change the process, the goals, and the actors that can lead to peace (Galama and Tongeren, 2002). It was
during this period that the concept of peace building became popularized by the former UN Secretary-General Boutros-Ghali while making clear the functions of UN organizations for conflict resolution in the post-Cold War era.

In fact, since 1990, despite the belief that the end of the Cold War in 1989 was to have introduced a new era of peace, rights and privileges of human beings; pervasive and pernicious violent conflicts—most of which having been occurred within countries—have persisted in many parts of the world (Prager and Govier, 2003; Maynard, 1999; Paris, 2004; Gawerc, 2006). Secessionist struggles, civil wars, local warlordism, collapsing states, gross human rights violations and genocide characterized this period. The level of violence in many of these cases was intense in many countries, such as in the former Yugoslavia, Sri Lanka, Somalia, Kosovo, Haiti, Sierra Leone, Rwanda, and others, notably in Africa (Staub et al., 2005; Prager and Govier, 2003). It was in this context that the idea of peace building gained significant international momentum, with the central idea to provide countries emerging from violence with the skills and resources they required not only to rebuild but also to prevent future violence (Atack, 2004; Prager and Govier, 2003).

As pointed out above, the first international appearance of the concept of peace building was found in the 1992 and 1995 editions of ‘An Agenda for Peace’ proposed by the former UN-Secretary General, Boutros-Ghali. Boutros-Ghali’s ‘1992 Report’ proposed a new framework to manage international armed conflicts. Proclaiming the advent of a new generation of peace missions in the post-Cold War era, Boutros-Ghali suggested the use of innovative concepts notably ‘peace building’, limited to the post-conflict period and defined as —an action to identify and support
structures which will tend to strengthen and solidify peace in order to avoid a relapse into conflict (Boutros-Ghali, 1992; De Zeeuw, 2001; Paffenholz and Spurk, 2006).

Since 1992, peace building had remained focused on post-conflict situations, reflecting the linear thinking about conflict, where peace building takes place only after the phases of preventive diplomacy (conflict prevention), peacemaking (conflict ending) and peacekeeping (conflict management) have been completed (De Zeeuw, 2001). This was found to be the shortcoming that the supplement to ‘An Agenda for Peace’ (1995) be rectified. Therefore, since 1995, the use of the concept of peace building took a broader perspective in relation to two types: efforts to reinforce preventive diplomacy, and efforts to buttress peacemaking (Boutros-Ghali 1992, Jeong 2002). While differentiating between peacekeeping, peacemaking and peace building, Boutros-Ghali had emphasized the importance of structural peace building in the post-conflict period, stating its functions as: rebuilding the institutions and infrastructures of nations torn by civil war and strife; and building bonds of peaceful mutual benefit among nations formerly at war (Boutros-Ghali, 1992; Mazurana and McKay, 1999). Over time, however, the structural orientation of peace building has been expanded upon by those who view peace building as encompassing equality and social justice, improved relationships, and meeting of basic needs (Fisher, 1990; Lederach, 1995; Mazurana and McKay, 1999). Concepts of peacekeeping, peacemaking and peace-enforcement have been reframed, and military-focused missions have been replaced with a broader notion of peace building efforts. Simultaneously, the notion of neat, chronological phases of conflict followed by stabilisation, transition and consolidation have proven problematic when applied to the realities of complex peace operations and development. There was a need both to
respond more effectively to the immediate crises, and to plan post-crisis responses in the context of long-term peace-building strategies (CPHS & CERI 2006).

Despite some contentions, peace building remains a complex concept that is difficult to define. However, there is a general and common understanding reflecting the above developments that peace building can be defined in two ways.

1.1.2. TWO WAYS OF UNDERSTANDING PEACE BUILDING

There is a common understanding that peace building is an elastic concept that may be either broadly or narrowly defined.

On the one hand, peace building, narrowly defined, concerns the post-conflict/violence period, commonly termed post-conflict peace building, to refer to a wide range of activities associated with capacity building, reconciliation, and societal transformation, with a major concern being the repairing, or positive transformation of broken human relationships. This was, as discussed previously, the first conception of the United Nations document ‘An Agenda for Peace’ (1992), in which peace building was viewed as a long-term process that occurs after violent conflict has slowed down or come to a halt (Maiese, 2003). This refers to the fourth phase of the peace process that takes place after peacemaking and peacekeeping operations; the focus being on addressing the causes and the effects of the conflict (World Bank, 2006; Bourtou-Ghali, 1992; Lederach, 1997; Harbottle and Harbottle, 1997; Jeong, 2002).

On the other hand, peace building, broadly defined, is understood as a broad umbrella that encompasses not only long-term transformative efforts, but also peacemaking and peacekeeping (short-term operations), which point to the conflict
cycle, which refers to conflict escalation and de-escalation. In this encompassing and broad view, peace building includes early warning and response efforts, violence prevention, advocacy work, civilian and military peacekeeping, military intervention, humanitarian assistance, ceasefire agreements, normalization and reconciliation. The process is thus concerned with prevention, peacekeeping, peacemaking and peace consolidation/reconciliation (Ramsbotham et al., 2005, Lambourne, 2004; Haugerudbraaten, 1998; Maiese, 2003).

It is in relation to these two ways of understanding peace building that the concept of interpersonal relationships peace building is positioned. In this regard, post-conflict peace building appears to be presented as a multi-faceted, multilayered effort that needs to address cause-and-effect factors in the security, political, economic, and reconciliation spheres, which implies post-conflict peace building effort on the personal, relational, structural, and cultural dimensions. According to Lederach et al. (2007), these dimensions seem to be linked, and equally importantly, despite the shortage of literature on how they relate to each other.

The personal dimension of conflict refers to the consideration that conflict changes individuals personally, emotionally and spiritually and centers on desired changes at the individual or personal level. The destructive effects of social conflict must be minimized, and its potential for personal growth must be maximized, efforts being centered on the treatment of mental health problems. Typical emotional effects include depression and trauma, where a person is often left with intense feelings that negatively influence his or her psychological well-being. After an experience of violence, an individual is likely to feel alienated, vulnerable, helpless, and out of control (Maiese, 2003; Lederach, 1997).
The relational or interpersonal dimension focuses on the causes and the effects of war-related hostility through the repair/restoration and/or transformation of damaged relationships. It refers to people who have direct face-to-face contact; and when conflict escalates, communication patterns change, stereotypes are created, polarization increases, and trust decreases. As a result, the relational dimension lies squarely in the reconciliation sphere.

The structural dimension focuses on the socio-economic and political conditions that foster violent conflict. It underlies the causes of conflict, and the patterns and changes it brings about in social structures. The root causes of conflict are typically complex, but they include territory and border conflicts, skewed land distribution, development-related issues (such as poverty), environmental degradation, democracy and unequal political representation. In order to establish lasting peace, structural causes of the conflict are analyzed and social structural change is initiated (Lederach, 1997; Maiese, 2003; CPHS, 2006).

The cultural dimension refers to violent conflict causing deep-seated cultural changes, for example, the norms that guide patterns of behavior between elders and youth, or women and men. It is concerned with the cultural causes of the conflict, the conflict in the cultural patterns of a group, and to the way that culture affects the development and handling of conflict (Lederach, 1997; Ramsbotham et al., 2005). This dimension is argued to embody the other three dimensions.

1.1.3. TWO APPROACHES TO PEACE BUILDING

A general statement in peace building literature is that peace building can be driven either from above-the top-down approach, by external actors (international
bodies or national governments) or from below—the bottom-up approach, by local non-state actors (Oda, 2007; Tonnesson, 2005; Keating and Knight, 2004; Haugerudbraaten, 1998; Lamazares, 2005; Ramsbotham et al., 2005; Lederach, 1997). However, it is observed that most texts dealing with peace building often tend to promote a concept that is heavily approached in a top-down manner.

The reason for overemphasizing the top-down approach to peace building is perhaps due to the fact that official peace building has emerged as an international involvement in conflict situations, and, therefore, is mainly associated with the work of outsiders, donors and intervention forces (Paris, 2004; Prager and Govier, 2003; Keating and Knight, 2004; Tonnesson, 2005). Consequently, peace building finds itself much more frequently approached in a top-down manner (Lederach, 1998, Killick et al., 2005), thus following the single paradigm (liberal democracy and market economy)—liberal internationalism—guiding the work of most international agencies aiming to transform war-torn states into liberal market democracies (Paris, 2004). These liberal market democracies are often sought to be transplanted and implemented in all war-torn countries, with the assumption that it would suffice to export the market democracy model in order to secure a peace-built on the basis of democratic and economic liberalism (Jeong, 2002), with less attention paid to actions of local actors, who are simply taken as implementing partners (O’Reilly, 1998; Haugerudbraaten, 1998).

John Paul Lederach stands as one of the writers who challenged the top-down approach to peace building. In Lederach’s view, the single most important aspect of encouraging an organic perspective of peace building politics is to create a genuine sense of participation, responsibility, and ownership of the process across a broad
spectrum of the population (Lederach, 1997; Voget, 2007; Jeong, 2002), instead of transplanting international liberal democracy to be blindly implemented by local peace building actors. Prager and Govier (2003) also hold that it is very difficult for outsiders to intervene constructively, so as to build within a country a capacity for sustaining non-violence and better relationships. In this regard, Tongeren et al. (2005) state that the international community, as it is embodied by the UN, has too often proven ineffective when faced with the harshest realities of world conflicts. They also emphasize that since the nature of conflicts has changed, shifting from inter-state to intrastate, so must the strategies to solve them change. It is in this regard that many hold that the top-down approach needs to be supplemented with bottom-up approaches or grassroots peace building initiatives. Their point is that peace building solutions must be adopted by local actors and cannot be forced from above (Galama and Tongeren, 2002; Bendaña, 2003; Gawerc, 2006; Maynard, 1999; Racioppi and See, 2007; Tongeren et al., 2005; Diamond, 1994; Chufrin et al. 1993; Fisher, 1993; Rupesinghe, 1995; Lederach, 1997; Jakobsson, 1998; Juma, 2005; Paffenholz, 2003 and 2006).

1.1.4. PEACE BUILDING FROM BELOW

Despite the growing body of literature challenging the top-down approach to peace building, there is a need for more research regarding the effectiveness of the bottom-up approach. Since the early 1990s, the literature on peace building has burgeoned, while within the conflict resolution field a number of scholars and practitioners have led a revision of thinking about the complex dynamics and processes of peace building. This includes the idea that the effectiveness of peace building processes must be based not merely on peace agreements made by
governments and elites, but more importantly on the empowerment of communities torn apart by war, to build peace from below, in order to enhance sustainable citizen-based peace building initiatives (Ramsbotham et al., 2005; Lederach, 1997).

These shifts in thinking have moved the emphasis in conflict resolution work from an outsider neutral approach towards partnership with local actors, and it is this relationship which is one of the key characteristics of peace building from below. In the perspective of peace building from below, solutions are derived and built from local sources (Ramsbotham et al., 2005). While emphasizing the role of leaders for each category, Lederach (1997) developed a conceptual model based on the view that people possess a potential for peace. He proposed a pyramid model of an affected population, consisting of three categories: top level (key political and military leaders with high visibility), middle range (leaders respected in sectors such as education, business, agriculture, health, religion, NGOs or ethnic groups), and the grassroots (leaders of local communities, indigenous NGOs or local health officials). In this model, the significance of the middle-range approaches to peace is systematically formulated. Lederach’s framework, in which a great deal of attention is paid to indigenous resources, thus shows a substantial shift from state-centric to multi-track approaches to peace building (Oda, 2007). Lederach calls peace building by the middle-range and grassroots members of an affected society, peace building from below (Lederach, 1997; Oda, 2007; Harpviken et al., 2004).

In this regard, Thania Paffenholz (2006) uses the term community-based bottom up peace building to describe the ‘Life and Peace Institute’s’ (LPI) approach towards peace building during more than a decade in Somalia. This approach emphasizes the importance of having a broad-based and participatory process, where
local people are empowered to actively participate in the peace and reconciliation process and which is the core investigation of this thesis. For Paffenholz, peace building from below is both a practice and an attitude. As a practice, it means peace building engaged at the local level by the people who live in the midst of violence. As an attitude, it rests on the assumption that those most affected by violence, and who understand and have to live with its consequence, are likely to be best placed to find the most appropriate solutions to it (Paffenholz, 2006; McDonald, 1997).

Whereas people within the conflict are normally seen as a problem with outsiders providing the solution to the conflict; in the perspective of peace building from below, solutions are derived and built from local sources, where a myriad of grassroots and community-based organizations (which represent local interests, local opinions and local cultures) are decisive actors in the work of grassroots peace building (Ramsbotham et al., 2005; Jeong, 2002). While this does not deny a role for outsider-third parties, it does suggest a need for a reorientation of their role. Therefore, peace building from below may be broadly defined as practice, by local non-state actors, utilizing various resources, to create amicable relationships with national, ethnic, racial, religious or political others, and to build a social structure which is able to promote a sustainable peace. Yet, as Oda (2007) argues, this type of peace building remains invisible, and which, therefore, constitutes a vacuum in peace research.

It is argued that both justice and reconciliation are fundamentally significant goals that need to be addressed in the design of successful post-conflict peace building processes and mechanisms, especially in the aftermath of violent conflicts. This argument is based on Burton’s human needs theory of conflict resolution,
Lederach’s theories on conflict transformation, and Volkan and Montville’s theories of the need to overcome enmities through acknowledgement of chosen traumas and developing shared histories and empathy with the other. These theories suggest the importance of reconciliation as a means to conflict resolution and transformation.

1.1.5. INTERPERSONAL RELATIONSHIPS AND PEACE BUILDING

The common argument in post-conflict peace building literature emphasizes that the progress in peace building mainly relies on the (positive) transformation or restoration of broken relationships between people in conflict (Schirch, 2005; Jeong, 2005; Lederach, 1997; Ramsbotham, 2005). Therefore, one of the terrible costs of violent conflicts is the resulting damage done to human relationships. Such conflicts strain interpersonal relationships and make it difficult for conflicting parties to recognize that they share common needs and goals. Fear, mistrust, anger, and hostility become the norms of interaction, causing adversaries to become suspicious of each other. Parties in conflict tend to form negative stereotypes and enemy images and dehumanize each other (Jeong, 2002; Opotow, 2000; Bloomfield et al., 2003; Burgess, 2003).

Therefore, peace building at this level needs to address that negative attitudinal relationship by at least engendering a minimum basis of trust so that there can be a degree of cooperation and mutual reliance between people in question (Bloomfield et al., 2003). What this requires (among other factors that are discussed further below) is truth and repentance which imply acknowledgement of wrongdoing and remorse, apology and request for forgiveness, and consequently a re-establishment of positive relationships, where divides are bridged and other negative relational attitudes and behaviors are broken in favor of positive ones. Repentance or
confession means one coming to the knowledge of being in error and coming to conviction to change. It is worth noting that restoration (in the sense discussed above, of broken relationships) is not limited to the sense of getting something back again, but it rather also relates to the building of new relationships (Lederach, 1997).

The above considerations point to ways in which conflict is generally understood—a triangle involving three vertices: (a) attitude, (b) behavior and (c) contradiction. The ‘a’ component includes the parties’ misperceptions of each other and the development of demeaning stereotypes under the influence of negative emotions such as fear, anger, bitterness and hatred. The ‘b’ component is characterized by threats, coercion, and destructive behaviors. The ‘c’ dimension refers to perceived incompatibilities among parties in conflict (Ramsbotham, et al., 2005). This reflects Fisher’s definition of conflict as—a social situation involving perceived incompatibilities in goals or values between two or more parties, attempts by the parties to control each other and antagonistic feelings by the parties to control each other (Fisher, 1990). In this regard, as Mats Friberg (2003) emphasizes, Fisher’s definition indicates that, in the generic sense, conflict between parties or actors involves: (a) attitudes toward each other (antagonistic feelings), (b) behaviors towards each other (attempts by the parties to control each other) and (c) contradiction or content of the conflict (perceived incompatibilities in goals and values). It follows that after the manifest conflict, one of the difficult tasks is to address the causes and the effects of the conflict in question. It is at this level that the restoration of relationships between the actors or parties becomes one of the key issues to be addressed.

Relational peace building focuses on the repair or positive transformation of damaged relationships, and thus particularly depicts the attitudinal changes (‘a’
dimension of conflict) resulting in, and desire for, positive relationships. Here, the areas of relational affectivity, expectation and interdependence, and the expressive, communicative, and interactive aspect of conflict, are taken into consideration. There is thus a need for transformation which in this regard and prescriptively, represents intervention that minimizes poorly functioning communication and maximizes mutual understanding, and that brings to the surface the relational fears, hopes and goals of parties (Lederach, 1997). It is generally a process that moves from dehumanization to rehumanization. This is notably so in the case of genocide, which negates the very idea of human essence. In this regard, dehumanization—the process of stripping away human qualities—is defined as a psychological process whereby opponents view each other as less than human and not deserving of moral consideration (Opotow, 2000). Dehumanization is an extension of a less intense process of developing an enemy image of the opponent. An enemy image is a negative stereotype through which the opposing group is viewed as evil, in contrast to one’s own side, which is seen as good (Stein, 1996). During the course of a protracted conflict, feelings of anger, fear and distrust shape the way that the parties perceive each other. Adversarial attitudes and perceptions develop and parties begin to attribute negative traits to their opponent. They may come to view the opponent as an evil enemy, deficient in moral virtue, or as a dangerous warlike monster (Maiese, 2003). With enemy images, it becomes difficult to empathize, as meaningful communication is unlikely, and it becomes difficult to perceive any common ground.

Therefore, the psychological process of dehumanization might be mitigated or reversed through rehumanization efforts (recognizing the common humanity of one’s opponents and including them in one’s moral scope—recognizing the inherent dignity and inalienable rights of all members of the human family), the development of
empathy, the establishment of personal relationships between conflicting parties and the pursuit of common goals. Rehumanization can, thus, help to break down enemy images or damaging stereotypes. Once one’s opponent is viewed not as an evil monster but as a fellow human deserving moral consideration, the conflict can be reframed in more productive ways. In this regard, it is argued that the methods that foster empathy can play a role in rehumanization (Maiese, 2003).

It follows that the restoration of relationships can be expected to reach the level of mutual trust between conflicting parties. Trust is a critical part of the peace building process. It is fundamental to the relationship building process between the parties in conflict (Nootter, 1995), given that it revolves around issues of relationships and —is linked with expectations (Friberg, 2003). As the conflict resolution practitioner explores and repairs relationships between conflicting parties, he or she will undoubtedly encounter issues of trust at one level or another (Nootter, 1995). The process of trust requires that each party—both the offended and the offender—gains renewed confidence in himself or herself and in each other. It also entails believing that humanity is present in every man and woman. An acknowledgement of the humanity of others is the basis of mutual trust and opens the door for the gradual arrival of a sustainable culture of non-violence (Bloomfield et al., 2003). It is also argued that the need for trust arises from people’s interdependence with others. Trust has been identified as a key element in successful conflict resolution so far, as trust is associated with enhanced cooperation, information sharing and problem solving (Lewicki et al., 1998). However, as is the case for relationships in general, rebuilding trust depends on recognition of guilt and acceptance of responsibility for physical and psychological injury. As Pouligny (2002) holds, the truth about the past and the present will never be revealed without open and shared recognition of the pains suffered and the losses experienced by the victims.
1.2. JAMMU & KASHMIR - A BRIEF PROFILE

Strategically located, Jammu and Kashmir (J&K) State constitutes the northern most extremity of India. The State of Jammu & Kashmir is situated in extreme north of India between 320 – 15 to 370 – 05 degrees latitude north and 720 -35 to 800 –20 degrees longitude east. It is bounded by China in the north and east, by Afghanistan in the north-west and by Pakistan in the west, Punjab and Himachal Pradesh States border it in the south. Jammu & Kashmir State has a geographical area of 222,236 sq. kms, comprising 6.93 per cent of the total Indian territory which includes Pakistan and China administered Kashmir.

Source : United States Institute of Peace

As per Census 2011, Jammu and Kashmir has population of 1.25 Crore, an increase from figure of 1.01 Crore in 2001 census. Total population of Jammu and Kashmir as per 2011 census is 12,548,926 of which male and female are 6,665,561.
and 5,883,365 respectively. In 2001, total population was 10,143,700 in which males were 5,360,926 while females were 4,782,774. The total population growth in this decade was 23.71 percent, while in previous decade it was 29.04 percent. The population of Jammu and Kashmir forms 1.04 percent of India in 2011. In 2001, the figure was 0.99 percent.

Literacy rate in Jammu and Kashmir has seen upward trend and is 68.74 percent. Male literacy stands at 78.26 percent while female literacy is at 58.01 percent. In 2001 Census, literacy rate in Jammu and Kashmir stood at 55.52 percent of which male and female are 66.60 percent and 42.22 percent literate respectively. In actual numbers, total literates in Jammu and Kashmir stand at 7,245,053 of which males are 4,370,604 and females were 2,874,449. Out of total population of Jammu and Kashmir, 27.21% people live in urban regions. The total figure of population living in urban areas is 3,414,106 of which 1,855,942 are males and while remaining 1,558,164 are females. The urban population in the last 10 years has increased by 35.66 percent. Of the total population of Jammu and Kashmir State, around 72.79 percent live in the villages. In actual numbers, males and females are 4,809,619 and 4,325,201 respectively. Total population of rural areas of Jammu & Kashmir State is 9,134,820. The population growth rate recorded for this decade (2001-2011) is 19.77%.

The State is well connected with rest of the country by air, rail and road. The Indian and other private airlines operate regular flights to Srinagar, Jammu and Leh.

The National Highway 1-A connects the capital cities of Srinagar and Jammu with the rest of the country. There are daily passenger trains connecting Jammu with most of the major cities of the country.
It has four geographical zones of:-

- Sub-mountain and semi-mountain plain known as kandi or dry belt.
- The Shivalak ranges.
- The high mountain zone constituting the Kashmir Valley, Pir Panchal Range and its off-shoots including Doda, Poonch and Rajouri districts and part of Kathua and Udhampur districts.
- The middle run of the Indus river comprising Leh and Kargil.

The State of Jammu and Kashmir is characterized by three distinct Climatic regions viz. Arctic cold desert areas of Ladakh, temperate Kashmir valley and subtropical region of Jammu. There is a sharp rise of altitude from 350 mtrs to 8700 mtrs above the sea level within State’s four degree of latitude. The annual rainfall also varies from region to region with 92.6 mm in Leh, 650.5 mm in Srinagar and 1115.9 mm in Jammu. A large part of the State forms part of the Himalayan Mountains. The State is geologically constituted of rocks varying from the oldest period of the earth’s history to the youngest present day river and lake deposits.

The State is rich in flora and fauna. In the Jammu region, the flora ranges from the thorn bush type of the arid plain to the temperate and alpine flora of the higher altitudes. Of the broad leaf trees, there are maple, horse, chestnuts, silver fir, etc. At the higher altitudes, there are birch, rhododendron, berbers and a large number of herbal plants. In the hilly regions of Doda, Udhampur, Poonch and Rajouri, there is a large and varied fauna including leopard, cheetah, deer, wild sheep, bear, brown musk shrew, musk rat. Varieties of snakes, bats, lizards and frogs are also found in the region. The game birds in Jammu include chakor, snow partridge, pheasants, peacock, etc.
Kashmir abounds in rich flora. The Valley which has been described as the ‘Paradise’ on the Earth is full of many hues of wood and game. The most magnificent of the Kashmir trees is the Chinar found throughout the valley. It grows to giant size and girth. The trees present itself in various enchanting colours through the cycle of the seasons among which its autumnal look is breath-taking. Mountain ranges in the Valley have dense deodar, pine and fir. Walnut, willow, almond and cider also add to the rich flora of Kashmir. The dense forests of Kashmir are a delight to the sport-lovers and adventures for whom there are Ibex, Snow Leopard, Musk Deer, Wolf, Markhor, Red Bear, Black Bear and Leopard. The winged game includes ducks, goose, partridge, chakor, pheasant, wagtails, herons, water pigeons, warblers, and doves. In otherwise arid desert of Ladakh, some 240 species of local and migratory birds have been identified including black-necked crane. The Ladakh fauna includes Yak, Himalayan Ibex, Tibetan Antelope, Snow Leopard, Wild Ass, Red Bear and Gazelle.

A major portion of J&K State consists of the western Himalayas, which besides many lofty mountain ranges with varying heights of 3000 to 6000 metres and above, also abounds in rivers, lakes, passes, glaciers, plateaus and plains. The number of streams, brooks, hill torrents and rivers is also fairly large. The most important rivers are the Indus, Chenab, Jehlum and Ravi. Zanskar and Shyok.

The State of J & K has three distinct regions, viz. Jammu, Kashmir and Ladakh and all three have immense potential for tourism from both domestic as well as international tourists. There are numbers of locations which are untapped and can be developed as major tourist destinations, having the entire natural as well as the cultural resources for attracting tourists. Some of the important natural resources are
excellent climate, beautiful lakes, locations for adventure sports, wild life, trout fish, natural and manmade parks like Shalimar and Nishat of the Mughal period, flora and fauna, alpine forests, natural waterfalls and streams, etc. As for the cultural resources, the state has some of the most important religious shrines, historical monuments, plethora of local festivals, distinct cuisine, craftsmanship skills for intricate and fine woodwork, woollens, carpets, textiles, paper mache, inlay work, etc. The state abounds in large lakes, the biggest of the fresh water lake being Wular, Dal and Manasbal lakes. The biggest brackish water lakes are Tso Moriri and Pangong Tso in Ladakh region. A large number of smaller lakes in the higher reaches of the mountain ranges provide surprises for those who can reach them trekking.

Tourism is one of the State’s major industries. It has played an important role for developing the economy, particularly in the region of the Valley and Ladakh. The industry has given jobs to a very large number of people, particularly to the younger generation and generated economic activities in the primary, secondary and tertiary sectors in the State, which owes dependence to a large extent to this industry.

Jammu & Kashmir is full of colourful rocky mountains, valleys, trekking trail, several high rising chortens, snowy mountains, medows of flowers, lakes, garden and orchards, monuments, forts and palaces, Ladakh is famous for its spectacular caves, monasteries, etc. while Jammu is famous for its temples/ religious tourism. The region of Ladakh is the choice of foreign tourists; Jammu attracts pilgrim tourists, while the Valley attracts a larger number of domestic tourists and a fair sprinkling of foreign tourists. Ladakh also gets quite a few tourists from Germany, France and Israel. While in the Valley, a thin presence of tourists mostly from Italy and England has been
noticed. The foreign tourists’ season in Jammu regions has mostly transit passengers not destined to any tourist spots in the area (Department of Tourism, J&K State).

1.2.1. PEACE AND CONFLICT DRIVERS IN JAMMU & KASHMIR

The course of the bilateral relationship between India and Pakistan, even since the inception of these two states in 1947, has never been smooth. Differences over a wide range of issues, such as the lack of a mutually acceptable international border, the sharing of resources including water resources, the role and status of religious minorities in the respective countries, and to cap it all the unresolved question of the status of Jammu and Kashmir, have perennially placed India and Pakistan in an adversarial mould. The two countries have already fought three major and two minor wars since their independence. Moreover, the arms race between the two countries has reached a point where the two adversaries, by exploding nuclear devices in 1998, have transformed the South Asian region into a plausible theatre of nuclear conflict.

The India-Pakistan conflict over Jammu and Kashmir is rooted in competing claims to the territory, which has been divided since 1948 by a military line of control separating Indian administered Jammu and Kashmir from Pakistan administered Azad Jammu and Kashmir. The dispute is tied to the national identities of both countries. India and Pakistan fought full-scale wars over Jammu and Kashmir in 1947 and 1965. The region was also a proxy issue in the 1971 Bangladesh Liberation War.

In human terms, the Jammu and Kashmir conflict to date has claimed the lives of an estimated 40,000 to 80,000 people and left another 400,000 as refugees (Medhurst, 2002). The importance of this conflict varies for the three involved players. For India and Pakistan, both nuclear nation states, the loss of Jammu and
Kashmir is unacceptable because of domestic political reasons. For India, Kashmir is an integral part of its nation state and it believes that the loss of Jammu and Kashmir could result in other states demanding autonomy or independence, thus destroying a secular India (Ganguly, 1997). Pakistan views Kashmir as the most important national political issue, which evokes strong views from the military, government and the general public who are unlikely to give it up as a national agenda (Ganguly, 2002). For the rest of the world, Kashmir may represent the most dangerous existing conflict, because it is ultimately being fought and supported by two nuclear states, which have been at war four times since their creation.

The ongoing peace efforts through detente between India and Pakistan initiated since the Lahore (1999) and Agra (2001) summits have started showing positive results, as manifested in the resumption of the Delhi–Lahore bus service and growing interaction between the two countries in the domains of tourism, culture, sports, economy and trade. Since the beginning of 2004, the two countries have formally set in motion the process of composite bilateral dialogue to promote cooperation and resolve all their outstanding differences, including those over the status of Jammu and Kashmir, in a time bound framework. Irrespective of these developments, the resolution of conflict over the Jammu and Kashmir issue still appears distant. Over the past five decades, people in Indian as well as Pakistani parts of Jammu and Kashmir have consistently been forced to live in the shadow of insecurity with Kashmir becoming the site of acute contest between the two adversaries. In fact, the conflict has inevitably led to the loss of lives and property and continuous flow of refugees from Kashmir into different parts of India and Pakistan.
In the process of capturing a critical overview of the India–Pakistan conflict over Jammu and Kashmir, the causes of such conflict can be traced to the processes of state formation and nation building in India and Pakistan that began after the partition of the subcontinent. Thus, the notions of secular nationalism and two-nation theory were deployed, by India and Pakistan respectively, to integrate Jammu and Kashmir within their fold. While assessing the viewpoints of the contending parties, it can be observed that resolution of the Jammu and Kashmir question is dependent on the overall cordiality in India–Pakistan ties. In this context, the present study suggests constructive alternatives to prevent conflicts and ameliorate India–Pakistan relations on the basis of prevailing realities. Initially it reflects the significance of the hitherto neglected peace related tourism projects and subsequently it underscores the implication of the possible measures to rebuild the conflict-ravaged state of Jammu and Kashmir.

Economic growth in Jammu and Kashmir has been severely stifled due to security concerns. As a result, there are virtually no engines of job creation (leading to a swelling population of unemployed educated youth), and resources are used inefficiently and without long-term vision. Additionally, the lack of domestic industry has made the state heavily dependent upon central government financing. Moreover, Jammu and Kashmir has seen little in the way of foreign investment (Kashmir Study Group, 1997). Finally, while the state receives significant amounts of aid from the Indian government, most of that funding is used toward the state’s security protocols & immense bureaucracy, one plagued by corruption (Waldman, 2002). Despite this, Jammu and Kashmir does possess significant domestic resources that provide opportunities for economic development, opportunities made feasible by the decrease
in violence. Specifically, agriculture, tourism, and infrastructure sectors hold significant development potential.

The 2006 Task Force on development of Jammu and Kashmir identified tourism as one of the main engines of growth in the region. The development of the tourist industry can have a significant impact on the overall growth of the state because of its ability to generate post-conflict reconciliation processes, create direct and indirect employment, as well as growth in allied industries. Tourism will likely contribute to the growth of secondary sectors such as handicrafts, which have historically benefitted from visitors to the state (Planning Commission, Government of India, 2003). By generating new employment and creating sources of income, especially for unemployed youth, tourism can address the inflating unemployment issues. In 1998, unemployment in Jammu and Kashmir stood at 700,000 (18 percent of the workforce), primarily affecting the state’s youth (Schaffer, 2005). For instance, Humphreys and Weinstein (2008) find that retrospective poverty measures are robustly associated with recruitment into armed groups in Sierra Leone. As tourism is widely recognized as a major mechanism of employment generation, especially in the service sector (World Trade Organization, 2010), it holds significant potential for alleviating youth unemployment. The tourist industry will likely affect growth positively in a host of allied sectors, thus helping to close the gap with other parts of the country. By creating service sector employment opportunities, the tourist industry will directly address the problem of youth unemployment. The extent to which tourism development is equitably pursued among the three regions within Jammu and Kashmir will also determine its effect on minimizing ethno-religious grievances between Muslims and Hindus.
Finally, the positive effect of tourism development on allied sectors will contribute to the overall rise in state income, thereby helping to decrease income inequality with respect to the rest of India. Years of violence have prevented meaningful development and left the tourist infrastructure in Jammu and Kashmir in shambles. As such, substantial investment is needed to expand and modernize the industry. Because of this, tourism will likely be a source of a significant capital flow into the state as current development plans depend largely on central government funding. Boosting investment, therefore, carries the potential of significantly increasing net inflows. Attracting foreign tourism and investment is also crucial in this regard, as tourists from abroad will bring in needed foreign currency. Tourism industry in Jammu and Kashmir had a major setback as the valley has been badly affected by violence especially during the last two decades. Despite of the fact, it being referred as “paradise on the earth” which has rich, interesting and a great wealth of geographical, anthropological, historical and cultural tourist attractions. In fact, Kashmir is to Himalayas, what Switzerland is to Alps. “Kashmir only Kashmir” were the last words uttered by one of the most majestic Mughal Emperors - Jehangir. Its long and rich history includes a proud intellectual heritage, which is even admitted by Pt. Jawahar Lal Nehru, who said that Kashmir has been one of the biggest seats of Indian culture and intellectual learning throughout history (Shafi, 1994). All these resources together make Kashmir as an ideal tourist destination that has an inherent strength and huge potential to attract almost every type of tourist. Jammu & Kashmir, despite of gaining popularity as a major tourist destination, the last two decades have hindered the smooth growth of touristic sectors.
1.3. THE FORGOTTEN POWER OF TOURISM

Tourism is, without a doubt, one of the most important forces shaping our world (Cohen & Kennedy, 2000). Economically, tourism is of growing importance to many nations and is recognized as the largest export earner in the world and an important provider of foreign exchange and employment (World Tourism Organization (WTO), no date). In particular, developing countries are encouraged to use it as a means of economic development that wreaks less damage than extractive industries (Russell & Stabile, 2003) and can be used to generate revenue for other developmental activities (Mathieson & Wall, 1982). But, in addition to these economic values, tourism offers social, cultural and environmental benefits that add to its allure. Tourism is argued to contribute to the well-being of tourists by giving them restorative holidays that fulfill many human needs (World Tourism Organization (WTO), 1999). Tourism is also acclaimed for its contribution to the preservation of cultures at a time when globalization is arguably a force for cultural homogenization (Cohen & Kennedy, 2000). The growth in interest in ecotourism has demonstrated that tourism can be an important force for the restoration or conservation of environments (Richardson, 1993). Lastly, and perhaps the most important work with which tourism is credited, it is a force promoting peace and understanding between peoples (World Tourism Organization (WTO), 1980). However, despite this diversity of positive interventions that tourism is credited with, there is a current trend to limit its parameters to the economic and business domains, which severely restricts its capacity to fulfill these other invaluable potentials (Morgan and Pritchard, 1998). Tourism has succumbed to the effects of ‘Marketization’, which has been effected by the dominance of ‘neo-liberal’ values in much of the global community. As a result of such dynamics, tourism industry leaders are able to harness tourism’s opportunities
for their own private wealth accumulation and commandeer scarce community resources for their purposes. As a result, tourism’s full potential is squandered and its promise of many powerful benefits for humanity remains unfulfilled. This study is an effort to remind those concerned with the tourism studies, including academicians, planners and practitioners, that tourism is much more than just an ‘industry’; it is a social force, which if freed from the fetters of ‘market ideology’ can achieve vital aims for all of humanity.

1.3.1. THE HEGEMONY OF THE MARKET

The demise of the socialist alternative that has occurred with the abandonment of communism by the Soviet Union and other nations of the Warsaw Pact has resulted in an extraordinary advance in the spread of the ideology of neo-liberalism. According to Stilwell, neo-liberalism’s core belief is that giving freer reign to market forces will produce more efficient economic outcomes (2002). In Stephen Gill’s paper ‘‘Globalization, market civilization and disciplinary neo-liberalism’’ he characterizes the current era as an attempt to impose a ‘market civilization’ on global society. The present world order involves a more ‘liberalized’ and ‘commoditized’ set of historical structures, driven by the restructuring of capital and a political shift to the right. This process involves a spatial expansion and social deepening of economic liberal definitions of social purpose and possessively individualist patterns of action and politics (1995).

Stilwell claims that the neo-liberals advocate ‘free market’ policies in order to unfetter capitalist economies from excessive interventions by governments in economic matters, the latter being a product of the policies of the ‘welfare state’ supported since the 1950s and which neoliberals view as stifling economic efficiency.
With the rise of the ‘Washington consensus’, these neo-liberal policies now have global reach as developing countries are urged to adopt such policies by international financial institutions (IFIs) such as the World Bank, the International Monetary Fund and the development banks. Stilwell claims that the outcomes from the implementation of neo-liberalism have not resulted in ‘small government’ but instead ‘different government’. The economic activities of government are not reduced, only reoriented towards directly serving the interests of business; they become less concerned with progressive income redistribution and the amelioration of social problems arising from the operations of the market economy. The policies certainly create winners and losers whatever their effectiveness in relation to the dynamism of the economy as a whole. The removal of regulations protecting employment conditions predictably leads to more unevenness of employment practices and greater wage disparities; the relaxation of environmental controls leads to more environmentally degrading activities; and the withdrawal of redistributive policies leads to growing problems of economic inequality and poverty (2002).

Development analyst Susan George (1999) has referred to the early warning of economic historian Karl Polanyi in his 1944 work “The Great Transformation” against the folly of allowing the market system to place economic imperatives over social relations. She cautions: the whole point of neo-liberalism is that the market mechanism should be allowed to direct the fate of human beings. The economy should dictate its rules to society, not the other way around. And just as Polanyi foresaw, this doctrine is leading us directly towards the ‘demolition of society’ (1999).
Clive Hamilton has described the central tenets of neo-liberalism as beliefs that ‘the central objective of government must be the promotion of economic growth and that markets must prevail’ (2003); the former he calls ‘growth fetishism’. He states: In practice, growth fetishism has been responsible for a historic transfer of political authority from the state to the private market. If growth is the path to greater national and personal wellbeing, should not those responsible for growth be encouraged at every opportunity? Growth fetishism, therefore, cedes enormous political power to business, and corporations are never reluctant to argue that, since they are creators of wealth, it is their interests that should be paramount to government (2003).

In his explanation on how a force with such negative social and environmental impacts, receives so little resistance, Hamilton explains: At its heart, globalization is not so much about the deepening of economic and financial networks or the extension of the international reach of corporations; it is about the restless spread of the ideology of growth and consumer capitalism. While the motive force is the accumulation of wealth through profit seeking, the ideology draws its legitimacy from the core belief that human wellbeing is advanced above all else by increasing the quantity and quality of goods and services consumed by individuals. This gives privileged place to all activities and policies that promise an increase in the rate of economic growth. Parallel with this formal set of beliefs are cultural forms of behavior that place enormous emphasis on consumption as the foundation lifestyle. This is why there has been so little resistance to globalization (2003).

The tourism sector is very important in these processes because the consumption of tourism experiences is a key ‘growth’ sector in many contemporary
economies. As a result, tourism has been radically changed by the hegemony of the market. There has been a great deal of valuable analysis in the tourism literature about such developments (including Brohman, 1996; Scheyvens, 2002; Mowforth & Munt, 2003; Reid, 2003). In his discussion of volunteer tourism, Wearing is highly critical of tourism operations within the neo-liberalism context (2001 and 2002). He states: Tourism in a free market economy can exploit natural resources as a means of profit accumulation, and consequently has been described as the commercialization of the human need to travel. The notion of unlimited gain has led to the exploitation of host communities, their cultures and environments. Tourism perpetuates inequality, with the multinational companies of the advanced capitalist countries retaining the economic power and resources to invest in and ultimately control nations of the developing world. In many cases, a developing country’s engagement with tourism serves simply to confirm its dependent, subordinate position in relation to the advanced capitalist societies—itself a form of neo-colonialism (2002).

Brohman (1996) has thoroughly critiqued the use of tourism as part of the outward-oriented development strategies promoted by the neo-liberally driven IFIs such as the International Monetary Fund and the World Bank. Such agencies pressure developing countries to adopt neo-liberal policies as part of the structural adjustment programs that are a pre-requisite to obtain loans. Reviewing Brohman’s work, Scheyvens has claimed rather than encouraging domestic tourism or promoting tourism as a means of developing cross-cultural awareness, for example, for most Third World countries tourism is explicitly pursued as a means of earning foreign exchange (2002). Clearly, contemporary tourism has accommodated itself to the hegemony of the market. In fact, contemporaneous with the rise of neo-liberalism, the mantra that tourism is an ‘industry’ that is subject only to the rules of the marketplace
has been repeated so frequently that to think otherwise is almost viewed as nonsensical. As the following section demonstrates, the discourse of tourism as ‘industry’ has been developed for particular political purposes and has important effects, which are vital to recognize.

1.3.2. TOURISM AS AN INDUSTRY—THE MARKETIZATION OF TOURISM

Tourism is characterized as an industry in a great deal of publications ranging from newspapers to trade magazines to the various kinds of academic publications as well as by governments and business. While people more readily accept the notion of tourism as an industry today following years of hearing the term repeatedly, the academic debate remains unresolved. This is an outstanding issue mainly due to the diverse range of products and services that make up the ‘tourism industry’ which are accessed by both tourists and non-tourists. As Sinclair and Stabler state: It is a composite product involving transport, accommodation, catering, natural resources, entertainments and other facilities and services, such as shops and banks, travel agents and tour operators. Many businesses also serve other sectors and consumer demands, thus raising the question of the extent to which suppliers can be considered as primarily suppliers of tourism. The many components of the product, supplied by a variety of businesses operating in a number of markets, create problems in analyzing tourism supply (1997).

Leiper traces the development of the term ‘tourism industry’ to the 1960s when modernizing forces looked to industries as engines of economic growth (1995). It is apparent that there has been a concerted effort made on the part of interested parties to gain widespread acceptance of the notion of tourism as an industry. Leiper contends that this is partly a result of a simile (tourism is like an industry) going
wildly astray when extended as a metaphor (tourism is an industry) (1995). However, there are more important agendas also behind the promotion of this conceptualization. Davidson argues that tourism businesses reacted against the common notion of tourism as fun and games, recreation, leisure, unproductive, which resulted in a failure of economists, economic developers and governments to take tourism seriously (1994). He argues that the struggle to have tourism accepted as an industry was waged for the following purposes: to win respect, to enable data collection and to create an identity and secure self-esteem for those working in the tourism ‘industry’ (1994). Leiper argues that the ‘tourist industry’ image was created to: secure broad public relations goals for organizations such as the Pacific Asia Travel Association (PATA), the World Tourism Organization (WTO) and the World Travel and Tourism Council (WTTC); create pride and professionalism among employees; and establish clout wieldable in politics (1995). Davidson and Leiper convincingly reveal that the effort to gain widespread acceptance of the notion of tourism as ‘industry’ was in part an attempt to gain considerable political advantage, which is pursued to obtain economic benefits.

One academic proponent of the notion of tourism as an industry is Stephen Smith. Smith laments the gap that exists between the researchers of tourism and the practitioners in the tourism business sector, which results from lack of awareness of tourism as a business on the part of the former (1988). He offers an industrial definition of tourism, which he argues will rectify the poor regard that industry leaders, government officials and economists have for tourism by allowing comparability with other industries. This definition is what he calls a ‘supply side’ definition in that it shifts focus away from the tourists to the businesses who supply those tourists: Tourism is the aggregate of all businesses that directly provide goods
or services to facilitate business, pleasure, and leisure activities away from the home environment (1988). This definition leads critics to claim tourism cannot be an industry because it fails to produce a unique good or service (the usual criteria for an industry), because it produces a multitude and diversity of products and services. In response, Smith retorts that the tourism product is the complete travel experience, which is composed of the travel, accommodation, food and attractions a tourist uses (1997).

The notion of tourism as an industry has generated extensive debate and disagreement. Leiper argues that the promotion of tourism as an industry is an economic image with political uses (1995). In particular, national tourism bodies such as the Tourism Council of Australia and Tourism Task Force seek to enhance the size of the tourism phenomenon (Leiper, 1995). They do this in order to secure greater public funding, favorable fiscal policies and political influence. Examining the case of Australia, Leiper concludes that these efforts have largely paid off but he challenges the wisdom of this success.

Has need become greed? While there have certainly been arguments supporting the opinion that governments should be sponsors of tourism promotion, because of the free-rider/market failure problems and other reasons, no study of costs and benefits to society at large has been prepared which adequately justifies the huge and rising expenditures on the promotion of tourism industries by Australian governments (at Commonwealth, State and Territory levels) over the past fifteen years. Perhaps some of the money would be better spent on something in tourism other than industry promotion, or for a quite different field of government policy beneficial to the common wealth. These possibilities are one reason why investigating
the scope of industries associated with tourism has more than academic relevance (Leiper, 1995).

In an increasingly competitive world, the notion of tourism as an ‘industry’ is used to access support and resources that would otherwise be unobtainable. As Leiper indicates above, these resources could be used for other purposes such as education, health or other areas of economic development. The economic justifications for such support are debatable on the grounds of the jobs, foreign exchange, infrastructure and other outcomes that tourism does or does not deliver. While criticism has been leveled at tourism on such grounds as the low-skill, seasonal and fragile nature of its employment, or the economic leakages that it suffers, or the vulnerability and volatility of its markets (Mathieson & Wall, 1982; Weaver & Oppermann, 2000), this is not crucial to this discussion. What this section is focused upon is how the ‘tourism as industry’ discourse limits analysis of the tourism phenomenon to its ‘marketized’ attributes and privileges, the interests and demands of the tourism business sector (also known as the ‘tourism industry’) while marginalizing other important facets of tourism.

Despite the criticism leveled at the notion of tourism as an industry, the designation is no doubt here to stay. Particularly in this era of neo-liberalism, the economic and industrial discourse of tourism as ‘industry’ serves purposes that will continue to motivate the beneficiaries of this platform. In fact, much is at stake, when tourism development in this context requires financial investment, favorable political climates, expensive infrastructural support, subsidies and other support mechanisms. However, there are rival depictions of tourism that are worthy of attention as well.
1.3.3. TOURISM AS A SOCIAL FORCE—THE TRANSFORMATIVE CAPACITY OF TOURISM

It is important to qualify the emphasis on tourism’s economic contributions by highlighting its other positive impacts, which include improving individual wellbeing, fostering cross-cultural understanding, facilitating learning, contributing to cultural protection, supplementing development, fostering environmental protection, promoting peace and fomenting global consciousness which contributes to the formation of global society (Cohen & Kennedy, 2000; WTO, 1999). In the 1990s, many analysts acknowledged the power of tourism as a social force. Barnard and Spencer argue that to ignore tourism in our accounts of culture contact in the 20th century is probably as great an omission as to ignore slavery in the 18th century or colonialism in the nineteenth (1998). Knowledge of tourism as a social force comes from those analysts who approach tourism from sociological, psychological or anthropological perspectives. Often their studies will examine the motivations of the tourists, the concerns of the host community or the societal impacts of tourism.

For instance, Graburn (1989), in examining the motivation to tour, uses Durkheim’s division of the sacred and the profane to situate modern tourism as ‘the sacred journey’ or ‘the spirit quest’ which serves to provide fulfillment lacking in ordinary daily lives. While Krippendorf (1987) locates tourism in the ‘industrial social system’, his work investigates the possibility for tourism to act as a social force. He envisions a ‘new tourism’ that will accompany a societal shift against the uniformity of modern life and may well become again a true discovery, a place of experiences and learning, a means of human enrichment, a stimulus for a better reality and a better society (1987). McKean boldly claims: Underlying tourism is a quest or an odyssey to see, and perhaps to understand, the whole inhabited earth, the oikumene. Tourism can
be viewed as not an entirely banal pleasure-seeking escapism (MacCannell, 1976), but as a profound, widely shared human desire to know ‘others’, with the reciprocal possibility that we may come to know ourselves (1989).

From these brief quotations, it is evident that tourism is an important social force with transformative capacities and deserves considered analysis in this regard. This point is underlined in the words of the Manila Declaration on World Tourism of 1980: Modern tourism was born out of the application of social policies which led to workers obtaining annual paid holidays, this in turn reflecting an acknowledgement of the human being’s fundamental right to rest and leisure. It has become a factor of social stability, mutual knowledge and understanding of man and peoples, and the betterment of the individual. Apart from its well-known quantitative dimension, it has gained a cultural and moral dimension which it is important to encourage and to protect from negative distortions due to economic factors (WTO, 1980).

See Fig. 1.1 & 1.2 for a contrast of the rival depictions of the purpose of tourism found within the ‘‘tourism as industry’’ and ‘‘tourism as social force’’ paradigms.

Figure 1.1 - Tourism as an Industry
1.3.4. TOURISM AND TRAVEL AS A HUMAN RIGHT

The psychological, social, economic and environmental impacts of tourism are so powerful that the right to travel and tourism have been incorporated in key international documents including the Universal Declaration of Human Rights of 1948, the International Covenant on Economic, Social and Cultural Rights of 1966, the World Tourism Organization's Manila Declaration on World Tourism of 1980, Bill of Rights and Tourist Code of 1985 and the Global Code of Ethics for Tourism of 1999. The Universal Declaration of Human Rights has two passages that underpin the right to travel: articles 13(2) and 24. Article 13(2) states ‘Everyone has the right to leave any country, including his own, and to return to his country’, which O’Byrne describes as underpinning the human right to travel (2001). Combined with article 24, which states ‘everyone has the right to rest and leisure, including reasonable limitation of working hours and periodic holidays with pay’, this fundamental document of international law is credited with situating travel and tourism as part of
human rights. The justification for asserting such new rights can be gleaned from the words of the World Tourism Organization (WTO), which declares tourism’s potential value in contributing to economic development, international understanding, peace, prosperity and universal respect for, and observance of, human rights and fundamental freedoms for all (WTO, 1999). Making such important and varied contributions to the human good, tourism and travel are uniquely worthy among ‘industries’ of elevation to a human rights status. The Manila Declaration on World Tourism states: Tourism is an activity essential to the life of nations because of its direct effects on the social, cultural, educational and economic sectors of national societies and their international relations. Its development is linked to the social and economic development of nations and can only be possible if man has access to creative rest and holidays and enjoys freedom to travel within the framework of free time and leisure whose profoundly human character it underlines. Its very existence and development depend entirely on the existence of a state of lasting peace, to which tourism is required to contribute (WTO, 1980).

The 1985 Tourism Bill of Rights and Tourist Code reinforces the human dimension of tourism and reiterates the claims that tourism contributes to social, economic, cultural and educational sectors of national societies and improves the international community (World Tourism Organization (WTO), 1985).

The most recent code promulgated is the Global Code of Ethics for Tourism (WTO, 1999), which follows in the line of its predecessors but adds value by enunciating the roles and responsibilities of the various stakeholders in tourism. This code was forged in the new era after the demise of communism and the triumph of the ‘‘Washington consensus’’, and so, not surprisingly, its preamble states: the world
tourism industry as a whole has much to gain by operating in an environment that favors the market economy, private enterprise and free trade and that serves to optimize its beneficial effects on the creation of wealth and employment (WTO, 1999). Also, reflecting concerns contemporaneous with its development, it acknowledges the need to balance economic development with environmental protection and alleviation of poverty, and thus is informed by the sustainability discourse of the 1990s. However, the code’s passage on the right to travel found in article seven proves interesting. It not only reiterates the right to travel and tourism already stated in other key documents such as the Universal Declaration of Human Rights, but it also advocates government support of initiatives such as ‘‘social tourism’’ and other processes to promote access to tourism for potential disadvantaged groups in their societies such as the poor and disabled.
Table 1.1: Some Milestones in the Evolution of the Human Right to Travel and Tourism in the Modern Era.

<table>
<thead>
<tr>
<th>Timeline</th>
<th>Milestone</th>
<th>Detail of event</th>
</tr>
</thead>
<tbody>
<tr>
<td>16–19th centuries</td>
<td>Travel for the Elite</td>
<td>Grand Tour used by European elite as educational experience.</td>
</tr>
<tr>
<td>1841</td>
<td>Travel for the workers and Masses</td>
<td>Cook’s Tours are born when Thomas Cook organizes rail journey between Leicester and Loughborough, UK.</td>
</tr>
<tr>
<td>End of World War I</td>
<td>Passport as travel requisite</td>
<td>To consolidate nation states and deal with global war, passports become widespread (O’Byrne, 2000).</td>
</tr>
<tr>
<td>1948</td>
<td>UN’s Universal Declaration of Human Rights</td>
<td>Declaration which states the basic rights to travel, rest, leisure and paid holidays.</td>
</tr>
<tr>
<td>1954</td>
<td>World passport initiative</td>
<td>Travel document for “world citizens” created by World Movement for World Citizens to enable the realization of the right to travel as stated in the 1948 Universal Declaration of Human Rights.</td>
</tr>
<tr>
<td>1963</td>
<td>International Bureau of Social Tourism</td>
<td>Organization founded in Belgium chartered to promote ‘access to travel and leisure opportunities for all’.</td>
</tr>
<tr>
<td>1980</td>
<td>WTO’s Manila Declaration on World Tourism</td>
<td>Document which states: ‘tourism is considered an activity essential to the life of nations...Its development is linked to the social and economic development of nations and can only be possible if man [sic] has access to creative rest and holidays and enjoys freedom to travel’.</td>
</tr>
<tr>
<td>1985</td>
<td>WTO’s Tourism Bill of Rights and Tourist Code</td>
<td>Document which states: ‘the right of everyone to rest and leisure’. Periodic leave with pay and freedom of movement without limitation, within the bounds of law, is universally recognized. The exercise of this right constitutes a factor of social balance and enhancement of national and universal awareness.</td>
</tr>
<tr>
<td>1999</td>
<td>WTO’s Global Code of Ethics for Tourism</td>
<td>Document includes Article 7 on the ‘Right to Tourism’ which states ‘the prospect of direct and personal access to the discovery and enjoyment of the planet’s resources constitutes a right equally open to all of the world’s inhabitants’. It also calls on the public authorities to support social tourism.</td>
</tr>
<tr>
<td>September 11, 2001</td>
<td>Attack on the USA and Subsequent so called ‘War on Terror’</td>
<td>Implementation of universal right to travel is set back with tighter border security, travel advisories and heightened international tensions.</td>
</tr>
</tbody>
</table>
It was not surprising that preceding codes and declarations, such as the Manila Declaration of 1980, contained similar statements and concerns because they were forged in the era where social welfare and justice were still on the agenda. It is surprising, though, that such rhetoric has survived into the era of marketization under neo-liberalism. What this demonstrates is that the power of tourism as a social force and the right of all of humanity to partake of its benefits cannot be entirely dismissed in such vital protocols that are advocated as ‘global instruments’. While the neo-liberal era demands that tourism’s benefits are to be allocated according to the ‘invisible hand’ of the market, the discourse of tourism as a ‘human right’ demands the involvement of communities and governments in ensuring a just distribution of its bounties (as well as its ill effects).

1.3.5. SOCIAL TOURISM: A FORGOTTEN COMMITMENT TO HUMANITY

The discussion of tourism and travel as a human right raises the little-known topic of ‘social tourism’. While the market paradigm has dominated many developed nations, view of tourism for some time, there is another view of tourism that has a rich history in Eastern and Western European countries. Some of these countries have fostered the idea of social tourism as an obligation a state owes its citizenry and its society in order to fulfill the right to tourism espoused in such charters as the Universal Declaration of Human Rights, discussed previously. Social tourism has different meanings in different contexts. The basic principle of social tourism is access to travel and leisure opportunities for all (International Bureau of Social Tourism (BITS), no date).

The precepts of modern social tourism were being laid early in the 20th century when the principle of paid leave for workers was adopted. For example, it has
been noted that France’s trade unions, as early as the implementation of paid leave in the 1930s, were promoting not only the value of tourism for relaxation from work but also for development of the mind and the body (Ouvry-Vial et al., 1990 cited in Richards, 1996). One form of social tourism developed in the socialist countries (or centrally planned economies as Allcock and Przeclawski (1990) prefer) to serve several needs. Unlike the tourism phenomenon in capitalist societies where tourism symbolized freedom, choice and individuality, in socialist countries belonging to the Warsaw Pact or the Council for Mutual Economic Aid, tourism was geared to serving socialist needs. These ranged from provision of rest and relaxation for the workers of socialist production in order to enable their future production, to fostering communist solidarity by touring fellow communist countries, to use of tourism as a method of fostering ‘socialist education’ for youth (Allcock & Przeclawski, 1990).

However, social tourism has extended beyond the socialist and centrally planned economies of Eastern Europe. As mentioned earlier, France has a long tradition of social tourism through the trade union movement. But France has been joined by other Western European states such as Germany, Switzerland, Portugal and the Scandinavian countries in subsidizing transport, maintaining ‘social resorts’ and funding youth camps, to name only a few. Even the United States of America, one of the main proponents of neo-liberalism, has social tourism schemes such as the youth camps of the Young Farmers Association which have been devised to ensure that rural youth have access to the learning and recreational capacities of tourism.

There is also an institutional structure to promote the values of the social tourism movement. The International Bureau of Social Tourism (BITS) is an umbrella structure for national social tourism organizations to cooperate on the development
and promotion of social tourism. It was founded in 1963 in Brussels and now represents members from around Europe as well as the rest of the world and also twelve governmental authorities. BITS is also charged with representing the issue of social tourism to such bodies as the World Tourism Organization and the United Nations Educational, Scientific and Cultural Organization. BITS has formulated a strong argument for the right of all to tourism, travel and leisure on its website and exhorts governments in particular to move beyond “recognition of the right” (perhaps better stated as “mere rhetoric”) to actual pragmatic programs to enable all to enjoy the exercise of their right (BITS, no date). In their Montreal Declaration (1996), BITS outlines the context that makes the promotion of social tourism so vital. This states that in today’s world:-

- in which growth in the wealthiest countries is spasmodic, and whole sections of the population suffer increasing deprivation, resulting in serious social unrest,
- in which advances in science and information technologies go hand in hand with a reduced workforce, opening up as yet undreamed-of social and cultural opportunities,
- in which large economic alliances are formed, operating according to their own free-market logic,
- in which some countries experience rapid growth, opening up to the possibility of domestic tourism,
- in which other countries, and even whole continents, are trapped in appalling poverty,
- in which the right to a search for meaning is claimed everywhere,
• in this world, tourism is growing rapidly. We are witnessing spectacular increase in business and leisure travel, the opening-up of borders, the diversification of destinations, and new means of communication and transport (International Bureau of Social Tourism (BITS), 1996).

This declaration asserts that the ‘subjugation’ of tourism to the service of human needs must be vehemently pursued in such a context, so that the ethos of access to travel and leisure opportunities for all becomes realized (1996). In the era of neo-liberalism, we forget that tourism’s purpose is to serve human needs and not only to deliver profits to the business sector or economic growth for governmental accounts. Certainly tourism is not about economic development for its own sake, as seems to be the ideology of a tourism sector subject to the ‘growth fetish’.

However, finding references to social tourism initiatives in the tourism literature is exceedingly difficult. A look through several dozen textbooks and journals in search of any reference to social tourism yields surprisingly few results. This perhaps indicates just how dominant the neo-liberal paradigm has become in the tourism context, for one would expect that at least the anthropological and sociological tourism literature would find some interest in the social tourism phenomenon. It cannot be helpful to have such a title as ‘social tourism’ at a time when the socialist alternative is largely viewed with contempt. One suspects that the decision of the BITS to consider a change of title from ‘social tourism’ to ‘tourism for all’ is a reaction to this unfortunate situation (International Bureau of Social Tourism, 2002). Finally, social tourism is not yet sufficiently advanced to realize the promise of ‘tourism for all’. At the moment, the mantle of obligation to fulfill the precepts of social tourism is given to governments and this blocks the likelihood that such rights
will be truly universally provided, as many developing countries are still unable to meet their citizens’ most basic needs let alone fulfill a right to travel. Therefore, the precepts of social tourism cannot be implemented universally until the fulfillment of the right to development is honored, as demanded in the concept of the New International Economic Order (NIEO) (discussed momentarily) and as outlined by such agreements as the International Covenant on Economic, Social and Cultural Rights.

In addition to social tourism with its emphasis on enabling the disadvantaged to fulfill their right to travel, there is a diversity of other ‘tourisms’ which are revealing of tourism’s full capacity as a social force. Tourism has been attributed with facilitating the healing of rifts in divided societies by fostering contact between peoples. For instance, ‘reconciliation tourism’ is utilized in Australia to bringing non-Indigenous Australians into contact with and learning from Indigenous Australians in an effort to promote reconciliation between these communities (Higgins-Desbiolles, 2005). Wearing has described ‘volunteer tourism’ as experiences that make a difference within a tourism sector that seems to represent consumer capitalism at its worst (2001). In volunteer tourism, tourists use their holidays and money to participate in work projects focused on environmental and social development in the communities they visit; examples include the environmental conservation of Earthwatch Tours and the house-building tours of Habitat for Humanity. The International Institute for Peace through Tourism (IIPT) promotes peace tourism in its global summits and its other activities. Scheyvens has described the phenomenon of ‘justice tourism’ as tourism that is both equitable and ethical and is based on the premise that ‘travelers’ can be part of the liberation process (2002). Perhaps the ultimate example of ‘justice tourism’ is the reality tours offered by the American non-
government organization, Global Exchange. This organization has developed a number of itineraries around the world to show where the current dynamics of economic globalization are creating unjust effects in order to educate their tour participants about the ‘reality’ of our world, foster solidarity between the visitors and the visited and perhaps as a result contribute to a movement for justice and equity that will change these dynamics.

An important question remains; how significant are these socially transformative kinds of tourism? In his analysis of volunteer tourism, Wearing notes that many alternative tourism sectors, including the very strong ecotourism niche, are subject to ‘data collection shortcomings’ (2001). One reason for such circumstances is the fact that definitional difficulties hinder reliable data gathering and certainly a similar difficulty would confront research into the phenomenon of ‘tourism as a social force’. Importantly, consumer surveys in the United States and United Kingdom appear to identify a growing interest and support for sustainable and ethical tourism (Stueve et al., 2002; Goodwin and Francis, 2003). However, the quantitative estimation of the size and import of the phenomenon presently under discussion awaits further debate and clarification of its composition and research into its demand, supply and impacts attributes. Nonetheless an impression remains from the available evidence that the transformative capacities of tourism are significant and worthy of such further study.

1.3.6 ALTERNATIVE PERSPECTIVES: NON - WESTERN UNDERSTANDINGS OF TOURISM

The contemporary western understanding of tourism comes from a rather narrow set of experiences and philosophies, which results in its emphasis on a highly
individualistic and marketized tourism. In the mainstream tourism literature, it is difficult to find academic contributions to the critique of tourism that approach the topic from a non-western perspective. One outstanding example is Inayatullah’s ‘Rethinking tourism’ (1995) which utilizes, in addition to pacific and futures analysis, an Islamic perspective, which is used to deconstruct tourism. Inayatullah claims an Islamic perspective centralizes the phenomenon of pilgrimage and in particular the Hajj, or pilgrimage to Mecca, which is one of the central pillars of Islam. Inayatullah describes it thus: Within… the Islamic world, all Muslims had to travel, they had to make the pilgrimage to Mecca. Indeed, travel or the accumulation of wisdom (ilm) was the essence of Islam. Travelling, visiting wise people, finding holy sites, was an integral part of life… the self travelled to gain spiritual knowledge…travelling, indeed was a microcosm of the spiritual journey of the Self (1995).

While pilgrimage is not unique to the Islamic faith, what is perhaps striking is how central religious travel is to fulfilling obligations of the Islamic faith. Instead of the hedonistic focus of a great deal of contemporary, marketized tourism, this ‘Islamic tourism’ is geared to spiritual growth and fostering of solidarity among the community of believers within the ummah. Inayatullah charges: the West…manufactures tourism services and the idea of tourism itself, which we have suggested is not a universal concept but a particular idea of a specific culture (1995). Inayatullah’s contribution is valuable to any discussion of contrasting perspectives on tourism because he reminds us that most tourism discourse emerges not only from the neo-liberal economic paradigm but also from a narrowly western set of experiences.

Berno’s (1999) analysis of the understanding of tourism held by the local people in the Cook Islands offers another insight into non-western interpretations of
tourism. She discusses the values and spirituality behind Polynesian hospitality, including generosity, reciprocity and aroa (a value full of complex meanings but possible to distil to love, kindness and generosity), which can be seen as an alternative value system supporting their engagement with tourism. While her work shows that many Cook Islanders in the more urbanized areas do engage with a more western notion of tourism based on market exchange, the concept of aroa is still strong in the more rural and underdeveloped regions of the islands. Similarly Maori tourism in New Zealand/Aotearoa has been discussed in terms of manaakitanga, or Maori values of hospitality (Barnett, 2001). This demonstrates that there are many other cultural systems and that people from other cultures will make their accommodation to tourism based on their own cultural values about the proper relationships between peoples.

Another perspective is Allcock and Przeclawski’s analysis of the tourism phenomenon in the socialist countries of Eastern Europe in the Annals of Tourism Research (1990). They argue that, despite the predominance of Marxist ideology in intellectual life, thinkers from these societies offered independent analysis not only divergent from Marxist precepts but also divergent from their non-socialist colleagues in the West: the independence of their values does not always consist of a convergence with the ideas of Western social scientists, especially those who treat tourism mostly or exclusively as an economic phenomenon, or who are interested only in recreational functions. There is often a sense among intellectuals from these countries that they are looking for a Third Way. This alternative is to provide systematic solutions to problems by turning their backs on the inheritance of central economic planning and its associated political and ideological structures, but at the
same time by avoiding a mere mimicry of Western models. This search for a Third Way extends also to the field of research in tourism (Allcock & Przeclawski, 1990).

The perspectives that leaders from the centrally planned economies had developed could have provided alternative perspectives to their western counterparts about the role of tourism in society. However, the dynamics of the momentous change that swept Eastern Europe in the early 1990s did not allow for such cross-fertilization as the East either bought into the market (or was brought into the market) without pause for such cross-civilizational conversations.

This brief highlighting of some non-western perspectives of tourism and its possibilities indicates that tourism is a cultural practice that will hold differing meaning in differing societies. Upon reflection, it makes sense that tourism relies upon human relationships, hospitality, sharing and cross-cultural communication so that its meanings will be diversely interpreted by the world’s diverse cultures. The narrowing of western analysts’ understandings to only its market aspects is not universally accepted and diversity is still evident. However, it should be of concern that the trends towards economic globalization mean that such diverse interpretations of tourism are threatened with replacement by the marketised view of tourism as multinational tourism corporations, IFIs such as the International Monetary Fund and World Bank and governments promote market values in countries throughout the world. In such circumstances, concerted effort may be necessary to ensure that tourism’s capacity to fulfill a diversity of human values remains attainable.
1.3.7. TOURISM—BIGGER THAN BUSINESS

While it must be recognized that contemporary tourism holds the attributes of an ‘industry’ because it is composed of businesses that create tourism products and services that are sold to tourists through market mechanisms, it must also be acknowledged that it is unlike other, more conventional industries. For conventional industries, the product or service is brought to the consumer; whereas for tourism, the consumer is instead brought to the product or service, that is, the tourism destination. So, unlike traditional exports, the tourism industry imports tourists and takes their money off of them by selling them products and services at the destination. The tourists’ act of consumption is enjoying the scenery, people, culture and activities of the host community.

If one thinks of conventional industries and their products, there is something disconcerting about the terms ‘consumer’, ‘consumption’, ‘product’ and ‘commodity’ being applied to the people, places and things located at the tourist destination. Are they ‘consumed’ as a bottle of Coke is consumed? If one thinks of the worst excesses of tourism like the environmental damage of golf tourism and the social damage of sex tourism, it is not difficult to view them as ‘consumptive’ activities and this is one source of much criticism of tourism (Turner & Ash, 1975; Krippendorf, 1987; McLaren, 1998). Perhaps this is why Davidson is uncomfortable with labeling tourism an industry when he states: Tourism is a social/economic phenomenon that acts both as an engine of economic progress and a social force. Tourism is much more than an industry. Tourism is more like a ‘sector’ that impacts a wide range of industries. Tourism is not just businesses or governments – it is people. Supporting
rational tourism growth and development needs to be viewed in this broader context (1994).

Because tourism is about people, ways of living and whole environments, it cannot be treated as manufacturing or resource extraction is treated. It necessitates ethical thinking which is only now being more comprehensively explored in the tourism field (Smith & Duffy, 2003). But because in the era of neo-liberalism, most people view tourism as an ‘industry’, particularly the people in the ‘industry’ itself, tourism operates on this industrial view of the tourist destination’s people, scenery, culture and activities as commodities to be sold to the tourist consumer with all of the logic of profit extraction and exploitation that this entails.

1.3.8. THE PROMISE OF TOURISM

Since the advent of the neo-liberal era, many have forgotten the agenda set for tourism in the promotion of equity between the countries of the developing and developed worlds (then called the North–South debate). Thus, in his analysis of tourism for UNESCO in the mid-1980s, Ascher (1985) still advocated the idea that tourism cooperation between the countries of the developed and developing world needed to be assessed according to their contributions to the establishment of a New International Economic Order (NIEO). The New International Economic Order was demanded by the newly independent countries of the developing world as a systemic program to bring just relationships to an increasingly interdependent but very unequal world. During a period between the 1970s and the 1980s, the demands for the NIEO were listened to with some attention as the developing countries exerted their power and influence. Tourism was an important component of the vision of the NIEO. For example, the Manila Declaration of the WTO in 1980 declared in its opening
statements: Convinced…that world tourism can contribute to the establishment of a new international economic order that can help to eliminate the widening economic gap between developed and developing countries and ensure the steady acceleration of economic and social progress, in particular of the developing countries. Aware that world tourism can only flourish if based on equity…and if its ultimate aim is the improvement of the quality of life and the creation of better living conditions for all peoples (WTO, 1980, emphasis added).

While the 1999 Global Code of Ethics for Tourism contains a much-diminished vision of tourism’s role, the WTO is unable to completely divorce the tourism enterprise from such goals of equity through development as expressed above. However, its wording is less commanding and more admonishing. It reads: As an irreplaceable factor of solidarity in the development and dynamic growth of international exchanges, multinational enterprises of the tourism industry should not exploit the dominant positions they sometimes occupy; they should avoid becoming the vehicles of cultural and social models artificially imposed on the host communities; in exchange for their freedom to invest and trade which should be fully recognized, they should involve themselves in local development, avoiding, by excessive repatriation of their profits, or their induced imports, a reduction of their contribution to the economies in which they are established. Partnership and the establishment of balanced relations between enterprises of generating and receiving countries contribute to the sustainable development of tourism and an equitable distribution of benefits of its growth (WTO, 1999).

These are the only words in this entire document that address the topic of tourism’s role in equitable development and these merely form a weak request for
multinational tourism corporations to commit themselves to the development agenda and to foster partnerships with local enterprises. Because the logic of these corporations is profit maximization and returns to shareholders, it is not certain that their cooperation in the development enterprise can be secured. It is imperative that the concern for tourism development and promotion is returned to its purposes for fulfilling human values and human needs and is not simply left to the goodwill of the market. Perhaps Inayatullah’s analysis using Islamic values, discussed previously, offers a better tool for benchmarking the worth of tourism than this Global Code of Ethics for Tourism. He proposes the following list of questions to interrogate tourism:

- How does tourism affect the distribution of wealth? Does tourism create conditions where economic growth is sustaining? Does tourism reduce structural violence (poverty, ill-health and racism caused by the system) or does it contribute to the further impoverishment of the periphery? Does tourism reduce personal direct violence? Can we create types of tourism that enhance individual and social peace? Does tourism create the possibilities for cultural pluralism, that is, conditions where one culture understands the categories of the other culture…? Can knowledge of the ‘Other’ reduce intolerance, creating the possibility of a multicultural peaceful world? Does tourism help create economic democracy? Is tourism progressive? Is there a progressive use of resources, from physical to mental to cultural-spiritual? (Inayatullah, 1995).

But perhaps the ultimate promise of tourism is its ability to foster what could be called a ‘cosmopolitan awareness’ that fosters the feelings of respect and interdependency, which will be increasingly required by our global society. In their brief analysis of tourism within their text on global sociology, Cohen and Kennedy
content that tourism: contributes to the growth of globalism – a more intense feeling of common membership of the human collectivity. It does this by exposing us directly to a multicultural world where the boundaries between societies and between insiders and outsiders are becoming increasingly blurred (2000).

Tourism’s ultimate capacity as a social force is this ability to foster contact between peoples who increasingly need to understand each other and cooperate harmoniously in a world where space, resources and options are shrinking quickly. While ‘justice tourism’ with its emphasis on solidarity obviously contributes to this process, the other less ‘ideological’ tourisms are also perhaps playing their part in making their small contributions to globalism as the tourists come to know themselves, their own societies and the host societies they visit through the tourism process. While not all tourists are interested in these ‘higher aims’, this does not mitigate the fact that a considerable and growing proportion are. Similarly, tourism may possess attributes that are indicative of an ‘industry’, but this does not negate the fact that it is much greater than this; in fact tourism is a potent social force whose only limits are emplaced by the limits of our imaginations to harness its powers for the public good.

1.4. DESTINATIONS-AN INTEGRATED MULTILEVEL PERSPECTIVE

Tourism destinations can be considered as complex networks that involve a large number of co-producing actors delivering a variety of products, and services (Gunn, 1994; Pearce, 1989; Hu & Brent Ritchie, 1993; Ramirez, 1999; Buhalis, 2000; Murphy, Pritchard, & Smith, 2000; Silkoset, 2004). While tourists perceive the destination as a unit, offering an integrated experience or a destination product (Buhalis, 2000; Murphy et al., 2000), this experience or product is still produced and
composed by the individual actors. The success of individual actors, as well as the success of the entire destination, is dependent on efficient coordination and integration of individual companies’ resources, products, and services (Beritelli et al., 2007).

The importance of treating the destination as a unit has resulted in a large body of research focusing on different issues related to destination development. It is acknowledged that the destination is an important unit affecting the competitiveness of both the destination and individual actors. Existing research has paid attention to a large number of issues such as, for example, strategic destination planning (Formica & Kothari, 2008), dynamic destination management (Sainaghi, 2006), destination competitiveness (Mazanec, Wo¨ber, & Zins, 2007), collaboration in tourism policymaking (de Araujo & Bramwell, 2002; Bramwell & Sharman, 1999), collaboration and community-based tourism planning (Jamal & Getz, 1995), collaborative destination marketing (Wang & Xiang, 2007), destination marketing organizations (DMOs) (Gretzel, Fesenmaier, Formica, & O’Leary, 2006), and destination governance (Beritelli et al., 2007).

However, this past research has also left some gaps. First, previous research has not fully taken into account the challenges of developing strategies across multiple actor boundaries. Destinations are complex co-producing networks, and destination development needs to take into account the challenges of developing strategies involving a large number of firms and other actors such as, for example, local and regional authorities. We use the term integrated to signal the need for strategies spanning individual actor boundaries. Second, destination development is a multilevel phenomenon as it requires attention to issues at the level of the individual
actor, the level of the destination (inter-firm or inter-actor), and the level of a larger geographic or regional area (inter-destination).

The need to consider the broader needs of the destination community, hosts or residents, is significant as not only do they represent the payers of local taxes, the host community in many instances are critical to the success of the overall visitor experience. The importance and impact of tourism extends well beyond visitors with many commentators arguing that you ignore the needs of the local community at your peril. Jamal and Jamrozy (2006), for example, suggest that the objectives of new approaches to destination development are not to design a product, price, place and promotion of a tourist destination, but to ensure quality of life and environments through tourism development. The importance of community relations in the context of destinations was raised more recently by Bornhorst et al. (in press), although, Harrill (2009) suggests that the processes by which the local community can work most effectively together with other actors and stakeholders, in order to achieve the strategic tourism planning goals of a community, are not well understood and neither are the organizational structures that might be optimal for managing such a challenging setting. If the latter is true, then there represents a considerable opportunity on the part of destinations to be far more proactive, innovative and genuine in their attempts to engage more positively and productively with the resident community.

More than anything else, the local community represents electoral votes and local taxation revenue while many members of the local community are integral to the success of many destination development initiatives, most notably perhaps with the hosting of festivals and events. In many instances, the local community is the
attraction and as such the onus is very much on those marketing and managing destinations to ensure that they are fully informed, grasp the socio-economic significance of visitors to their destination and that they are encouraged to play an integral part in the broader development of the destination in the form of destination ambassadors, champions or evangelists.

1.4.1. DESTINATION PLANNING AND DESIGN

One of the most important challenges arising from the goal of sustainable tourism development is destination planning. The traditional boosterism approach to development has been oriented toward reducing barriers and in stimulating market interest (Getz 1987). This emphasis has resulted from importance being placed on the economic benefits of the industry, such as income generation, employment creation and regional development. However, researchers into the impacts of tourism are increasingly noting that the traditional market-driven approach does not always provide the most appropriate or sustainable solution (Inskeep 1987, 1988). Some form of intervention is necessary to protect the environmental assets on which tourism is based, to mitigate social and cultural impacts, and to maximize socio-economic and environmental benefits and minimize negative impacts (Inskeep 1991).

While the most desirable framework for this intervention depends upon the nature of tourism itself as well as political and administrative frameworks, it is increasingly being recognized that development issues should be addressed as part of a comprehensive planning process (Getz 1986, 1988; Inskeep 1991). In addition to market planning, the spatial implications of tourism also need to be addressed (Fagence 1991, 1995; Gunn 1993). In addressing the pragmatic concerns associated with destination management, Ashworth and Dietvorst (1995) argue that it is essential...
to integrate tourism into local place management policy. That is, tourism is reliant upon a community’s stock of natural and human resources; however, these resources are frequently planned and managed under other statutory and non-statutory planning regimes, such as land use planning, natural resource management and community economic development schemes. Most of these regimes are primarily concerned with other issues and are conducted independently of tourism planning initiatives. Accordingly, if destination place management is to be effective, it should be integrated into existing planning frameworks.

Planning is the process of establishing a strategic vision for an area which reflects a community’s goals and aspirations and implementing this through the identification of preferred patterns of land use and appropriate styles of development. Traditionally, the range of concern for planners has been narrowly focused on residential, commercial, and industrial land uses. Tourism, because it involves a wide range of interrelated land uses, has usually not been considered in its entirety, but has been compartmentalized for the sake of expediency. However, the stimulus for local planners to become more involved in destination planning and management stems from changes that have been occurring in the profession over the last two decades. Issues such as sustainable development and community consultation have had an enormous impact on the planners’ self perception and the way they define their role (Forrester 1989). They are increasingly moving away from an insular bureaucratic role to encompass a wide range of other considerations, including environmental protection, commercial and corporate interests and public opinion that have previously been considered outside their domain.
In an era of growing specialization and differentiation of community interests, increasing public participation and access to the decision-making process, the task of balancing this growing range of issues is difficult. The planners’ role is neither rational nor comprehensive (since it is impossible for all factors to be investigated and considered equally) but is bounded by a number of personal, professional, and political factors (Forrester 1989). These may include the education and training of the individual, personal attitudes and beliefs, understanding of the issues at hand, ability of the planner to present and justify recommendations, and the influence of lobby groups and the professional tools which the planner employs. Since tourism issues must compete against all other community interests in the development of place management policy, the planner must have available a range of tools in the form of methodologies, concepts, models, and theories to answer critical questions about the most desirable spatial structure of tourism in order to facilitate destination region design and development.

In short, models and concepts are needed which can provide answers to several critical questions. For example, what is the most desirable spatial configuration to facilitate the flow of tourists, goods, and services to and within a destination region? How can a destination's spatial structure be manipulated to enhance its ‘sense of place’ in terms of authentic and legitimate exchanges, to promote a sense of security, and to heighten environmental ‘legibility’ for tourists who find themselves in an unfamiliar environment? How can a destination maximize its integration with the wider regional, provincial, or national tourism product? Can the spatial structure be manipulated in order to facilitate the protection of natural, social, and built attributes which make a destination appealing? What is the most appropriate and cost-effective spatial sequencing for tourism? Planning tools come in
a variety of forms. A brief examination of their types provides a useful basis from which to organize existing models and concepts of tourism, to determine their contribution, and to identify open problems for future investigation.

1.4.2. PLANNING TOOLS

Three broad groups of planning tools exist. The first, process tools are concerned with the nature of the planning process and are closely aligned with the fields of decision-theory and policy analysis. In planning literature the rational comprehensive, blueprint, mixed scanning, and bounded rational models are well known examples (Campbell and Fainstein 1996). In tourism literature, several planning models exist, including Getz (1986), Inskeep (1987, 1988, 1991) and Lawson and Boyd-Bovy (1977). Most of this, attempt to follow the rational comprehensive paradigm. The second group, functional tools, encompasses a broad range of theories, models, and concepts which explain the way settlement patterns emerge and function. Derived principally from systems theory, they may be descriptive, explanatory or predictive in nature and may be holistic or focus on one component of a larger system (McLoughlin 1969). More ambitious functional theories attempt to explain the dynamic relationship between human behavior and structure of settlement forms. In tourism literature, examples of functional tools include center-periphery models (Britton 1980), morphogenic studies of destination regions or their parts (Smith 1992; Stansfield and Rickert 1970), and analysis of travel behavior patterns (Lundgren 1982).

Normative tools, as the third group, deal with the generalizable connections between human values and settlement form. Less well developed and in many ways more nebulous than the preceding groups, normative tools deal with the connection
among architecture, urban design, and landscape architecture, a number of normative tools have emerged in planning literature, including Alexander et al’s ‘A Pattern Language’ (Alexander et al. 1975) and Lynch’s Theory of Good City Form (Lynch 1981). However, examples of normative tools in tourism are scarce. Gunn’s regional planning concept (1972) and model of attractions (1965, 1993) are notable examples. These three groups of tools are not independent but are closely and inextricably related. No single tool can address all planning problems in a region. Planners employ a variety of these tools at different stages to define the planning process, to describe and explain the problem under investigation, to generate alternative solutions, and to identify the preferred option.

1.4.3. COMMUNITY DRIVEN DESTINATION PLANNING AND DEVELOPMENT - AN EMERGENT APPROACH

Different terms, such as community development, public participation, and community empowerment, are used to denote the involvement of people in local affairs. Although apparently 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 (Jewkes and Murcott 1988). Central to this rationale is a reaction against governmental centralization, bureaucratization and rigidity (ibid.). The focal point of the concept is that state power has extended too far, exploiting and diminishing ordinary people’s freedom and rights to control their own affairs. Advocates of the concept of participatory tourism planning postulate that, by actively and genuinely
involving people in the development process, attempts to promote economic and social progress would be accelerated. They also believe that the benefits of development will achieve greater equity in distribution. 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 (Strawn, 1994; Butler et al., 1999; Warburton, 1998); grassroots initiatives, as opposed to an imposition from above (Strawn, 1994; Butler et al., 1999); participants capability to make choices and influence outcomes (Beeker et al., 1998; Warburton, 1998; Stewart and Collett, 1998); shared decision-making at all levels of the programmes (setting goals, formulating policies, planning, implementing) (Strawn, 1994; Butler et al., 1999); and, equitably-shared benefits from development as a result of participation (Zetter and Hamza, 1998).

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 (Burns, 1999; Jayawardena, 2002; Hanna, 2005).

Lingering questions abound. Most notable questions about the links between the participatory concept, political forces, administrative arrangements and redistribution of wealth and power; only effective answers to these questions will produce effective, successful and genuine participatory planning. Yet, many of these issues remain unanswered, starting with the question as to whether community involvement in planning would indeed result in communities taking control of and
benefiting from tourism development in their localities (Woodley, 1993). There is after all a significant difference between having an effective plan and being able to effectively implement it.

Community-based tourism planning has received substantial attention from and advocacy by scholars (Murphy 1985, Gunn 1988, Haywood 1988, Blank 1989, Simmons 1994, Jamal and Getz, 1995, Reed 1997, Timothy, 1999). 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 (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 academics and planners alike to question economic efficiency as the predominant goal of development. One of the responses was the appointment of the World Commission on Environment and Development (WCED) by the United Nations to examine these issues. In the wake of this appointment, the concept of ‘sustainable development’ was formulated and proposed as an agenda to resolve environmental and developmental problems (WCED, 1987).

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. This principle was affirmed at the 1992 Rio UN Conference on
Environment and Development (UNCED) and integrated into the subsequent literature on the subject. As the UNCED made clear, sustainable development requires community participation in practice as well as principle (Warburton, 1998). Following that conference, development agencies were also encouraged to help people help themselves, thereby promoting a gradually less interventionist role in the community planning process.

What characterizes first and foremost this approach is a quest for community inputs through their active participation in the tourism development process. As Smith (1978) argues, such community mobilization not only fosters improvements in host-guest relationships but also strengthens human and community bonds, enhancing socio-cultural harmony. The community should thus be consulted and constantly informed. Two reasons account for this: first, the impacts of tourism are felt most keenly at the local destination area and, second, community residents are recognized as being an essential ingredient in the ‘hospitality atmosphere’ of a destination (Simmons, 1994) (emphasis added).

Consistent with Simmons’ rationale, both Murphy (1985) and Krippendorf (1987) urged 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 (Murphy (1985). In other words, as tourism extensively draws from communities’ resources, it should not merely exploit those resources for its own benefit without considering what could be reciprocated to these communities. Still, as a number of participatory cases/projects examined and evaluated in the past decades show, the community is still treated as the object of the investigation rather than the active partner in the process (Timothy, 1999; Jayawardena, 2002; Hanna, 2005). Arnstein’s hierarchy of participation (1969) illustrates this distinction.
Community participation evolves from a tokenistic and therapeutic manipulation at the lower end to a more positive empowerment at the upper end where resource control and decision making are transferred to local interests. To date, authentic participation (citizen partnership) seldom occurs (Tosun, 2000). Yet, many participatory techniques have been explored by scholars. They include: drop-in centers, nominal group technique sessions, citizen surveys, focus groups, citizen task forces, and consensus-building meetings (Ritchie, 1985; Simmons, 1994; Bramwell and Yuksel, 1999). However, given that the choice and effectiveness of these techniques are governed by the objectives sought and the stages of the planning process considered, and the relative knowledge of the parties, none of them has, yet been found to be adequate (Simmons, 1989).

1.5. TOURISM PARADIGMS AND PEACE BUILDING MEASURES (PBMS)

The notion that one can gain knowledge and understanding of other peoples and cultures through travel to other lands is not simply a slogan educators in the field of international studies invoke to encourage students to take advantage of study
abroad programs. It is an idea at the core of anthropological fieldwork and celebrated in the accounts of explorers and travelers. It is not even unique to our modern era as it can be traced back through the travel narratives of Ibn Battuta in the 14th century and the scholarship of ancient Greek historians and geographers like Herodotus (Euben, 2006).

In the post-World War II era, the notion of promoting cross-cultural understanding through travel gained wide appeal as international travel became more accessible for more people, especially those in the North Atlantic states. Across Western Europe, advocates of European integration saw expanded cross-border flows as promoting greater political and economic interdependence. More broadly, many American officials and businessmen viewed the promotion of international travel as a component of the American effort to establish and expand a liberal international order based on growing interdependence and expanding transnational flows of people, commerce, and ideas (OEED, 1951). For Cold War presidents like Eisenhower and Kennedy, the promotion of international travel could help foster a class of Americans better suited to pursue American’s expanding global role while, at the same time, highlighting the restrictive travel policies of the Soviet Union and other communist states which confined their populations behind the ‘Iron Curtain’ (Endy, 2004).

It was only with the rise of US-Soviet detent and the opening of relations between the US and communist China that enabled increased cultural, scientific, and educational exchanges across these still dangerous geopolitical faults lines. Building on these experiences, in the mid- 1980s, before the end of the Cold War was clearly visible, Louis D’Amore (1988) advanced the idea that international travel can play a role in promoting understanding and trust among people of different cultures.
D’Amore’s vision, promoted since by groups such as the Institution for International Peace Through Tourism, views tourism as a vehicle for what international relations scholars call ‘track-two diplomacy’, interactions between peoples from different countries who are not required to defend their state’s national security interests but rather are free to exchange ideas and build trust through personal acquaintance. Declaring tourism “a vital force for peace” D’Amore and likeminded peace advocates have sought to promote travel across imposing geopolitical barriers, such as between states divided by the Cold War. The fall of the Berlin wall and the expansion of international travel in the 1990s, when people began easily traversing long sealed borders, allowed international travel and the image of the tourist to become signs of the new age of globalization when borders fell and the distances seems to shrink leading to a new wave of thinking about the (re)emergence of the ‘global village.’ International travel and the notion of peace through tourism increasingly emphasizing its cosmopolitan mission focused on highlighting the commonality of our goals and aspiration as a human family and focusing on environmental awareness, poverty reduction, and promotion of ethical tourist practices (D’Amore, 1988).

The Peace through Tourism proposition has been addressed by a number of commentators with a variety of emphases. Commenting on the submissions for the book, Tourism, Progress and Peace (Moufakkir & Kelly, 2010), the editors noted, it is clear that many of the approaches and activities identified do not occur as spontaneous outputs of mainstream tourism and that there is a need for tourism to be purposefully managed if it is to help meet the peace objective.

A useful indicator of what can be done is provided by The International Centre for Responsible Tourism (ICRT) in its 2002 Cape Town Declaration. Responsible
tourism is defined as an activity which minimizes negative impacts; generates economic benefits and well-being among destination communities; involves local people in decision-making; contributes to natural and cultural conservation and diversity; provides for meaningful host-guest connections and mutual understanding; caters for physically challenged travelers; and engenders respect, local pride and confidence. Guiding principles include ongoing assessment with transparent and auditable reporting, community involvement, capacity building, appropriate products, honesty in marketing practices, fair prices, fair employment conditions, partnerships, waste reduction, resource sustainability and education. Implementation is seen as dependent on tourism administrators and suppliers, local authorities able to regulate and provide support and incentives, and media coverage. The World Travel and Tourism Council (WTTC) operates an annual awards program recognizing outstanding achievements in responsible tourism.

This section provides an overview of the potential for tourism to contribute to peaceful relationships, with an emphasis on implementation. The required management measures for operationalizing peace through tourism are grouped into four broad and overlapping contribution areas. Firstly, there is the central contention that the intergroup contacts involved in tourism can positively influence cross-cultural behavior, bring about positive attitude change, and thereby reduce the likelihood of conflict. Secondly, there is a focus on ethical concerns such as respect for the environment and affirmation of human (and animal) rights, including the right to travel. A third category relates to the part played by tourism in countering negative elements of globalization such as dependency, and alleviating or eliminating poverty and thereby assisting with community development and empowerment. A fourth category relates to mindfulness or awareness raising among suppliers and consumers.
of tourism products and includes codes of conduct; poverty tourism; the establishment of peace poles, parks and museums; and tourism education.

1.5.1. ENCOURAGING APPROPRIATE CONTACTS

The contact hypothesis is widely recognized as the major theoretical foundation for the peace through tourism proposition. It is generally attributed to Allport (1954) but the thesis is based on findings in the United States dating from the 1930s and ‘40s which suggested that contact between members of differing racial groups contributed to positive change in attitudes towards each other.

Later refinements of the thesis submitted that this positive change was more likely to occur if certain conditions are met. These include equality of status among contact participants; intergroup cooperation; common goals; support by authorities, law or custom; and opportunities for personal acquaintance and the development of intergroup friendships. These conditions may be achieved by incorporating the mechanisms proposed by Dovidio et al (2003) – an emphasis on interdependence rather than competition; interactions which facilitate the development of new norms; a focus on reducing anxiety and encouraging empathy; and the provision of information to improve understanding.

In the tourism context, how can these measures be put into practice? There are some suggestions in the literature for implementation of appropriate contact conditions, directed to reducing anxiety, pursuing status equality, encouraging reconciliation and extending the concept of hospitality.
1.5.2. REDUCING ANXIETY

The greater the knowledge people have of each other the less they will suffer from anxieties attached to dealing with the unfamiliar. Kelly (1998) reported changes in attitudes following participation in Community Aid Abroad/One World Tours study tours. While many respondents claimed to have merely confirmed pre-existing attitudes, others identified a stronger sense of responsibility for the conditions in less developed countries and deprived communities, greater support for foreign aid and, perhaps most importantly, enhanced willingness to join and/or contribute to aid and environmental organizations.

Factors contributing to positive outcomes in the CAA tours included the provision of information on the destinations in the form of pre-tour literature, reading lists and briefing evenings, and it is submitted that post-trip activities such as travel talks could make a further contribution. Gunn (1994) argues for pre-travel educational programs for tourists, covering weather conditions, customs, social contact, privacy concerns, foods, religious beliefs, history and politics of, and ways of communication with the destination community. Reisinger (1997) outlines the difficulties commonly encountered in intercultural contacts and suggests that such problems may be alleviated by educational programs for those involved in international tourism; an emphasis on the service attributes of potential hosts; provisions for licensing and certification; and greater use of intermediaries. It is noted that destination communities should also be informed on visitor cultures and expectations.

There is an important role for the travel writer in communicating information. Voysey (2006) is critical of much travel writing for its cultural and ideological bias, superficiality, patronizing tone and romanticization. He argues for quality travel
writing in which the barriers between cultures are negotiated and maintains that this is achieved through painstaking research into cultural, political and historical contexts, and observation from a participant viewpoint.

1.5.3. STATUS EQUALITY

It is clear that planning for status equality in contacts must involve the destination community as well as the travelers. In accordance with CAA/OWT policy, host-tourist contacts brought together people with shared interests in, for example, farming, small business, music, cooking or child-rearing (Kelly, 1998). Ahmed et al. (1994) suggest that perceptions of similarity among people is a powerful contributor to positive attitudes and recommend home visits involving people of the same religion, profession or life-cycle stage. They acknowledge that there may be problems associated with communication, income and education disparities, but submit that these can be overcome with appropriate management. With such arrangements, considerable responsibility is placed on the tour guides who mediate between visitor and host and exercise appropriate control over visitor behavior.

Local festivals and events are recognized as attractions which provide contacts with and insights into local culture and encourage repeat visitation. Appropriate conditions may be present in certain sporting events, especially those in which there is cooperative intergroup contact directed to a superordinate goal. Schulenkorf and Edwards (2010) attribute success to the need for and relative ease of communication among participants, a celebrative atmosphere, escape from the hardships of daily life, exchange of skills, and generation of trust. The impact of sporting events may be enhanced by social and entertainment provisions which accompany them. The authors
recommend a focus on young people as most likely to maintain and communicate positive attitudes gained from sporting contacts.

1.5.4. RECONCILIATION

Among the problems faced by proponents of peace is the presence of intergroup hostilities in, for example, Northern Ireland, Cyprus, the Korean Peninsula and the Middle East. The need for reconciliation stems from a variety of historical experiences perceived as involving injustice and a denial of human rights (Kelly & Nkabahona, 2010). Hostilities related to these occur within and across state boundaries, and many tourist attractions contribute to the maintenance of enmities stemming from the past, including episodic events such as massacres and atrocities, and more prolonged institutional practices such as slavery, repression, colonialism and dispossession. A more positive role for tourism is to take the first step in encouraging cooperation among former enemies across borders or within countries and ensuring that the full truth is exposed. For example, Peace Museums may emphasize the horrors and futility of war, demonstrate that heroism occurs on both sides, and commemorate the contributions of non-violence as an alternative.

Bar-Tol and Bennink (2004) argue that there is a need to change the perceptions which rival groups have been conditioned to hold about each other, and to recognize that in many cases both sides experienced victimization and suffering. This can be done by writing a common history – an account agreed to by both sides. An example of this is the Derry Heritage and Museum Service, established in 1986 in Londonderry, Northern Ireland, to work for cross-community understanding and reconciliation (Anson, 1999). The modern ‘troubles’ commenced there with the banning of a civil rights march in 1968 and Derry suffered greatly from the death and
destruction perpetrated by Nationalists (largely Catholic proponents of Irish reunification) and Loyalists (mainly Protestants supporting Ulster’s continuing status as part of Britain) in the following years. Exhibition space is given to opposing community representations, with an emphasis on what has been termed ‘street credibility’ – the real experiences of people who lived through Londonderry’s dissonant past. Another example is presented by Opperman (2007) who describes the conversion of the Voortrekker Monument and National Reserve in Pretoria from ‘an icon of apartheid’ to a part of the national heritage open to and representative of all South Africans. The value of such developments can be enhanced if they are joint projects and/or involve cultural exchanges.

Appropriateness is the key to success in a tourist site devoted to reconciliation. Preferably, although it is not essential, the location should have direct spatial links with the events or persons commemorated; a suitable ‘sense of place’ should be maintained in signage, building design and revenue generation; and collaboration with informed persons and organizations in the communities involved should be pursued.

1.5.5. EXTENDING THE CONCEPT OF HOSPITALITY

It is recognized that hospitality is not merely a business category, but is in fact a destination attribute which, in ideal circumstances, is demonstrated in the behavior of all members of the community as they interact with visitors. As a negative example, Maoz (2010) found that while informal contacts between Israeli visitors and Egyptian hosts in the Sinai Peninsula led in some instances to more positive attitudes, this was diminished for the Israelis by the disrespectful behavior of Egyptian officials at the border crossings.
With reference to the peace objective, Tomljenovic and Faulkner (2001) conclude that one of the core conditions for ensuring positive outcomes is the quality of services provided at the destination. Hospitality suppliers have a major part to play in efforts to encourage visitors to stay for longer periods in the destination areas. Apart from the obvious financial advantage involved, extended stays provide opportunities for visitors and community members to become better acquainted with each other.

The proposed emphasis on hosting coincides with an approach recommended by Kelly (2007) which involves recognition that everyone who leaves home is on someone else’s ‘turf’ and that all tourists are hosted (to varying extents) while travelling and visiting destinations. Recognition of the central role of hosting would assist when the varied and sometimes contradictory interests of numerous stakeholders are to be taken into account by tourism planners and policy developers (Fennell, 2006). Under the proposed emphasis, priority would be automatically allocated to host community welfare and protection of local cultural and natural environments, a priority especially important where there is inequality in bargaining power (Wheeler, 1997).

1.5.6. ETHICAL TOURISM

In his landmark book, Fennel (2006) refers to the emergence of new ethical knowledge for the creation of a safer, healthier and more responsible travel industry. A number of scholars have contributed to this new ethical knowledge and have suggested ways in which a strong justice element can be implemented in the activities associated with tourism.
A utilitarian approach would suggest that ethical tourism comprises leisure travel-related actions which contribute to wellbeing and avoid causing harm. Pro-Poor and Fair Trade Tourism incorporate ethical objectives, but these may be seen as instrumental outcomes rather than defining elements of ethical tourism. The same may be said of the CSR (corporate social responsibility) approach which is concerned with treatment of employees, environmental management, community development and health and safety issues. The term ‘geotourism’ has been coined by the National Geographic Society for stewardship practices which seek to maintain the geographical distinctiveness of destinations and the wellbeing of their inhabitants through a series of certification programs (Weiss, 2004).

Weeden (2004) sought clarification by consulting members of Tourism Concern (TC), an organization committed to the encouragement of ethical travel. They identified the following as essential elements of an ethical holiday:

- Education about and respect for the destination community culture.
- Contribution to the welfare of the destination community.
- Informed involvement of the destination community in decisions relating to tourism.
- Purchase decisions which benefit the destination economy.
- Protection and conservation of the destination environment.
- Respect for visitors among the destination community.

Hultsman (1995) makes a plea for ‘just tourism’ involving an ethical framework for tourism services delivery. He conducted a scan of the tourism literature and concluded that ethical considerations enter into five broad categories of tourism-related issues. These include:
• Ecological – impacts of tourism on the biophysical environment, especially as perceived by destination communities. Concerns led to the emergence of ecotourism, with strong elements of nature conservation and education about the environment.

• Marketing – the tactics used to increase tourist visitation, duration of trips and tourist spending. There are concerns about the ways in which destinations are presented and a perceived need for greater consultation.

• Sustainability – the aim to ensure that the needs of future generations can be met as well as present needs. Planning is required to avoid over-exploitation of destinations and a consequent decline in their attractiveness for both communities and visitors.

• Social – impacts of tourism on the social and cultural heritage of destination residents. These include rising costs, relocation, loss of access and increases in crime. There is particular concern about the commercialization of indigenous culture and heritage.

• Education – the extent to which ethics is included in tourism and hospitality curricula and the effectiveness of a combination of ethical and practical components.

Addressing the above concerns is likely to involve an affirmation of human rights and the establishment of measures to deal with tourism-generated conflict.

1.5.7. AFFIRMING HUMAN RIGHTS

Commentators argue that actors within the tourism industry have three rights-related responsibilities – to support human rights, to abstain from activities involving human rights abuses, and to report on violations which come to their attention.
Higgins-Desbiolles and Blanchard (2010) submit that, although there is now universal recognition of the right to tourism, it remains largely the prerogative of those who can afford to travel for leisure purposes. They refer to ‘justice tourism’ and draw attention to the concept of social tourism, practiced by the formerly Communist countries of the Warsaw Pact and adopted to some extent in several European countries, by which travel experiences for some are sponsored and subsidized by government. The authors ask how tourism can be harnessed to achieve important humanitarian goals, including peace, justice and respect for human rights.

For example, acceptance of the right to tourism implies an obligation to facilitate travel for people with disabilities – an element of social inclusion to which tourism can make a clear positive contribution. Murray and Sproats (1990) note the difficulties faced by people with disabilities – intellectual, psychological, sensory and physical - in exercising their right to undertake leisure and identify the barriers as economic, physical and attitudinal. Daruwalla and Darcy (2005) refer to findings that contact with people with disabilities is more effective than information in generating positive attitudes towards them. These and other authors also note that failure to facilitate access to and usage of tourism facilities by people with disabilities may be viewed as discriminatory and subject to litigation. Facilitation measures include the use of ramps, wide doorways and passages, porterage, support bars, good lighting, clear signage, and other assistance as required. Where possible, these provisions should not require separation from non-disabled users.

Hemingway (2004) focuses on the human rights of women in South East Asia. Attention is drawn to the unequal and exploitative relationships associated with tourism activities and the disproportionate impact on the poorest and most vulnerable
groups in a destination, noting, for example, the problems created for local women when water resources are disrupted, diverted or polluted during the construction of a tourist resort, and population migration enforced by increasing land costs or eviction when land is taken over for tourism developments. The prevalence in certain destinations of sex tourism, including child sex tourism, is attributable to poverty and a view that the economic benefits outweigh social and ethical considerations.

Hemingway has proposed a number of actions by which tourism could be encouraged or induced to contribute to recognition of human rights. These include:

- Meaningful community consultation in destination regions;
- Legal enforcement of the principles contained in codes of behaviour for tourism organizations;
- Destination state regulation of tourism operations and tourist activities;
- Tourist generating state regulation of tourism operations and tourist activities;
- Transparency in contracts between developing states and the private sector;
- Assistance by generating states in establishing industry regulation in destination states;
- An international law enforcement agency to oversee tourism;
- Recognition of human rights as an element of ecotourism;
- Traveler education; and
- Encouragement of Responsible Tourism.

Higgins-Desbiolles (2005) draws attention to the need for measures to protect the rights of indigenous people in negotiations over the use of tourism resources. She
refers to provisions in the United Nations Draft Declaration of the Rights of Indigenous Peoples which would:-

- Protect indigenous culture from exploitation by outsiders without permission;
- Require appropriate compensation for use of indigenous culture and knowledge;
- Restrict access by non-indigenous people to indigenous sacred sites;
- Control the use by non-indigenous people of indigenous words and place names;
- Provide for education about the cultures, traditions, histories and aspirations of indigenous peoples;
- Ensure indigenous participation in all relevant decision making; and
- Recognize indigenous ownership and encourage indigenous management of resources, including intellectual property.

A logical extension of the concept of human rights is that of species rights. Animal rights proponents have dismissed arguments based on the utility (actual and potential) of certain species to humans and submitted that all living species share a common origin, a kin relationship and their own evolutionary future, and hence have a right to a continued existence in their natural circumstances. They welcome examples of legislation to protect the habitats of threatened species despite the potential economic value of proposed developments in these locations, but lament the ongoing losses attributable to urbanization. They also condemn a range of practices, some of a longstanding cultural nature, which involve animal suffering.

It has been suggested that there is power in the ability of tourism to withdraw its services. For example, tourism to Burma and Tibet is seen by some as providing
support for repressive governments (Philp and Mercer, 1999). A different view is presented by Schwartz (1991) who described efforts by groups of travelers to ensure that events in Tibet in the late 1980s did not remain hidden from the rest of the world. Those involved were individual travelers who, unlike group travelers, were relatively free to move about and mingle with the Tibetan community. There was some disagreement over the level of activism deemed appropriate, the desire for perceived objectivity and the need to protect the identities of Tibetan dissidents. Nonetheless, specific tasks were allocated and channels developed for delivery of the reports to foreign correspondents in other countries. According to Schwartz, ‘It may turn out in the future that travelers, as a mobile international community, will once again come to play socially significant roles as observers, witnesses, and gatherers of information.’

1.5.8. DEALING WITH TOURISM-RELATED CONFLICT

Conflict is not always negative. Amstutz (1999) refers to the positive role of conflict in encouraging creativity, dynamism and cooperative problem-solving among members of the international community. Indeed, it may be argued that democracy is dependent on tensions associated with the pursuit of differing interests and the compromises developed to bring about satisfactory outcomes. With respect to tourism, conflict over environmental impacts led to the emergence of ecotourism and a focus on sustainability.

Tourism-related conflicts occur on scales ranging from personal to global, but may be placed into three interacting categories – industrial, environmental and institutional. With respect to the workplace level, Krippendorf (1987) reminds us of the dialectic whereby freedom and pleasure for the traveler mean burden and work for the hosts. He describes jobs in tourism as mostly unattractive, with hard work, long
and irregular hours, compulsory overtime, low earnings, limited career path prospects and a lack of prestige. In developed economies, some of these conflicts are handled as part of an established industrial relations system, but there is evidence that female employees in the hospitality industry suffer from a lack of power (White et al, 2005), an imbalance likely to be more marked in less developed countries.

Competition (and hence conflict) among tourism suppliers has been greatly reduced by the emergence of larger scale collaborative arrangement under which regions are jointly marketed in order to provide travelers with a more comprehensive experience. Where there is competition for the use of resources, it is commonly dealt with through the legal system or an administrative process involving mediation, negotiation and, if necessary, arbitration (Elliott, 1997).

Environmental conflict arises where the benefits of tourism are generated at the expense of negative impacts on the biophysical and socio-cultural environments. A number of commentators (Pigram, 1990; Harris and Leiper, 1995) have identified clashes stemming from the need to protect biological diversity in destinations and cultural integrity in host communities while providing tourist experiences. These conflicts occur on a range of scales from global to local. Leisure travel is questioned over its ‘carbon footprint’ and its contribution to climate change, primarily through the high atmosphere emission of greenhouse gases by the aviation industry (Brazier, 2008). There are pressures to reduce the demand for travel by such measures as finding alternatives, taking fewer holiday trips and staying closer to home.

Concerns have also arisen over the commoditization of culture and tradition as tourism resources, and the consequent changes in social structures (Timothy and
Boyd, 2006). There is particular potential for conflict in heritage tourism, when sites deemed significant to the local community are opened up to tourism.

Conflict avoidance is present in measures to minimize or eliminate negative environmental impacts stemming from tourism. Notable among these is the LAC (limits to acceptable change) approach which makes use of leading indicators (eg, community satisfaction) to demonstrate when significant carrying capacity limitations are being exceeded. Others include a requirement for tourism development proposals to be subject to environmental impact assessment procedures. However, intervention by government is not always effective. Although much has been achieved in destinations where such restrictions have been imposed, they are often opposed by developers as bureaucratic obstructionism.

Institutional conflict arises from the very nature of tourism. As Timothy and Boyd (2006) note that tourism has proved many times over to be one of the most powerful economic, social, cultural, ecological and political forces of the world today. It touches every nation and community, either directly or indirectly. Many introductory tourism texts refer to the value of developing tourism products which meet the range of human needs (physiological, survival, social, self-esteem and self-actualization) (Maslow, 1970), while some commentators describe tourism as a form of neocolonialism which serves the interests of the wealthy and consigns the non-wealthy to a condition of peripherality and dependence (Nicholson-Lord, 1997). Friction and dissatisfaction arise over questionable practices used by individuals and businesses in their dealings with tourists and destination communities. These include misleading advertising, high-pressure selling commission payments and overcharging.
In addition, the presence of tourists attracts criminals and this is reflected in higher rates of crime such as theft, fraud and assault (Kelly, 1993; Crotts, 1996). Measures commonly used to support tourist security include high police visibility, involvement of police on tourism boards and associations, regulated safety standards in tourism facilities, staff personnel checks, staff security training and police tourism training.

It is clear that many of the conflict types identified are not exclusive to tourism and many may be resolved without recourse to coercion by the techniques of negotiation (aimed at finding a solution acceptable to all parties), mediation (the use of a third party to facilitate discussion) and arbitration (allocation of decision-making to a third party). Avoidance or at least positive channeling of conflict may follow from a policy of stakeholder involvement, whereby all parties with an interest have an equal voice in tourism planning. An extension of the stakeholder involvement approach is the promotion of resident-responsive tourism as a means of avoiding or alleviating conflict. Ritchie (1993) refers to assessment of tourism in terms of its contribution to the wellbeing of the destination communities on which it impacts, and the need for community consultation in the development of a destination tourism strategy.

1.5.9. COUNTERING DEPENDENCY

Tourism can bring about a condition of dependency, primarily in relation to the impacts of globalization and poverty. However, it is submitted that tourism can also contribute positively in both areas. As noted by Cleverdon and Kalisch (2000):

The challenge for the tourism industry and policy makers is to find a way in which large mass tourism and small-scale grass-roots tourism projects can co-exist, feeding
into each other and assisting each other in a positive way as part of an integrated local economic development policy, in the knowledge that the market needs not just one but a diversity of tourism products that is of high quality and can reflect changing consumer demands.

1.5.10. DEALING WITH GLOBALIZATION

For some commentators, modern transport and communications have contributed to ‘the end of geography’ (O’Brien, 1992) and a ‘shrinking world’ in which cultural barriers are reduced and even local events are influenced by global forces (Harrison, 1997). The associated concept of a ‘global village’ has appeal because it invokes images of a worldwide community in which diversity and harmony are combined, and concern for others and a spirit of cooperation prevail over parochial self-interest. There are two areas in which tourism may have some potential to contribute to these desirable ends – by encouraging harmonious relationships among the peoples of the world (dealt with above), and by countering globalization-induced dependency.

In numerical terms, international tourism is far outweighed by domestic tourism, and the vast majority of destinations draw visitors from a relatively restricted catchment area. Nonetheless, the income earned by such tourism activities circulates through the local community in the same way and with the same beneficial effects as that introduced by international visitors. Indeed, many such operations create demand for local products and thereby avoid the leakage often associated with large, internationally oriented operations. It is clear, therefore, that a large number of operators at the lower end of the market, while benefiting from the expanded
opportunities available today, operate with considerable freedom from globalization-induced dependency.

Smeral (1998) claims that competitiveness is achieved by avoidance of standardization and an emphasis on the uniqueness of culture and landscape, while Singh (1997) advocates niche marketing based on local culture, cuisine, shopping and climatic conditions. It seems that much will depend on the ability of operators and destination managers to maintain the authenticity, diversity and distinctiveness which people seek in their leisure travel experiences, and the biophysical and cultural environments in which they are provided. It is submitted that government policies should therefore favor small-scale, locally owned tourism facilities in order to tap into the redistributive potential of tourism and reduce the leakages associated with large-scale, foreign funded developments.

1.5.11. POVERTY ALLEVIATION

At the 2002 World Summit on Sustainable Development, the World Tourism Organization (WTO) launched a program to promote Sustainable Tourism as a tool for the Elimination of Poverty (ST-EP). This was linked to the United Nations Millennium Development goal of halving extreme poverty by 2015.

Sachs (2005) refers to three levels of poverty based on the World Bank classification – absolute, moderate and relative. People classed as being in absolute poverty live on the equivalent of less than US$1.25 per person per day, in conditions which often include chronic hunger, inadequate shelter and clothing, and a lack of safe drinking water, sanitation, health care and education facilities. The highest incidence of poverty is in Sub-Saharan Africa, but South Asia has the greatest number
of people living in poverty, followed by the Arab States, East Asia, the Pacific, Latin America and the Caribbean. Sachs attributes poverty to a range of factors including inability to generate capital, inhospitable environmental conditions, poor or inefficient government, institutionalized cultural blocks, protectionism, small local markets, isolation and overpopulation.

International tourism generates significant tax revenues; is often accompanied by infrastructure development such as airports, roads, telecommunications and public facilities; and is an important source of employment. However, there is vulnerability to a range of external factors which deny or inhibit community access to opportunities. Tourist enclaves (resorts, cruise ships, coach tours and some attractions) and inclusive packages tend to exclude or severely restrict local entrepreneurs from the market. While there may be potential for a substantial multiplier effect from tourism-generated income, a major concern is the proportion which is lost to the destination through leakage associated with imports, taxes and extraction of profits.

However, according to Ashley et al. (2000), tourism has several advantages in the pursuit of poverty reduction. Tourism is itself a diversified economic activity, with sectors and subsectors devoted to travel, accommodation, catering, tours, recreation, entertainment and souvenirs and can contribute to diversification of the economy in poor and marginal areas lacking alternatives. Since the tourist travels to the destination to consume the product, there are opportunities for the provision of additional goods and services. Tourism is labour-intensive, offers employment opportunities for women, is appropriate for small-scale operations, and attaches value to natural and cultural resources possessed by the poor.
It is widely recognized that poverty can be best attacked by strategies operating at the local level, and where tourism develops strong linkages into the local economy. There is a need for access to credit and appropriate training. Particular efforts should be made to train and employ local guides, artists, performers and craft workers who are able to interpret their heritage and maintain some control over its presentation. Hoteliers and tour operators need to be proactive in encouraging local people to develop tourism products and services and to support them in doing so with training and marketing. Partnerships and joint ventures with existing tourism entrepreneurs and companies can minimize and spread risk and can also provide access to capital and expertise.

1.5.12. PROMOTING AWARENESS

Implementation of peace through tourism is possible only with the cooperation of suppliers and consumers of the tourism product. Appropriate awareness requires mindfulness, defined as the ability to consciously recognize the conditions (including problems) present in one’s environment (Langer, 1989). Mindfulness can be encouraged by a number of purposeful reminders, including codes of conduct, poverty tourism, the use of Peace Poles and Peace Parks in places associated with the peace objective, and tourism education.

1.5.13. CODES OF CONDUCT

It is noted that there are numerous codes of behavior for those involved in tourism and suggested that these should be legally enforceable and based on transparent contracts between state authorities and private tourism organizations. Malloy and Fennell (1998) conducted a content analysis of tourism-related codes of
ethics and found that most statements (44.9%) were directed to tourists followed by industry (35.3%), hosts (13.8%) and government (6.0%), and that the majority were deontological (concerned with rules) rather than teleological (concerned with outcomes). The authors also noted criticisms which claimed that such codes were platitudinous, too generic, unable to cover all circumstances and too difficult to enforce.

Perhaps the best-known code developed for tourism is that of the WTO, with ten articles covering in considerable detail understanding and respect; individual and collective fulfillment; the use cultural heritage; host community benefits; stakeholder obligations; the right to tourism; liberty of movement; rights of workers and entrepreneurs; and implementation of the code. Adherence to the code remains voluntary, with provision for impartial conciliation by the World Committee on Tourism Ethics (WCTE). Consideration should be given to the establishment of an international enforcement agency. Tourism generating states should also recognize their responsibilities for industry regulation and the provision of assistance to destinations.

1.5.14. POVERTY TOURISM

Scheyvens (2001) maintains that there is evidence to suggest that tour experiences which include interactions with people living in impoverished areas can be beneficial to these people and increase the understanding of tourists, rather than providing a kind of freak-show experience (emphasis added). Scheyvens sees poverty tourism as marked by building of solidarity between visitors and hosts; understanding based on equality, sharing and respect; support for self-sufficiency in local communities; and maximization of economic, cultural and social benefits.
The author refers to tours in Thailand which focus on the inequalities between Western and Third World countries; South African township tours which include visits to private homes and meetings with the residents; a range of volunteer options which involve working alongside members of the community; and heritage tours which highlight the outcomes of past enslavement, war and oppression. She submits that the best of these are about building relationships and raising awareness of the negative impacts of colonization and globalization processes.

The term ‘voluntourism’ has been coined for tourism products through which volunteers can experience working with destination communities in projects directed to raising standards of living. Despite concerns about limited contributions and perceptions of neocolonialism, according to Kacprzyk (2011), there are some clear benefits to volunteer tourism, most of them for the volunteer in the form of better understanding and enhanced social consciousness. Raymond and Hall (2008) see primary responsibility for effectiveness as lying with the sending organizations and recommend the following:

- A focus on projects, whose value is apparent, developed with community cooperation and overall control. Volunteers must be appropriately qualified, able to make a real contribution, and unlikely to displace local employment.
- Measures to encourage reflection and experiential learning among volunteers, including pre-visit education sessions, maintenance of a journal during the visit, and comprehensive debriefing.
- Optimization of cross-cultural exposure through interaction with the local community (for example, through home hosting, work-sharing and social occasions) and inclusion of volunteers from a variety of cultural backgrounds.
1.5.15. REMINDERS - PEACE POLES, GARDENS AND PARKS

The Peace Poles project was initiated in Japan by Masahisa Goi in 1983. The Poles are varied but all spread the message ‘May Peace Prevail on Earth’ in a number of languages. The objective is to encourage the internalization of a commitment to peace. Poles have been erected in town squares, city halls, and places of worship, parks and gardens in more than 180 countries. Notable locations include the Pyramids of El Giza in Egypt, the Magnetic North Pole in Canada, Gorky Park in Russia and Angkor Wat in Cambodia.

Lash et al (2010) examine the use of peace trails as a means of encouraging tourism and inserting the peace concept into everyday life. They note that as tourists begin to see their travels as ‘peace travels’, the places they visit as ‘places of peace’, and themselves as ‘peace tourists’, then peace begins to be transformed into a normal part of not only tourism but also life in general. Using the UK Bradford City Peace Trail as a model, the authors and others developed the Atlanta Peace Trails, a series of excursions (involving walking, cycling and/or public transport) linking cultural, educational and sporting venues, monuments, parks and gardens designated as places of peace. Facilitation includes a website and booklet of Peace Trail identifications, descriptions, maps and photographs. One measure of success is the number of venues undertaking to plant Peace Poles and requesting inclusion.

Peace parks vary in size and some are little more than commemorative gardens. A Transborder Protected Area (TBPA), defined as any conservation zone that, by virtue of multiple jurisdictions, could help resolve a conflict or maintain existing peace (Ali, 2007), is a more substantial entity. The first such Peace Park was the Waterton Lakes Glacier National Park, established in 1932 as a symbol of
friendship between Canada and the USA. By 2006 there were an estimated 188 transborder conservation areas worldwide. More recent examples have followed recognition of an environmental threat such as native animal extinction, as with the Mountain Gorillas in central Africa. Controversies have arisen over accusations of depopulation and dispossession but Ali (2007) refers to the success of the jointly owned Condor Trail development in helping put an end to armed conflict between Peru and Ecuador. Healy (2007) presents a sound argument for the creation of a Peace Park in the Demilitarized Zone (DMZ) separating North and South Korea.

1.5.16. EDUCATION

Inclusion of the peace issue in tourism education is not a radical innovation. It is a reflection of what may be seen as a paradigmatic shift in international relations - from an acceptance of war as a legitimate means of pursuing national interests to a perception that peace is preferable and achievable. Despite the perseverance of violent conflict, there has never been a time when anti-war sentiment has been so strong or so widespread (Black, 1998; Bobbit, 2002; Schell, 2003) and it is not inappropriate to recognize this in tourism education.

One channel for communication of the peace ethic is through textbooks. Most tourism texts are concerned with developing understanding of tourism activities and promoting greater efficiency in the industry, but a growing number refer to other objectives such as environmental and cultural sustainability. The value to tourism of stable political conditions is occasionally recognized, but references to peace are rare.

Another option for raising awareness through education is the inclusion within Peace and Conflict Resolution courses of one or more units devoted to issues related
to peace through tourism. However, these courses are likely to attract students already inclined towards peaceful solutions and unlikely to attract large numbers of individuals seeking a career in tourism. A better option would be the provision of such a unit within Tourism courses. The unit could examine the concept of tourism as a peace industry, codes of conduct, tourist motivation, principles and practices of responsible tourism, reconciliation, volunteer tourism, processes of regulation, the impact of globalization and a number of relevant case studies.

However, Hultsman (1995) has argued that a tourism ethic is required for recognition of tourism as an academic discipline with professional status, and it is submitted here that an approach, more effective than the single subject approach, would involve recognition of the peace objective in all tourism units at all levels of study. Such courses should encourage interest in and empathy with other people, pride in the role of tourism in bringing people together, and appreciation of the dignities and consciousness of the responsibilities associated with employment in the industry.

To achieve the desired objectives, there are some themes and approaches which should be included in all tourism courses. Tourism educators (Reisinger, 1997) have emphasized a need for intercultural understanding. Arcodia (2003) notes that 'contemporary approaches to tourism management can gain from the wisdom of both East and West.' and argues that the study of Asian cultures is devalued if conducted only to improve managerial efficiency rather than alleviation of poverty and harmonious social relationships. Theerapappisit (2004) argues for the recognition of religious traditions and, in particular, inclusion of Buddhist ethics and the six principles (morality, wisdom, holism and dynamism, causality, non-violence and sufficiency) in tourism training, education and practice, especially in Southeast Asia.
where the Buddhist tradition is strong. An area in which the need for sensitivity has been widely acknowledged is indigenous tourism, where the demands of commercial success may often be in conflict with desires to preserve elements of a culture and maintain the autonomy of the providers. It is also apparent that the emphasis on competition in tourism courses disregards the clear numerical dominance of small and medium-sized family-run enterprises, especially in locations away from the metropolitan centers, despite recognition that regional tourism interests are better served by cooperative arrangements such as clusters, partnerships and networks (Kelly, 2001).

Inclusion of the peace proposition in tourism courses provides opportunities for critical thinking and questioning of attitudes. For example, students may become involved in what has been termed ‘transperceptual learning’ - learning which comes from efforts to perceive reality from the perspectives of others (Crews, 1989). Students can be challenged to develop relevant case studies, analyze policies and practices for the extent to which they have the desired impacts, and propose more effective alternatives.

The list of measures which may be implemented under peace through tourism is lengthy, and each inclusion is matched by an aspect of tourism to be avoided. A major concern is the extent to which those involved with tourism will apply measures and/or avoid practices with implications for economic viability. It is also recognized that some of the recommended measures are more important and some more easily applied than others.

For example, knowledge of the peace potential in tourism is important to its implementation and should be incorporated into tourism management courses.
However, such courses are not available to everyone associated with the industry as supplier or consumer, and it is hoped that the remaining tools can be utilized without formal education.

**Table 1.2. - Peace through Tourism Implementation Tools**

<table>
<thead>
<tr>
<th>To be included</th>
<th>To be avoided</th>
</tr>
</thead>
<tbody>
<tr>
<td>Peace content in tourism education</td>
<td>Rejection of peace consideration</td>
</tr>
<tr>
<td>Pre-trip information (for hosts and guests)</td>
<td>Superficiality, bias and misinformation</td>
</tr>
<tr>
<td>Education on community culture</td>
<td>Contamination of community culture</td>
</tr>
<tr>
<td>Reminders of peace ethic</td>
<td>Dismissal of peace ethic</td>
</tr>
<tr>
<td>Skilful mediation</td>
<td>Lack of or ineffective mediation</td>
</tr>
<tr>
<td>Shared interests (hosts and tourists)</td>
<td>Focus on differences (‘othering’)</td>
</tr>
<tr>
<td>Planned experiential learning</td>
<td>No learning element</td>
</tr>
<tr>
<td>Pervasive hospitality</td>
<td>Hostility and poor service</td>
</tr>
<tr>
<td>Community consultation and involvement</td>
<td>Community exclusion from decision-making</td>
</tr>
<tr>
<td>Delivery of benefits to community</td>
<td>Benefits to a privileged few</td>
</tr>
<tr>
<td>Mutual respect (hosts and guests)</td>
<td>Patronization, lack of respect</td>
</tr>
<tr>
<td>Limits to resource exploitation</td>
<td>Uncontrolled or over-exploitation</td>
</tr>
<tr>
<td>Right to travel (with social inclusion)</td>
<td>Barriers to travel (and social exclusion)</td>
</tr>
<tr>
<td>Support for democratic regimes</td>
<td>Collusion with undemocratic regimes</td>
</tr>
<tr>
<td>Appropriate regulation</td>
<td>A <em>laissez-faire</em> approach</td>
</tr>
<tr>
<td>Consultative conflict management</td>
<td>Conflict management by decree</td>
</tr>
<tr>
<td>Supplier collaboration/partnerships</td>
<td>Unbridled competition</td>
</tr>
<tr>
<td>Traveler security</td>
<td>Threats to traveler safety</td>
</tr>
<tr>
<td>Expansion of local/domestic markets</td>
<td>Over-dependence on international markets</td>
</tr>
<tr>
<td>Distinctive products</td>
<td></td>
</tr>
<tr>
<td>Local access to training and credit</td>
<td>Complete product standardization</td>
</tr>
<tr>
<td>Poverty/volunteer tourism, contacts</td>
<td>Lack of access to training and credit</td>
</tr>
<tr>
<td>Adherence to codes of practice</td>
<td>Exclusive tourist enclaves</td>
</tr>
<tr>
<td></td>
<td>Ignorance/disregard of codes of practice</td>
</tr>
</tbody>
</table>
The absence of a formal education element does not diminish the value of information, and it is submitted that this should be given priority. Visitors and hosts need to be provided with information about each other which counters anxiety and false expectations, a provision which can be met by the supplier and those acting on its behalf, such as tour guides. Exchanges of information can also enhance the quality of host-guest contacts by helping to identify shared interests and provide learning experiences. Information can also contribute to positive attitude change, especially if accompanied by mindfulness reminders in appropriate locations.

Also important are tools which focus on the welfare of the host community, largely designed to ensure sustainability through appropriate levels and forms of consultation, benefit distribution, a focus on local markets, and assistance with appropriate projects, business and product development. Sustainability is also the objective of those concerned with protection of the destination biophysical environments.

It is argued that professionalism among tourism suppliers can be demonstrated through a strong ethical element in their practices – facilitating the right to travel, ensuring the social inclusion of travelers with disabilities, encouraging mutual respect and traveler safety and favoring destinations with democratic governments. Debate continues over the extent to which codes of practice should be enforced by regulation or a process of certification, but the number and content of codes is ample evidence of widespread support for what has been termed ‘good’ tourism.

In conclusion, it is important to recognize that while the range of measures identified above is impressive, tourism is not alone in the pursuit of peace, and their effectiveness will be greatly enhanced if they are implemented in cooperation with
other agencies – diplomatic, political, economic, literary and social – with the same objective. An example is the Rondalla Music Festival held in Tagum City, The Philippines, which attracted more than 300 plucked music instrumentalists from ten nations, cooperating in the promotion of peace (Oiga, 2011). This may be seen as a form of interdisciplinarity, defined by Rees (2003) as: A reference to seeking ideas from any source, from chemistry or music, from astronomy or poetry, from physics or theology, from social work and political science, or from the literature of any country. Interdisciplinarity also refers to an aptitude for respecting different cultures and communicating across them (Rees, 2003).
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98


99


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Chapter - II
Conceptual Framework and Review of Literature
CHAPTER - II
CONCEPTUAL FRAMEWORK AND REVIEW OF LITERATURE

2.1. EPISTEMOLOGICAL DEVELOPMENTS IN CONFLICT LITERATURE

Almost every academic discipline has its theoretical approach of understanding conflicts – economists are focused on game-theory and decision-making, psychologists explore interpersonal conflicts, sociologists take status and class conflicts as the focal point, while political science is centered on intra-national and international conflicts. Therefore, to review the conflict literature as a whole is an almost impossible task. However, this conflict review, though mainly concentrated on interstate and international conflicts, will try to give short introduction of the disputed notions and different definitions of a complex phenomenon called conflict. In the same token, the categorization and conflict typology will be examined in order to describe the possible development and level of conflict intensity, as well as its violent or non-violent manifestation. The review will also depict the objects of conflict – territory, borders, power, resources, etc. – that predominantly constitute the bone of contention in the interstate and intra-state disputes. Finally, the conflict literature is reviewed in the forms of conflict settlement, conflict resolution, conflict transformation and conflict prevention as a way to reach the state of cooperation between the conflict groups.
2.1.1. DIFFERENT CONFLICT CONCEPTS

Already in the sphere of the everyday language, the term conflict has no positive intonation. Usually dysfunctional phenomena like discord, dispute or fighting are associated with it. Therefore, with the omnipresence of conflicts, it is not surprising that the debate about this topic takes on significance also in the tourism studies. Although, the branch of peace and conflict research owes even a part of its name to this subject, the disagreement over the exact notion of the conflict as a term dominates until today. This is however little amazing because it is about one of the most enigmatic and controversial terms, which itself triggers conflicts very often (Bonacker & Imbusch, 2005).

2.1.2. CONTROVERSY OVER CONFLICT NOTIONS

The Singer and Small’s initiated Correlates-of-War-Project (COW) defines conflicts as violent disputes in which at least one of the combatant parties is a state, and there are at least 100 battle-deaths. This definition covers exclusively soldiers and other military staff. Civilian victims are, however, not considered (Singer & Small, 1972). Both death threshold and the strict delimitation of state-participating conflicts of the COW-Project became aftermath and are particularly criticized (Gantzel, 1987). Nevertheless, until today it shapes both the aspects of the empirical-quantitative analysis of conflicts, as the definition of the Stockholm International Peace Research Institute (SIPRI) shows (Dwan & Holmqvist, 2005):

A major armed conflict is defined as the use of armed force between the military forces of two or more governments, or of one government and at least one organized armed group, resulting in the battle-related deaths of at least 1000 people in any single calendar year and in which the incompatibility concerns control of
government and/or territory. Also the Upsala Conflict Database (USDP) follows this very narrowly composed conflict notion (Wallensteen & Sollenberg 2005): An armed conflict is defined ... as a contested incompatibility that concerns government or territory or both, where the use of armed force between two parties results in at least 25 battle-related deaths. Of these two parties, at least one has to be the government of a state. In turn, other conflict definitions have broader scope. For example the Heidelberg Institute for International Conflict Research (HIIK 2005) defines conflicts as:

The clashing of interests (positional differences) on national values of some duration and magnitude between at least two parties (organized groups, states, groups of states, organizations) that are determined to pursue their interests and win their cases. This definition testifies the fact that numbers of conflicts take place in weak or already collapsed states, which are not capable to intervene in the conflict with their own troops. Also conflicts in which the state power is not one of the conflicted parties are covered by this definition.

2.1.3. DEFINITION ATTEMPTS

This short overview shows why the categorization and systematization of conflicts are extremely complex (Hippler, 1999). Wasmuth (1992) summarizes four points, which are necessary for an unprepossessed approximation of the conflict as a term:

- Firstly, the conflict shall be considered as a social fact, which should not be confused with its form.
- Secondly, no limiting evaluation is allowed by definition, in order not to predetermine the analysis of conflicts.
Thirdly, it is to be warned of unnecessary reduction of conflicts’ contextual characteristics, since this would not suit the complexity of its notion.

Fourth, cause and effect should not be compounded or interchanged by defining conflicts.

With this conflict formulation, however, the question arises about its functionality. A differentiation is thus urgently demanded. This is to be considered first as a consequence of conflict issues, second in respect of different conflict categories and dynamic and finally by drafting possible conflict forms.

2.1.4. CONFLICT CATEGORIES

From ontological point of view, research into the sources and categories of conflict has usually centered around two conflict approaches: the subjectivist and the objectivist approach. The objectivist approaches (Schmid, 1968), looks for the origin of conflict in the social and political make-up and structure of a society, and considers that the goals at stake can be thoroughly incompatible. On the contrary, the subjectivist point of view focuses primarily on the perceived incompatibility of goals and differences. As Deutsch (1991) puts it: it is incompatible differences which give rise to conflict. It is not the objective incompatibility that is crucial but rather the perceived incompatibility. Incompatibility of goals and interests or at least their perception as incompatible by the parties in dispute, is as well the essence of the political conflicts analysis. The level of incompatibility is the most important variable that impacts the intensity of the dispute and dynamic of conflict phases. Once conflict has emerged, it develops further with certain dynamic and intensity changing its courses and stages. In that sense, understanding developing stages of conflict and their
categorization is crucial because it may provide indications of what might happen next and what can facilitate the conflict management. Drawing upon Messmer’s (2003) concept of process model conflicts, Diez, Stetter and Albert (2004), take subject incompatibilities between conflict parties and different ways in which these are articulated, as basic specification standards for their four level conflict typology, and distinguish between:

- Conflict episodes- isolated incompatibility articulation related to a particular issue;
- Issue conflicts- persistent incompatibility over a contested issue;
- Identity conflicts- explicit disaccord and the moves of the other side are interpreted on the basis of hostile motives;
- Power conflicts - the communication of disaccord is no longer demarcation from the ‘other’, but subordination, and possibly extinction of the ‘other’. 

The cornerstone, however, of the recent conflict analysis literature is the COSIMO 2.0 conflict categorization, developed at the HIHK. At the heart of the methodology stands the dynamic model of conflict, which incorporates five intensity stages, taking into account the phases of non-violent and violent conflict ranging from latent conflict to war. This categorization was developed upon the escalation dynamic, which was the basic criterion used by Pfetsch (1994), when he established five-types conflict categorization: latent conflict, manifested conflict, crisis, severe crisis, and war. The most important difference between these conflicts is that the first two are of non-violent nature, while the crisis, severe crisis and war include usage of violence during the conflict. Consequently, the conflicts can be divided into two main categories: non-violent and violent conflicts (see table 2.1). The major shortcoming in
the conflict literature is that the most of the studies and available data are concentrated on violent conflicts, particularly on wars. Thus, there is lack of information and lack of research on non-violent conflicts.

Table 2.1. - Overview and Definitions of the Conflict Intensity

<table>
<thead>
<tr>
<th>State of Violence</th>
<th>Intensity Group</th>
<th>Level of Intensity</th>
<th>Name of Intensity</th>
<th>Definition</th>
</tr>
</thead>
<tbody>
<tr>
<td>Non-Violent</td>
<td>Low</td>
<td>1</td>
<td>Latent Conflict</td>
<td>A positional difference on definable values of national meaning is considered to be a latent conflict if respective demands are articulated by one of the parties and perceived by the other as such.</td>
</tr>
<tr>
<td></td>
<td></td>
<td>2</td>
<td>Manifest Conflict</td>
<td>A manifest conflict includes the use of measures that are located in the preliminary stage to violent force. This includes for example verbal pressure, threatening explicitly with violence, or the imposition of economic sanctions.</td>
</tr>
<tr>
<td>Violent</td>
<td>Medium</td>
<td>3</td>
<td>Crisis</td>
<td>A crisis is a tense situation in which at least one of the parties uses violent force in sporadic incidents.</td>
</tr>
<tr>
<td></td>
<td>High</td>
<td>4</td>
<td>Severe Crisis</td>
<td>A conflict is considered to be a severe crisis if violent force is</td>
</tr>
</tbody>
</table>
2.1.5. NON-VIOLENT CONFLICTS

Absence of violence does not automatically mean an absence of conflict. Conflicting interests can be pursued without violence or coercion. When the conflict already exists, this means only an absence of violent methods employed by parties in their struggle to resolve their incompatible differences over issues that are of national relevance for them. Parties do not use force against each other. Yet, the existence of non-violent conflict must be noticed and recognized by the outside world, as well as at least by one of the involved parties. In addition, it should be stressed that violent escalation of every conflict evolves from a non-violent phase of the conflict. Non-violent conflict has been termed by Sandole (1998) as “manifest conflict process (MCP)” and defined as a situation in which at least two parties, or their representatives, try to pursue their perceptions of mutually incompatible goals by undermining, directly or indirectly, each other’s goal-seeking capability. In the same token, his approach defines a latent conflict as pre-MCPs phase.
According to above mentioned COSIMO conflict categorization, there are two types of non-violent conflicts: latent conflicts, and manifested conflicts. A conflict cannot be detected without existence of some visible signs that show certain position difference or interest opposition between two states over certain commodity. Sometimes conditions for conflict exist, but the parties are not pursuing an overt strategy to achieve their goals. However, at least one party has to have positional differences articulated in some form of demands, and the other party shall be aware of such demands. Following this logic a latent conflict is defined as a stage in the development of a conflict, where one or more groups, parties or states question existing values, issues or objectives that have a national relevance. Latent conflicts must carry some identifiable and observable signs in order to be recognized and noticed as such. The positional differences and the clashing interests in a latent conflict must be articulated as demands or claims. The manifest conflict is a stage when tensions are present but are expressed by means below the threshold of violence. Tense relations between the parties can reach a turning-point from where the use of force may become more likely. Economic sanctions, for example, are a means by which a latent conflict can be turned into a manifest conflict. Manifest conflicts are – like latent conflicts – at all stages carried out by non-violent means and without use of armed force. The objective distinction between latent and manifest conflicts is to be recognized in a sense that “communicative interaction” (Diez et al, 2004) between the parties is required to turn a latent into a manifest conflict.

2.1.6. VIOLENT CONFLICTS

Conflicts enters a violent phase when parties go beyond, seeking to attain their goals peacefully, and try to dominate, damage or destroy the opposing parties’ ability to pursue their own interests. For Davies (1973), the existence of frustration of
substantive (physical, social-affectional, self-esteem, and self-actualization) or implemental needs (security, knowledge, and power) is the essential condition for a non-violent conflict to escalate into a violent conflict. Violence as a response is produced when certain innate needs or demands are deeply frustrated. In political conflict analysis, the use of force, physical damages and human casualties are the characteristics of a violent conflict. Battle-related human casualty threshold is commonly used to define violent conflict, particularly in respect of war. An “aggressive manifest conflict process (AMPC)” is the term that Sandole (1998) uses to describe violent conflict, which, according to his definition represents: A situation in which at least two parties, or their representatives, attempt to pursue their perceptions of mutually incompatible goals by physically damaging or destroying the property and high-value symbols of one another (e.g., religious shrines, national monuments); and/or psychologically or physically injuring, destroying, or otherwise forcibly eliminating one another.

In the recently published book “Berghof Handbook for Conflict Transformation”, Smith (2005), analyzing trends and causes of violent conflicts, employs the term “armed conflicts” when speaking about violent disputes, and defines it as: “… open, armed clashes between two or more centrally organized parties, with continuity between the clashes, in disputes about power over government and territory.” The UCDP, whose conflict definition has already been, introduced divides armed conflicts into the following three subsets by level:

- **Minor Armed Conflict**: at least 25 battle-related deaths per year and fewer than 1,000 battle-related deaths during the course of the conflict.
- Intermediate Armed Conflict: at least 25 battle-related deaths per year and an accumulated total of at least 1,000 deaths, but less than 1,000 in any given year.
- War: at least 1,000 battle-related deaths per year.

Referring to the COSIMO categorization, severe crisis is the second in the category of violent conflicts and has higher intensity of use of violence, which is now not sporadic and incidental, but rather organized. The use of violence becomes a characteristic of the clash caused by the overlapping interests. The highest form of violent conflict is the war - the most destructive way to struggle over a contested issue or incompatible goals. Generally, it should be noted that unlike by UCDP methodology, the characteristic thing by COSIMO categorization is that the stages of violent conflicts are not determined by battle-related deaths. For example, the difference between war and severe crisis is not defined as a minimum number of deaths but as a use of violent force in an organized and systematic way. The study of war is the core of the conflict research. However, when speaking about the war as the most extreme type of conflict, in the field of empirical conflict research, there is no commonly accepted definition. According to Wright (as quoted in Pfetsch, 2000) war is defined as a conflict among political groups, especially sovereign states, carried on by armed forces of considerable magnitude and for a considerable period of time. The definition of Cioffi-Revilla (as quoted in Brecke, 1999) defines a war (a ‘war event’) as an occurrence of purposive and lethal violence among two or more social groups pursuing conflicting political goals that results in fatalities, with at least one belligerent group organized under the command of authoritative leadership. However, the most known and cited war definition in the conflict literature is the one of Singer and Small (1972), who, using the battle-related deaths as the determinant criteria,
define the war as the participation of states with at least 1,000 troops in battle-related activity with at least 1,000 battle-related deaths. Still, war cannot be completely explained by looking only at its material destruction and human casualties. The causes of wars and the commodities at stake should also be taken into account e.g. territorial conflict, ethno-political conflict or power conflict. The war, and especially the variables influencing the war dynamic and its consequences are very complex and changeable that makes creation of a common theoretical concept a very difficult task. Perceiving this as a problem for future conflict analysis Midlarsky (1989) stated that although the treatment of war as a generic category has proven useful until now, future research may require the systematic delineation among several categories, each of which may require a separate theoretical treatment.

Short before and especially after the end of the Cold War, the structure of extreme violent conflicts around the world changed considerably, and wars’ intensity dramatically increased. This also influenced the adaptation of theoretical concept of conflict researches. It is in this context that the proposition of structural transformation of war was put forward by, among others, Van Creveld (1991), Holsti (1996) and Kaldor (1999). In an attempt to give more specified definitions about the post Cold War armed conflicts, these authors employed the terms like “low-intensity conflicts”, “wars of the third kind” and “new wars”. According to COSIMO concept, war has been defined as a form of violent mass-conflict that is characterized by: the fighting of at least two opponents with organized, regular military forces, where the fighting is not sporadic, but organized and systematic. The war lasts for a considerable period of time and the fighting is intense, that is, it leads to victims and destruction. The number of victims and the scope of destruction are high. In addition to the already mentioned, a number of institutions around the world have studied
conflicts in great detail for some years. Included in this group are, amongst others: the International Peace Research Institute Oslo (PRIO), the Arbeitsgemeinschaft Kriegsursachenforschung (AKUF), the Center for International Development and Conflict Management (CIDCM), the Center for Conflict Studies Marburg or the Austrian Study Center for Peace and Conflict Resolution (ASPR). Besides analyzing the causes of conflicts and possibilities for their settlement, these institutions also observe the change of the conflict trends in the world. According to the empirical studies of these research institutes in the post-Cold War era, the number of major armed conflicts around the world has declined slowly but steadily. From yearly reports of the above mentioned research centers, it could be easily concluded that in the last decades the traditional interstate conflicts are dying out (Harbom & Wallensteen, 2005). In the same time one of the most important trends has been the shift away from interstate violent conflicts involving the military forces of two or more states, toward “internal” or “intrastate” wars and armed conflicts, involving armed factions or contending social groups (sometimes receiving direct or indirect assistance from a third state) as the main conflict actors. Local and sub-national armed conflicts gained intensity.

2.1.7. CONFLICT DYNAMIC

Regarding the stages of conflict classified upon the dynamic of its own development, different authors have different typology systems that determine the level of conflict. The common thing is that the conflict is always described as passing through a series of phases – beginning, development, and end - with distinct intensity scale. A diagram by Brahm (2003) differentiates between seven phases of conflict dynamic (see figure 2.2). The phases begin with the existence of a latent conflict,
followed by emergence, escalation, stalemate, conflict de-escalation and ending with settlement and the post-conflict peace building as the last stage.

Figure 2.1: Life cycle of a conflict

In his more classic work “Rapoport” (1960), using the methods of approach of one party toward/against the other, suggests three-model typology of conflict relations:

- Debates (involve attempts to convince and convert the opponent),
- Games (involve attempts to outwit the opponent), and
- Fights (involve attempts to harm or destroy the opponent).

Alker, Gurr and Rupesinghe (2001), prominent conflict analysis scholars involved in the Conflict Early Warning System Research Project (CEWS), have developed their own conflict dynamic trajectory consisting of six phases:

1. Dispute phase, (opposing claims expressed through existing institutional processes);
2. Crisis phase, (opposition using existing institutional processes, but their substitution with violence is openly threatened or expected);
3. Limited violence phase, (legitimacy or usefulness of institutional processes is question, and systematic and regular use of force is considered justified);
4. Massive violence phase, (regular, systematic, and unrestrained use of force; institutional processes for peaceful settlement are disabled or avoided.);
5. Abatement phase, (actions leading to temporary suspension of opposition, use of violence, and expectations); and
6. Settlement phase (resolution of opposing claims and establishment or re-establishment of mutually recognized institutional processes).
It should be noted that conflict literature in general describes conflict’s dynamic-circle as basically composed of tension, escalation, de-escalation and settlement phase. That is the classical model of a conflict-dynamic. However, it is very important to bear in mind that these four basic phases neither do follow necessarily upon each other after certain period of time, nor does each conflict passes through all phases in its development.

2.1.8. CONFLICT ISSUES

Clearly, there are number of things over which two parties in conflict can have incompatible goals. For example, humans can fight about a bewildering variety of things: about money, about properties, about football, about politics, about ideas. Yet it is possible to reduce this perplexing variety by classifying these issues into three main sociological categories: wealth, power, and prestige (Weber, 1947). Understanding political conflict cannot be accomplished without knowing what are the object and the issue of the conflict. Moreover, achieving conflict resolution is not possible without understanding the issue and the cause of the conflict. The question is what the commodity is or what are commodities the parties in conflict argue for? What is the value at stake? Deutsch (1973), the prominent sociologist and conflict researcher, makes distinction between five basic issues over which a conflict could arise: control over resources, preferences and nuisances, beliefs, values, or the nature of the relationship. In respects of conflict causes and issues, Singer (1996) points out that “the usual suspects” are to be found in: territory, ideology, dynastic legitimacy, religion, language, ethnicity, self-determination, resources, markets, dominance, equality, and, of
course, revenge. Having the interstate conflicts in the focus, Pfetsch and Rohloff (2000) have identified nine commodities that have historically proven to be the most disputed conflict issues between the states: territory (border), secession, decolonization, autonomy, system (ideology), national power, regional predominance, international power, resources and other.

2.1.9. TERRITORY AND BORDER-CONFLICTS

Conquering of territories and secession of territories have continuously been subjects of political conflicts and central conflict issues of countless disputes, confrontations and wars. The goals could include not only territorial expansion, but also incorporation of ethnic frontiers within the one’s state, as well as secession. Secession is here understood as the detachment of territory and the people living on that territory from the sovereignty of an existing state and the establishment of a newly independent state with sovereignty over that territory and its people. Territorial goals, however, are either implicitly or explicitly tied to resources or to ethnic or religious minorities. Conflicts over territory are what Burton (as quoted in Sandole, 1998) has termed "classical conflicts." According to Vasquez (as quoted in Sandole, 1998), a major issue in war is territory, and consequently he asserts that: “… of all the possible issues that could end in war, issues involving territorial contiguity are indeed the most war prone.” However, based upon their recent empirical researches of international conflicts, Pfetsch and Rohloff (2000) claim that interstates rivalries and conflicts about territories have became significantly less frequent. The reason for this trend is perceived to be the disproportion between the considerably higher economic, political and
human costs of such violent disputes, and the gains that could be expected from additionally acquired territory.

If we take the EU as an example, it is not difficult to conclude that the significance of frontiers and territories almost lost the importance it had possessed in the first half of the twentieth century. The size of territory has lost much of its former significance as an object of national power and prestige. These are the main reasons that influenced the decline of territorial expansionism. As a consequence, today’s territory-related conflicts are dominantly conflicts over disputed state frontiers (border conflicts), which mostly arise about disagreements over a specific delineation, rather than about threats of annexation and conquest. Traditionally, borders have been seen as physical lines and border conflicts were, therefore, conflicts of subordination where rules were to be extended beyond the existing geographical borderline. Geographically represented border conflicts are a particularly “stable form of conflict because they provide a clear cut physical distinction between two easily identifiable sides” (Diez et al, 2004). In such conflicts, borders have a ‘double function’ in that they provide a means of both territorial inclusion and exclusion, but in parallel also for ‘functional’ inclusion or exclusion.

2.1.10. MINORITY, ETHNIC AND GOVERNMENT-POWER CONFLICTS

Minority conflicts are not necessarily related to ethnic conflicts. In the case of such a conflict, minority could be also a social minority for example. Yet, ethnicity-related minority conflicts are the dominant one. That kind of conflict
can have domestic dimensions (minority – government) as well as be an interstate dispute (one state – minority – another state). These conflicts arise, according to arguments of Bakker (as quoted in Szarka, 1998), because the majority or dominant national government wants to establish the same conditions in regions where the majority population belongs to a minority as in other regions of that state. He presumes minority’s ability for political articulations and formulation of its specific cultural, educational, and self-governance demands. Consequently, he defines a minority conflict as a form of active antagonism between the government of a state and representatives of a minority over the extent of opportunities of minorities to influence the use and organization of the (sub-state) territories they inhabit. This definition, however, narrows down the concept of minority disputes to the level of political struggle for ethnic territories. However, in conflict literature minority and ethnic disputes remain to be observed as one of the main causes of intrastate conflicts (Ellingsen, 2000).

For ethnic conflicts there are many different definitions, particularly about what drives these types of conflicts. Some theorists (Fearon, 1994) claim that ethnic conflicts appear, mostly in a form of separatist warfare, as a consequence of the minority’s fear that cannot trust the state system governed by the majority and will not be abused to disadvantage the rights of minorities. For rationale-choice theorists (Hechter, 1995; Lake, 1996; Posen, 1993) ethnic conflicts and wars are produced by the feeling of insecurity emerging when one ethnic group is unsure of the intentions of
the other ethnic group and two are already mutually hostile. Other theorists argue that
the very competition of the political class and the actions of ‘ethnic entrepreneurs’
drive ethnic conflicts (Brass, 1997), and that the political elites create ethnic conflicts
manipulating ethnic identities in their quest for power. In general terms Gurr (1994)
defines ethnic conflict as groups that define themselves using ethnic criteria to make
claims on behalf of their collective interests against the state or against other political
actors. Intrastate conflict could also have the government power as the key issue. In
this case, the incompatibility between the two disputed parties, one of which is the
government itself, mostly concerning the political system, concerning the composition
of the government or replacement of the central government, is the core of the
conflict. According to some conflict scholars, this conflict has been named as ‘armed
conflict with governmental incompatibilities’ (Wallensteen, 2001). Of course, the
most important thing that characterizes these conflicts is that the main goal of the
parties is on one side to retain and on the other side to capture the power over the
government. Unlike in territorial conflicts where the parties fight for power in
different political units, in an armed conflict over government power both parties
strive for a solution within the same state.

2.1.11. CONFLICT OVER RESOURCES

Here, the struggle about access to and control over important resources (as
water, oil, gold, diamonds, productive land etc.) is the differentia specifica of the
conflict. Perhaps it is intuitive that natural resources could became conflict issues, but
less obvious is the role that resources may have in specific instances of a given
conflict. Inequities in the distribution, use, needs, desires, and consequences of
resources management have been sources of tension in international and intrastate
disputes.
According to some resource conflict researchers (Ehrlich, 2000), four important conditions influence the likelihood that resources will be the object of military or political action: (1) the degree of scarcity; (2) the extent to which the supply is shared by two or more groups/ states; (3) the relative power of those groups; and (4) the ease of access to alternative sources. The most present approach in the resource conflict literature is the “resource scarcity” as the main conflict driver. This approach links resources, considers resource scarcity (supply induced, demand induced or absolute scarcity), as well as environmental degradation as key conflict issues (Homer-Dixon, 1999). Homer-Dixon and Percival (1997), stressing the causal pathways between conflicts and resources in some developing countries, argue that under certain conditions, the scarcity of renewable resources such as cropland, forests and water generate social effects (such as poverty, migration, and weak institutions) and produce tensions and conflicts.

2.1.12. CONFLICT MANAGEMENT

The conflict management indicates in the first instance, the perspective of the so called “third party” (a mediator, conflict advisor, conflict manager, or supervisor), which is called to help, or engages itself after its own incentive, in order to assist both conflict parties (and eventually one of them). One can speak about conflict dealing also when during the conflict both parties look for a consensual solution, without asking for an external assistance. The forms of approaching and dealing with conflicts could be of very different nature. In compliance with Reimann (2005), there are consequently three forms of dealing with conflict that are to be outlined: conflict settlement, conflict resolution, and conflict transformation. Furthermore, the case of conflict prevention is additionally mentioned.
2.1.13. CONFLICT SETTLEMENT

Concept of the conflict settlement covers all conflict strategies that aim a definite end of the direct violence, without necessarily coping with the basic causes of the conflict (Reimann, 2005). As examples for this research approach, we can point out the works of Bercovitch (1984), Zartman (1985), as well as that of Fisher and Ury (1981). In these works, the phenomena of conflict are mostly considered as a deficit within a certain political system. Here, the violent conflict is seen as a pure result of the existing incompatible interests or as a consequence of a struggle for scarce recourses or power. Thus, the conflict is understood as a zero-sum game. Yet, as the neo-realistic works of Bercovitch and Zartman show, this zero-sum game can be broken depending on the involved parties’ interests and the stage of the conflict escalation. With their works, Fisher and Ury tie up to this perspective and attach the rational choice approach and the game theory an important role. The conflict actors (above all political and military leaders) are thus regarded as rational actors, who, in a sense of their own profit, are interested in a cooperation that can finish with mutual benefit and settling the conflict.

Generally, large part of the conflict settlement research focuses on the third-party activities in conflict situations finding out the strategies that facilitate the transformation of zero-sum games and consequently the end of the conflict and achievement of the political agreement. Most strategies incorporate a range of peaceful measures like negotiations, mediation or facilitation, as well as coercive measures as military, political or economic sanctions including to threaten them (power mediation). While latter measures usually are of short-term character, the peaceful measures are the basis for a long-term perspective of the conflict settlement (Haft, 2000).
The conflict resolution approaches also point out strategies that could be employed to find an exit from the conflict’s destroying dynamic and that aim toward achieving satisfying solution for all parties involved. Among the many, Burton (1968) could be regarded as the main representative of this research direction. Further, Kelman and Fisher (2003) and Kriesberg (1998), who brought some very important impulses to this discussion, are also to be mentioned. Burton (1968), contrary to the conflict settlement approaches, considers ongoing conflicts as a result of unsatisfied human needs. This view becomes clear particularly in his approach to problem-solving conflict resolution and respectively in his human-needs theory (Burton, 1990). This author differentiates, thereby, interests that are changeable or negotiable, from needs, which are quasi natural. Here, security, justice, recognition, needs and values are to be mentioned among the others. These values are regarded universal; they are not to be suppressed and are consequently indivisible. In accordance to this conflict resolution approach, it intends not to end the conflict as such, but to transform it into a non-violent conflict. Although, Burton does not give detailed specifications how all of these fundamental needs could be realized, he offers a wide spectrum of methods (like workshops, discussion groups, or round tables) and procedures (like mediation, negotiations, or arbitration) in order to convert the respective conflict into a situation acceptable for both sides.

Basically, Burton’s point is to improve communication between the conflict parties and to develop a mutual understanding for the interests of the each side. Of central importance is the understanding to both sides that human needs are not limited resources and that negotiation by all means can lead to win-win outcome. Here we
can catch the social-psychological pulse of Burton’s approach, considerably influenced by the work of Kurt Lewins (1963).

2.1.15. CONFLICT TRANSFORMATION

Each conflict settlement according to Galtung (2000) is nothing else but a conflict transformation, or in other words each conflict “solution” is more or less only temporary. The same way as a reached solution could prove itself as a stable and lasting, so could old interest incompatibilities once again become virulent or completely appear new. The central thesis of this transformation model is based on the fact that certain transformation capacities must be present among the conflict parties involved. Therefore, mutual respect and reciprocal understanding in respect of the interests in conflict lead both parties towards sustainable and acceptable solution (Berndt, 2000; Blasi, 2001). The notion of conflict transformation has been particularly shaped by the works of Lederach (1995). He has pointed out three conceptual deficits (termed as gaps) of the traditional conflict dealing: the interdependence gap, the justice gap and the process-structure gap (Lederach, 1999). Upon the interdependence deficit, Lederach builds the distinction between an upper, middle and lower society levels – so called “pyramid model” (Truger, 2000). The respective civilian and military elite form, thereby, the highest social level in a given country. The second level is composed of middle leader groups (business elite, administration, churches and media). Influential persons from the so called grass-root domain (as local leaders, women organizations and smaller NGOs) represent the actors of the lower society level.

After Lederach, the actual interdependence deficit is presented by the fact that the classical conflict-dealing approach at the different societal levels has been mostly
observed in isolation from each other, so different peace building instruments found their application at the respective levels. In the sense of the pyramid-model, the vertical peace-building remains usually neglected. A long lasting peace process, however, demands an interactive system of relations both on horizontal and vertical social level. Using the justice gap, Lederach criticizes the conflict settlement approaches, which are generally concentrated only to decrease or to eliminate the forms of direct violence. Still, each conflict settlement process must also take the forms of structural violence into consideration. Lederach refers to the Galtung’s approach and argues that direct violence is possible only when structural and/or cultural violence forms exist. Therefore, every peace process that aims to stop forms of direct violence without, in doing so, dealing with social, economic and cultural structures, will be short-sighted. This point is further developed by the process-structure gap. Because, after Lederach, the peace is to be understood neither as process nor as structure alone, though both its structural and process dimensions must always be considered (the so called process-structure phenomena). So, the understanding of peace only as a process often prevails during the practical conflict dealings, which however reaches its limit by the achievement of the agreement by conflict parties, because this agreement must also be at some point structurally implemented.

In this context the “peace alliance” concept takes a central place in the transformation research (Paffenholz, 2002). It implies the promotion of a close network structure consisted of social and political actors, who give their sustainable support for a constructive outcome. In this case, social levels play an extraordinary role, even when the actors belong to the grassroots domains. Consequently, such a network leads to a comprehensive transformation of the conflict context, its structure,
the parties involved, the general conflict issues, and finally to a transformation of the individual actors (Vayrynen, 1991). Important to underline is that the processes of actors-related transformation bring also a transformation of the general conflict perception. Nevertheless, only the interrelation of the respective transformation process indicates the particular sustainability of the transformation approaches (Miall, 2005).

2.1.16. CONFLICT PREVENTION

In accordance to the conflict prevention model, there are many conflict preventive measures. In peace time, preventive measures aim to strengthen the system structure, which is needed for peaceful dealing with conflicts. Thus, peace is not simply equal to absence of violence, but rather a situation of so called “positive” peace (Meyers, 1994). In this respect, Senghaas (1995) speaks about “peace as civilization project”, which refers to a long-lasting civilized dealings with conflicts. In his so called “civilization hexagon” this author designates the following six structural principles i.e. conditions for lasting peace: de-privatization of aggression, control over the state violence-monopoly, establishment of the rule of law, social justice, democratic participation of citizens, and finally constructive conflict culture.

Nevertheless, if it comes to tense situations then it is about conflict dealing, which aim at prevention i.e. reduction of the acute violence. In this respect a difference could be made between structural and operational prevention. First one includes measures that are to prevent emergence of a crisis situation, while the operational prevention is consisted of measures that are applicable to immediate crisis (Matthies, 2000; Carnegie Commission on Preventing Deadly Conflict, 1997). With regard to possible re-outburst of violence, the role of conflict prevention assumes
greater, beside the fact that the pre-care measures are the ones considered as genuine and real conflict preventers. For labeling the after-care dealing with conflict, academic discussions have constructed the phrase “post-conflict peace-building” and the shorter term “peace consolidation” as peace intervention tools (Matthies, 1997).

2.2. CONFLICT MANAGEMENT APPROACHES IN TOURISM

Most of the existing literature on tourism crisis has focused largely on terrorism and war without clearly narrowing down to politics as a factor capable of generating a crisis. There is also a plethora of literature focusing on crisis management, but surprisingly there are few sources to turn to regarding politically engineered tourism crisis management. Most tourism crisis strategies that are readily available are found in tourism manuals that address natural disasters. Tourism and politics share a close but often uneasy relationship. Politics, namely, government actions, ideologies and the unfolding of political events can trigger a range of crises. These events shape tourism flows and the environment in which the industry operates. Similarly, tourism impacts political structures and processes, since it is a policy arena that offers opportunities to fully exploit economic opportunities and unlock the potential in a country’s cultural and natural resources. Once a destination experiences a political crisis there is a tendency for a crisis mind-set to set in. Usually adaptive strategies are adopted which do not seek to change anything, but rather focus on the core of the tourism business, chart alternative action while the going is good and deck when the storm hits. In reality, a political crisis can denote two things: danger or an opportunity. It is prudent to adopt the latter approach.

A number of authors have concentrated their efforts on investigations which tend to focus on tourism, crisis management and recovery marketing. Yoel Mansfield
(1999) examines cycles of war, terror and peace; determinants and management of crisis and recovery of the Israeli tourism industry. The author discusses the management of tourism crises in the wake of security situations based on the Israeli experience. Using statics of international tourist arrivals, the various security situations that have affected Israeli tourism are presented and their determinants analysed. Subsequently, guidelines on how to manage crises of various types are presented. Golam Rasool and Prem Manandar (2009) examine the prospects and problems in promoting tourism in South-Asia. South-Asia possesses many valuable tourist resources and attractions, which could be important vehicles for reducing the widespread persistent poverty in South-Asia. However, the potential of tourism has largely remained unrealised for several reasons. This paper analyses and shows that despite several initiatives tourism’s contribution to regional and national economies in terms of employment generation, foreign exchange earnings and national revenue have remained minimal. Samuel Kim, Bruce Prideaux and Jillian Prideaux (2007) assess the proposition that tourism has some potential to act as a mechanism for promoting international peace by examining the reactions of South Korean tourists who have visited Mt. Gumgang, a newly developed tourism facility in North Korea. The paper finds that the opportunity to visit the latter country had a positive impact on South Koreans and there are positive indications of an opportunity for tourism to facilitate better inter-governmental relations. From a theoretical perspective, the paper draws on the international relations literature to examine possible roles for tourism. Gonzalez-Herrero and Pratt, (1993) conducted a comparative study of systematic sample of public relations, communication and marketing directors of tourism organizations in both the USA and Spain and have identified the types and the numbers of crisis that these organizations experienced from 1992 to 1994. The study by Sonmez, S. and A.R. Graefe (1998) explores the relationship between selective
sectors and several key stages of vacation tourism decision-making process. Ioannides and Apostolopoulos (1999) examine the divergent fortunes of the tourist industry on the divided island of Cyprus and discuss the prospects for crisis management and recovery. The study by Beirman (2002) outlines the strategy for the Israeli tourism industry and destination marketing management of a prolonged crisis is a core issue in this study. Lisa T. Fall (2004) examines the 11th September terrorist attacks on the USA that had greatly impacted the tourism industry, causing managers to restrategize their communication programmes.

2.3. DESTINATION PEACE BUILDING APPROACHES

Destination rebuilding and post-conflict reconstruction are strongly interlinked with peace building activities, and tends to focus on issues related to physical reconstruction, economic recovery, institution building and social integration, falling mostly into issue areas of socio-economic foundations and political framework. The World Bank defines post-conflict reconstruction as “the rebuilding of socio-economic frameworks of society and the reconstruction of the enabling conditions for a functioning peace time society, explicitly including governance and rule of law as essential components (1998, in UNDP 2006). Both peace building and post-conflict reconstruction are important in supporting socio-economic, political, security structures and reconciliation in destination rebuilding process whilst helping to reduce the risk of conflict recurrence. According to Boutros-Ghali in the ‘Agenda for Peace’, post-conflict peace building (in a destination) is an action to identify and support structures which will tend to strengthen and solidify peace in order to avoid a relapse into conflict (1995). This understanding places an emphasis on the immediate post-conflict phase that focuses on issues of capacity building, reconciliation processes and
social transformation. Smith (2004) breaks down and categorizes peace building activities even further, into four main goals: to provide security; to establish the socio-economic foundations of long-term peace; to establish the political framework of long-term peace; to generate reconciliation, a healing of the wounds of war and injustice. At its simplest, destination peace-building can be described as activities intended to strengthen structures and processes with the aim of preventing a return to violent conflict (Pugh, 2000).

Destination rebuilding may also be seen as a sustainable process designed to preclude internal threats to human security from leading to violent conflict, with success depending on the following factors: correctly establishing an operational focus on the root causes of the conflict; paying close attention to context specificity; giving priority to sustainable peace-building processes; and engaging local forces and assets in the process (Cockell, 2000). While both destination rebuilding and peace-building constitute efforts at post-conflict resolution, destination rebuilding is a subset of peace-building, and involves the complete rebuilding of the state (Talentino, 2005). Destination rebuilding is a time-consuming endeavor that demands considerable patience – it is not an exercise in social work (Ignatieff, 2003). The ultimate purpose of destination rebuilding is to create the state order that is the precondition for any defensible system of human rights, and to create the stability that turns bad neighborhoods into good ones (Edig, 2005). Today, it is widely believed that interventions cannot be limited to military action and that military force is simply the first step in a complex program of reform of the political, economic and social structures of the targeted state (Ibid). Military resources may be necessary to prevent or manage crises, and military force may be required to prevent or end violent conflicts in order to create the conditions under which the root causes of the conflict
can be addressed by civil means to rebuild a destination. However, military resources are not a suitable substitute for civil measures of conflict management; they must be incorporated into an overarching strategy for total destination rebuilding process (Ibid). Over the past few years, most international organizations and donors have come to accept the idea that there are strong linkages among poverty, conflict, security, and development. This acceptance has served to reinforce the legitimacy of cooperation and collaboration between military intervention forces and humanitarian agencies in destination peace building operations (Fitz-Gerald, 2004). While destination or nation-building is principally a process of political transformation, security consistently ranks first in the hierarchy or priorities of people living in impoverished areas (Ibid), and is fundamental to any substantial progress in governance and economic development. In other words, security is the necessary precondition for full participation in society by all citizens, but military means alone cannot lead the process of destination rebuilding (Smith, 2007).

The experience of recent international interventions for rebuilding destinations serves to underline the importance of close collaboration between governments, communities, donors, non-profit organizations, the private sector, international organizations, and universities (Natsios, 2006). As well, several experts with a long history of service in Afghanistan, such as Chris Johnson and Jolyon Leslie who between them have spent nineteen years working on development projects and strategies for the UN in Afghanistan during the period 1989-2000, have pointed to the need for an integrated strategy and a unitary structure in international intervention initiatives, with clear lines of authority and responsibility, including possibly a single nation-wide system for the delivery of development funding (Johnson and Leslie, 2004).
To successfully intervene internationally, rebuilding agencies must fully understand both the scope and the scale of the task. No insurgency can be defeated by military force alone (The Independent Panel’s Report on Canada’s Future Role in Afghanistan). Contemporary interventions must be part of a larger conflict resolution and destination rebuilding processes that combine military and civilian tasks and aim at ending violence while building government institutions, structures, and processes. The process is a highly complex one that forces individual agencies to concentrate on one specific sector or institution. However, since development in the different sectors is highly dependent on what happens in the other sectors touched upon (Gerd and Verkoren, 2005), a high degree of cooperation and coordination is required in contemporary destination peace-building and reconstruction efforts. This, in turn, translates into a requirement for contemporary peace-building and reconstruction efforts to adapt a holistic approach in order to be effective over the long term. There appears to be no template for post-conflict development because circumstances differ too greatly between states (Ibid). However, there are a number of recurring dilemmas that decision-makers can draw inspiration from in terms of studying how dilemmas similar to the one confronting them now have been handled in other destinations suffering from protracted conflict (Ibid), recent examination of the state of the country, U.S. Army Lieutenant-Colonel (retired) Andrew Natsios has identified nine universal principles that merit consideration: ownership, capacity building, sustainability, selectivity, assessment, results, partnership, flexibility, and accountability. Further, a 2003 UN report has listed the following four principles as having guided the UN Assistance Mission in Afghanistan (UNAMA) mission: light interventionism, a light footprint, an integrated strategy, and a unitary structure (Ibid). Fort and Schipani (2007) suggest that businesses can contribute to strengthening peaceful societies in four ways: fostering economic development; adopting principles
of external evaluation (e.g., allowing transparency); nourishing a sense of community; and utilizing track-two, or non-governmental diplomacy.

2.3.1. PEACE BUILDING-COLLECTIVE UNDERSTANDINGS

Peace building is difficult to define and even more difficult to achieve in practice (Cousens, 2001). Scholarly school defines post-conflict peace building as “strategies designed to promote a secure and stable lasting peace in which the basic human needs of the population are met and violent conflicts do not recur”. This definition takes a long-term focus and incorporates the goals of both negative peace (absence of physical violence) and positive peace (absence of structural violence), a distinction first outlined by Galtung (1969). My analysis is also informed by the more comprehensive and normative definition of peace building provided by Spence:

those activities and processes that: focus on the root causes of the conflict, rather than just the effects; support the rebuilding and rehabilitation of all sectors of the war-torn society; encourage and support interaction between all sectors of society in order to repair damaged relations and start the process of restoring dignity and trust; recognize the specifics of each post conflict situation; encourage and support the participation of indigenous resources in the design, implementation and sustainment of activities and processes; and promote processes that will endure after the initial emergency recovery phase has passed (Spence, 2001).

These definitions assume that, to be successful, post-conflict peace building must address the underlying causes of conflict in addition to the surface manifestations such as the military culture and proliferation of weapons. Peace building is the idea of meeting needs: for security and order, for a reasonable standard of living, and for recognition of identity and worth (Evans, 1993).
This focus on satisfying human needs is derived from the conflict resolution theories of John Burton (Burton, 1990). According to Spence, the process of peace building calls for new attitudes and practices: ones that are flexible, consultative and collaborative and that operate from a contextual understanding of the root causes of conflict (Spencer, 2001). The approach is transformative: it is based on terminating something undesired (violence) and the building of something desired through the transformation of relationships and construction of the conditions for peace (Lederach, 2000). It is consistent with the perspective enunciated by Ryan that the task of peace building involves a switch of focus away from the warriors, with whom peace-keepers are mainly concerned, to the attitudes and socio-economic circumstances of ordinary people. So whereas, peacekeeping is about building barriers between the warriors, peace-building try to build bridges between the ordinary people (Ryan, 1990).

International interventions to reestablish peace in conflict areas have multiplied since the end of the Cold War, with United Nations operations, non-governmental agencies, diplomatic missions, and regional organizations becoming ever more numerous and intrusive. Concurrently, in international relations, a large body of literature on peacemaking, peacekeeping, and peace building – together this section terms “peace interventions” – has developed. Broadly speaking, peacemaking refers to the process of bringing parties in conflict to an agreement through peaceful means, peacekeeping denotes the deployment of armed personnel to prevent the resumption of large-scale violence after a peace agreement, and peace building includes actions to strengthen and solidify peace (Richmond, 2005)

In the international relations literature, the dominant approach, which we might call rational choice, overwhelmingly emphasizes that vested interests and
material constraints determine peace intervention strategies (Doyle & Sambanis, 2006). This research has contributed significantly to our understanding of what leads to international involvement, whether such engagement makes a difference, and which types of interventions succeed and which fail (Walter, 2008). The dominant approach, however, is problematic in two ways. First, it fails to inquire into the process through which vested interests and material constraints have been constructed. Second, it looks at intervention failures as a problem for which technical solutions could be worked out, such as additional resources or more robust involvement (Rubinstein, 2008).

In contrast, a different international relations approach has recently developed. It focuses on the influence of beliefs, cultures, discourse, frames, habits, identity, ideology, norms, representations, symbols, and worldviews – which together this study terms “collective” or “shared understandings” – on peace interventions. The authors who work with these concepts belong to diverse theoretical schools, but political scientists often refer to them as “constructivists,” as they reject the dominant rational choice methodology. They indeed all share the same view on causality: while collective understandings neither “cause” nor “determine” action, they render some actions possible and others improbable (Risse & Simmons, 2002).

Compared to rational choice analyses, the number of constructivist studies on peace interventions remains limited. However, its relative size and continuing growth indicates that a map of this literature is much needed. Additionally, this review intends to correct a shortcoming in the constructivist literature on peace interventions: it rarely builds on or references the large body of anthropological research on peacemaking, peacekeeping and peace building. (Admittedly, most anthropologists also rarely refer to international relations research). This neglect is most likely due to
the nature of academic training in both disciplines, which limits the use of interdisciplinary approaches, but it is nevertheless surprising given that anthropologists work on the same overarching question as international relations constructivists: how do collective understandings shape peace interventions? Authors from both disciplines also often examine the same cases, such as the international interventions in Somalia and Cambodia. In fact, the anthropological body of research on collective understandings and peace interventions is larger than that of international relations, as it emerged in the mid-1980s, more than ten years before the first constructivist studies appeared.

Due to these similarities, when reading the two bodies of literature one is struck by the extent to which they complement one another. While international relations scholars often adopt a top-down approach and look primarily at policy-makers in national capitals and international organization headquarters, anthropologists frequently develop bottom-up analyses and focus on specific cases of international interventions on the ground. As exceptions to these broad trends demonstrate, and as research in comparative politics, area studies, and political anthropology illustrates, only analyses that combine top-down and bottom-up approaches, and those built on both political science and anthropological questions and methods, can provide a full and nuanced picture of the influence of collective understandings on peace interventions (Fassin & Pandolfi, 2010).

Beyond the rigidity of disciplinary boundaries, anthropologists’ reliance on the concept of culture may account for international relations scholars’ overlook of anthropological research. A number of political scientists view the concept of culture as politically and ideologically biased, and as inadequate to account for the complexity of the social world (Avruch, 1998). However, in line with political science
views, today’s anthropologists also reject the formerly dominant conception of culture as homogeneous, static patterns that determine behavior (and that are) uniformly distributed among members of a group (Ibid). Today’s anthropologists working on collective understandings and peace interventions, such as Robert Rubinstein and Kevin Avruch, now view culture as “a dynamic … activity that orients and constrains … behavior and thus allows for considerable intracultural variation” and internal contradiction – an approach to causality similar to that of international relations constructivists (Rubinstein, 2008).

Overall, anthropologists and constructivists, as well as area study scholars and political anthropologists, agree that a multiplicity of collective understandings orient peace interventions. Interveners and local populations belong to a range of national, regional, professional, organizational, ethnic, and religious communities, all of which have a specific cultural framework. These frameworks shape actors’ theories on the causes of peace and conflict and they provide the context, within which the actors' beliefs and actions are constructed, expressed, interpreted and understood (Duffey, 2000). Importantly, the understandings that are dominant within each framework are not spread across all international interveners to the same extent. Instead, various organizations and sub-units have different identities, sub-cultures, constraints and interests (as well as different visions of peace and peace interventions). Scholars from various disciplines also emphasize that shared understandings influence interventions more profoundly than the broader economic, political, and social contexts, or the vested interests and material constraints on which rational choice scholars focus. Indeed, the actors’ cultural, normative, professional, and ideological frameworks, as well as their perceptions of time and history, shape their interpretation of constraints, interests, and contexts. Finally, a number of constructivists and anthropologists
emphasize the policy significance of their approach. Research on collective understandings can help explain the conditions for the success or failure of peace interventions, and thus help boost their effectiveness (Rubinstein, 2008).

This review examines both the anthropological and international relations literature on collective understandings and peace interventions to identify their contributions, elucidate the current debates, emphasize the literatures’ complementary and conflicting aspects, and shed light on their respective shortcomings. I first look at the top-down research, which focuses on two main topics: national negotiation styles and diplomatic culture, and the liberal peace paradigm. After highlighting the deficiencies of this top-down approach, I move to two central debates in the bottom-up research on peace interventions: the divergence between cultures of interveners and those of local populations, and the significance of the interveners’ organizational and professional frames. To conclude, I emphasize the areas that remain under researched.

2.3.2. TOP-DOWN APPROACHES: POLICY - MAKERS IN HEADQUARTERS AND NATIONAL CAPITALS

National Negotiation Styles and Diplomatic Culture

Authors who study peace interventions today regularly build on a large body of literature that looks at how national and professional cultures influence international negotiations (Fowler, 2009). This literature, which developed in the second half of the twentieth century, usually focuses on high-level diplomats and state representatives. It can be divided into two different approaches. The first emphasizes the differences between national or regional negotiation styles (Cohen, 1990). It argues that shared national or regional values can affect a government’s inclination to
negotiate an issue, as opposed to adjudicating, arbitrating, or ignoring it, as well as the proper pace or appropriate timing for certain bargaining behaviors, … (what is) considered a reciprocal obligation, what constitutes a fair and just outcome, (and how) the prospect of future renegotiation (should) be handled (Fowler, 2009). By contrast, the second approach underscores similarities among diplomats. It argues that negotiators share an international diplomatic culture, which shapes the actions of diplomats from diverse countries or regions in a similar manner (Zartman and Berman, 1982). Most authors view this professional culture as stemming from Western history and values, which links this literature to the debate prevalent in today’s top-down research on peace interventions, the debate on the liberal peace.

2.3.3. THE LIBERAL PEACE DEBATE

Since the late 1990s, most scholars who examine how collective understandings influence peace interventions in headquarters and national capitals have focused on the liberal peace paradigm. The constructivist literature on this topic is distinct from the older, rational choice debate, which examines whether having, states founded on liberal democracy ensures domestic and international peace (Maoz and Russett, 1993). Constructivists instead focus on the nature and influence of a “liberal peace agenda.”

In the constructivist literature, the dominant narrative emphasizes similarities between interveners. It shows that diplomats and international civil servants working for institutions as different as the African Union, the International Monetary Fund, various non-governmental organizations, the United Nations, the United States, and the World Bank share a distinct world-polity culture. This culture, which relies on Western, liberal values, is dominant on the international scene and shapes all of the
international organizations’ strategies in a similar manner. As a result, Western, liberal norms orient international interventions toward the implementation of a liberal peace agenda, which includes the organization of elections, the creation of a market economy, and the promotion of human rights and the rule of law (Paris, 2004).

Constructivists usually critique this agenda as hegemonic and unsuited to the realities of post-conflict environments (Chandler, 2005). Many scholars also emphasize that policy-makers consider conflict and post-conflict management to be a technical process. Using a checklist approach, today’s interveners view each situation as requiring the use of a pre-existing toolkit, including the deployment of peacekeepers; the disarmament, demobilization, and reintegration of combatants; the repatriation of refugees; the liberalization of the economy; and the organization of elections (Chandler, 2005). Overall, the constructivist literature insists that the Western checklist approach to peace interventions can build neither a sustainable peace nor a functioning democracy.

There are two main challenges to this prevalent analysis. Post-structuralist theorists sometimes argue that a process more subtle than a mere imposition of Western values is at work. To them, current peace interventions are a form of biopolitics: they represent a new type of international regulation that denies the exercise of open power and evades accountability for it (Chandler, 2006). Organizational theorists develop a distinct criticism, which highlights the differences among interveners. These theorists emphasize the significance of organizational frames, holding that each institution pursues a different conception of peace, peacekeeping, or peace building. These organizational frames are not necessarily related to the liberal peace paradigm, but instead are primarily shaped by the internal cultures of international bureaucracies (Barnett, 2002). From this point of view, the
liberal peace paradigm is only one of the many shared understandings that influence peace interventions in headquarters and national capitals.

2.3.4. A PARTIAL PICTURE BASED ON MISLEADING ASSUMPTIONS

Overall, the literature on liberal peace and international negotiations convincingly demonstrates that a world-polity culture (Western and liberal), as well as regional, national, organizational, and professional frames, contribute to shaping peace interventions from the top, down. However, this approach provides only a partial view of international interventions. It often neglects the concrete, daily practices of international action, the social and epistemological tensions among international actors, and the impact of public opinion and domestic considerations (Steele, 2007). Moreover, it regularly ignores the need for in-depth knowledge of specific cases as a pre-requisite for theoretical contributions. Finally, it overlooks how international interventions operate on the ground, meaning both in the rural areas and provinces, where most peacebuilders are deployed.

The top-down approach implicitly assumes that the micro level is a mere replica of the macro level and, consequently, those developments on the national and international scenes – or actions taken by interveners in the upper political spheres – automatically result in similar transformations in the field. In fact, the dynamics of war and peace on the ground are usually distinct from those at the level of the state (Kalyvas, 2006). Likewise, instructions from capitals and headquarters do not automatically translate into action in the field. Since orders must be interpreted, decentralized interveners have substantial leeway in conducting action on the ground (Holt and Berkman, 2006). Finally, as the following section illustrates, the collective
understandings prevalent in the field are often different from the shared understandings dominant in national capitals and headquarters.

2.3.5. BOTTOM-UP APPROACHES: IMPLEMENTERS ON THE GROUND

International Interventions and Local Cultures

In the bottom-up research on collective understandings and peace interventions, the largest body of work focuses on the cultures of the local populations, and specifically how these cultures usually differ from those of the international interveners. Numerous social anthropologists and psychologists have researched the specific visions of peace and peacemaking in various societies (Ginty, 2008). More importantly, many scholars highlight a contrast between the interveners’ conceptions of peace, peacemaking, and peace building and those of the local populations (such as in Timor and Somalia) (Chopra and Hohe, 2004). Most of this literature recalls, sometimes implicitly, the debate on liberal peace, as it emphasizes that interveners use a conflict-management technique that is inspired by the liberal peace agenda and is inappropriate for most countries where intervention occurs.

The central insight of this literature is that the interveners’ lack of cultural competence leads to peace intervention failures, as it orients intervention strategies toward unproductive approaches, severely affects the popularity of the interveners, and even generates conflict between international actors and local populations or armed groups (Rubinstein, 2008). Interveners should, therefore, engage with, and improve their understanding of, the local cultures of the host populations to enhance chances of peace success (Ginty, 2008). This finding has given rise to a large body of literature geared towards practitioners, providing advice on how to conduct inter-cultural conflict resolution (Landis and Bhagat, 1996).
2.3.6. ORGANIZATIONAL AND PROFESSIONAL CULTURES

Within the bottom-up research on peace interventions, a much smaller body of literature goes beyond the characterization of the interveners’ approach as Western and liberal, and looks more closely at the collective understandings shared by specific kinds of interveners. Such analyses come mostly from anthropologists (and a few psychologists). They usually concentrate on organizational cultures, and they overwhelmingly focus on military peacekeepers from the United Nations.

In addition to researching the cultural differences between peacekeepers and local populations and the resulting intervention failures, these anthropologists focus on four main themes. The first is the process through which national, organizational, and professional cultures orient the choice of specific peacekeeping strategies (Winslow, 1998). The second is how differences in national cultures create tensions or misunderstandings between various contingents of a peacekeeping mission, and thus decrease the mission’s effectiveness (Ben-Ari and Elron, 2001). Here again, we see a divergence between researchers who emphasize the significance of national military cultures, and those who argue that national cultures dissolve into a common, military peacekeeping culture, which mitigates misunderstandings between different national contingents (Winslow, 1998). The third main theme is how gender impacts peacekeeping practices, notably by creating a dominant masculine and militaristic culture within the missions (Sanghera et al, 2008). Finally, the last theme is concerned with “how culture works to maintain peacekeeping as a social institution” and to provide peacekeeping and peacekeepers with legitimacy (Rubinstein, 2008).

Bottom-up studies of other components of peace interventions – such as diplomats, civilian peacekeepers, and non-governmental peace and justice
organization staff members – are much rarer. They disproportionately focus on humanitarian and development aid workers. This literature has identified a professional outlook dominant in the humanitarian and development field, which shapes aid interventions along technical and apolitical strategies (Fassin & Pandolfi, 2010). Most importantly, this common professional viewpoint orients aid strategies away from an active engagement with on-the-ground peace building.

A related body of literature examines the interactions between the two broad categories of interveners mentioned above: military peacekeepers on the one hand, and humanitarian and development aid workers (from non-governmental organizations or civilian sections of a United Nations mission) on the other. Most authors agree that the members of each group share a distinct and unique professional culture. The main differences include conflicting understandings of security and coordination, and the fact that militaries are hierarchical, closely controlled, and well-resourced, while non-governmental organizations tend to be decentralized, minimally staffed, and operate independently (Winslow, 1998). These differences create tensions between civilian and military peacebuilders, which impede cooperation and eventually decrease the effectiveness of international interventions. The goal of these studies is therefore to promote civil-military cooperation, either by suggesting mechanisms for better coordination or by helping each group to better understand the other.

2.3.7. RECONCILIATION IN RELATION TO THE RESTORATION OF INTERPERSONAL RELATIONSHIPS

Despite its increasingly common usage in a range of diverse contexts, there is lack of common understanding about the definition of reconciliation. Reconciliation
remains a complex and context-dependent concept (Evaldsson, 2007; Kostic, 2007). Some writers suggest that reconciliation can be referred to as goal/outcome, or as a process, while others consider the concept to be both a goal and a process (Kostic, 2007; Bloomfield, 2003; Vicencio & Savage, 2001; Borer, 2006; Bar-Tal and Bennink, 2004). Others such as Lederach (1997) consider reconciliation as a place; while Borer (2006) holds that reconciliation occurs at many dimensions—spiritual, personal, relational and social, structural and ecological. Furthermore, reconciliation is often restricted to interpersonal relationships, and becomes defined in terms of bringing together former adversaries on the basis of a minimum mutual acceptance. This implies the restoration or transformation of the minimal acceptable relationships between former adversaries, which build on a minimum of mutual acceptance, in a viable and cooperative manner (Lederach, 2002; Kostic, 2007; Galtung, 2001; Vicencio & Savage, 2001). In this regard, a minimum acceptable relationship between former adversaries’ is defined in terms of the existence of mutual trust, positive attitudes and behaviours, and the consideration of the parties’ needs and interests. Other researchers argue that the goal of reconciliation, beside mutual accommodation and acceptance of former adversaries, also includes forgiveness. In this regard, acknowledging the past stands as a key condition for adversaries to be able to engage in building a common future (Kostic, 2007).

Other discussions about reconciliation touch upon its character or approach, by making a distinction between individual reconciliation and national unity and reconciliation (Kostic, 2007).

The first type (model) of reconciliation is concerned with what is called intrapersonal reconciliation—the process by which individuals who suffered from, or
conducted violence need to reconcile with themselves. It is often referred to as trauma healing (Stovel, 2006).

The second type (or model) of reconciliation is called interpersonal reconciliation (IR), sometimes also called thick reconciliation, associated with a religious paradigm—with individuals as units of analysis. It is concerned with the reparation of relationships between victims and those who harmed them or their loved ones (Stovel, 2006). Here, reconciliation happens to individuals, usually between two (a group of) people (survivor and perpetrator), but also sometimes within individuals themselves. The interpersonal understanding of reconciliation is characterized by a shared comprehensive vision, mutual healing and restoration, and mutual forgiveness. Its elements also include—confession, sacrifice, and redemption (Borer, 2006). Although, this model varies according to individual emphasis, certain concepts are strongly identified with it, including healing, apology, forgiveness, confession, and remorse. In this model, individual reconciliation can foster sustainable peace if and when the following core elements, outlined by Assefa, are taken into consideration: (a) honest acknowledgment of the harm/injury each party has inflicted on the other; (b) sincere regrets and remorse for the injury done; (c) readiness to apologize for one’s role in inflicting the injury; (d) Readiness of the conflicting parties to let go of the anger and bitterness caused by the conflict and the injury; (e) commitment by the offender not to repeat the injury; (f) sincere effort to redress past grievances that caused the conflict and compensate the damage caused to the extent possible; and (g) entering into a new mutually enriching relationship.

The third model of reconciliation can be described as political reconciliation, often referred to as National Reconciliation (NR), and also called thin reconciliation, associated with a national or political paradigm—with socio-political institutions and
processes, as units of analysis. Some also talk of National Unity and Reconciliation (Borer, 2006). This approach to reconciliation, unlike the second (thick reconciliation), assumes that former enemies are unlikely to agree with each other or even to get along very well. In this regard, one important aspect of NR is the development of a political culture that is respectful of the human rights of all people. As Borer stresses, NR’s emphasis is that —the state should strive to build legitimate and representative state institutions which respect fundamental human rights and in which it is the state’s responsibility to —create a culture of rights based upon an inclusive and democratic notion of citizenship (Borer, 2006). He also emphasizes that in contrast to thick reconciliation, the NR model, considered as secular, is a model in which —people hear each other out, enter into a give-and-take with each other about matters of public policy, build on areas of common concern, and forge compromise with which all can live (Ibid).

In sum, the NR model of reconciliation is most closely associated with the following terms: tolerance, rule of law (justice), democracy, human rights culture, conflict resolution, transparency, and public debate. In this regard, the international, hybrid and domestic tribunals are seen as part of a top-level approach to reconciliation. Truth and Reconciliation Commissions (TRC) have become an almost routine element of post-conflict peace building in countries emerging from internal conflict. At the middle level approach, problem solving workshops, conflict resolution training and peace commissions offer what is called a —middle-out approach to peace building. It is based on the idea that the middle range contains a set of leaders with a determinant location in the conflict which, if integrated properly, might provide the key to creating an infrastructure for achieving and sustaining peace (Lederach, 1997). At the grassroots level, the focus is on the population represented by its leaders—
meetings for leaders from both sides of conflicting parties with the help of aid workers who are trained in such meetings (Brouneus, 2008).

2.3.8. RESTORING INTERPERSONAL RELATIONSHIPS THROUGH CONTACT

Intergroup contact theory stands as one of the socio-psychology’s strategies for transforming interpersonal relations by reducing negative-dehumanizing attitudes and behaviours, including prejudice, negative stereotyping, or discrimination while fostering positive-humanizing ones among conflicting parties (Ortiz et al., 2007; Dovidio et al., 2003; Brown, 2000; Pettigrew and Tropp, 2006; Saguy et al., 2008).

Theorizing about the place of contact in relational peace building can be traced back to the nineteenth century, whereby theorists began to speculate about the effects of contact between conflicting parties long before there was a research base to guide them. Some writers (notably during nineteenth century thinking, dominated by Social Darwinism) were quite pessimistic, as they assumed that interpersonal or intergroup contact would inevitably lead to conflict. Others were more optimistic, with the assumption that such contact would rather foster mutual understanding. It was during early studies, especially following the Second World War—notably with the well known example of Robin Williams Jr. (1947)—that research stressed that intergroup contact would maximally reduce prejudice, provided that a number of conditions were fulfilled; when: (a) the two groups share similar status, interest, and tasks; (b) the situation fosters personal, intimate intergroup contact; and (c) the activities cut across group lines (Pettigrew and Tropp, 2006). However, it was the statement of Gordon Willard Allport (1954) on “The Effect of Contact”, in his book titled “The Nature of Prejudice”—specifying the critical situational conditions for interpersonal/intergroup contact to reduce prejudice—which became the most influential thinking on this
point. In the context of the majority-minority groups (Negro-White) in the United States of America, and emphasizing that contact is a situational variable, Allport's statement reads: “Prejudice (unless deeply rooted in the character structure of the individual) may be reduced by equal status contact between majority and minority groups in the pursuit of common goals. The effect is greatly enhanced if this contact is sanctioned by institutional supports (i.e., by law, custom or local atmosphere), and provided it is of a sort that leads to the perception of common interests and common humanity between members of the two groups” (Allport, 1954).

The above statement of Allport’s conclusion thus emphasizes that prejudice is lessened when there is: (1) equal status between the groups within the contact situation; (2) in the pursuit of common goals, interests and humanity, which stresses the importance of; (3) cooperative activity (instead of competition) and thus a superordinate role relation involved instead of a subordinate one (Allport, 1954); and (4) provided that the contact situation is sanctioned by institutional supports (i.e., by law, custom or local atmosphere) (Allport, 1954). The statement also emphasizes that the effect of such contact can be hampered by individual character. This in fact reflects Allport’s suggestion of the necessity to take into consideration the personality of individuals in contact (high or low level of initial prejudice, prejudice at the surface, or prejudice deeply rooted in one’s character structure, previous experience, either good or bad, age and education level, and other personality factors) in studying the effects of contact on prejudice (Allport, 1954).

The studies conducted since Allport’s original formulation, while adding new features, generally support the importance of his initial statement while extending it, although there have also been critiques. In this regard, the theme of improving
interpersonal/intergroup relations has thus been centred on contact theory, which derives from the contact hypothesis.

2.3.9. THE CONTACT HYPOTHESIS

The contact hypothesis is a broad generalization about the effects of intergroup contact on prejudiced opinions and discriminatory behaviours. The general idea is that more contact between individuals belonging to antagonistic social groups tends to undermine and/or reduce negative stereotypes and prejudice, while improving intergroup relations (Forbes, 1997).

As discussed above, the most frequently cited statement of the contact hypothesis was provided by Allport. Although his statement underscores a number of conditions for contact to reduce prejudice, Allport admits that the case is not so simple. He recognizes that contact has complex effects, and prescribes how an analysis of these effects should be conducted, by distinguishing different types of contact that may have different effects in different circumstances. While the early understanding of contact was simply that contact—particularly close and sustained contact—with members of different cultural groups promotes positive, tolerant attitudes, and that, by contrast, the absence of such contact is believed to foster stereotyping, prejudice, and ill will toward these groups. Research showed that contact between the members of different groups did not always reduce prejudice and that only certain kinds of contact do this (Weaver, 2007). As Love (1995) emphasizes, contact and interaction between ethnic conflicting parties may not have the desired positive results.

Contact that is badly planned, badly supervised, and badly controlled, or that is held in the wrong place at the wrong time may in reality serve to increase and
confirm prejudices already held by the opposing groups. He also holds that groups that have lived apart cannot be expected to suddenly change attitudes and perceptions overnight because of one exchange meeting (Love, 1995). The general argument in this regard is that contact between members of opposing groups, under the right conditions, would reduce intergroup hostility and lead to more positive intergroup attitudes (Dovidio et al., 2003; Turner et al., 2007; Pettigrew, 1998; Love, 1995; Allport, 1954). It is in this regard that Allport’s contribution became important when, by also emphasizing that simple contact between groups is not automatically sufficient to improve intergroup relations, he argued that for contact between groups to reduce bias successfully, certain prerequisites must be present. This version of Allport thus, emphasized the prerequisites or conditions for contact to be successful in reducing intergroup conflict and achieving intergroup harmony. Allport believes that while research and conclusions are drawn chiefly from the United States of America, his analysis has universal validity. Nevertheless, he contends that the ways in which prejudice is manifested vary considerably from country to country, since the selected victims are not the same, attitudes toward physical contact with disparaged groups differ, and accusations and stereotypes vary. He also holds that —yet, such evidence from other countries indicates that the basic causes and correlates are essentially identical (Allport, 1954).

2.3.10. EXTENSION OF CONTACT HYPOTHESIS

Research since Allport’s original formulation (1954) has extended Allport’s ideas about when contact will be most effective. Hundreds of studies have been conducted of contact in communities, organizations and schools, and among ethnic groups, establishing contact as —one of the most durable ideas in the sociology of racial and ethnic relations (Weaver, 2007). This research has identified other
conditions that facilitate prejudice reduction as a function of contact. As Hewstone puts it —perhaps most prominent of these conditions is acquaintance potential in contrast to casual contact, which takes place by mere presence (Hewstone, 2003). This is what is known as true acquaintance interpersonal contact, which involves more active engagement in interaction with another individual (Forbes, 1997; Kimberly, 2003). This condition comprises two elements: affective ties and the opportunity to learn about out-group members; that is, —contact is thought to reduce prejudice when it generates positive effect, empathy, and friendship among participating individuals (Batson et al., 1997; Herek and Capitanio, 1996; Pettigrew, 1998).

In concrete words, acquaintance potential assumes that: (a) contact offers the basis for challenging negative attitudes between people; (b) successful contact requires frequent systematic meetings; (c) high contact facilitates the acquisition of new information about each group; (d) contact facilitates the discovery of similar attributes leading to similarity — attraction; and (e) repeated contact leads to a more positive evaluation of others (Pettigrew, 1998; Weaver, 2007). It was Pettigrew who, after decades of studying contact, emphasized friendship between participants in contact, and added this as the fifth condition under which contact reduces prejudice; that is —the contact situation must provide the participants with the opportunity to become friends (Pettigrew, 1998). Friendship, which also requires the operation of conditions specified by Allport for optimal contact, was associated with empathy and intimacy among individuals involved in the contact situation. It is in this regard that the duration (short-term or long-term) of the contact is emphasized. The argument is that, as Pettigrew holds, successful intergroup contact requires repeated contact over a period of time, because bringing participants together for one-time interactions does
not result in long-term change in attitudes, awareness, or knowledge. On the contrary, repeated contact over a period of time is necessary for comfort levels, trust, and friendships to be built (Ibid).

Among other studies, Amir’s review of the contact literature is notable, which found support for the reduction of prejudice under the conditions specified by Allport. Amir held that contact between members of different ethnic groups does tend to produce changes in attitudes between these groups if the contact has taken place under favourable conditions. He consequently maintained all of Allport’s stipulations as favourable conditions (Amir, 1998). Ryan (1995) also maintained that the idea that greater contact alone will build peace is flawed. He argues that contact only improves attitudes when that contact is intimate, pleasant, between equals, socially supported, and in pursuit of common goals. Absent those conditions, increased contact may lead to increased hostility. In this regard, Govier and Verwoerd (2002) clarify that intimate relationships are characterized by close and frequent contact, and that such relationships require deep trust—a confident expectation that the other is accepting and loving, honest and truthful, caring and non-manipulative, dependable emotionally, loyal, desiring of closeness—and close contact, where apology, expression of sorrow and forgiveness are favoured. Likewise, Amir holds that casual contact, even if frequent, is less likely to change attitudes than intimate contact. He gives an example of workplace contacts, and argues that they do not generally produce any significant improvement in attitudes towards another group, while close acquaintance and more intimate relations are more likely to reduce prejudice. His main argument is that when intimate relations are established, the in-group member no longer perceives the member of the out-group in a stereotyped way, but rather
begins to consider him or her as an individual and, thereby, discovers many areas of similarity (Amir, 1998).

Other researchers extended ideas about when and why contact will be most effective. It is in relation to the conditions for contact to be most effective, the three distinct lines of research examined the nature of perceivers’ cognitive representation of groups, each proposing ideas about how the categorization of ‘us’ and ‘them’ will be optimally effective in reducing prejudice (Kenworthy et al., 2008). Brewer and Miller (1984)—the proponents of an interpersonal approach—proposed the decategorization model, minimizing the use of category labels altogether, and instead interacting on an individual basis. Decategorization predicted optimal contact under conditions of minimized salience of group membership and group boundaries. This would allow those involved in the intergroup interaction to focus on personal information that individuates out-group members and makes them unique and distinct from their group as a whole. Gaertner et al. (1989) proposed another model—recategorization—suggesting that intergroup contact could be maximally effective if perceivers rejected the use of ‘us’ and ‘them’ in favour of a more inclusive, superordinate ‘we’ category. These two models can be seen as extensions of Allport’s notions of perceived similarity between groups, and to a lesser degree, equality of status (Kenworthy et al., 2008). Hewstone and Brown (1986) proposed another model, called categorization (or sometimes mutual intergroup differentiation), which pointed out practical problems with personalized, as opposed to group-based interactions and instead, promoted keeping group boundaries intact and salient during intergroup encounters. In contrast with the decategorization model, Hewstone and Brown argued that by focusing solely on individuating information (decategorization model), the out-group member would not be seen as an out-group member at all, and
thus any positive outcomes that result from the interaction would fail to generalize to other members of the category. In other words, they are likely to be sub-typed, or cognitively processed as separate from the group as a whole, or treated as an individual with no connection to the overall group. A real concern is that individuals may discount positive experiences with out-group members as an exception to the rule. Consequently, they argued that, under decategorized contact, attitudes towards the out-group as a whole would remain unchanged, due to the very conditions intended to produce the attitude change. Nevertheless, for categories that are visually salient (e.g., race, gender), complete decategorization is unlikely to occur, thus providing some basis for the benefits of positive personalized interaction to generalize to attitudes to the group as a whole (Miller et al., 2004).

Therefore, Hewstone and Brown’s (1986) alternative general theoretical solution—categorization—proposed that for the positive effects of contact to generalize to the entire out-group, it is vital that category salience remains relatively high during the interaction. Although, it is not necessary that category salience be maintained at all times, ideally it should occur before the out-group individual is perceived as atypical of their group. Nevertheless, as Kenworthy et al. (2008) argue that despite their conceptual differences, all of the various models that followed Allport paid a tribute to his ideas in some fundamental way. Although, this study is not aimed at settling this discussion, it maintains that the categorized, decategorized, and recategorized aspects of contact are compatible.

Other studies suggest that individual characteristics (such as gender and socio-economic status or other significant means by which individuals group themselves) must also be taken into account in the study of interpersonal/intergroup relations.
(Kimberly, 2003), However, the mainstream social psychology has long believed that what really matters is not who you are, but where you are (Waller, 2007).

In fact, while writing on ‘social construction of cruelty’—a chapter in his book on ‘Becoming Evil: How Ordinary People Commit Genocide and Mass Killing’—James Waller insists on the power of the situation in influencing people’s thoughts, feelings, and behaviours, in addition to the cultural and psychological construction of respectively ‘worldview’ and the ‘other’. In this regard, Waller argues that predictions based mainly on personality variables often misinterpret or underestimate the dominating and pervasive power of the situation (Waller, 2007). Waller emphasizes three momentum inducing features of a social construction of cruelty that are most relevant to understanding how ordinary people commit genocide and mass killing. These are professional socialization (information on the behaviours guiding the organization), group identification (emotional attachment to the group), and the binding factors of the group (pressures or group dynamics—such as conformity to peer pressure, kin recognition cues and gender that work to keep people within an organization or hierarchy). In this regard, Waller maintains Zimbardo’s contention that —individual behaviour is largely under the control of social forces and environmental contingencies rather than personality traits, character, and will power (Waller, 2007).

Despite Allport’s conclusion expressing skepticism regarding the possibility of reducing prejudice when it is rooted in the character structure of the individual (Allport, 1954), the fact that contact can lead to greater prejudice and rejection, or to greater respect and acceptance, depending upon the situation in which it occurs, is also emphasized (Allport, 1954; Forbes, 1997).
2.3.11. SOCIAL EXCHANGE THEORY (SET)

SET has a psychological and sociological perspective that explains social change and stability as a process of negotiated exchanges between people in society. SET theorists argue that that all human relationships are formed by the use of a subjective cost-benefit analysis and the comparison of alternatives. For example, when a person perceives the costs of a relationship as outweighing the perceived benefits, then the theory predicts that the person will choose to leave the relationship. The theory has its roots in economics, psychology and sociology. For social exchange theorists, when the costs and benefits are equal in a relationship, then that relationship is defined as equitable. The notion of equity is a core part of social exchange theory (Emerson, 1962). SET is concerned with understanding the exchange of resources between parties in an interaction situation where the objects offered for exchange have value, are measurable, and there is mutual dispensation of rewards and costs between actors (Ap, 1992; Madrigal, 1995).

Social exchange theory (SET) theory has been adapted widely by tourism researchers since the 1990s. For example, in a study of rural resident perceptions of tourism impacts of development in Colorado, support for additional development was positively or negatively related to the perceived positive or negative impacts of tourism. Support for additional tourism development was also negatively related to the perceived future of the community (Purdue et al, 1990). Other research used a social exchange process model as a theoretical basis for some understanding of why residents perceive tourism impacts positively or negatively. The model was based upon the concept of the exchange relation where a resident is more likely to be inclined towards and supportive of tourism development if he/she perceives more
favourable impacts (benefits) than negative impacts (costs) from tourism development (Ap, 1992).

2.3.12. SOCIAL REPRESENTATION THEORY (SRT)


The concept of SRT has been advanced in France in the 1960s by Moscovici who has defined social representations as a multifaceted concept focusing on systems of values, ideas, images and practices that have a two-fold functions: 1) establishing an order which will enable individuals to orient themselves and 2) facilitating communication among members of a community through a code for naming and classifying unambiguously the various aspects of their world. In this sense, the concept of ‘social representations’ refers to interpretations we all use in everyday life, in groups, in the media and in public debates to give a meaning to reality (Moscovici, 1973).

SRT involves between the socio-cultural, inter-subjectivity and the psychological organization of knowledge towards an active understanding of representations. Social representations concern the contents of everyday thinking that give coherence to our beliefs, ideas, and connections we create ‘as easily as we breathe’ (Moscovici, 1998).
2.4. TOURISM PARADIGMS AND PEACE INITIATIVES

The peace through tourism debate has gained considerable momentum following the first international conference on peace through tourism in 1988 (McIntosh et al, 1995). Proponents of tourism as a force for peace have argued that tourism has the potential to bridge cultural differences between people, to protect the environment, preserve cultural heritage and alleviate poverty through economic development (D’Amore, 1988; Khamouna and Zeiger, 1995; Askjellerud, 2003, 2006; Kelly, 2006). Opponents argue that tourism is merely a beneficiary of peace (Litvin, 1998) and has a negative impact on host communities (Archer et al, 2005). While the debate continues, empirical research into the topic has been minimal compared to other areas of tourism research (Ap and Var, 1998).

While there have been fleeting glimpses of a connection between tourism and peace throughout the 20th century (Litvin, 1998), the principle of tourism as a means for fostering peace has gained considerable momentum in the past 30 years. One of the first instances of a formalized approach to fostering peace through the use of tourism occurred at the 1973 Conference on Security and Cooperation in Europe (CSCE) in Helsinki. The ‘promotion of tourism’ was seen as an important strategy for the conference aimed at developing positive relations between Eastern and Western Europe. Subsequent CSCEs in Geneva (1975) and Vienna (1986) reaffirmed this position (Bloed, 1990).

Following the initial CSCE, the international tourism fraternity also began to recognize the potential of tourism as a means for peace. The 1980 World Tourism Conference in Manila declared that ‘world tourism can be a vital force for world peace’ (UNWTO, 1980). The International Institute for Peace through Tourism was
founded in 1986, and the first international conference directed at the subject; Tourism a Vital Force for Peace, took place in Vancouver in 1988 (McIntosh et al, 1995; Var and Ap, 1998). A number of global conferences on peace through tourism have followed: Montreal, 1994; Glasgow, 1999; and the most recent global summit held in Pattaya, Thailand in October 2005 (IIPT, 2006).

In addition, the United Nations World Tourism Organisation (UNWTO) has entrenched the principles of tourism for peace into their introductory statement on the importance of tourism: ‘Tourism is a powerful force for improving international understanding and contributing to peace among all the nations of the world’ (UNWTO, 2006, Section 2, Para 4).

While mention was made about tourism’s potential for promoting peace prior to 1988, it was in that year, those cataloguing its history argue, that the peace tourism movement began, at least from a literary standpoint (McIntosh et al, 1995; Khamouna and Zeiger, 1995; Litvin, 1998; Tomljenovic and Faulkner, 2000; Kelly, 2006). Prior to the first global conference on peace through tourism in 1988, the conference founder, Louis D’Amore published two articles; ‘Tourism: A Vital Force for Peace’ and Tourism: The World’s Peace Industry’ (D’Amore, 1988a, 1988b). Both articles argued that tourism could be regarded as a force for world peace, and has the potential to bridge cultural differences between people, to protect the environment, preserve cultural heritage and alleviate poverty through economic development.
### Table 2.2. - Example of World Tourism Organization Statements Mentioning a Link between Tourism and Peace

<table>
<thead>
<tr>
<th>Year</th>
<th>Place</th>
<th>Document</th>
<th>Citation</th>
</tr>
</thead>
<tbody>
<tr>
<td>1980</td>
<td>Manila, Philippines</td>
<td>Declaration on World Tourism</td>
<td>Tourism as a ‘vital force for peace and international understanding’</td>
</tr>
<tr>
<td>1983</td>
<td>Sofia, Bulgaria</td>
<td>Tourism Bill of Rights and Tourist Code</td>
<td>Tourism’s contribution to ‘improving mutual understanding, bringing people closer together and, consequently, strengthening international cooperation’</td>
</tr>
<tr>
<td>1999</td>
<td>Santiago, Chile</td>
<td>Global Code of Ethics for Tourism</td>
<td>‘Through the direct, spontaneous and non-mediatised contacts it engenders mutual understanding between men and women of different cultures and lifestyles, tourism presents a vital force for peace and a factor of friendship and understanding among the peoples of the world’</td>
</tr>
</tbody>
</table>

Table 2.3. - Organizations Directly Linked to Peace Through Tourism.

<table>
<thead>
<tr>
<th>Organisation</th>
<th>Mission/Vision</th>
<th>Source</th>
</tr>
</thead>
<tbody>
<tr>
<td>Tourism 4Peace Forum</td>
<td>Offering advanced solutions to mutual challenges and development of activities to strengthen economies and peaceful advancement</td>
<td><a href="http://www.tourism4peace.org/">http://www.tourism4peace.org/</a></td>
</tr>
<tr>
<td>Tourism For Peace</td>
<td>Our Mission is to build Peace by creating unity between hosts, guests, and the natural environment, worldwide. ‘Peace cannot be kept by force. It can only be achieved by understanding.’ (Albert Einstein)</td>
<td><a href="http://www.tourismforpeace.org/">http://www.tourismforpeace.org/</a></td>
</tr>
<tr>
<td>International Center for Peace through Tourism Research</td>
<td>We will work towards building bridges out of the walls that keep us apart. The ICPTR’s objective is to conduct academic research to contribute to the development of tourism as an agent of peace</td>
<td><a href="http://www.icptr.com">http://www.icptr.com</a></td>
</tr>
<tr>
<td>CouchSurfing</td>
<td>At CouchSurfing International, we envision a world where everyone can explore and create meaningful connections with the people and places they encounter. Building meaningful connections across cultures enables us to respond to diversity with curiosity, appreciation and respect. The appreciation of diversity spreads tolerance and creates a global community</td>
<td><a href="http://www.couchsurfing.org/about.html/mission">http://www.couchsurfing.org/about.html/mission</a></td>
</tr>
<tr>
<td>SERVAS International</td>
<td>SERVAS is an international, non-governmental, multicultural peace association run by volunteers in over 100 countries. Founded in 1949 by Bob Luitweiler as a peace movement, SERVAS International is a non-profit organization working to build understanding, tolerance and world peace.</td>
<td><a href="http://joomla.servas.org/content/blogcategory/41/76/">http://joomla.servas.org/content/blogcategory/41/76/</a></td>
</tr>
</tbody>
</table>
Tourism makes contributions to peace when it works for (a) suspension or abolishment of war, (b) elimination of structural violence, and (c) awareness and action for the improvement of global and environmental issues. These three stages are achieved by two different levels of diplomacy as mentioned in the international relations literature, which are defined in a 1981 seminal article of Foreign Policy by William D. Davidson and Joseph V. Montville: ‘track one diplomacy’ and ‘track two diplomacy’. The former is conducted by official representatives of a state/quasi-state authority that manifest direct, major, and usually immediate impact on national, regional and international affairs, or an intergovernmental organization such as the United Nations; the latter is the unofficial channel of people-to-people relations by private citizens, non-governmental organizations (NGOs) and business persons.

Peace is available only when both tracks run parallel and function properly. The three stages for the advancement of peace have a clear distinction between the roles of the track one diplomacy and the track two diplomacy. Decisions of (a) suspension or abolishment of war can be made only by the track one diplomacy. War is usually fought between internationally recognized sovereign states, or between a state and guerrilla or militant groups. On the other hand, (b) elimination of structural violence and (c) awareness and action for the improvement of global and environmental issues are mainly inspired and promoted by the track two diplomacy. Of course, the rules and regulations to achieve the second and the third stages of peace can be established by governments, or the track one diplomats, but people or track two diplomats, are the practitioners of the rules and regulations. The biggest objective of the track one diplomats is to defend their national interest. They have to make worst case assumption about an adversary’s intentions, but these very assumptions can set in motion a chain reaction of mutual distrust, threats and
hostilities that can culminate in war (D’Amore, 1988a). They tend to be preoccupied with short-term profits. National interests are given priority over regional and global interests. Global issues such as economic inequality, food distribution problems, global warming and balance between energy supply and demand are sidelined and left unsolved. Track two diplomats can construct a new framework which is free from narrow-minded nationalism, and create an alternative set of relationships that can prevent such a devastating chain reaction (D’Amore, 1988b).

The majority of the pro-peace tourism literature focuses on the notion that tourism, through contact with other cultures, leads to greater understanding and affection between cultural groups (Khamouna and Zeiger, 1995; McIntosh et al, 1995; Askjellerud, 2003, 2006; Poyya Moli, 2003; Kelly, 2006). A common and reiterated line of argument, it remains principally a utopian ideal and open to critique.

However, building on the claim by D’Amore, there is a growing trend towards recognition of tourism’s potential to aid peace through economic development and poverty alleviation (UNWTO, 2002, 2005). One particular strategy that has drawn recent attention has been pro poor tourism; ‘tourism that results in increased net benefits for poor people’ (Pro Poor Tourism Partnership, 2005). Other authors that have recently written on pro poor tourism include Rogerson (2006) and Bowden (2005) among others.

Using a case study approach, a number of authors also argued that tourism has not only the potential to aid peace but could indeed be the driving force towards healing the rift between divided nations (Poria, 2001; Yu & Chung, 2001; Henderson, 2002). Henderson (2002) and Yu and Chung (2001) discuss the notion in regards to a divided Korea while the latter also examines the theory with respect to Taiwan and
China. Poria (2001) argues that tourism, in particular heritage tourism, could be a force for peace within the Middle East.

As with any balanced debate, there exists substantial argument against those advocating tourism as a contributor to peace. The most common critiques of the peace tourism theory parallel those used against tourism in general. Arguments about tourism’s exploitative nature are common including its tendencies to commoditization (Cohen, 1988; Archer, Cooper and Ruhanen, 2005), and museumisation (MacCannell, 1973). Others argue that tourism can act as a form of neo-colonialism (Mathieson and Wall, 1982; De Kadt, 1992; Hall, 1994), perpetuating pre-existing cultures of dominance between developed and developing areas. Dann (1988) describes tourism as a promoter of master/servant relationships.

Within the distinctly peace tourism literature, there are a number of views from those denying tourism’s ability as a force for peace (Pizam, 1996; Litvin, 1998). Litvin argues that tourism does not create peace but simply benefits from it. He writes, ‘tourism is clearly a beneficiary of peace, but as tourism is never successful in the absence of peace, it cannot, therefore, be a generator of peace’ (1998).

Tomljenovic and Faulkner (2000) argue neither one way nor the other, claiming that, ‘while tourism has the potential to promote intercultural understanding and tolerance, it has an equally strong potential to have the opposite effects. But while Tomljenovic’s and Faulkner’s article fails to take a distinct position, its strength lies in its objective analysis of the argument as a whole. They argue that both schools of thought legitimize their argument by emphasizing the form of tourism that is most congruent and then generalize for tourism as a whole, and, therefore, it seems likely
that both points of view are correct for different types of tourism experiences (Tomljenovic and Faulkner, 2000).

All of the literature reviewed here has presented a general discussion of the arguments surrounding peace through tourism but not based primarily on empirical research, Tomljenovic and Faulkner (2000) and Rogerson (2006) being the exceptions. While these discussions provide a constructive base, empirical research is needed. As Litvin stated, ‘the topic is of sufficient importance that it deserves further review and warrants findings that go beyond opinion, conjecture, and anecdotal evidence’ (1998), a view shared by Kelly (2006) and Tomljenovic and Faulkner (2000). Empirical research into tourism’s ability to generate peace is extremely important to further understanding of the issue but remains reasonably limited, particularly in comparison to fields such as ecotourism and tourism marketing (Ap and Var, 1998; Tomljenovic and Faulkner, 2000).

Despite this, the research into the topic has been enormously valuable and the following section will briefly summarize five key studies; two from Ap and Var (1990, 1998) and one each from Pizam (1996), Kelly (1998) and Tomljenovic and Faulkner (2000). In one of the earliest empirical studies into peace through tourism, Ap and Var (1990) undertook ‘an exploratory survey of Australian and North American tourism professionals to examine their perceptions of tourism as a promoter of world peace’. The study’s goal, as stated in the report, was to ‘identify common parameters and measures which quantify a social impact of tourism’. The study concluded that there is a strong view amongst tourism professionals that tourism has a positive economic impact but uncertainty concerning the relationship between tourism and world peace.
Abraham Pizam (1996) reported on four studies undertaken between 1990 and 1994 that ‘evaluated the role of tourism as an agent of [attitude] change between pairs of countries that have been traditionally unfriendly or hostile to each other’. The experiences in focus were escorted bus tours between residents of the USA and the USSR, Israel and Egypt, and Greece and Turkey (two studies). Each of the four studies was of longitudinal design and utilized a structured questionnaire allowing a quantification of results. The cumulative findings of the studies showed only a ‘relatively small number of changes in the opinions and attitudes of travelers resulting from their tourist experience and the majority of changes occurred in a negative direction’.

Kelly (1998) reported on an investigation that was ‘directed to ascertaining the extent to which One World Travel Tours (OWTT), a subsidiary of Community Aid Abroad, has been effective in encouraging the development of traveler attitudes deemed conducive to peaceful relationships between countries’. A combination of structured surveys and open ended questionnaires was utilized on 86 people partaking in an OWTT organized trip. The research ascertained that, with some qualifications, tour experiences did have a positive influence on the attitudes of the participants.

The second study reported by Ap and Var (1998) was a cross-national study of student’s perceptions on the notion of peace through tourism. Focusing on six countries - Australia, Canada, England, Korea, Turkey and the United States of America - a structured survey was utilized that included categories to establish respondent information including ethnic background and tourism experience. Results indicated a strong belief amongst respondents that tourism promotes cross cultural exchange and understanding but uncertainty as to its direct influence on world peace. Cross national differences were evident but not significant.
The most recent of the empirical studies, reported by Tomljenovic and Faulkner (2000), sought to test the factors influencing attitude change in tourists. The first study examined three groups of Croatian students visiting three separate destinations, Spain, Greece and the Czech Republic. The research utilized a pre and post trip questionnaire. The second study looked at Australian students visiting Japan and a case study approach involving questionnaires, trip diaries and interview techniques was employed. The study concluded that tourism can promote intercultural understanding and tolerance, but may also have the opposite effect. Quality of services on the trip affected attitude change and positive attitude change was most congruent to contact that was voluntary and not contrived.

As a general statement, the above studies have been important in furthering the knowledge base on peace through tourism by providing greater insight into the topic. The two studies by Ap and Var (1990, 1998) are valid as basic analysis into attitudes towards peace through tourism and Pizam (1996) offers a practical analysis of tourism’s capacity to affect attitude change, albeit within already unfriendly situations and particularly isolated forms of tourism. However, it is the study by Tomljenovic and Faulkner (2000), and to a lesser extent that by Kelly (1998), that provides the greatest understanding into the mechanics of generating peace through tourism.

The study by Leong (2008) discusses that international tourism is not just a beneficiary of peace but that it is a vital force for peace in economic, socio-cultural and environmental perspectives. The author advocates that responsible tourism is the guiding principle of sustainable tourism as well as world peace. The application of this paper can be very helpful for advancing the general knowledge of tourism students and those who are interested in tourism related subjects.
The study by Vitic & Ringer (2007) examines the challenges and opportunities of promoting Montenegro as a destination for sustainable tourism in the post-civil war era of the former Yugoslavia, given the country’s unique status as the world’s only self-proclaimed “ecological state.” There is no denying the recent history of ethnic violence and turmoil that divided the Balkans in the 1990s. Consequently, the incremental return of foreign and domestic visitors to Montenegro, as well as Serbia, Croatia, Slovenia, Macedonia, and Bosnia-Herzegovina, represents a significant return to stability almost ten years after the fighting stopped. And the particular interest of many tourists in the biology and cultural geography of the region makes clear the potential usefulness of “green” branding for Montenegro to distinguish itself from its competitors in the Mediterranean, and to resurrect the country’s political image and visitor appeal through targeted environmental practices and promotions.

The study by Simpson (2008) discusses that tourism is simultaneously portrayed as a destroyer of culture, undermining social norms and economies, degrading social structures, stripping communities of individuality; and as a saviour of the poor and disadvantaged, providing opportunities and economic benefits, promoting social exchange and enhancing livelihoods. The aim of this paper is to introduce, define and examine the concept of Community Benefit Tourism Initiatives (CBTIs) and identify the range of characteristics that contribute to creating the best possible scenario for a successful, sustainable and responsible CBTI. The paper considers the roles of key stakeholders in CBTIs: government, the private sector, non-governmental organizations and communities. It seeks to identify the critical components of CBTI development, the potential problems associated with CBTIs and some of their possible solutions.
The study by Shin (2006) discusses that on April 13-15, 2000, South and North Korean leaders met in Pyongyang for a meeting of peace ending over fifty years of hostilities. According to this meeting, South and North Korea were believed to be among the economies most directly affected by the world peace process. This had a large effect on both countries in many aspects, socially, politically and economically. One of the sectors, which may gain immediate benefits, is tourism even though the study of the relationship between tourism and peace is relatively new. This study investigates of peace tourism trends between politically divided South and North Korea. It examines tourism as past, present and future activities in influencing reconciliation between the two peoples and governments and discusses the current state of affairs of this two countries and tourism between South and North Korea.

The study by Lankford et al (2008) discusses that past and current world events remind us of the ongoing need to establish peace. Tourism not only flourishes in peaceful environments but may also contribute to the achievement of peace and transformation in the life of the individual, the community, the nation, and international relations. However, to be able to develop tourism as a means for promoting understanding and peace, there is a need to define how individual and community perceptions influence the worldview of peace through tourism. This paper discusses relationships of tourism development to the peace process. A conceptual model for understanding community tourism and peace is presented for consideration. Suggestions are made for the use of the model in tertiary education for tourism professionals.

The Study by Sudipta & George (2010), examines the synergistic linkages among alternative forms of tourism and the establishment of long term peace. Peace is a very subjective topic and is not simply the absence of direct violence associated
with war. It is also about the elimination of structural violence associated with inequality, injustice and unsustainable development. Outcomes of corporatized forms of tourism, which appears as a constituent of consumer oriented capitalist globalization, have been found to be detrimental to indigenous cultures, ecology, and the environment as a whole. Alternative tourism, as an element of alternative globalization, has the potential to establish a consensus on bringing about sustainable global development and peace. This paper analyses the impacts of mass/corporatized tourism that reflect structural violence and the potential of alternative tourism to bring sustainable and positive peace. Case studies representing responsible and alternative forms of tourism are presented.

The Study by Ian Kelly (2006) seeks to demonstrate how tourism experiences can be managed to encourage the adoption by individuals of attitudes conducive to more harmonious relationships among people of different cultures. The paper focuses on negative dispositions - prejudice, stereotyping, ethnocentrism - and ways in which these may be changed for positive dispositions - tolerance, compassion, goodwill, justice and respect. Tourism is seen as able to contribute by providing experiences which involve communication and hospitality (in the broadest sense), and by expressing an ethic incorporated into tourism education and training. Suggestions are offered for measuring the success of such provisions, and some additional considerations are indicated.

The Study by Cvetich & Scorse (2007) discusses that the trans-boundary nature of environmental problems and the increased incentive for cooperation over natural resources have given rise to a significant body of literature. Much of this research has also focused on the relatively new phenomenon of Peace Parks as a marriage of conservation and conflict resolution. Peace Parks, while generally touted
as successful, tend to view one variable as secondary that most conflict scholars view
as a central causality: the role of poverty in conflict and environmental degradation.
Ecotourism, which is considered the marriage of development and conservation, may
serve as an economic component that can strengthen the cooperative and peace-
building effect of conservation efforts. This paper lays out three hypotheses regarding
how ecotourism can build cooperation among formerly conflicting groups. The case
study of the Mountain Gorillas and ecotourism collaboration in the Virunga-Bwindi
region of Uganda, Rwanda, and the Democratic Republic of Congo illustrates where
collaboration in ecotourism between former warring parties is contributing to the
success of gorilla conservation, development, and the foundations for sustainable
peace.

The study by Askjellerud (2006) looks at the impact of travel on the individual
traveller, reporting on the experiences of a group of Norwegian university students
undertaking study in Spain. It traces the stages through which they moved, from
anxiety and misunderstanding to a higher level of cultural and self-awareness. The
author notes the positive influence of requiring the visiting students to act in host
community roles, and the discomfort involved in questioning one's established beliefs.

The study by Guo et al (2006) illustrates the features of tourism flow as well
as politics, economics and trade between Mainland China and Taiwan. The Taiwanese
visiting Mainland China have comprised the main tourist market between Mainland
China and Taiwan. Conversely, the number of visitors from Mainland Chinese to
Taiwan is very limited. The relationship between Mainland China and Taiwan is
highly unbalanced. Some obstacles for tourism cooperation, including transportation,
politics, and culture between the Mainland and Taiwan, have also been indicated in
this study. Thus, the corresponding solutions to the above obstacles such as tourism
cooperation, politics, transportation, and culture between Mainland China and Taiwan have been put forward. Finally, the role of tourism in reconciliation and peace between Mainland China and Taiwan is discussed and supported.

The study by Alluri (2009) discusses that in a post-conflict country, tourism has the potential to not only contribute to economic growth and physical reconstruction, but also to sustainable development, affirmative action and the protection of vulnerable groups. In Rwanda, the presence of rare mountain gorillas, rolling green hills and pristine lakes make it a very attractive tourism destination. However the perception of insecurity since the civil war and genocide in 1994 has been a strong deterrent for visitors. Nevertheless, the tourism industry became the country’s highest foreign currency earner in 2007 by focusing on niche markets such as eco-, pro-poor and community-based tourism development. This paper seeks to analyze how tourism can also foster the ongoing peace building process in post-conflict Rwanda. As few studies have examined this potential role of tourism, this paper positions itself within the broader discussion on corporate engagement in peace promotion. Specifically, it examines how current tourism activities in Rwanda contribute to two overarching dimensions of peace building: reconciliation and justice; and socio-economic foundations.

The study by Kim et al (2007) assesses the proposition that tourism has some potential to act as a mechanism for promoting international peace by examining the reactions of South Korean tourists who have visited Mt. Gumgang, a newly developed resort area in North Korea. The paper finds that the opportunity to visit the latter country had a positive impact on South Koreans and there are positive indications of an opportunity for tourism to facilitate better intergovernmental relations. From a
theoretical perspective, the paper draws on the international relations literature to examine possible roles for tourism.

The study by Hazbun (2009) examines the efforts between Israel and Jordan in the wake of their 1994 peace treaty to promote peace, economic cooperation, and cross-cultural understanding through tourism. It argues these efforts largely failed as the resulting cross-border travel experiences defined the border as a marker of difference between two seemingly homogeneous territorial nation-states while opponents of peace successfully portrayed the resulting cross-border flows as threats to their own society’s economy and security. To suggest an alternative itinerary for peace through tourism, the essay examines the 1994 travelogue by Egyptian playwright Ali Salem describing his drive through Israel and the West Bank. Salem’s experiences, such as meeting Egyptian Jews and Palestinian citizens of Israeli, recognize the existing, but overlooked, ways that Arab and Israeli societies live in states that possess overlapping cultures with interwoven histories and territorial attachments. The essay concludes that tourism based on such itineraries may contribute to the pluralization of politics and identities within each state needed to promote peaceful co-existence between Arabs and Israelis.

The study by Kim et al (2007), examines the politics of tourism in North Korea. Unlike other socialist countries, North Korea has characteristics of Juche ideology which influences all aspects of political, social, and economic life, including tourism. The main aim of this study is to understand domestic tourism in North Korea, including its patterns and constraints. Based on a survey of North Korean defectors to the South, this study examines their perceptions of tourism in the North and their travel experiences prior to migrating to South Korea. While many countries use
tourism as a political tool in unstable economic situations and strict political climates, North Korea is likely to resist a rapid increase of inbound tourists in the short term.

The study by McGehee (2002) tested a theoretical model drawing on components of social psychological (self-efficacy) and resource-mobilization (networks) theories to explain changes in social movement participation among Earthwatch expedition volunteers. It was hypothesized that involvement in an Earthwatch trip increases self-efficacy and facilitates the development of new networks, influencing volunteers’ participation in social movement organizations. Results from pre- and post-trip survey suggest that as a consequence of the networks established during an expedition, participation in an expedition had a significantly positive effect on social movement activities. Changes in self-efficacy were not found to have any significant effect.

The study by Briedenhann & Wickens (2004) discusses that both eulogized and reviled as a development option, rural tourism is increasingly viewed as a panacea, increasing the economic viability of marginalized areas, stimulating social regeneration and improving the living conditions of rural communities. Less developed countries, afflicted by debilitating rural poverty, have considerable potential in attracting tourists in search of new, authentic experiences in areas of unexploited natural and cultural riches. This paper argues that the clustering of activities and attractions, and the development of rural tourism routes, stimulates cooperation and partnerships between local areas. Meaningful community participation, together with public sector support, presents opportunities for the development of small-scale indigenous tourism projects in less developed areas. This paper interrogates the development of rural tourism routes in South Africa and highlights factors critical to its success.

184
The study by Minho Cho (2007) discusses that tourism can transcend governmental boundaries by bringing people closer together through the understanding of different cultures, heritages, and beliefs. Therefore, it is potentially one of the most important vehicles for promoting peace among the peoples of the world. Although previous South Korean governments have historically proposed a variety of actions to contribute to peace on the Korean Peninsula, there has been little success. However, the Mt. Gumgang tourism development, the hallmark of the Sunshine Policy of former president of South Korea, Dae Jung Kim, is different from previous tourism initiatives as it has had more tangible and practical outcomes that have contributed to the promotion of peace on the divided Peninsula. To this end, the South Korean government has applied the insights of neo-functionalism to the Mt. Gumgang tourism development. This is an approach to integration theory from the perspective of liberalism that has been heralded in international politics. According to this approach, it is expected that the Mt. Gumgang tourism development can be used as a tool to maintain peaceful circumstances, which results in spill-over effects, enlargement of activity scopes, and a heightened level of commitment on the Korean Peninsula. The purpose of this study is to empirically test the hypothesis that the Mt. Gumgang tourism development contributes to the peace of the Korean Peninsula by employing the theory of neofunctionalism. To test this hypothesis, this study proposes a Peace Index and investigates the spill-over effects by utilizing the Mt. Gumgang tourism development as a test case. The results of this study indicate that the view that tourism contributes to peace is valid but tenuous since the impact of the Mt. Gumgang tourism development in the promotion of peace was less significant than expected. Consequently, the results of this study also indicate that neo-functionalism, which has been developed for western political systems, needs to be re-examined when applied to the unique, dynamic, and complex political circumstances on the Korean Peninsula.
The study by Causevic & Lynch (2011) explores the processes affecting tourism development following a major political conflict in Bosnia and Herzegovina (B&H). The adopted critical theory analytical approach resulted in the identification of phoenix tourism, conceptualized as a distinctive period in post-conflict tourism development. Instead of locating tourism in the context of economic enhancement, tourism is located in the context of social renewal of the destination and its people. Although post-conflict tourism is usually conceptualized under dark tourism scholarship, phoenix tourism is not proposed as a type of tourism, but as a role given to tourism in a process through which conflict issues develop into a new heritage.

The study by Larry and Chung, Hyung (2001) discusses that tourism has played a significant role in influencing international relations, political policies and world peace. This study analyzes the relationship of politics and tourism between two pairs of politically divided nations: South/North Korea and Taiwan/China. It compares the impact of tourism on the cross-strait relations between Taiwan and China as well as inter-Korea relations. By applying the Tourism Evolution Model of Butler and Mao, this study finds that the Mt. Kumgang tourism development is a barometer not only measuring the willingness of the two Koreas to engage each other in low-politics activities but also the current status of South–North relations. This article analyzes tourism as a low-politics activity in influencing initial reconciliation between governments, and discusses the Mt. Kumgang tourism development as a symbolic joint venture for inter-Korean economic relations. It also compares and contrasts tourism as low-politics activity between China and Taiwan.

The study by Shin (2005) discusses that it comes as no surprise that peace and tourism is an important topic today in tourism literature. Despite the strength of global tourist demand, many destinations, especially in the developing world, are facing
fluctuations in tourist arrivals, due to unsafe political conditions. This study discusses the symbiosis between tourism and peace and its opposite, war, and the likely impacts of each condition on several tourist destinations. A turbulent security environment, caused by international and civil wars, coup d’état and terrorist attacks has already demonstrated its negative impact on tourism development in many countries around the world. The aim of this study is to examine the relationship between safety, tranquility, peace, and successful tourism, using surveys completed by both international and domestic tourists. More specifically, it is about the effects of the absence of safety, security and peace on domestic and international tourism in the Korean demilitarized zone (DMZ) area. The general findings demonstrate that the subjects of the study view the implication of the existence of a peaceful environment on tourism favourably.

The study by Swain (2009) examines the role and practice of cosmopolitan action – that is as a mediating vision which closely parallels the active discourse of worldmaking. Tourism is an industry built on distinctions between strangers and friends, with inherent potentials for both oppression and empowerment. Critical cosmopolitan theory offers ideas that give us hope for the progressive potential of tourism to transform differences into equity. In popular discourse cosmopolitanism refers to elites, travel, world peace, multicultural education and humanitarianism, in opposition to nationalism, warfare and ethnic hatred. Theorists’ analyze cosmopolitanism as mobility, identity, a consciousness or worldview, a global process or as a monolithic cultural companion to global capitalism. Some scholars argue that tourism and tourists have ineffective links to cosmopolitanism, while others see that tourism encompasses cosmopolitan making or worldmaking processes in terms of travelling people and travelling ideas. This article expands on the idea on how
Cosmopolitanisms are actually experienced, embodied, situated, performed and imagined in tourism by consumers and the toured. The study also engages questions about our own embodied cosmopolitanisms as tourism researchers, and how this may affect our work within and outside of the academy. My project addresses some basic human questions through feminist analysis about peoples’ abilities to understand each other and create equitable lives.

The study by Alon (2008) describes and analyses cultural elements that express the symbolic landscape of Israel’s border-tourism attractions. The methodology selected is based on the naturalistic approach of landscape interpretation. A descriptive analysis is provided of the symbolism of elements in two case studies of border tourism in Israel. These places have grown into unique tourist attractions, and they illustrate the conflict or the cooperation between Israel and its neighbouring countries. Visits to Israeli border sites usually entail observation and hold a special meaning for tourists, either because they can sense the danger and fear of battles conducted in the past near the border, or because they have a close and clear look at the neighbouring country. On the other hand, these sites are also places of hope for a better future – one of peace and co-operation between the two sides. In many cases the observation points have grown to signify both the core of the conflict and a prayer for peace, a special simultaneity of fear and hope.

The study by Scheyvens (1999) considers ways in which we may better understand how ecotourism ventures impact on the lives of people living in, and around, the environments which ecotourists frequent. From a development perspective, ecotourism ventures should only be considered successful if local communities have some measure of control over them and if they share equitably in the benefits emerging from ecotourism activities. An empowerment framework is
proposed as a suitable mechanism for aiding analysis of the social, economic, psychological and political impacts of ecotourism on local communities.

The study by Pritchard et al (2008) makes a philosophical and ontological contribution to tourism knowledge. It discusses emergent perspectives and paradigms, identifies major omissions in tourism knowledge and challenges its dominant assumptions, reviewing the imperatives for a regime change in the field. The paper argues that the new hopeful tourism perspective which combines co-transformative learning and action offers a distinctive approach to tourism study. It defines the characteristics of this values-led humanist perspective and presents a reflexive accounting of its evolution. It concludes with a three part agenda for tourism educators and researchers concerned to embrace co-transformative learning, which responds to the challenges of creating just and sustainable tourism worlds.

The study by Kim & Prideaux (2006) investigates aspects of the interaction between domestic opinion in South Korea and support for the continuation of the Mt. Gumgang tourism development in North Korea as a vehicle for promoting peace on the Korean peninsula. The study finds that residents’ perceptions of international tourism development can influence national and international policy. Second, the study provides insights into the political impacts of tourism development being conducted in a country that is widely regarded as hostile by potential visitors, but which shares many ethnic and cultural links with its major origin market. Third, the study finds that there is a role for tourism in developing peaceful relations between hostile nations. An important consideration arising from this research is that the use of tourism for political purposes introduces non-market considerations that have the potential to become more important than pleasure motives in the weighting of consumer’s decision sets on destination selection. An adaptation of a model for the
study of international relations based on games theory is used to demonstrate these relationships.

The study by Shin (2008) discusses that tourism, because of its peculiar nature, depends much on security and safety at the destination. Likewise, Korea needs to assure concrete security and safety to develop tourism in particular. In new millennium, however, Korea has a major issue to be solved. That is to decrease the political tension between South and North so as to accelerate the reunification of the peninsula. In this context, the peace festival tourism project should be placed in the first priority since this will ease the strained political relations between South and North. This paper attempts to review the actual condition of the peace festival tourism project and to examine economic, socio-cultural and political impacts. To analyze the effects of the study, secondary data and information provided by the research & research agency, newspaper articles and the Bank of Korea were utilized.

The study by Moufakkir (2010) discusses that leisure/tourism activities may play a crucial role in reducing prejudice and thus the incidence of discrimination. A number of existing theories including discrimination theory offer explanations for the low representation of ethnic minorities in specific leisure settings including those dependent on domestic tourism. This paper discusses tourism constraints of ethnic minorities, highlights the benefits of participation in domestic tourism, and proposes social tourism as a leisure integration strategy concerning majority-minority relationships. In a multi-cultural society where the tensions of immigration-integration are critical, promoting the benefits of domestic tourism to both groups and encouraging participation by minorities may play a crucial role in facilitating a two-way integration process.
The study by Pernecky (2010) argues that the emergence of critical scholarship is important for further theorizations about tourism. It seeks to challenge the reader to think beyond the traditional notion of tourism and stresses the importance of emic and situated approaches to research. By drawing on the work of Martin Heidegger and his concept of being-in-the-world the paper emphasizes that everyday life cannot be separated either from tourists or from researchers who act as culturally situated story-tellers. Tourism is presented as a phenomenon that can tell us about the world – a proposal which summons a theoretical shift as to what tourism is and does and what can be and can do. The contribution of this paper lies in a theoretical and philosophical domain and highlights the importance of exploring the multitude of meanings which inform our understanding/s in and of tourism.

The study by Upadhayaya et al (2011) discusses that tourism is sensitive to conflict and responsive to peace. Nonetheless, it has to cope with peacelessness caused by violent conflict and its induced adverse factors. This paper analyzes the impact of a decade long (1996-2006) armed conflict on tourism in Nepal and explores the coping strategies applied by this sector to revive and sustain itself. Based on the historical political transformation of the state and some constructive efforts by the Nepalese tourism actors towards peace building, this paper argues that violent conflict is not always destructive but can also be a constructive social force for tourism if its actors are practical and not apocalyptic. The paper also attempts to add some new knowledge on the complicated relationship between tourism, conflict and peace.

The study by Sonmez and Apostolopoulos (2000) discusses that hostility and armed conflict can exist most easily in closed societies. Social science literature suggests that increasing contact among individuals from diverse groups creates an opportunity for mutual acquaintances, enhances understanding and acceptance among
the interacting group members, and consequently reduces inter-group prejudice, tension, and conflict. International tourism has been recognized for the opportunities it provides for social contact to occur. This paper presents the conceptual framework for a more effective management of the intercommunal conflict on the island of Cyprus through tourism cooperation within the framework of the cooperation and inter-group contact theories. More specifically, the paper suggests how different groups of stakeholders can be instrumental in free tourist migration, joint tourism ventures, and tourism-based community interaction and collaboration between the Turkish-Cypriot north and the Greek-Cypriot south, and which in turn, may lead to an alternative–and more effective–solution to tension and conflict which has existed on the island for several decades.

2.4.1. Book Review-Tourism, Progress and Peace (2010) by Omar Moufakkir & Ian Kelly

Since the pursuit of peace is a continuing endeavour, progress through tourism appears to be a never-ending story. Tourism has the potential to contribute to peace in many ways and these must be appropriately investigated and assessed. As new forms of tourism emerge, there are new challenges and opportunities, and there is a need for ongoing study to distinguish the myths and empirically verify the realities associated with the progress of tourism as an agent of peace.

2.4.2. Content Overview

Academic research on the connection between tourism and peace has been limited. ‘Right now, peace-through-tourism ideas seem to be sustained more by the sweet dreams and rhetoric from industry representatives and policy makers than by fine-grained empirical research and academic theories’ (Salazar, 2006).
The relationship between tourism and peace is not yet established as an academic field of research and much (but not all) of what has been published to date is hypothetical and opinion-based. The editors acknowledge the many myths – weak and strong – associated with the connection between tourism and peace, and argue that these will remain myths unless researchers take a lead in confirming the extent, if any, to which they are empirically supported.

It cannot be denied that the editors of and contributors to this book have a bias in favour of tourism as an agent of peace. It is apparent that without this partisanship the important issues covered would not have been investigated. However, it is also clear that bias among the contributors does not extend to an unquestioning acceptance of tourism as the answer to the problems of conflict in the world. It is clear that progress towards the peace objective will be partial, painfully incremental and marked by frequent setbacks and failures, but that any progress, no matter how slight, is preferable to a fatalistic acceptance of the status quo.

It will be recognized by readers that the propositions in the book, while generally positive, identify some limitations, but it is hoped that these pave the way for constructive criticism, which advances the cause of peace through tourism. Whereas tourism has been praised as a major force for peace and understanding between nations, the reality is often far removed from this utopian image (Archer et al., 2005); yet our reality is ingrained in dreams, for it is dreams that have given people the audacity to dream.

The objectives of this text are threefold: (i) to identify and learn from examples of a positive relationship between tourism and peace; (ii) to make available the output of and to stimulate further academic research and scholarship focused on
the tourism and peace proposition; and (iii) to move on from the original question of whether tourism contributes to peace, to finding ways in which tourism can be managed and conducted to meet the peace objective.

2.4.3. Content Previews

Any organization of a text with chapters is necessarily judgmental (Jackson and Burton, 1999). Topics do not fall conveniently into mutually exclusive sections. Although the 15 chapters in this book fit well within the parts to which they have been allocated, some could have been located in different parts and many have relevance across several parts. The overall organization of a text such as this is a matter of choice. Many chapters touch on ideas that are dealt with elsewhere in the book, perhaps in a more central way. Sometimes, authors have complementing views, others converging.

2.4.4. Part I: Conceptual framework

Chapter 1 by Jacqueline Haessly provides an academic background on which to build the connection between tourism and peace. The author refers to the suffering stemming from an absence of peace and the challenges to be met in creating a culture of peace. She notes that peace is often defined in negative terms as the absence of violence, and submits that what is required is a more positive approach in which peace is defined by the presence of qualities that contribute to wellbeing at all levels of existence – what people desire rather than what they feel should be abolished. These qualities include a sense of justice, a concern for human rights, caring for the common good and assurance of security. The pursuit of peace requires education and a personal commitment to activism in everyday life. The author argues that tourism,
with its basis in hospitality, is one human activity offering an abundance of opportunities for people to practice peace.

Renata Tomljenovic (Chapter 2) examines the thesis, central to the tourism and peace proposition, that increased contact among people contributes to better understanding and, hence, more harmonious relationships. She recognizes the ambivalence outcomes of research into a range of tourism experience types and attributes this to a failure to incorporate sufficiently the predisposition of the travellers and the specific nature of the contacts involved. Further study suggests that positive attitude change relates to a number of factors, including the frequency and intensity of host–visitor contacts and, more strongly, tourist satisfaction with the trip. Her findings indicate that there is a role for tourism management in ensuring that traveller objectives are realized and in reducing the barriers to meaningful contact.

The theme of justice in relation to tourism is taken up by Freya Higgins-Desbiolles and Lynda-ann Blanchard (Chapter 3). The authors emphasize the recognition of the right to travel, but point to the factors that restrict the ability of the majority of the human population to exercise that right. Measures to overcome this problem have included social tourism, programmes developed primarily in European welfare-oriented and socialist countries during the 20th century, but the principle on which these were based has been largely superseded since the 1990s by an emphasis on free-market economics and tourism as a business activity. A critical analysis of pro-poor tourism (PPT) and the promotion of peace through tourism lead into an argument for the inclusion of the justice principle in tourism development, and a review of forms of tourism which meet the justice criteria.
2.4.5. PART II: TOURISM ENCOUNTERS

In Chapter 4, Senija Causevic focuses on the role of internal political borders following the breakdown of the former Republic of Yugoslavia and the ‘ethnic cleansing’ that accompanied it. The author notes that these are more effective than ‘natural’ borders in precluding cross-border movement and contributing to the growth of national identity, and that some post-conflict borders have become tourist attractions in their own right. Research into the development of tourism in present-day Bosnia and Herzegovina was conducted through participant observation and interviews in which she made use of her native understanding of the region and its people. Initial efforts to develop tourism project partnerships involving people from differing ethnic groups were hampered by suspicion, distrust and a lack of knowledge about ‘the Other’. However, there is a perception that tourism is not a threatening activity and some success has been achieved with the help of international agencies. It is hoped that cooperation at the upper levels of tourism administration will be reflected in more cross-border interaction at the personal level.

One of the key hypotheses underlying the peace/tourism proposition is that contacts involving people from differing cultural backgrounds lead to warmer relationships among them. Darya Maoz (Chapter 5) tests this with respect to Israelis and Egyptians in the popular beach resorts of Egypt’s Sinai Peninsula. She notes the impact of previous hostilities in contributing to unfavourable stereotypes and attitudinal dispositions on both sides. The author recognizes limitations in the study, such as the power disparity inherent in the guest (Israelis)–host (Egyptians and Bedouins) context, the insularity and short duration of the interactions, and the economic motivation of an exclusively male representation among the Egyptians. Findings indicated that many participants experienced no attitude change and that
positive attitude change, when it occurred, was more common among Egyptians. Both groups identified circumstances in which negative attitudes were intensified, and there are suggestions for alleviating these.

An examination of the relationship between tourism and peace has to take into account the role of international borders as marking social, political, economic and environmental contrasts and differences between nations. Alon Gelbman (Chapter 6) traces the origins of borders and analyses border visitor attractions as symbols of interstate cooperation (actual or desired). He differentiates among one-sided attractions (where borders remain closed), those at formerly closed borders (often commemorative in nature) and trans-border peace parks (involving high levels of cooperation in administration and conservation), and emphasizes the importance of the peace element in each of them.

Nico Schulenkorf and Deborah Edwards (Chapter 7) argue that ‘peaceful togetherness’ among people of differing backgrounds can be achieved if it occurs in appropriate circumstances such as those provided by sport and sport events. They refer to the use of sport as a tool to improve inter-community relations in a number of situations and to its value in providing ‘the superordinate goal’, which can overcome tensions between disparate groups. While recognizing that sport events can give rise to antisocial behaviour, the authors submit that the language of sport is universally understood and people are brought together in a celebratory environment. An example of the use of sport as social development is a Sri Lankan programme that involves Tamil, Sinhalese and Muslim participants, local and international, in a range of sporting competitions. An investigation was conducted to ascertain the expectations attached to these events and ways in which the positive outcomes could be enhanced, and a number of strategies were developed. These included a focus on youth, ethnic
mixing, community exchange, educational support, networking, media management and business partnerships.

The authors of Chapter 8, Gail Lash, Carla Smith and Andrea Kay Smith, would like to see peace become as central to daily life as the conservation principle. Atlanta Peace Trails (APT) is the outcome of their aim to link downtown neighbourhoods and provide an opportunity for Atlanta residents and tourists to walk, bike, ride and use the inner-city train to visit places of peace in Atlanta, Georgia, USA. A booklet was created that could be carried easily. Its contents featured the location and history of all the Peace Poles, Peace Monuments and Peace Gardens in the greater Atlanta area. These places were grouped into geographical regions and made into eight Peace Trails. Locations include Zoo Atlanta, Georgia Aquarium, The Carter Presidential Center, Martin Luther King, Jr. Center, schools, local shops, churches, community gardens and labyrinths. The booklet has quotations on peace by well-known authors as the dividers between each Peace Trail, and a page listing local and national resources for peace. Assistance can be provided for those wishing to establish peace trails in other destinations.

2.4.6. Part III: Conflict resolution

In Chapter 9, Marina Metreveli and Dallen J. Timothy examine the impacts of war on tourism using the 2008 South Ossetian conflict as a case study. They submit that damage is widespread and varied, and note especially the frequent loss of heritage resources. They also provide a background to the conflict, review the history of tourism in Georgia, a country richly endowed with natural and built attractions, and outline the extent of the damage and the dramatic decline in visitation following the outbreak of hostilities. The authors recognize that the impacts have been somewhat
alleviated by the shortness of the conflict and suggest that there may be opportunities to develop visitor interest in war tourism, as has occurred in other destinations. More importantly, they point to the possibilities for tourism to provide a channel for recovery and reconciliation between Georgia and Russia.

In Chapter 10, Rami Isaac and Vincent Platenkamp introduce a concept of problem solving that moves beyond the application of knowledge and technology, and attaches weight to intangibles such as compassion, inner strength and wisdom. They then apply it to the development of tourism in Palestine. They enter the troubled area of Israeli–Palestinian relationships in the wake of the construction of the controversial Separation Wall, designed to improve security in Israel. Given the situation, tourism in Palestine has been seriously damaged, but the authors report on a form of tourism that focuses on offering hope. They review the phenomenon of volunteer tourism by which travellers seek to contribute through unpaid work in fields such as medicine, construction, education, agriculture, the environment and so on. Volunteers reportedly gain satisfaction from the intensity of the contacts they experience and the understandings gained. The Alternative Tourism group is a Palestinian NGO, which runs tours with conflict-based themes, and whose participants are encouraged to challenge their preconceptions and to assist in volunteer projects.

Omar Moufakkir (Chapter 11) discusses political consumerism as strategy employed to support or denounce a political, social, or environmental action, with an emphasis on the concepts of tourism boycotting and boycotting of the Holy Land. He then offers a re-evaluation of political tourism in the Israeli–Palestinian context, with attention to the conceptualization of peace tourism as the antithesis of politically oriented tourism and denounces solidarity tourism as a form of tourism that perpetuates stereotypes and extends social, political and cultural gaps between
belligerent groups, thereby contributing to conflict reinforcement rather than resolution. The author reviews the initiatives of the Tourism4Peace Forum as an example of best practice, reflecting the very essence of the peace through tourism concept.

In Chapter 12, Maria Teresa Simone-Charteris and Stephen W. Boyd examine the rise of political tourism in another location with a troubled history—Northern Ireland. Based on site visits, archival research, participant observation and structured interviews of public and private sector organizations, the authors investigate the role that tourism and, in particular, political tourism plays in fostering peace in Northern Ireland. They argue that, despite the controversy it generates, political tourism contributes to internal peace through projects in which ex-prisoner organizations from opposite sides of the political divide collaborate to deliver tours that provide visitors with a comprehensive picture of the conflict. Additionally, those involved in the Peace Process are cooperating with other destinations that share a similar history of conflict, such as the Basque Country, in order to assist their peace efforts.

Yongseok Shin (Chapter 13) reports on the Korean Peninsula, which has been divided since 1945, and where North and South Korea are still technically at war. Travel between two Koreas was literally impossible, but this changed in 1998 when the Hyundai Group, a South Korean business corporation, sent South Korean tourists by ship to Mt Gumgang, located in North Korea. Support by South Korean administrations was based on the open and progressive ‘Sunshine Policy’, which, for a decade, formed the diplomatic strategy of South Korea toward North Korea. However, the project has suffered from low profitability, political opposition by the conservative party in South Korea and hostile actions by North Korea. The author demonstrates how fragile peace through tourism is without the support of necessary
institutions by reviewing the process of the Mt Gumgang project, and by analyzing the outputs and what has gone wrong. This in-depth case study illustrates a relationship between peace and tourism, and what might be done to help achieve the peace objective.

Chapter 14 by Bernard Musyck, David Jacobson, Ozay Mehmet, Stelios Orphanides and Craig Webster, looks at the impact of the political situation on tourism and discusses the probable effects of a settlement of the Cyprus problem on the tourism industry in the two parts of the divided island. It is founded upon the hypothesis that a political solution of the Cyprus problem acceptable to both sides would result in a win–win situation for both the Greek and Turkish Cypriot tourism industries. It is based on a survey of Greek and Turkish Cypriot travel agents, and hotel managers and owners. The survey shows that respondents in the tourism industry in both communities anticipate benefits from a political settlement while expectations in the case of the continuation of the division are less optimistic. The chapter also explores the different structures of governance that would be applicable in Cyprus after a solution and there is some evidence to suggest the potential for Greek Cypriots and Turkish Cypriots to recognize that their mutual interest prescribes a co-existent, non-antagonistic regime in the tourism sector. Although there are as yet few examples, cooperation between the two tourism industries in Cyprus may lead to concrete economic benefits for both communities and induce a virtual circle of joint actions. To be most effective, these renewed forms of collaboration need to be undertaken as soon as possible, even before a political settlement.

In Chapter 15, Ian Kelly and Alex Nkalahona examine the role of tourism in encouraging reconciliation in the aftermath of conflict. They review the conditions – episodic and prolonged – that have contributed to a need for reconciliation, and the
processes by which it has been pursued at national and community levels, and describe a number of situations in which visitor attractions have been developed around a reconciliation theme. Advice is provided on the effective implementation and management of such attractions, and a number of limitations noted. It is recognized that, despite the inevitable focus on the past, reconciliation is more concerned with the future.
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Chapter - III

Tourism Phenomenology and Peace Building Measures - A Swot Analysis
3.1. INTRODUCTION

Strengths, Weaknesses, Opportunities, and Threats [SWOT] analysis is a commonly used instrument which scans internal strengths and internal weaknesses of a product or service industry and highlights the opportunities and threats of the external environment (Pasonen et al., 2000; Rauch, 2007). Generally, SWOT is a list of statements or factors with descriptions of the present and future trends of both internal and external environment; the expressions of individual factors are general and brief which describe subjective views. However, SWOT is a convenient and promising way of conducting a situational assessment. Application of SWOT spreads over a wide spectrum of areas, however, only little documentation could be found in the academic tourism literature.

The ‘business’ to be examined in this analysis is the ability of tourism to contribute to ‘peaceful & harmonious relationships.’ This statement transcends everyday tourism concerns as a goal towards which, in an ideal world, all individuals would aspire. Although, it is recognized that the world is less than ideal and likely to remain so, it is submitted here that tourism has some potential to contribute to the well-being of others. For example, Pearce et al (1996) refer to the conclusion which emerged from the First International Assembly of Tourism Policy Experts (Washington, DC, 1993) that there is a need, and hence an implied ability, for tourism:
• to recognize and implement carrying capacity limitations;
• to be pro-actively socially responsible;
• to be resident-responsive;
• to recognize cultural diversity; and
• to counter the growing gap between North and South.

The need for measures to help achieve a more peaceful world was confirmed at the Third Conference of the International Institute for Peace through Tourism (IIPT) (held in Glasgow in October 1999) which was directed to initiating a ‘21st Century Agenda for Peace through Tourism’. It was suggested at the Conference that the creation of such an Agenda be preceded by a SWOT analysis, a procedure generally carried out before the development of a business plan. It involves a detailed examination of the strengths and weaknesses of the business organization, and the opportunities and threats in the environment within which it operates. The ‘business’ to be examined in this analysis is the ability of tourism to contribute to ‘a harmonious relationship’ (Var et al, 1994) among the peoples of the world.

The Agenda may then be directed to building on the strengths, eliminating the weaknesses, taking advantage of the opportunities and avoiding or converting the threats. While recognizing the potential for domestic tourism to improve a country’s internal relationships (eg. between urban and rural communities) and even relationships within a community, the focus is largely on international tourism as an activity which brings together people of differing cultures on a scale matched by no other activity.
3.1.1. STRENGTHS

I. Scope, depth and influence can be deemed strengths only insofar as they contribute to the goal of a more harmonious world. The strengths of tourism in the current context are those attributes which help it bring people together in non-adversarial circumstances (a qualification which calls into question, for example, the impacts of some international sporting events). An examination of international tourism identifies three major areas of strength which may be termed scope, depth and influence.

II. Scope refers to the extent to which tourism has been adopted by individuals as a leisure activity. It is measured by such indicators as number and spatial extent of holiday trips, length of stay and average expenditure. Growth in international travel has been attributed to such factors as economic prosperity, improved transport technology and infrastructure, increased disposable income and time, airline deregulation, easing of travel restrictions, adoption of tourism policies by governments and aggressive marketing by tourism industry organizations (Kelly and Nankervis, 1999).

III. Another aspect of tourism’s scope is its pervasiveness or ‘universalism’ (Williams and Shaw, 1992), reflected in the establishment of tourist facilities in and the opening up of tourist visitation of even the remotest and least hospitable areas of the world such as the Gobi Desert, the Himalayas and the Antarctica.

IV. Depth refers to the network of relationships along the value chain involved in an economic activity, and may be seen in the growing global reach of some
elements of the tourism industry. Smeral (1998) describes a ‘post-Fordist’ structure marked by horizontal, vertical and diagonal integration, widespread use of computerized information, network alliances and a flexible, highly skilled labour force. These strategies are most apparent among the large organizations in the air transport, hotel, vehicle hire, cruise line and tour operation sectors. However, a degree of global reach is also available to SMEs (small to medium enterprises) through the use of computerized information technology. Sigala (2002) draws attention to the opportunities provided by the Internet for enhanced connectivity and interactivity at all levels of tourism business operation.

V. Influence is, of course, closely related to reach and much has been written about the impacts, positive and negative, of tourism. Curtin (1996) recognizes tourism’s significance as a ‘culture industry’ with the power to introduce change to the socio-cultural systems of destination communities. Kelly and Nankervis (1998) note that locations where there is the greatest meeting of minds have tended to become core areas of innovation, a situation which has historically favoured route way junctions and gateway cities. With its increasing focus on visitation to rural and remote areas, tourism activities can contribute to a reduction in this imbalance.

However, for this analysis, it must be noted that scope, depth and influence can be deemed strengths only insofar as they contribute to the goal of a more harmonious world. Unfortunately, they are frequently misused, and do not always work in the desired direction.
3.1.2. WEAKNESSES

I. Weaknesses relate to attributes of tourism which hinder its ability to achieve the desired outcomes, and may even create hostility rather than harmony. These stem primarily from the nature of host-visitor contacts and the inequalities associated with many tourism developments and activities.

II. The power of tourism to bring about positive change may be weakened by the image of tourists. Pearce (1988) compares international tourists to a nation of people subject to prejudice (like other nations), and Var et al (1994) note the reinforcement of stereotypical images stemming from encounters with Japanese tourists in Singapore. In fact, Pearce et al (1996) refer to the frequency with which tourism is portrayed as analogous to a disease – unhealthy and difficult to control.

III. Furthermore, tourists are commonly insulated from contact with host communities (in so-called tourist enclaves), or experience only fleeting and superficial interactions with them, and tourists frequently display behaviour which is undesirable or offensive to the local people. While these conditions may be attributed mainly to so-called mass tourism, this is a firmly established activity whose impacts must be taken into account. Even where contacts are more substantial, there is a likelihood that the focus will lie on the differences, to the exclusion of the similarities between visitors and hosts – a process referred to as ‘othering’ (Hollinshead, 1998).
IV. Mowforth and Munt (1998) provide a detailed analysis of the impacts which tourism has on the Third World, and emphasize, among other problems, the concentration of infrastructure ownership in the hands of a few industrialized national or transnational corporations. This imbalance permits practices causing resentment such as imposing access restrictions on local communities, commandeering of common resources and inequitable distribution of benefits. It is argued that these weaknesses are unlikely to be eliminated while tourism operations remain primarily concerned with profitability based on attracting ever-increasing numbers of visitors.

V. Litvin (1998) (see below) submits that while tourism is a major beneficiary of peace, it is not itself a contributor thereto, and is not sufficiently influential to dissuade governments or revolutionary groups from implementing policies and practices which involve violence and infringement of human rights. He, too, argues that, while tourism business interests are tied to constant growth in numbers of tourists, there is little hope of offering travellers a meaningful host-community contact experience.

3.1.3. ISSUE IN FOCUS: THE NEGATIVE ARGUMENT

Litvin (1998) argues that while there is a co-relationship between peace and tourism, the latter is a beneficiary rather than a cause of peace. He submits that arguments supporting the view that tourism is a contributor to peace are not based on sound research and reflect a degree of wishful thinking among proponents. He notes the narrowness of a definition which regards peace as the absence of war, and extends it to incorporate the absence also of political strife and random violence.
Litvin raises a number of points for consideration. It is submitted, firstly, that there have been no situations in which warring factions have been induced to forego violence as the result of growth in tourism. In fact, there are numerous examples of violent behaviour despite the damage done to the tourism industry. The second consideration relates to the targeting of tourists by violent groups. The presence of tourists and their value to a local economy may in fact encourage aggression, allowing the tourism industry to be held hostage. Thirdly, the regeneration of tourism in the aftermath of violence merely demonstrates its resilience.

It may be that the prospect of tourism income is an additional inducement to seek or maintain peaceful conditions, but these are clearly of equal concern to farmers, factory workers and the general citizenry of a country. There is a need for research which would demonstrate the existence or otherwise of a causal link between increased tourism activity and subsequent improvements or reductions in conflict. Another approach could involve a survey of scholarly and professional opinion on the issue.

Litvin concludes by reminding us of the 'insanity' of many conflicts and emphasizes the potential of tourism to add to intercultural understanding and enrichment of the human journey.

3.1.4. OPPORTUNITIES

I. The reality is that for many, the world is opening up, as information and transport technology reduce the friction of distance. Opportunities to contribute to the peace objective are, or may become present in the wider environment. They include developments which can contribute to an increase in the number of
travellers and in the ability of tourism experiences to improve relationships among the world's peoples.

II. Globalization, it is claimed, is bringing about ‘a shrinking world’, but the reality is that for many the world is opening up as information and transport technology reduce the friction of distance. The number of leisure and business travellers continues to increase and, thereby, the frequency of tourism-generated intercultural contacts. It is important to identify elements of the globalization process which managers of tourism can use in contributing to a genuinely global world characterized by both diversity and harmony.

III. A number of governments have recognized that tourism, which brings economic benefits, requires peaceful circumstances in which to operate effectively. At other levels, tourism initiatives are called upon to break down political and ideological barriers in such places as the Middle East, the Korean Peninsula, Cyprus and Ireland. Calls for a tourist boycott of Burma reflect a belief that the country’s administration is seeking international acceptance through the encouragement of tourism (Philp and Mercer, 1999). It is possible that the presence of large numbers of tourists in a country will discourage abuses of civil rights.

IV. It is also claimed that as travel becomes a more popular leisure activity, travellers become more confident and sophisticated (Pearce, 1988; Ross, 1994), and are likely to seek more meaningful travel experiences, involving deeper and more extended interaction with host communities. In conjunction with this is the widespread promotion of sustainability as an objective in all areas of human activity, and a corresponding increase in adoption of the ecotourism ethic, with its emphases on conservation, education and host community wellbeing.
V. Other trends which may offer opportunities include the expansion of tourism education in colleges and universities, providing a channel for the encouragement of enlightened attitudes and appropriate skills in travellers and tourism managers. Developments in virtual reality may assist in the educational process and be adopted into site protection strategies.

3.1.5. THREATS

I. In many areas, tourists demand a hedonistic, self-indulgent lifestyle which contrasts sharply with the community conditions in which these expectations are met. Threats, too, lie in the external environment, present and future. They include developments which are likely to increase hostility among different social groups or contribute to a decline in tourism activity.

II. Brown (1998) offers a firm negative in answer to the question: Is tourism able to bring about or facilitate peace? She cites apparently insoluble problems in the Middle East, the use of tourists as targets or hostages for violent groups, the disintegration of countries such as Yugoslavia, the imposition of politics in mega-events such as the Olympic Games, and the continuing use of war as a solution to problems despite improved living standards. She does, however, recognize the potential for tourism to change the attitudes of individuals.

III. There is even a danger that tourism will come to be regarded as a beneficiary of war and violence. Seaton (1999), in referring to thanatourism (travel to a location for actual or symbolic encounters with death), reminds us of the crowds who flocked to gladiatorial contests in ancient Rome, who visit the sites of
massacres and crimes, and enjoy re-enactments of battles. Smith (1998) also notes the value to tourism of sites commemorating violent historical events.

IV. Even where peaceful conditions prevail, it is apparent that a major threat to tourism as an instrument of peace is the volume and nature of the demand it generates (Muller, 1997), and this is not confined to numbers of visitors. As noted (Mowforth and Munt, 1998), in many areas tourists demand a hedonistic, self-indulgent lifestyle which contrasts sharply with the community conditions in which these expectations are met.

V. Furthermore, reliance on education and the sustainability ethic to assist in the development of more appropriate forms of tourism may be misplaced. Stabler (1997) claims that sustainability management tends to focus on viability and resource protection rather than community welfare, and suggests that it may be an industrialized nation concept foisted on developing countries. Wheeler (1997b) reminds us that the more educated people are the more they travel; that the numbers involved are too large for any sensitization program to have effect; that host communities desperate for economic benefits have little bargaining power and will not impose environmental and growth controls; that there will continue to be conflict between micro- and macro-level planning; and that the problems will worsen as the scope of tourism expands. It may be true that, as Wheeler says in another paper (1997a), ‘Simple commonsense surely screams that sustainability is a completely futile exercise’.

3.1.6. CASE STUDY: THE IMPACTS OF INSTABILITY

Although the potential for tourism to contribute to peace is still questioned, there appears to be general recognition that tourism suffers in times of conflict and
thrives in peaceful conditions. An illustrative example is the Mediterranean island of Cyprus, examined by Ioannides and Apostolopoulos (1999).

Tourist visitation dates largely from 1960 when the island gained independence from Britain following the 1955-59 insurrection. It was incorporated into 5-year plans as a means of boosting foreign exchange earnings and diversifying the economy. There was heavy reliance on the British market, with major developments at Famagusta and Kyrenia.

Periodic interruptions to tourism growth occurred because of conflict between inhabitants of Greek and Turkish ethnicity and a terrorist campaign mounted by a movement seeking union with Greece in the early 1970s. In 1974 Turkish forces occupied the northern third of the island and in 1983 established the Turkish Republic of Northern Cyprus (TRNC), a political entity recognized only by Turkey. The partition is marked by the 'Green Line', manned by United Nations personnel.

Tourism in the south virtually ceased but revival was apparent by 1976. New international airports were developed at Larnaca and Paphos and the demand for visitor beds contributed to a construction boom throughout the 1980s. By the mid-90s tourism was providing more than 40 percent of export earnings. Previously undeveloped coastal areas became thriving tourist resorts.

The authors note that there have been problems relating to uncontrolled ribbon development, destruction of native flora and fauna, diversion of scarce water supplies, congestion and pollution, and that these have contributed to some hostility against tourists. They fear that stagnation and decline may be imminent unless rejuvenation is undertaken.
Development in the north has been retarded by lack of government support, economic dependence on Turkey, avoidance by tour operators wishing to remain on good terms with Greece, and restrictions imposed on entry from other countries and the Republic of Cyprus. However, as the north is at the involvement stage of development, it has not yet experienced the negative impacts of the south and can still offer an unspoiled environment.

It is clear that tourism would benefit from presentation of the island as a single destination, but such a cooperative relationship between north and south must wait lessening of the intense hostility between them and a solution to the political problems. Efforts to narrow the gap have involved exchange visits by concert parties, school groups and visiting journalists, but these have had little effect. The authors believe that tourism interests on both sides of the Green Line should exert pressure on their respective governments to negotiate at least a relaxation of restrictions with respect to tourists.

3.1.7. DISCUSSION

At the very least, there are major difficulties to be overcome if the peace objective is to be achieved. Questions which emerge from the SWOT analysis include the following:-

- Will greater numbers of tourists provide a larger and more widespread resource for violent groups seeking international exposure for their causes?
- Will peaceful conditions be devalued by the recognition that tourism benefits in the aftermath of war?
• Will leisure travellers accept the less luxurious conditions and operators the reduced immediate returns likely to result from more modest demands?

• Will tourism be resisted as another of the globalization processes leading to a world in which standardization and homogenization prevail or will it contribute to the retention of regional distinctiveness?

• Will the ability of tourism to make a positive contribution be encouraged by environmentalism or will it be restricted by preservationist or extreme environmentalist pressures?

• Will proponents of peace through tourism be dismissed as idealists for whom there is no place in the real world?

This preliminary SWOT analysis indicates that, at the very least, there are major difficulties to be overcome if the peace objective is to be achieved. However, reports to IIPT Conferences communicate some grounds for optimism. There are tourism operations devoted to the provision of labour and funding for schools, clinics and solar-power generators in remote areas of Nepal; North American First Nation tourism developments designed to inform the non-native population and assist with the national reconciliation process; an international network of Peace Museums (as a counter to the more common commemorations of war); cooperative government-sponsored programs in Central America and southeast Asia; and a growing market for study tours (such as those offered by Oxfam/Community Aid Abroad) involving meaningful contact with host communities, often in remote locations. These are, of course, not representative of mainstream tourism, but they serve as examples of ways in which tourism can contribute to a better world.
There is also some encouragement in other areas of investigation. For example, a summary of findings relating to racial integration in the United States (Encyclopedia Britannica, 1978) noted that, in initial interactions between groups of differing race, existing attitudes (positive and negative) are intensified. However, over time and with increasing familiarity, attitudes tend to become generally more favourable, especially if the groups share similar goals and beliefs on many issues. These findings may be seen to confirm the view that the superficial contacts offered in most host-visitor interactions can be counterproductive, but that more substantial exchanges may be more effective in the effort to promote harmonious relationships.

There is also some relevance in factors identified as facilitating political integration (Kelly, 1987). Despite abundant evidence that it does not preclude hostilities, spatial proximity (bringing people together) is seen as a contributor to mutual understanding. The likelihood of this is enhanced if there is also social homogeneity (common culture elements), high levels of interaction, mutual knowledge and shared functional interests. Efforts should be directed to providing host-visitor exchanges which emphasize the universality of the problems faced by all societies, encourage understanding of the different ways in which these problems are addressed, and facilitate appreciation of the alternative solutions thereby offered.

It is clear that some elements of the tourism industry may have greater potential than others to make the desired contribution. Writings on tourism and peace have tended to focus on the interaction between visitors and host communities, with representatives of the tourism industry (tour operators, guides and travel writers) as mediators, positive and negative, in the experience. However, Tomljenovic and Faulkner (2001), in their review of tourism as a contributor to world peace (and
analysis of two empirical research projects), conclude that 'while tourism has the potential to promote intercultural understanding and tolerance, it has an equally strong potential to have the opposite effect (and that) one of the core conditions for ensuring positive outcomes is the quality of services provided at the destination' (emphasis added).

Thus, while it may be assumed that the hospitality sector is included in the tourism-centred commentaries which have been published to date; it appears that there is a need for an examination of the potential for hospitality to play a key role in facilitating the type of experience which generates goodwill between travellers and host communities. An additional channel for influence by those involved in hospitality services follows from their increasing reliance on partnerships with transport and tour operators for the realization of mutual benefits.

In such an analysis, it may be appropriate to define 'hospitality' in the broadest sense, not only as accommodation and catering, but as a destination attribute ideally present in all host-guest interaction settings; for example, visitor information centres, retail outlets, taxi hire and galleries.

It is clear that many tourists are not interested in learning about the culture of their hosts, but there are also many who take pleasure in demonstrating their knowledge of how to behave in alien environments. Reisinger (1997) outlines the difficulties commonly encountered in intercultural contacts and suggests that such problems may be alleviated by educational programs for those involved in international tourism; an emphasis on the service attributes of potential hosts; arrangements for licensing and certification; and greater use of intermediaries.
It may be inappropriate to anticipate the findings of a more complete SWOT analysis, and readers are invited to identify shortcomings to be corrected, propose additional items for inclusion, and suggest imaginative solutions to the problems raised.

However, it is submitted that the following conclusions will be widely accepted:

- That there are few, if any, alternatives to match tourism as a generator of intercultural contact.
- That peace-related objectives will only be achieved by purposeful management of tourism directed to enhancing intercultural relations.
- That responsibilities for purposeful management lie at all levels, from individual traveller to national government.

The greatest threat identified in the SWOT analysis is the view that the goal of a 21st Century Peace Agenda is unachievable and therefore not worth pursuing. It is submitted here that progress towards a peace objective will be partial, painfully incremental and marked by frequent setbacks and failures, but that any progress, no matter how slight, is preferable to a fatalistic acceptance of the status quo.

3.2. PEACE BUILDING MEASURES AND TOURISM PROCESSES: A CASE STUDY OF JAMMU & KASHMIR

3.2.1. INTRODUCTION

The promotion of cross–Line of Control (LoC) tourism extends the modality of making borders irrelevant between adversarial states (Chari & Rizvi, 2008). The reasons are simple. Any means that promote greater interaction between the local
populations on both sides of intervening borders—disputed or otherwise—enable greater understanding between neighbors. This is especially true of people who have been part of the same historical tradition until separated by the vicissitudes of international politics. Hence, freer people-to-people contacts catalyze the process of enlarging mutual understanding. These are general propositions. However, the case for cross-LoC tourism in the former princely state of Kashmir, which was divided between India and Pakistan in 1947 and now embodies a bitter dispute that has endured over six decades, is uniquely favorable in many respects.

First, both India and Pakistan were carved out of British India. Without getting into the tangled history of the Kashmir dispute, it needs emphasizing that the problem of Kashmir coincided with British India’s partition, leading to beliefs that it symbolizes the unfinished effort to redraw geographical boundaries. Naturally, this exercise has left behind considerable human debris, such as the separated families living on both sides of the LoC, whether in Pakistan Administered Azad Jammu and Kashmir (AJK) or Indian Administered Jammu and Kashmir (J&K). The LoC starts in the Jammu region and meanders through Rajouri, Poonch, Baramulla, Kargil, and Turtuk before reaching NJ 9842, the end point of the LoC near the mouth of the Siachen Glacier. Divided families have a clear interest in making the LoC irrelevant by promoting greater contacts through trade, travel, and tourism and, indeed, are enthusiastic about promoting cross-LoC travel and tourism (United States Institute of Peace, 2008).

Second, the former Kashmir state was arbitrarily divided along this LoC, which disrupted the natural flows of trade and commerce in the region. As a result, the economies of both AJK and J&K have been adversely affected. Making borders
porous and permeable through the promotion of tourism could, therefore, reinvigorate the local economies by restoring their traditional contours. This explains the local enthusiasm on both sides of the border for reviving tourism, because doing so would encourage the establishment of services, ancillary industries, and infrastructure.

Third, trade and travel between India and Pakistan through Kashmir had in the past extended to Tibet, Afghanistan, and parts of Central Asia. It is entirely possible to devise separate packages for travelers interested in adventure tourism, archaeological tourism, and religious tourism, with pilgrims visiting the ancient Buddhist sites scattered all over this region.

Fourth, the traditional culture of Kashmir centered on the secular concept of “Kashmiriyat,” an inclination toward a syncretic and composite culture marked by tolerance toward different religious beliefs. Because of this concept, the communities in the region, despite their complex religious and ethnic mix, were able to live together in peace and harmony over the ages. The unfortunate events in Kashmir in more recent years—insurgency in J&K, especially in the Kashmir Valley, and growing vulnerability of AJK to aggression—have exacerbated the local situation. Promoting cross-LoC tourism can play a major role in eroding these negative sentiments and may help reestablish the secularism that distinguished “Kashmiriyat” (Chari & Rizvi, 2008)

3.2.2. TOURISM AS A LOGICAL CONFIDENCE-BUILDING MEASURE IN JAMMU & KASHMIR

This analysis advocates the need for cross-LoC tourism as a confidence-building measure, a step that would serve as a natural corollary to the idea floated in
2006 by Indian Prime Minister Manmohan Singh of making borders irrelevant (Manmohan Singh, 2006). This idea was largely agreed to by General Pervez Musharraf, then president of Pakistan, and enjoys substantial support in the civil societies of India, Pakistan, and both parts of Kashmir.

Indeed, one of the five working groups established in 2006 by the Indian government to study different aspects of the J&K issue presaged Manmohan Singh’s remarks by making similar recommendations on improving cross-LoC interactions, specifically through tourism (Working Group’s Report, 2007). Although cross-LoC tourism is not a new idea, it should be acceptable to the government of India and the Indian people at large. More important, the present imperative for cross-LoC tourism arises due to the existing limitations and inherent weaknesses of the two cross-border confidence building measures (CBMs) that have been in place since 2005—bus services and trade (Chandran, 2009).

The first cross-LoC CBM between India and Pakistan—historic for J&K—was the inauguration of the bus service between Srinagar and Muzaffarabad in 2005. Later, this move was followed by the establishment of bus service between Poonch and Rawalakot. Both these bus services met the needs and aspirations of divided families living along the LoC, the majority of whom live in the erstwhile Poonch princely state and are dispersed over Nowshera, Rajouri, and Poonch districts on the Indian side, and Rawalakot and Bhimber on the Pakistani side. While the number of divided families in the Kashmir Valley is fewer, there are large numbers of divided families in the Kargil and Skardu districts. The Gilgit, Skardu, Leh, and Kargil regions are important, because they constitute the largest subregion of Kashmir. Outside the Kargil district, divided families are spread throughout Ladakh (Chari et al,
2011). For example, there are families in Leh town with family connections on the other side (ibid). The family and business linkages of several families who traded along the famous Silk Route in the southern sector extend to Gilgit and Kashgar in the north and Yarkand in the east (ibid). Turtuk region, in particular, has families more recently divided, as it was captured by India during the 1971 war (ibid). In Jammu region, there are many divided families outside the districts of Rajouri and Poonch; in the Nowshera tehsil (administrative division within a district), there are families with familial links in Mirpur. There is a direct road between Mirpur and Nowshera, which was opened shortly after the earthquake in 2005.

Unfortunately, despite repeated requests for more, cross-LoC interactions among divided families, which the two bus services were designed to address, are primarily helping those in select districts in the Kashmir Valley—Rajouri and Poonch on the Indian side and Muzaffarabad, Mirpur, and Rawalakot on the Pakistani side. There is a need to enlarge this service and the regions that are connected across the LoC.

More important, the Shia Muslims of the Kargil-Skardu region and the Buddhists in Ladakh continue to have links with each other. People in Ladakh, Kargil, Skardu, and Gilgit have a Balti identity and feel that while divided families of the Kashmiri and Pahari Muslims have the opportunity to meet each other, the Baltis, especially Shia Muslims of the Kargil-Skardu regions, have been denied this opportunity.

The second major cross-LoC confidence-building measure is trade between J&K and AJK, which began in October 2008. Trucks carry specified goods from a basket of twenty-one items along the same routes on which the buses ply. Initially, the
agreement called for a fortnightly movement of trucks, but, a few months after the inauguration of trade, the modalities were revised. A weekly exchange was introduced.

Like the bus service, the truck service also has serious limitations. Though the business community is happy about the opening up of the LoC for the movement of goods, significant irritants remain. Contrary to popular expectations, the trade basket and quantity of goods remain small. In addition, the trade is restricted to the geographical limits of Kashmir and is not permitted via Kashmir to other parts of India and Pakistan; the popular expectation, especially in the Kashmir Valley, was that opening the LoC for trade would allow businessmen to trade in different goods—from carpets to apples—all the way to the Gulf countries via Karachi (ibid).

Lack of adequate banking facilities also hampers trade. Businessmen complain that the cross-LoC trade is being hijacked by traders who do not belong to J&K. Due to the concessions provided; the local traders believe that the Indian-Pakistani trade across the Wagah border is now being routed through Kashmir, which is not benefiting the state. Finally, both India and Pakistan treat cross-LoC trade as a political and not as an economic confidence-building measure (ibid). Given these basic differences in approach, and the wider Indian-Pakistani trading experience, one can predict that the cross-LoC trade project will lose steam unless both countries take effective remedial steps.

Given these constraints on cross-LoC trade, and appreciating that the movement of people is not free, there is a need to look beyond these two modalities to improve cross-LoC interactions. Hence, tourism is a CBM with substantial promise whose economic and political potential are being underplayed. Cross-LoC tourism
would, in fact, extend bus and truck services and should be considered an extension of the trade-in-goods. After all, tourism is an aspect of trade-in-services and thus should be the next logical cross-LoC CBM.

3.2.3. PAST AND PRESENT PATTERNS OF TOURISM IN JAMMU & KASHMIR

Each subregion of Kashmir has its own unique potential to attract tourism separately from and jointly with the other subregions. On the Indian side, J&K has the potential to attract tourists motivated by religious interests, leisure, or adventure. Depending on the interests of tourists, they could choose different regions or different circuits as their primary focus. The tourism potential of J&K can also be seen from the perspective of what each subregion—Jammu, Kashmir Valley, and Ladakh—can offer.

On the Pakistani side, AJK is free of violence, which makes it very attractive for tourism. The region is endowed with great natural beauty, archaeological sites, religious places, and mountainous terrain, making it attractive for religious, cultural, adventure, archaeological, and recreational tourism. However, the region’s potential for tourism has remained untapped due to official apathy and ignorance (ibid). Only in the past several years, especially after the 2005 earthquake, have efforts gotten under way to develop the tourism industry in AJK. Some basic infrastructure is now being put in place that can be used for initiating cross-LoC tourism.

Tourism as a major economic activity is clearly a post-independence phenomenon. Although tourism existed during British rule, the numbers were limited due to the region’s prevailing political climate and poor infrastructure. The important
routes existing before 1947 were primarily used for economic activity and the movement of people. For example, the famous Silk Route from China to Central Asia via Ladakh was primarily a trade route and not meant for tourists. The road from Gilgit to Srinagar via Astore was used for administrative, educational, and trade purposes, and not for tourism. The same can be said about the Srinagar–Rawalpindi and Jammu–Sialkot routes.

However, the border districts—for example, Rajouri and Poonch on the Indian side and Mirpur, Kotli, and Bhimber on the Pakistani side—saw more tourist activity, especially in terms of visits to Sufi shrines, which are dotted all along the LoC and still exist today. Both in the Kashmir Valley and in Rajouri and Poonch districts, there are numerous shrines of Sufi saints who cut across regional and religious divides. For example, Shahdra Sharif, near Rajouri, is an important shrine where Baba Ghulam Shah is revered by Muslims, Hindus, Christians, and Sikhs from all over the region (ibid).

In terms of old pre-1947 routes, there was the famous (South) Silk Route linking Ladakh with Gilgit and Baltistan (GB), the Gilgit–Astore–Srinagar route, the Anantnag–Srinagar– Muzaffarabad–Rawalpindi route, and the Jammu–Sialkot–Lahore–New Delhi route, besides numerous smaller axes within the erstwhile Poonch kingdom. The primary movement on these major routes was economic and political, not touristic.

3.2.4. THE INDIAN SIDE

After the 1947 Partition and the 1962 India-China War, population movements and trade collapsed. On the Indian side, the Kashmir Valley became the primary
tourist destination for national and international tourists. Dal Lake and Gulmarg have become an international tourist destination in the post independence era. There is no comparison with the number of tourists in Kashmir Valley before. After 1947, tourism in the Kashmir Valley received a tremendous boost. Though violence since 1989 has affected the flow of tourists into the Kashmir Valley, some areas such as Gulmarg continue to attract tourists from all over the world. On the religious front, however, Hazratbal and Chara-e-Sharif have lost a substantial number of visitors from regions across the LoC and from Pakistan.

Despite its tourism potential, the Jammu region has never been an attraction for international tourists. Over the last two decades, however, the Jammu region has witnessed a tremendous increase in domestic pilgrims, primarily to Mata Vaishno Devi’s temple, as part of what has now become the famous Amarnath yatra (pilgrimage).

Rajouri and Poonch districts have numerous Sufi shrines and shrines worshiped by the Hindu and Sikh communities. Five shrines in particular—Shahdra Sharif (near Rajouri), Chota Mian (Mendhar), and Budha Amarnath, Sai Miran, and Nangali Saheb (all three near Poonch) have not only been the main attraction but have also inspired communal harmony. Shahdra Sharif shrine, in particular, has become a symbol of hope for the Hindu, Muslim, Sikh, and Christian communities. These shrines, particularly Shahdra Sharif, attract pilgrims from all over the country.

Sufi shrines in these two districts have always been a powerful attraction for people living across the LoC. Until 1947, these shrines had regular visitors. Even thereafter, the local population from the other side (unofficially and often illegally) used to visit these shrines on important festival days until the LoC became more rigid.
with the construction of fencing in the 1990s. Though the local population claims there is a huge potential for recreational and adventure tourism within the districts, the area has never been known for it.

Ladakh, the third major region in J&K, is a tourist paradise, especially for international tourists. From adventure to religious to heritage tourism, Ladakh has everything to offer. But most important, the region is very peaceful. Until the 1970s, New Delhi was apprehensive about opening Ladakh for international tourism. The India-China War and the Chinese occupation of Indian territories in Ladakh made India defensive in its approach. Until recently, even Indian officials needed travel documents in the form of an Inner Line Permit to visit certain subregions bordering China. The Siachen crisis in the 1980s made India feel the need to be cautious.

Jammu, Srinagar, and Leh, the administrative headquarters of the three Indian-controlled subregions (Jammu, Kashmir Valley, and Ladakh), are connected with the rest of India and to each other by air. These three subregions can be further divided into smaller regions—for example, the Zanskar and Nyoma regions within Ladakh, Gurez in Kashmir Valley, and Kishtwar and Poonch in Jammu. Climate, topography, and geology all pose serious challenges to these smaller regions as potential tourist destinations.

3.2.5. THE PAKISTANI SIDE

Historically, Muzaffarabad and Mirpur, along with the Bhimber districts of AJK, were connected with Pakistani Punjab and Srinagar through trade routes, which can be revived for cross-LoC tourism. The present Rawalpindi–Muzaffarabad road was known as the Jehlum Valley road, which connected Rawalpindi to Srinagar via
Muzaffarabad. All trade activities between Pakistani Punjab and the Kashmir Valley were carried out through this route, as it remained open throughout the year. In addition, the Sialkot–Jammu route through Suchetgarh connected Pakistani Punjab with Jammu and Poonch and continued to Srinagar through Banihal pass. It was considered the shortest trade route. A third route connected Jhelum (a Pakistani city) to Srinagar through Mirpur–Kotli–Poonch–Uri. The districts of Mirpur and Rajouri and the tehsil of Mendhar depended mainly upon this route for their imports of daily necessities. A fourth route connected Gujarat (a Pakistani city) to Srinagar via Bhimber and Rajouri. It was known as Mughal route. All these old trade routes can be used for cross-LoC tourism.

In the pre-partition era, Muzaffarabad served as a transit point and not as a tourist center in itself due to its poor infrastructure, in terms of its lack of roads and suitable accommodation, making it unattractive as a destination in comparison to Srinagar. Even the last maharaja of Kashmir hardly ever visited Muzaffarabad and reportedly (besides traveling by car) used bullock carts or horse carts while traveling to Muzaffarabad and inside the city. The Mughals used the Bhimber–Srinagar route to visit the Kashmir Valley. Bhimber is mentioned by the emperor Jahangir in his book *Tuzh-e-Jahangiri*. There is also some evidence that the British and other foreigners came to fish in the Poonch and Jehlum Rivers, but serious tourists went to Srinagar; European tourists generally traveled to Ladakh or GB for adventure tourism (AJK Tourism and Archeology Department, 2010, Muzaffarabad). The upper reaches of AJK, especially the Neelum Valley, have great potential for adventure tourism but have historically remained inaccessible. It has very limited communication links with the GB region to this day. There has also been little development of road links between these two regions in Pakistan in the post-1947 period. Presently, a new road
is under construction that will connect Rattigali in Neelum Valley with Naran, a tourist attraction in Khyber Pakhtunkhwa (AJK Department of Public Works, Muzaffarabad, 2009)

AJK is rich in archaeological sites, including ancient Buddhist ruins at Sharda, Sharda Fort, and Kishan Ghati in Neelum; Hindu temples in Muzaffarabad; and a number of Muslim shrines, such as Saheli Sarakar, Shah Mehmood Ghazi, Kaiyan Sharif, Pir Shah Ghazi, Khari Sharif, Baba Shaadi Shaheed, and Khwawja Ghulam Mohi-u-din. They would not only attract tourists from Jammu, Ladakh, and Kashmir Valley but also promote interfaith harmony in Kashmir. There are also a number of historical forts and destinations for recreational and adventure tourism and places for water sports throughout AJK. In 2009, the paragliding and polo festivals held in Muzaffarabad, Rawalakot, and Neelum Valley attracted a large number of domestic and foreign tourists.

With added focus on the development of the tourism industry in the AJK, the governments in the AJK and Pakistan have increased the tourism development budget from a meager Rs 7.3 million in 2005–06 to Rs 200 million in 2010–11. They also launched the Piyara Kashmir (Beautiful Kashmir) program in 2009 in the areas that fall within a half-kilometer belt along the LoC. Under this program, Rs 275 million has been set aside for tourism-related infrastructure development. Ninety percent of the tourism budget is for infrastructure development, such as tourist rest houses, huts, lodges, motels, and related facilities (AJK Tourism and Archeology Department, 2010).
3.2.6. TOURIST NUMBERS

There is a difference in terms of how AJK and J&K attract tourists from outside. This difference partly reflects the strength of the tourist industries across the LoC. On the Indian side of Kashmir, it is well developed both at the national and provincial levels; on the Pakistani side, the tourism industry in AJK remains underdeveloped relative to Pakistan’s overall tourism industry—both at the governmental and civil society levels. This inhibits the AJK’s ability to attract tourists from Pakistan or abroad.

In AJK, the domestic tourist inflow has picked up over the last few years despite limited accommodation at various tourist destinations. According to estimates provided by the AJK Department of Tourism and Archeology, domestic tourist traffic into AJK assessed in terms of inbound vehicular movement at nine entry points was about 1.84 million in 2008. It went up to 1.93 million in 2009 and was projected to touch 2.03 million in 2010. In addition, a large number of visitors come as religious tourists. Nearly one million tourists visit famous shrines such as Khari Sharif, Narian Sharif, Baba Shadi Shaeed, Mai Toti Sahiba, and Saheli Sarkar each year. The increased inflow of domestic tourists is due to improvements in infrastructure, exposure to AJK as a tourist destination in the wake of the 2005 earthquake, a shift away from conflict-ridden Swat to AJK as a tourist destination, and the secure and hospitable environment of the AJK.

AJK has a rich Kashmiri diaspora living across the world that visits their homeland quite regularly. Thus, the majority of international visitors to the AJK come mostly from this group. A conservative figure provided by the AJK Department of
Tourism and Archeology states that about one hundred thousand diaspora Kashmiris visit the AJK each year.

On the Indian side, there is substantial domestic and foreign tourist inflow. As a part of its infrastructure initiatives to increase the inflow of both domestic and foreign tourists, J&K has created more than fifteen exclusive tourism development authorities in Leh, Kargil, and Zanskar (in Ladakh); Gulmarg, Pahalgam, Sonamarg, Manasbal, Kokernag, Verinag, and Budgam (in Kashmir Valley); and Rajouri, Poonch, Patnitop, Mansar, Bhaderwah, Kishtwar, and Sartal (in Jammu).

Although politics, geography, and bad governance pose a serious challenge to maintaining and improving new routes in all parts of Kashmir and to building on these numbers, adequate basic infrastructure exists on which the tourism industry could be further developed and exploited through cross-LoC movements (Chari et al, 2011).

### 3.2.7. Cross-LoC Tourism in Kashmir: Benefits

Far more so than the existing CBMs in Kashmir, which cater only to select communities in select regions, cross-LoC tourism will be a political, social, and economic boon to the entire population of J&K, irrespective of community and subregion.

### 3.2.8. TOURISM AS AN AGENT OF PEACE

Tourism development can be a tool for peace, but much depends on the intensity and nature of the conflict. No one seriously questions the positive link between cross-LoC tourism and peacebuilding in India-Pakistan relations, which has been neglected for so long. Given the intractability of the Kashmir conflict, cross-LoC
tourism may not have a dramatic impact in changing the dynamics of the Kashmir conflict, but it can certainly play an important role in bringing Kashmiris together and will certainly act as a catalyst for peace between Pakistan and India. Cross-LoC tourism will have a positive economic impact as well and develop stakes for the business communities on both sides. Collectively, these impacts will help to support the normalization process, to reduce tensions along the LoC, and to transform the Kashmir conflict through people-centric approaches.

To be sure, cross-LoC tourism will create a huge constituency for peace. It has been repeatedly urged that people-to-people contact is the need of the hour not only between the two parts of Kashmir but also between India and Pakistan and across the whole of South Asia. Cross-LoC tourism will bring people together, and every visitor can become an ambassador for ushering peace and harmony into the region. People from divided families who have visited the other side of the LoC are quoted as saying that their visits helped to remove many of their wrong impressions and misperceptions. The traders and businessmen from J&K and AJK feel that there will be a positive impact of cross-LoC tourism on cross-LoC relations and on India-Pakistan relations. They argue that any step that promotes interaction between the people on both sides of the LoC will be positive as it brings them closer together and helps them understand one another. Further, hotel representatives feel that cross-LoC tourism will promote cultural, economic, and trade interactions between the two parts of Kashmir, which will benefit the AJK economy. Cross-LoC tourism will also help to reestablish the Kashmiriyat, which has come under pressure due to the unfortunate events in Kashmir in recent years—insurgency in J&K, especially the Kashmir Valley, and growing vulnerability of AJK to aggression. Promoting cross-border tourism would play a major role in eroding these negative sentiments (ibid).
3.2.9. TOURISM AS AN ECONOMIC BOOST

Measures to develop religious, adventure, and heritage tourism are likely to give a fillip to economic activities on either side and encourage the attendant establishment of services, ancillary industries, and infrastructure. From building small dhabas (eating places) to constructing large hotels, the economic benefits of cross-LoC tourism will positively influence political issues. The movement of people for tourism purposes will raise economic activity and improve people-to-people contact between the two sides, as evidenced in Rajouri and Poonch districts after the cross-LoC bus service started.

Cross-LoC tourism will benefit all the subregional economies. From Poonch to Gilgit, there are numerous places of importance that would attract people from other parts of J&K. In addition, at a time when both India and Pakistan are finding it difficult to provide employment, tourism, as an industry, with its several ancillary branches, will be a major boon for the region. In the long run, it will address the important problem of unemployment and prevent the youth from pursuing an aggressive path.

For years policymakers ignored the economic potential of tourism in Islamabad and Muzaffarabad. It was only after the 2005 earthquake that AJK was exposed to the outside world and that officials realized the potential economic benefits of exploiting the region’s natural and historical resources. In December 2005, then Pakistani prime minister Shaukat Aziz, during a visit to Rawalakot, announced that AJK would be opened for tourism to exploit the area’s full potential and to help generate economic opportunities for its people. With little industrial development and declining agricultural productivity, the mainstay of the AJK economy, the tourism
industry can play an important role in expanding livelihood opportunities, especially for the rural poor. The private sector, especially expatriate Kashmiris, might also be encouraged to invest in the tourism sector and to boost local economy by restoring its traditional contours.

3.2.10. CROSS-LOC TOURISM IN JAMMU & KASHMIR: CHALLENGES

Who is likely to object to cross-LoC tourism in Jammu & Kashmir, and what are the risks? First and foremost, the security forces, especially the intelligence agencies, would object for obvious security reasons. Intelligence agencies from both sides fear that the other side will send militants/agents in the garb of tourists. Due to this ingrained fear, both countries should consider the Chinese model of allowing tourism in Tibet, which encourages group tours over individual tourist visits.

Second, the Home, Defense, and Internal Affairs Ministries in New Delhi and Islamabad would like to go slow on any new initiative on cross-LoC or cross-border movement. The bureaucracies in these ministries are traditionally suspicious of the other side and have always adopted a negative approach.

Third, separatist leaders in the Kashmir Valley, including those of the Hurriyat and the militants, are also likely to be a major obstacle to cross-LoC tourism. The separatists are afraid that cross-LoC interactions will relegate the Kashmir dispute to the back burner and convert the present status quo on the LoC to a permanent divide. In addition, Muslim leaders in the Kashmir Valley, including separatists and some in the mainstream, fear that cross-LoC movement will bring the non-Kashmiri-speaking population together, a political risk for the Kashmiri-speaking leadership.
On the Pakistani side, different shades of opinion have emerged regarding the political impact of cross-LoC tourism, ranging from uncertainty to having positive or outright negative views. Broadly speaking, political leaders in the AJK support cross-LoC tourism but feel it will remain constrained until there is normalcy on the LoC, something not possible unless India and Pakistan make peace with each other. Former AJK prime minister Raja Farooq Haider supported the idea of initiating cross-LoC tourism and stressed that Kashmiris on both sides—whether they are Hindu, Muslim, or Buddhist or are residing in various parts of Pakistan—should be allowed to travel across the LoC for tourism purposes. He believes that cross-LoC travel and trade has diluted the sanctity of LoC as Kashmiris are not using passports to travel across the line. Likewise, intra-Kashmir tourism will be a move “toward integration of the two parts of Kashmir and would strengthen indivisibility of the State of Jammu and Kashmir. He has also endorsed the idea of package tourism and the promotion of quality tourism in the Neelum Valley, while pointing out that many of the AJK’s most beautiful spots are located close to the LoC and thus cannot be fully developed until there is peace between India and Pakistan.

The religious leadership belonging to the ruling Muslim Conference, such as Allama Sahabzada Pir Muhammad Saleem Chisti, who is also the chairman of the AJK’s Ullema-o-Mushaikh Council, believes that cross-LoC tourism, like cross-LoC travel and trade, will allow Kashmiris to come closer to one another and will not affect the Kashmir cause. In fact, he feels that closer interaction between Kashmiris will strengthen Kashmir, because Kashmiris coming from across the LoC will be able to “make a distinction between Azadi [freedom] and occupation.
However, some political parties and leaders express the opinion that cross-LoC tourism would undermine the Kashmiri cause. The J&K People’s Party leader, Sardar Khalid Ibrahim, believes that resumption of cross-LoC tourism, such as cross-LoC travel and trade, would undermine Pakistan’s position on the Kashmir issue. Similarly, Abdul Rasheed Turabi of the Jamaat-i-Islami AJK does not favor cross-LoC tourism because he believes it would compromise the Kashmiri struggle for the right to self-determination. He feels that India is projecting cross-LoC confidence-building measures as a solution of Kashmir” but that this “is not acceptable to Kashmiris.” For Kashmiris, he says, “LoC is irrelevant and it is their right to go across (ibid).

Despite these serious differences, however, the majority of leaders and the majority of the population would support an initiative on cross-LoC tourism.

3.2.11. DISCUSSION

The peace potential of cross-LoC tourism to serve as a confidence-building measure between India and Pakistan needs no further elaboration. But the difficulties in pursuing this modality also need recognition before discussing how cross-LoC tourism might be enlarged.

The constituencies that favor and obstruct this measure are easily identifiable. The local citizens, especially the divided families, are the natural constituencies favoring the softening of borders and the promotion of cross-LoC tourism. Other constituencies in favor of this are traders, civil society, and professional groups that either have common interests or wish to establish closer links across the LoC. Tourism, as a manpower-intensive industry, offers immense opportunities to provide
gainful employment and improve the quality of life of the local population. However, the opposition to deepening people-to-people contacts and cross-border tourism is also entrenched. It includes the political parties that have adopted separatism as their operating philosophy and that believe that a resolution of the Kashmir problem will not serve their political interests. The security community, which comprises armed, paramilitary, and police forces and especially the intelligence agencies, is wholly skeptical and believes that cross-LoC tourism would only add to problems of aggression and insurgency. In addition, it holds the unstated belief that any free movement of people and goods across softened borders would erode its centrality in Kashmir.

Promoting cross-LoC tourism requires addressing the concerns of this opposition. An effective strategy suggests that these problems be studied along with the local population. A high-level committee with representation from political parties, civil society groups, and bureaucratic interests—civil and military—should be formed to examine these questions and suggest ameliorative measures. The two national committees could then meet to iron out their differences, if any, and build upon areas where interests converge. A joint understanding on these issues would go some way toward making borders permeable, promoting cross-LoC tourism, and establishing a propitious milieu for pursuing such options. The selling point would be the potential of cross-LoC tourism to resurrect the local economy, particularly in neglected areas along the LoC, by upgrading the local infrastructure and by providing greater employment opportunities.

To avoid a grand cross-LoC tourism strategy that might collapse under its own weight, the following recommendations are made:
3.2.12. START WITH PACKAGE TOURISM

India and Pakistan should start the entire process with package tourism. Among the numerous tourist circuits mentioned in this report, both countries could identify a few on which to focus, while ensuring that each subregion is covered in the circuits. Both countries should also prescribe the maximum number of days for completing each circuit. Some circuits, for example, in Ladakh and GB, may need more time given their geographic spread. Depending on the level of interest in package tourism, the level of confidence in the two countries, and the economic benefits engendered, India and Pakistan could then expand the scope of the circuits and the sites that could be visited.

It is worth remembering here that trade and travel between India and Pakistan through Kashmir had extended in the past to Tibet, Afghanistan, and parts of Central Asia. Longer term, it is entirely possible to devise separate packages for travelers interested in adventure tourism, archaeological tourism, and religious tourism, with pilgrims visiting the ancient Buddhist sites scattered all over this region.

3.2.13. MAKE DISTINCTIONS BETWEEN TYPES OF VISITORS

Both India and Pakistan could make a conscious effort to pursue a step-by-step approach regarding the classes of visitors. For example, the bus service is used at present only by divided families and is limited only to the residents of Jammu, and the Kashmir Valley and Azad Kashmir. The divided families in Kargil, Skardu, and Gilgit, for example, are not allowed to travel by the two bus services.

Clearly, there are different categories of tourists—international, regional, and national. Similarly, there are different categories of places to visit—highly sensitive
and sensitive places and places that are insignificant from a security perspective but of enormous interest from a human perspective. Where there are serious reservations, India and Pakistan could start by allowing only international tourists, and then consider other sets of tourists. However, at present, there is not much support for cross-LoC package tourism that caters to Indian or international tourists, largely due to political and security reasons. Hence, it would be practical to start package tourism with divided families and the residents of various subregions of Kashmir and gradually extend these packages to Pakistani citizens, Indian citizens, and international tourists. Indian and Pakistani citizens should need only their passports in terms of travel documentation.

3.2.14 RELAX TRAVEL RESTRICTIONS TO REGIONAL FESTIVALS AND BORDER MELAS

Not only are families divided across the LoC but so too are cultures, such as the Pahari and Gujjar cultures. The people of Rajouri and Poonch districts on the Indian side and Rawalakot and Poonch districts on the Pakistani share a common history and heritage, as they all once belonged to the erstwhile Poonch kingdom. A similar division occurred between the people of Gurez and Astore on the Indian and Pakistani sides of the LoC, respectively. More importantly, the people of Kargil, Leh, Gilgit, and Skardu have the Balti culture in common with others along the Silk Route. Unfortunately, both countries have a defensive attitude toward their peripheral regions, and border regions such as Poonch, Rajouri, Gurez, Skardu, and Astore have become culturally and geographically isolated.
Thus, besides tourism circuits and travel packages, India and Pakistan should consider relaxing travel restrictions so that members of these divided cultures could organize and join regional festivals and border melas (gatherings) along the LoC.

Specifically, both countries should therefore consider organizing a regional festival for a period of four to ten days. Until both countries reach an understanding on allowing cross-LoC movement, there could be parallel festivals on the Indian and Pakistani sides during this period. Besides week-long regional festivals, day-long border melas could be held at Sufi shrines that, until 1947, had remained great institutions of peace and harmony.

3.2.15. OPEN THE JAMMU–SIALKOT AND KARGIL–SKARDU ROUTES

Since 2005, only two routes (Srinagar–Muzzafarabad and Poonch–Rawalakot) have been opened for the movement of people and goods. Since there are popular demands from other regions of Kashmir for further openings, both countries should consider opening the Jammu–Sialkot and Kargil–Skardu routes for the movement of people and goods. Though the Jammu–Sialkot route has a different legal implication for the local population in Jammu region, because Sialkot is part of Pakistan’s Punjab province and is thus across an international border, it should be included as a part of larger cross-LoC interaction.

The road between Jammu and Sialkot, which has fallen into disuse, is not totally unusable. With minimum efforts, both countries could easily open the road and rebuild rail links. Because there is already an existing Samjhauta Express between New Delhi and Lahore, there should not be any concern in either country about restarting the rail connection, which existed until 1947. In fact, during the British
period, the main train link between Jammu and New Delhi went through Sialkot and Lahore.

Apart from the Jammu–Sialkot link, both countries should consider opening the Kargil–Skardu road. This, in fact, should be done immediately, given that Jammu and the Kashmir Valley already have at least one link each across the LoC and Ladakh has none. While the Indian side seems to have few problems in opening this axis, Pakistan appears to be more apprehensive. Given the fact that Islamabad recently provided an autonomy package to GB and, more importantly, given that New Delhi seems to have relinquished its claims over this region (with the exception of some periodical rhetoric), Pakistan should not be concerned about opening this route on the grounds that it might affect its hold over the subregion.

3.2.16. EASE TRAVEL AND COMMUNICATION RESTRICTIONS

The travel and communication regime for divided families and traders should be made simpler. India should restore telephonic linkages and allow people on its side of J&K to call the other side directly.

3.2.17. CREATE NECESSARY INFRASTRUCTURE AND HELP CIVIL SOCIETY TO BUILD PARALLEL STRUCTURES

There is a clear need to build basic facilities, from hotels, restaurants, and dhabas, to related tourist infrastructure. Poonch, on the Indian side, despite being a district headquarters, has only one hotel that meets basic tourist standards. Though it is below average in quality, it cannot accommodate more than twenty-five people. Government guesthouses are not easy to book, and there are very few tourist bungalows in this region.
Aside from accommodation, adequate transport facilities are also needed to facilitate travel. The quality of existing buses, taxis, and jeeps is very poor, and a family may find it very inconvenient to travel by what is currently available.

While the state needs to build the basic infrastructure, it should help civil society to build similar structures through a government–civil society initiative. This will also help in expanding the constituencies interested in building peace. From roadside dhbas to transport facilities, the government can help the local population to create this infrastructure through loans and subsidies.

3.2.18. ALLOW CLOSER INTERACTION BETWEEN THE AJK AND THE J&K TOURISM DEPARTMENTS

Cross-LoC tourism cannot take off without closer interaction between the tourism departments of the two sides. Indeed, there is much scope for cooperation between them, and the AJK Department of Tourism and Archaeology can learn a lot from the J&K Department of Tourism, which is far more experienced in developing tourism.

3.2.19. BUILD INFRASTRUCTURE AND DEVELOP PROFESSIONAL TRAINING

Since the AJK tourism sector is relatively undeveloped, it lacks professional training capacities and is not in a position to provide qualified personnel for expanding tourism within AJK or with J&K. A joint center of excellence for transregional tourism studies and trade can be established to facilitate research and development benefitting both the regions. Furthermore, a joint tourism and hotel management training institute must be established in AJK where training in the
tourism and the hospitality sectors can be provided to individuals wishing to join the tourism industry. Similarly, there is a need for setting up vocational training institutes specific to the tourism industry on both sides.

There is also an urgent need to establish a tourism development corporation in AJK to promote the growth of the tourism industry. There is a proposal to set up a tourism development and promotion cell in Muzaffarabad and information centers at Kashmir House in Islamabad, Nathiagali, and Murree. Similar “joint cells” can be opened in Muzaffarabad, Mirpur, Rawalakot, and Neelum in AJK and Srinagar, Jammu, and Ladakh in J&K to create awareness and facilitate the travel plans of tourists.

3.2.20. ALLOW PUBLIC-PRIVATE PARTNERSHIP

AJK’s hotel industry and hospitality sector is very weak and can be strengthened by involving the private sector in the tourism-related services sector. Similarly, on the Indian side, while the tourism industry in Kashmir Valley and Ladakh is well organized, the tourism industry in Rajouri, Poonch, and Gurez is poorly developed and would benefit by private investment.

While the public sector should build physical infrastructure like roads, communication systems, and electrical grids and ensure safety for the tourists in the AJK, the private sector should invest in the services sector. Such investment is essential because the AJK Department of Tourism and Archaeology alone does not have the resources to develop and maintain the needed transport, hotels, and hospitality services. In fact, given the misuse of guesthouses, the AJK government should lease them out to the private sector. Further, encouraging families and
individuals to convert a portion of their homes into a guest or bed-and-breakfast facility would allow the local population to become direct beneficiaries of tourism.

As a final note, the success of any peace process based on confidence-building measures such as cross-border tourism will depend on the overall state of relations between the governments in question. Better relations require not only a clear vision but also tenacity in their central leadership. In the case of Kashmir, neither is apparent on the Pakistani or Indian side. A controversial issue is whether American persuasion has been the primary motivating force that has brought the two estranged leaderships together to pursue confidence-building measures. The American role in defusing past India-Pakistan crises is well documented, whether in the Kargil conflict (1999), the border confrontation crisis (2001–02), or the standoff after the Mumbai attacks (November 2008). This role will continue in the future, if only for the reason that the United States wants India-Pakistan relations to normalize so that it might better pursue its strategic objectives in Afghanistan and the wider Central Asian region. Indian-Pakistani confidence-building measures such as cross-LoC tourism will, therefore, be an important modality for pursuit by both India and Pakistan and will require encouragement by the United States.
REFERENCES


Chapter - IV
Research Design
CHAPTER - IV

RESEARCH DESIGN

4.1. INTRODUCTION

All progress is born of inquiry. Doubt is often better than overconfidence, for it leads to inquiry, and inquiry leads to invention, is a famous Hudson Maxim in context of which the significance of research can well be understood. Increased amounts of research make progress possible. Research inculcates scientific and inductive thinking and it promotes the development of logical habits of thinking and organization. Research in common parlance refers to a search for knowledge. One can also define research as a scientific and systematic search for pertinent information on a specific topic. In fact, research is an art of scientific investigation. The Advanced Learner’s Dictionary of Current English (1952) lays down the meaning of research as a careful investigation or inquiry especially through search for new facts in any branch of knowledge. Redman and Mory (1923) define research as a systematized effort to gain new knowledge. Some people consider research as a movement, a movement from the known to the unknown. It is actually a voyage of discovery. We all possess the vital instinct of inquisitiveness for, when the unknown confronts us, we wonder and our inquisitiveness makes us probe and attain full and fuller understanding of the unknown. This inquisitiveness is the mother of all knowledge and the method, which man employs for obtaining the knowledge of whatever the unknown, can be termed as research.

Research is an academic activity and as such the term should be used in a technical sense. According to Clifford Woody, research comprises defining and
redefining problems, formulating hypothesis or suggested solutions; collecting, organizing and evaluating data; making deductions and reaching conclusions; and at last carefully testing the conclusions to determine whether they fit the formulating hypothesis. D. Slesinger and M. Stephenson (1930) in the Encyclopedia of Social Sciences define research as the manipulation of things, concepts or symbols for the purpose of generalizing to extend, correct or verify knowledge, whether that knowledge aids in construction of theory or in the practice of an art. Research is, thus, an original contribution to the existing stock of knowledge making for its advancement. It is the pursuit of truth with the help of study, observation, comparison and experiment. In short, the search for knowledge through objective and systematic method of finding solution to a problem is research. The systematic approach concerning generalization and the formulation of a theory is also research. As such the term ‘research’ refers to the systematic method consisting of enunciating the problem, formulating a hypothesis, collecting the facts or data, analyzing the facts and reaching certain conclusions either in the form of solutions(s) towards the concerned problem or in certain generalizations for some theoretical formulation.

4.2. REFLECTIONS ON TOURISM RESEARCH AND KNOWLEDGE PRODUCTION

Reflections on tourism studies, its knowledge production and its theoretical state-of-the-art from paradigmatic, methodological and multidisciplinary perspectives have constituted a primary subject area of published research. These research works are reflected through a number of subject headwords like Communication research; Community; Education; Epistemology; Ethnography; Sociology; Anthropology; Economics; Geography; Natural and Social Ecology etc.
Specifically research on the above subjects is augmented through a series of articles that either directly or indirectly contributes to such reflections and critiques on tourism studies and its knowledge production. For example, Ayikoru, Tribe, and Airey (2009) examine tourism education and research in light of neo-liberalism, critical theory and the power of knowledge; Belhassen and Caton (2009) adopt a linguistic approach to exploring tourism knowledge progression, which encompasses morphology (or the creation of concepts and models), the production and promotion of new interpretations, and the employment of research to solve problems of (or by) practitioners and policymakers. From a paradigmatic standpoint, critical and hermeneutic/phenomenological approaches to tourism studies are explored by Ren, Pritchard, and Morgan (2010), and Pernecky and Jamal (2010). In addition, Tribe (2010) critically analyzes the nature and structure of tourism studies as well as the culture and network practices of its academics. Adopting a social network approach, Racheria and Hu (2010) examine and report on tourism research collaborations on the basis of co-authorship patterns in the top three tourism journals.

A number of theories or theoretical models are adopted to or applied in tourism. As a relatively new academic subject, network or networking is explored both as a theory and a methodological approach in tourism studies. Baggio, Scott, and Cooper (2010) present a review and critique on network science in the context of tourism; Paget, Dimanche, and Mounet (2010) adopt actor-network theory to examine innovation in a resort context, which enhances the understanding of tourism business success through reconfiguration of resources to create unique and innovative products. In a different context of alternative tourism, Rodger, Moore, and Newsome (2009) use the same theory to describe and analyze the development and decline of scientific research and its impacts on wildlife tourism in the Antarctic, concluding that
actor-network theory provides a robust description of the complex role and positioning of science in wildlife tourism.

In addition, collaboration theory is adopted to understand power relations in destination branding (Marzano & Scott, 2009); self determination theory introduced to account for motivation and behavior in tourism consumptions (White & Thompson, 2009); and social memory theory used to describe the process through which tourism can engage in creating and perpetuating the memories articulated through memorials of previous generations (Winter, 2009). A number of authors have adopted a critical theory approach to the scrutiny of tourism education (Ayikoru et al., 2009), tourism research and scholarship (Pernecky & Jamal, 2010; Ren et al., 2010), and the sense-making of tourism as an encounter for individuals with vision problems (Richards, Pritchard, & Morgan, 2010). From the consumer behavior perspective, a number of studies revisit behavior and choice, as well as logistic models in the tourist decision-making, destination choice, and other tourism behavioral contexts (Cole, 2009; Decrop, 2010; Krider, Arguello, Campbell, & Mora, 2010; Smallman & Moore, 2010).

In terms of paradigms and research methodology, a mix of innovative methodology, particularly critical, interpretive and constructivist approaches has been found. Apart from five conceptual discussion and review papers, in 76 recent main articles, 45 articles (60%) adopt qualitative inductive approaches; 21 articles (27%) present quantitative deductive descriptions; and ten articles (about 13%) use mixed method approaches. Typical qualitative-inductive approaches include phenomenology of visitor experience to sacred sites (Andriotis, 2009), visual auto-ethnography as a method for exploring tourists’ experiences (Scarles, 2010), ethnography of rural
destination development and change in a critical post-colonial context (Tucker, 2010), and an ethnographical account of transformation and experiential learning of international students through tourism and cross-cultural communication (Brown, 2009). Deductive approaches are exemplified by research on scale development to measure vacation/leisure constraints (Hung & Petrick, 2010).

The first trouble with tourism studies, and paradoxically also one of its sources of interest, is that its research object, ‘tourism’ has grown very dramatically and quickly and that the tourism research community is relatively new. Indeed at times it has been unclear which was growing more rapidly – tourism or tourism research. Part of this trouble is that tourist studies have simply tried to track and record this staggering expansion, producing an enormous record of instances, case studies and variations. One reason for this is that tourist studies has been dominated by policy led and industry sponsored work so the analysis tends to internalize industry led priorities and perspectives, leaving the research subject to the imperatives of policy, in the sense that one expects the researcher to assume as his own an objective of social control that will allow the tourist product to be more finely tuned to the demands of the international market (Picard, 1996).

Part of this trouble is also that this effort has been made by people whose disciplinary origins do not include the tools necessary to analyze and theorize the complex cultural and social processes that have unfolded. How many schools of tourism hire the specialist skills of social and cultural theory? Most researchers have become dependent on a relatively small core of ‘theorists’ whose work has tended to become petrified in standardized explanations, accepted analyses and foundational ideas. As Meaghan Morris (1988) once noted, an academic ‘boom’ suggests not only
a quantitative expansion but also a tendency for studies to follow a template, repeating
and reinforcing a specific approach.

This is related to a second trouble, that our understanding of tourism has
become fetishized as a thing, a product, and a behavior – but in particular an
economic thing. As Rojek and Urry (1997) say, another response to the problematic
caracter of tourism is deliberately to abstract most of the important issues of social
and cultural practice and only considers tourism as a set of economic activities.
Questions of taste, fashion and identity would thus be viewed as exogenous to the
system.

A third trouble leads on from this, in the way tourism is framed for study.
Studies have generally been restricted to a vision of tourism as a series of discrete,
localized events, where destinations, seen as bounded localities, are subject to external
forces producing impacts, where tourism is a series of discrete, enumerated
occurrences of travel, arrival, activity, purchase, departure, and where the tourist is
seen as another grim incarnation of individualized, ‘Rational Economic Man, forever
maximizing his solid male gains’ (Inglis, 2000). Here, tourist studies has been prey to
coping with an expanding field through ever finer subdivisions and more elaborate
typologies as though these might eventually form a classificatory grid in which
tourism could be defined and regulated. While there is necessarily a role for thinking
of typologies, the obsession with taxonomies and ‘craze for classification’ seems
often to produce lists that ‘represent a tradition of flatfooted sociology and
psychology’ which is driven by ‘an unhappy marriage between marketing research
and positivist ambitions of scientific labelling’ (Lofgren, 1999).
Despite the poverty of tourism theory, Eric Cohen (1995) has observed that there is on the one hand a wide variety of conceptual and theoretical approaches to tourism which have yet to be rigorously tested, as well as the proliferation of field studies which lack an explicit theoretical orientation and therefore contribute little to theory building. It appears, therefore, that there is a need for a research community which contributes consistently to the development (and testing) of theory in the area of tourism and related studies, and which provides a platform for the development of critical perspectives on the nature of tourism as a social phenomenon. It seems all too clear that the theoretical net needs to be cast much wider so that tourist studies is constantly renewed by developments in social and cultural theory and theory from other disciplines. We also need to examine the wider ramifications of tourism mobilities and sensibilities. Tourism is no longer a specialist consumer product or mode of consumption: tourism has broken away from its beginnings as a relatively minor and ephemeral ritual of modern national life to become a significant modality through which transnational modern life is organized. Recent books on leisure by Chris Rojek (1995) and the holiday by Fred Inglis (2000) both place tourism as a central part of understanding social (dis)organization and show it can no longer be bounded off as a discrete activity, contained tidily at specific locations and occurring during set aside periods. As we see it, tourism is now such a significant dimension to global social life that it can no longer be conceived of as merely what happens at self-styled tourist sites and encounters involving tourists away from home. The new agenda for tourism studies needs, therefore, to reflect this growing significance. Nor should ‘tourist researchers feel a need to legitimate their seemingly frivolous topic by pointing out its economic and social importance’ but instead we might view vacationing as a cultural laboratory where people have been able to experiment with
new aspects of identities, their social relations or their interactions with nature and also to use the important cultural skills of daydreaming and mind travelling. Here is an arena in which fantasy has become an important social practice (Lofgren, 1999).

4.3. THE PROBLEM ASSESSMENT AND THE CONCEPTUAL DESIGN

The major concern of this study relates to destination peace interventions, rebuilding initiatives, impacts, outcomes and inclusive empowerment, which are also cross-referenced to headwords such as identity conflicts, poverty, social justice, collaboration, planning, policy, sustainability & holistic peacebuilding. Both general and specific approaches are taken to research into tourism development, impact assessment and destination empowerment.

The destination community needs to be empowered to decide what forms of tourism facilities and programmes they want to be developed in their respective spaces, and how the tourism costs and benefits are to be shared among different stakeholders (Akama, 1996). Five levels of empowerment are utilized in the study to investigate the rebuilding processes mostly in post-conflict situations: socio-cultural, psychological, and political, as based on Scheyvens writing (Scheyvens, 1999) and economic empowerment and environmental security and their strategic implication for overall destination rebuilding process. It should be of assistance to researchers or development practitioners who wish to distinguish responsible forms of tourism that have an embedded peacebuilding potential from those operated by pirates, whom Lew describes as people who copy existing responsible tourism programmes, but in a non-responsible manner, typically offering lower prices & inferior experiences with
detrimental environmental and socio-cultural impacts (Lew, 1996). While not as elaborate as Sofield and Birtles ‘Indigenous Peoples’ Cultural Opportunity Spectrum for Tourism’ (Sofield & Birtles, 1996), the empowerment model could also be used by policy makers and development agencies attempting to plan for sustainable destination peacebuilding & appropriate community involvement in tourism ventures. This is because it highlights areas to which particular attention needs to be paid if tourism initiatives are to avoid the traps of many past ventures which disempowered local communities resulting into insensitivities & conflicts.

**Figure 4.1. Destination Peacebuilding Pathway- A Conceptual Design**
4.3.1. TOURISM, SOCIO-CULTURAL EMPOWERMENT AND ITS DESTINATION REBUILDING IMPLICATIONS

Socio-cultural empowerment refers to a situation in which a destination’s sense of cohesion and integrity has been confirmed or strengthened by an activity such as tourism. Strong community groups, including youth groups, religious groups and women’s groups, may be signs of an empowered community. Socio-cultural empowerment is perhaps most clearly a result of sensitive tourism programmes which are based on cross-cultural exchanges, building of mutual understanding, reduction of social differences, facilitation of the preservation of indigenous cultural identity, and preservation of historic monuments. Such kind of authentic tourism programmes would constitute a critical position in destination peace intervention processes and post-conflict rebuilding initiatives.

On the other hand, social disempowerment may occur if tourist activity results in crime, begging, perceptions of crowding, displacement from traditional lands, loss of authenticity or prostitution (Mansperger, 1993). Tourism is not, by nature, immune from these problems. Inequities in distribution of the benefits of tourism can also lead to social disempowerment & relative deprivation through feelings of ill-will and jealousy which they may foster. For example, one village chief in Yap, Federated States of Micronesia, kept all of the entrance fees to his village for himself. This led some community members to feel that money is making people stingy and therefore harming community spirit (Sofield & Birtles, 1996). In a proposed tourism development plan in Lauvi Lagoon, Solomon Islands, a local big man tried to initiate the tourism development with minimal consultation with others in the community, thus resulting in considerable dissension (Rudkin & Hall, 1996). To assume that
communities will share unproblematically in the production of the benefits of the tourism development may be excessively romantic (Taylor, 1995). Clearly, in all communities there are inequalities which may be exacerbated by the introduction of a somewhat lucrative industry to which all will not have access.

4.3.2. TOURISM, PSYCHOLOGICAL EMPOWERMENT AND ITS DESTINATION REBUILDING IMPLICATIONS

A local community which is optimistic about the future, has faith in the abilities of its residents, is relatively self-reliant and demonstrates pride in its traditions and culture can be said to be psychologically powerful. In many small-scale, unindustrialized societies, preservation of tradition is extremely important in terms of maintaining a group’s sense of self-esteem and well being (Mansperger, 1995). Tourism programmes which are sensitive to cultural norms and build respect for local traditions can, therefore, be empowering for local people. On the other hand, main stream tourism practices which interfere with customs by, for example, interfering with the integral relationship between a group of people and their land, may have devastating effects. Mansperger describes how groups of Yagua Indians of the Peruvian and Colombian Amazon have been relocated by tour operators into regions more accessible to tourists. The Yagua have consequently become dependent on money raised from cultural performances and their obligations to the tour operators; means that they have insufficient time to raise crops, hunt and fish, and no land on which to engage in slash-and-burn agriculture. The Yagua are now plagued by various forms of ill-health, and apathy and depression are common place (Mansperger, 1995). These feelings, along with disillusionment and confusion, often indicate psychological disempowerment of a community.
It is in order to avoid such negative effects, tourism programmes which initiate psychological empowerment and make the participants more receptive to each other resulting in the betterment of guest-host relations need to be incorporated in the total tourism system. Such strategic practices would assume an instrumental role in building the self-esteem of the hosts, foster a positive attitude change, reduce the feelings of otherness, reduce prejudices against each other and mitigate stereotypical thinking as supported by the contact hypothesis discussed in the first chapter. Such kind of interventions would remain critical as far as the destination rebuilding processes are concerned as examined by this study.

4.3.3. TOURISM, ECONOMIC EMPOWERMENT AND ITS DESTINATION REBUILDING IMPLICATIONS

When considering whether or not a community has been economically empowered by tourism initiatives, it is necessary to consider opportunities which have arisen in terms of both formal and informal sector employment and business opportunities. While some economic gains are usually experienced by a community, problems may develop if these are periodic and cannot provide a regular and reliable income. In addition, concerns may arise over inequity in the spread of economic benefits. It is problematic to assume that a community consists of a homogeneous, egalitarian group with shared common goals. The power brokers in any society will have considerable influence over who shares in the benefits of tourism projects (Smith, 1996). Recent studies suggest that local elites, particularly men, often co-opt and come to dominate community-based development efforts, thereby monopolizing the economic benefits of tourism (Liu, 1994; Akama, 1996; Mansperger, 1995). In determining the success and sustainability of a tourism programme, the distribution of
economic benefits from tourism is just as important as the actual amount of benefits a community may receive (Wilkinson & Pratiwi, 1995).

Economic empowerment or disempowerment can also refer to the local community’s access to productive resources in an area now targeted by tourism. For example, the establishment of protected areas typically reduces access to hunting and agricultural lands. In addition, protection of wildlife species such as elephants may result in destruction of crops and injuries to livestock and people. Lindberg et al., when studying several ecotourism initiatives in Belize, found that of those households which reported direct damage to fish, livestock or crops by protected area wildlife, less than one-third received direct economic benefits from ecotourism (Lindberg et al., 1996).

It should also be of concern to tourism development agencies that local people will only support rebuilding processes based on tourism projects, if this simultaneously assists their own development in terms of creation of new business opportunities, expansion of public utilities infrastructure, visible increase in the state tax revenues and its instant diversion towards the community welfare schemes, creation of employment opportunities & improvement in the household income generation & the quality of life.

4.3.4. TOURISM, POLITICAL RECONCILIATION AND ITS DESTINATION REBUILDING IMPLICATIONS

If a community is to be politically reconciled through tourism, their voices and their concerns should guide the development of any tourism project from the feasibility stage through to its implementation. Diverse interest groups within a
community, including women and youth, should also have representation in the community structure and broader decision-making bodies. Akama argues that for local communities to be able to exert some control over tourism activities, however, power will need to be decentralized from the national level to the community level (Akama, 1996). This could include involving grassroots organizations, local religious groups, and indigenous institutions in decision-making processes and representative bodies such as District Tourism Boards.

Another aspect of political reconciliation in case of the destinations which are ridden by a legacy of political conflicts would require cross-border tourism engagement and inclusive cooperation positioned on community-based tourism projects. Cross-border tourism engagement could become a significant international relations exercise for inducting faith and sense and at least reach to the common minimum understanding which can help to diffuse the negative energy around the inflicted regions. Generating trust and understanding between the divided regions stands out as an important peace intervention programme which may facilitate the development of cooperative partnerships such as joint commerce and tourism ventures, trade, as well as other economic and social activities and can lay the foundation for inter-territorial cooperation. The divided regions need to be in a peaceful symbiotic relationship and collaboration in order to be able to compete in the regional and international tourism market. Consequently, a stable socio-political culture will pull overseas investment and subsequent employment opportunities, which would augment the probability for further fiscal development, growth, and prosperity for the indigenous communities. Cross-border tourism programmes need to be based on building international understanding; inter-territorial cooperation; should
help in the reduction of political conflicts & distances; facilitate the protection of human rights and would have strong implications for strategic peace interventions.

4.3.5. TOURISM, ENVIRONMENTAL SECURITY AND ITS DESTINATION REBUILDING IMPLICATIONS

The devastating socio-economic effects on rural communities of the decline of the primary economy has also opened up an opportunity to restore ecosystem health while rebuilding local communities, through the shift towards community forestry or collaborative stewardship between land managers and local communities. This entails organizing resource management efforts so that their objectives include not only environmental security but also job and wealth creation and promotion of strong local social institutions.

Peace, environment and tourism are all fragile. Satani (2004) asserts that they are vulnerable because any subtle changes in internal and external situations can easily affect them. However, sound management and a balance among them help reduce such vulnerabilities. This is why the interconnections among peace, environment and tourism should be examined from vulnerability perspectives as much as from opportunity perspectives.

Environment security is important for sustainable tourism and environmental justice is important in maintaining societal peace. On one hand, tourists are there at least partly because the destination society and environment are assumed to be good. On the other hand, environments may be kept good to encourage tourist visitation. Any society is prone to problems where environment is ignored by tourism interests. Minor environmental problems may loom large, leading to major conflicts. This may
create disharmony between society and tourism entrepreneurs. Hence, there is a relationship of interdependence among environment, tourism and local peace. Therefore, while planning the peace interventions for rebuilding post-conflict destinations such tourism programmes need to be developed which increase the awareness regarding the importance of natural environment and its strategic significance; enhance management of natural resources; facilitate reforestation; improve the area’s appearance (visual & aesthetic); and increase the awareness about the need for waste minimization.

According to Ali (2004), the environmental peace-building narrative suggests that mutual knowledge of resource depletion and a positive aversion to such depletion leads to cooperation. The Environmental Change and Security Project at the Woodrow Wilson Center has been among the few research institutions that has pursued this line of inquiry. Conca and Dabelko (2002) published the first anthology on environmental peace-making under the auspices of the Wilson Center and have also garnered interest from the World Conservation Union and the United Nations Environment Programme in this approach. The main premise of environmental peacemaking is that there are certain key attributes of environmental concerns that would lead acrimonious parties to consider them as a means of cooperation. Thus, environmental issues could play an instrumental role even in cases where the conflict does not involve environmental issues.

4.4. RATIONALE OF THE STUDY

Tourism is perceived as an approach which can supplement social and political reconciliation efforts in post-conflict settings. If tourism is operated with sustainable principles and practices, it can have positive impacts on rebuilding the
long term functionality of a destination. The significance of sustainable tourism (which is listed as one of the 21 key areas in sustainable development by the UN Division for Sustainable Development) is also associated with its potential for poverty eradication and peace building, emphasized in the UNWTO’s Sustainable Tourism-Eliminating Poverty (ST-EP) programme. The potential role of tourism in contributing to peace from socio-cultural, political, human rights, social justice, environmental (climate change), corporate social responsibility, health, globalization, intergenerational tourism, and alternative tourism perspectives has been discussed by many scholars. The relationship between tourism and peace has also been endorsed by a number of institutions. Such initiatives highlight the co-relation and causal relationship between tourism and peace, and support the theory that responsible tourism can be helpful in mitigating conflict and accelerating sustainable destination rebuilding efforts.

Destination rebuilding and post-conflict reconstruction are strongly interlinked with peace building activities, and tends to focus on issues related to physical reconstruction, economic recovery, institution building and social integration, falling mostly into issue areas of socio-economic foundations and political framework. Both peace building and post-conflict reconstruction are important in supporting socio-economic, political, security and reconciliation in destination rebuilding process whilst helping to reduce the risk of conflict recurrence. According to Boutros-Ghali in the ‘Agenda for Peace’, post-conflict peace building (in a destination) is an action to identify and support structures which will tend to strengthen and solidify peace in order to avoid a relapse into conflict (1995). This understanding places an emphasis on the immediate post-conflict phase that focuses on issues of capacity building, reconciliation processes and social transformation. Smith(2004) breaks down and
categorizes peace building activities even further, into four main goals: to provide security; to establish the socio-economic foundations of long-term peace; to establish the political framework of long-term peace; to generate reconciliation, a healing of the wounds of war and injustice. At its simplest, destination peace-building can be described as activities intended to strengthen structures and processes with the aim of preventing a return to violent conflict.

There is no denying the recent history of political turmoil and social strife that have hit the image of Jammu and Kashmir, once standing as one of the most preferred destinations on the international travel map. The particular interest of many tourists in the biology, landscape, brand architecture and cultural geography of the region makes clear the potential usefulness of peace branding for Jammu and Kashmir to distinguish itself from its competitors and to resurrect the region’s political image and visitor appeal through targeted peace practices and promotions. The ability to embellish its peace credentials and image through complementary practices, partnerships and policies that sustain both tourism and the region’s economy would allow Jammu and Kashmir to strategically and successfully position itself in the dynamic travel market over the long term. Collaborative management, peace promoting tourism models and branding of peace promoting sites and trans-boundary parks for sustainable tourism will also enable Jammu and Kashmir to restore its social, political and biological integrity and connectivity of a shared landscape severely degraded by a decade of civil and political strife. In this manner, tourism can be a critical catalyst in overcoming the negative imagery and distrust which still impedes the region’s ability to achieve greater socio-political integration and prosperity in an increasingly unified world. Vibrant research and development into this concept would have such
tremendous potential to foster innovation, workable solutions and new agendas that can barely be imagined what the future would hold.

4.5. SCOPE OF THE STUDY

The perspective of destination rebuilding through peace initiatives is to move tourism from practices that are marked by insensitivity, inequity and short-term maximization to a broader vision which recognizes long–term obligation to travelers, destinations, wider communities and future generations. The concept receives little attention in the academic literature on tourism and even less in the industry publications. There is a need to implement various measures which require understanding of world cultures, human psychology, religion, politics, energy resources, water and nature conservation, waste management, cross–cultural mediation and more. This study proposes to examine the challenges and opportunities of rebuilding Jammu and Kashmir as a tourist destination, inflicted by active violence for more than two decades, given the region’s unique status as the world’s only self-proclaimed tourism paradise.

The present study stands for the legitimacy and practicality of a focus on the potential of tourism to contribute to a world in which people are less inclined to resort to violence as a solution to their problems. The ground realities today in front of us are many like increasing tensions between East and West, a growing gap between economically and socially divided regions of the world, global warming, a deteriorating environment and an increase in political and civil strife. The tourism industry cannot isolate itself from the problems that the world is facing today; poverty, exploitation, intolerance, greed, destruction of nature etc. Jammu and Kashmir has been a battle ground of civil and political unrest, militancy and cross-
border insurgency for about more than two decades and the problem has even triggered lethal wars in the past. In spite of the importance of tourism in the regional economy and the efforts made to develop the region as a secure, dependable and attractive travel destination, Jammu and Kashmir is facing many up hills to sustain itself as a favorable and safe destination.

Against this backdrop, the present study makes an attempt to highlight the risk factors with their cycles and tools for developing conflict immune tourism plans and programmes. The study attempts to study the effects of protracted conflict on tourism industry in Jammu and Kashmir, to understand the resident and the tourist perception regarding the potential role of tourism in developing peace interventions, analyze the impact of these interventions on the destination rebuilding process and their scope in post-conflict peacebuilding and link these two tracks specifically within the context of Jammu and Kashmir. The present study also attempts to add empirical and fresh perspectives into the existing literature on shifting tourism paradigms, peace and conflict studies and alternative sustainable destination rebuilding approaches.

4.6. HYPOTHESES

**H1:** Peace initiatives through tourism have a positive impact on rebuilding of Jammu and Kashmir as a tourist destination.

**H1.a:** Socio-cultural empowerment through tourism has a positive impact on rebuilding of Jammu and Kashmir as a tourist destination.

**H1.b:** Psychological empowerment through tourism has a positive impact on rebuilding of Jammu and Kashmir as a tourist destination.
H1.c: Economic empowerment through tourism has a positive impact on rebuilding of Jammu and Kashmir as a tourist destination.

H1.d: Political reconciliation through tourism has a positive impact on rebuilding of Jammu and Kashmir as a tourist destination.

H1.e: Environmental security through tourism has a positive impact on rebuilding of Jammu and Kashmir as a tourist destination.

H2: There is no significant difference between the perception of the residents and the tourists regarding the positive contribution of peace initiatives through tourism.

4.7. OBJECTIVES

1. To study the effects of crisis on tourism industry in the state of Jammu and Kashmir.

2. To study the residents’ perception regarding the impact of peace initiatives through tourism on destination rebuilding process.

3. To study the tourists’ perception regarding the impact of peace initiatives through tourism on destination rebuilding process.

4. To suggest strategies related to the various schemes for promoting the role of peace initiatives through tourism in rebuilding Jammu and Kashmir as a tourist destination.
4.8. SURVEY DESIGN

The State of Jammu and Kashmir has already been declared a ‘disturbed area’ since long and has been living amidst various crises. The security environment is tense and difficult due to militancy, heavy militarization and there is an absolute sense of uncertainty about its future. The present Chief Minister however has unbounded optimism for the future of Jammu & Kashmir, as do the people who were met amongst the public, even though this is not shared by the officials at various levels in his own administration. The present study has been carried in such a divergent scenario and divergent views of the administration, political will and the public at large.

The approach of the researcher in investigating the rebuilding implications of the travel & tourism processes in Jammu and Kashmir incorporates the core concepts of inclusive empowerment & peacebuilding, and is extremely relevant in the sense that tourism can be properly and effectively developed only through an integrated approach wherein the required supplementary, complementary and other support services are provided in coordination not only at all levels but they also function efficiently with scope for grassroots peacebuilding, endogenous empowerment, community welfare, awareness building experiences for the inbound travelers, growth and expansion.

To study and achieve the objectives laid down for the study, the data of different aspects were collected from both primary and secondary sources. The data from secondary sources was gathered from both published and unpublished sources. The published data was gathered from government & stakeholder records, journals, magazines, reviews, periodicals, and newspapers. The data collected from secondary
sources was mainly accessed through internet and other government & stakeholder resources and records. An odd number of research papers were reviewed for collecting the secondary data. The list of research papers which was reviewed has been provided at the end of each chapter and also the references of all the research papers reviewed has been provided at the end of thesis.

Keeping in view the volatile scenario in mind, the researcher adopted multipronged approach for conducting the study and has covered the two distinct regions of Jammu & Kashmir-Jammu, Kashmir and excluding Ladakh because of time and resource constraints.

Survey design for conducting the survey has been made keeping in view the two distinct regions of J&K and the various stakeholders in the tourism industry in J&K.

4.9. SAMPLING DESIGN

SELECTION OF THE REGIONS

Jammu & Kashmir consists of three regions, all three being distinct geographically and culturally and all three regions attracting tourists because of their unique special features. But because of time and resource constraints only two regions, viz. Jammu, Kashmir were selected for undertaking the survey using the stratified random and purposive sampling procedures.
4.9.1. SAMPLING FRAME

Sampling frame constituted the prominent travel-centric spaces of J&K, the tourists, the local residents and the various stakeholders, directly or indirectly associated with the tourism industry in Jammu & Kashmir.

4.9.2. SAMPLE SIZE

The size of the sample selected for the study was 624, out of which 312 tourists and 312 residents were undertaken for the study. The size of the sample is based on the study done by the Ministry of Tourism Government of India, New Delhi through Santek Consultants (20 Year Perspective Plan For Sustainable Development of Tourism In Jammu & Kashmir, 2000) and the researcher proportionately increased the sample size by 40% because the study was done in 2000 to take into account the changes that might have occurred in the remaining period. The researcher had to adopt this method of sampling because this was deemed to be the most reliable procedure because of the lack and non-reliability of the primary data. Since, the selected sample is already representative in nature but the researcher proportionately increased the sample size by 40% (approximately calculated on the basis of total population growth of J&K which stands at 23.71% as per the details of Census 2011 and annual growth rate of 8% domestic arrivals and -11.7% foreign arrivals to Jammu & Kashmir as per the report of Ministry of Tourism, Government of India).

Successful contacts were established with the following number of stakeholders for primary data collection from the two regions of the state:-

- 312 Tourists
- 312 Local Residents which included 26 Local Travel Agents and 83 Hoteliers
4.10. DATA COLLECTION

The basic methodology of this study was to collect secondary as well as primary data from different sources coupled with field visits and use them as strategic inputs for investigating this study. Both Primary as well as secondary data has been collected from various stakeholders.

4.10.1. DESK RESEARCH

The researcher studied the available published material and held internal discussions with the supervisor and the relevant academicians to familiarize himself with the present tourism scenario in Jammu & Kashmir, within the country and in the world and its spacio-temporal potential to be mobilized as an intervention for peacebuilding in post-conflict situations. Then, the researcher proceeded for the Primary Data Collection.

4.10.2. PRIMARY DATA COLLECTION

Various Tools used for primary data collection are:

- Questionnaire / Schedules
- Postal Survey
- Interviews / Discussions
- Focus Group Discussions

4.10.3. SOURCES OF PRIMARY DATA COLLECTION

The Primary data has been collected from the following stakeholders in the tourism set-up:-

i) Visiting tourists from various national and international regions.
ii) Local inhabitants (residents).

iii) Officials / Staff of hotels and other boarding and lodging facilities (residents).

iv) Artisans, Craftsmen (residents).

iv) Other related agencies and persons (residents).

To identify and understand the problems and constraints being faced by the people involved directly or indirectly with the tourism industry and obtaining their Suggestions for solving / overcoming them, discussions were held with following :-

- Officials at various levels of the Directorate of Tourism, Govt. of J&K.
- Officials of all other Departments related to Tourism, Govt. of J&K.
- Officials of all other departments providing supporting infrastructure for Tourism, Govt. of J&K.
- Kashmir Hotel and Restaurant Association.
- Travel Agents Society of Kashmir.
- House Boat Owners Association.
- Kashmir Taxi Operators Association.
- Shikara Workers Union.

Focus Group Discussions were held to identify and understand the problems hampering the development of tourism and obtaining an insight into the existing state of affairs of the tourism industry in J & K and to collect suggestions with the following stake holders :-

- Travel agents
- Hoteliers
• Taxi operators
• Shikara workers
• Houseboat owners
• Officials of the Directorate of Tourism, J&K
• Officials of the JKTDC
• Officials of the Department of Archaeology
• Officials of the Department of Gardens and Parks
• Officials of Lakes and Waterways Development Authority
• Tourists both domestic and foreign
• Hoteliers / Restaurant Owners / Houseboat Owners / Hut Owners
• Local Inhabitants / Shopkeepers / Tourist Guides
• Travel Agents / Tour Operators, etc.

4.10.4. PLACES VISITED FOR DATA COLLECTION

**Kashmir Valley**

• Srinagar
  • Suburbs of Srinagar
• Airport
• Verinag
• AnantNag
• Gulmarg
• Dal Lake
• Convention Centre
• AwantiPur
• Hazrathbal
• Nagin Lake
• Wular Lake
• Sopore
• Shankaracharaya Temple
• Hari Parvat
• Pandrethan
• Shalimar Garden
• Nishat Garden
• Sonmarg
• Kistwar
• Daksum
• Bhadarwah
• Pahalgam, etc.

**Jammu**

• Jammu Town
• Jammu Suburbs
• Surinsar
• Mansar
• Kishtwar
• Doda
• Katra/ Vaishnodevi
• Aknoor
• Rajouri
• Poonch
4.10.5. SECONDARY DATA COLLECTION

The secondary data has been collected from various sources / departments. The data has been collected after due consultations, discussions and visits to these departments, which are: -

- Directorate of Tourism, Govt. of J & K
- JKTDC, Govt. of J & K
- J&K Pollution Control Board, Govt. of J & K
- Directorate of Youth Services and Sports, Govt. of J & K
- J & K State Sports Council, Govt. of J & K
- Directorate of Economics & Statistics, Govt. of J & K
- Department of Planning & Monitoring, Govt. of J & K
- Directorate of Handicraft, Govt. of J & K
- Department of Fisheries, Govt. of J & K
- J & K Academy of Art, Culture and Languages, Govt. of J & K
- Department of Forests, Govt. of J & K
- Department of Finance, Govt. of J & K
- Wild Life Department, Govt. of J & K
- R & B (PWD) Secretariat, Govt. of J & K
- Power Development Department, Govt. of J & K
- Department of Area Planning, Govt. of J & K
- Archaeological Survey of India, Govt. of India
- Lakes and Waterways Development Authority, Govt. of J & K
- Department of Gardens and Parks, Govt. of J & K
- Directorate of Archaeology J&K, Govt. of J & K
4.11. SURVEY INSTRUMENT DESIGN

To achieve the objectives laid down for the study and considering the peculiarities of the present study, self designed questionnaire was utilized for the study. The variables and statements included in the questionnaire were identified from various studies in the field of tourism, peace and conflict theory. The studies of Scheyvens (1999); Simpson (2008); Etter (2007); Salazar (2006); Kelly (2006); Askjellerud (2006); Guo et al (2006); Alluri (2009); Moufakkir & Kelly (2010); Hazbun (2009); McGehee (2002); McCabe (2009); Briedenhann & Wickens, (2004); Tosun (2001); Yasarata et al (2010); Levy (2008); Goodwin (2006); Shin (2006); Kim et al (2006); Higgins-Desbiolles (2006); Harrill (2004); Govers et al (2007); Saraniemi and Kylanen (2010); Jafar Jafari (1973); D’Amore (1998); Goeldner (1989); Litvin (1998); Anson (1999); Choi and Sirakaya (2005); Spillane (2005); Formica and Kothari (2008); Rasul And Manandhar (2009); Cheema (2006); Bianchi (2006); Heimtun (2007); Gotham (2007) were consulted for the development of the survey instrument and some anonymous questionnaires accessed through internet were also utilized.

The various statements of different variables to be included in the questionnaire for studying the objectives of the study were identified and discussed thoroughly with the supervisor and other scholars of international repute working in the area of tourism, peace & conflict theory.

The relevant statements for measuring the various variables were then structured in a questionnaire. The questionnaire was designed on a five point Likert
The questionnaire was divided into three parts. The first part dealt with the respondent profile, the second part was related with the perception analysis of the respondents focused on areas like tourism & socio-cultural empowerment, tourism & psychological empowerment, tourism & economic empowerment, tourism & political reconciliation and tourism & environmental security. These dimensions were identified on the basis of reviewed literature and were deemed appropriate to understand the respondent perception regarding the multi-track and strategic role of tourism processes in peacebuilding initiatives mostly in post-conflict scenarios. The third part of the questionnaire attempted to analyze the impact of identified initiatives in the second part of the questionnaire and understand respondent posturing regarding their potential impact on destination rebuilding processes like socio-cultural empowerment & destination rebuilding, psychological empowerment & destination rebuilding, economic empowerment & destination rebuilding, political reconciliation & destination rebuilding and environmental security & destination rebuilding. The questionnaire was further discussed with Omar Moufakkir & Ian Kelly, who are exemplary scholars in tourism, peace and conflict theory. They were both of immense help & support during the development of the survey instrument for which the study is indebted to them.

Questionnaire length requires a balance between including enough questions to make a survey relevant but not too many that there are high incompletion rates among panelists. Adequate response rates help to achieve successful project completion that meets client specifications. There is often pressure to increase the number of questions in a survey to ensure that it addresses all relevant issues. However, increasing the length of a questionnaire can have a negative impact on the research process as well as the quality of the research results. The length of a
questionnaire can have a negative impact on completion rate and response quality. In general, it is not recommended that questionnaires are over 30 minutes in length, as longer surveys could impact the effectiveness of the research being conducted (Gaiha, Ragha and Thapa, Ganesh 2006). The final questionnaire which was administered to the respondents had, therefore, 55 statements in which the part one had 5 variables focused on the respondent profiling, part second had 25 variables focused on tourism & peace initiatives and part third had 25 variables focused on peace initiatives & destination rebuilding process.

To achieve the objectives and test the hypothesis laid down for the study, the questionnaire was designed on the following ten themes:

1. To determine the role of tourism in socio-cultural empowerment.
2. To determine the role of tourism in psychological empowerment.
3. To determine the role of tourism in economic empowerment.
4. To determine the role of tourism in political reconciliation.
5. To determine the role of tourism in environmental security.
6. To determine the impact of socio-cultural empowerment through tourism on destination rebuilding process.
7. To determine the impact of psychological empowerment through tourism on destination rebuilding process.
8. To determine the impact of economic empowerment through tourism on destination rebuilding process.
9. To determine the impact of political reconciliation through tourism on destination rebuilding process.
10. To determine the impact of environmental security through tourism on destination rebuilding process.
4.11.1. PRE-TESTING OF THE SURVEY INSTRUMENT

Stage 1 - Pre-testing of the questionnaire was essential because of its self-design. Pre-testing was done in Kashmir division. Kashmir was chosen because the initial identification of statements and variables for the instrument were done from some of the areas selected of the Jammu Division as mentioned in the sampling frame. The total of 60 respondents was selected for the pre-testing of the questionnaire out of which 43 returned the questionnaire which were usable (completed the questionnaire from which analysis was possible) i.e. the return rate of questionnaire was 71.6%. The Sampling design for the pre-testing was Stratified Random and Purposive Sampling design. Different aspects of the instruments like reliability, validity, variable content, wording, sequence, form, layout, question difficulty, and instructions were tested. Questionnaire for the survey was amended based on the experiences acquired from the pre-testing exercise. At this stage very few concerns were raised. The amendments were done mainly in the language of the instrument and sequencing of certain statements. One statement was broken into two statements and the redundant statements were removed from the instrument.

4.11.2. RESULTS AND RELIABILITY OF THE PRE-TEST STUDY

Stage 2 - Further factor Analysis was performed on the data gathered during the pilot survey process to identify the underlying factors. At this stage the instrument was containing 67 variables in total. The application of the factor analysis on the part second of the instrument summarized the data into five factors each containing five variables with statistically
significant factor loadings i.e., the number of variables were reduced to 25 variables excluding demographic variables and variables of the part third of the instrument. This process led to the reformation of the third part of the instrument containing five factors each comprising of 5 variables based upon the factors identified in the second part of the instrument. The number of variables related to demography were five, resulting into the 55 items in total making up the final instrument. This process helped the researcher to identify the underlying factors, eliminate the unrelated variables and standardize the instrument for the main survey.

Reliability analysis allows you to study the properties of measurement scales and the items that compose the scales. The reliability analysis procedure calculates a number of commonly used measures of scale reliability and also provides information about the relationships between individual items in the scale. Reliability refers to the property of a measurement instrument that causes it to give similar results for similar inputs. Alpha (Cronbach or coefficient) was used to calculate the reliability; this model is a model of internal consistency, based on the average inter-item correlation. The model considers dichotomous, ordinal, or interval data, but the data should be coded numerically and assumes that observations should be independent, and errors should be uncorrelated between items. Each pair of items should have a bivariate normal distribution. The overall Cronbach alpha value for the instrument at this stage was 0.655 for the 50 items of the instrument. Alpha value of .623 for the 5 items of the first dimension; .694 for the 5 items of the second dimension; .651 for the 5 items of the third dimension; .621 for the 5 items of the fourth dimension; .597 for the 5 items of the fifth dimension (Part-II of the Instrument); .723 for the 5 items of the
sixth dimension; .691 for the 5 items of the seventh dimension; .711 for the 5 items of
the eighth dimension; .651 for the 5 items of the ninth dimension; .592 for the 5 items
of the tenth dimension (Part-III of the Instrument).

The reliability of the research instrument being acceptable, the researcher
proceeded towards the main survey with appropriate modifications in the survey
instrument.

4.12. STATISTICAL CONSIDERATIONS

Some consider statistics to be a mathematical body of science pertaining to the
collection, analysis, interpretation or explanation, and presentation of data (Moses,
Lincoln E, 1986). While others consider it a branch of mathematics concerned with
collecting and interpreting data. Because of its empirical roots and its focus on
applications, statistics is usually considered to be a distinct mathematical science
rather than a branch of mathematics (Rossman and Allan, 2005). Much of statistics is
non-mathematical: ensuring that data collection is undertaken in a way that allows
valid conclusions to be drawn; coding and archiving of data so that information is
retained and made useful for international comparisons of official statistics; reporting
of results and summarizing data (tables and graphs) in ways that are comprehensible
to those who need to make use of them; implementing procedures that ensure the
privacy of census information (Lee, 1973).

Statisticians improve the quality of data with the design of experiments and
survey sampling. Statistics also provides tools for prediction and forecasting using
data and statistical models. Statistics is applicable to a wide variety of academic
disciplines, including natural and social sciences, government, and business.
Statistical consultants are available to provide help for organizations and companies
without direct access to expertise relevant to their particular problems.
Statistical methods can be used for summarizing or describing a collection of data; this is called descriptive statistics. This is useful in research, when communicating the results of experiments. In addition, patterns in the data may be modeled in a way that account for randomness and uncertainty in the observations, and are then used for drawing inferences about the process or population being studied; this is called inferential statistics. Inference is a vital element of scientific advance, since it provides a means for drawing conclusions from data that are subject to random variation. To prove the propositions being investigated further, the conclusions are tested as well, as part of the scientific method. Descriptive statistics and analysis of the new data tend to provide more information as to the truth of the proposition.

Descriptive statistics and the application of inferential statistics (predictive statistics) together comprise applied statistics (Anderson, 1994). Theoretical statistics concerns both the logical arguments underlying justification of approaches to statistical inference, as well encompassing mathematical statistics. Mathematical statistics includes not only the manipulation of probability distributions necessary for deriving results related to methods of estimation and inference, but also various aspects of computational statistics and the design of experiments.

Statistics is closely related to probability theory, with which it is often grouped; the difference is roughly that in probability theory, one starts from the given parameters of a total population to deduce probabilities pertaining to samples, but statistical inference moves in the opposite direction, inductive inference from samples to the parameters of a larger or total population.
4.13. DATA ANALYSIS METHODS

The statistical tools used in the study to measure the various constructs are:

1. Frequency, Frequency percentages, Mean score, and Standard deviation. The dimension evaluation helped to identify most critical areas where the intervention is indispensable.

2. To identify the underlying dimensions of peace interventions facilitated by tourism processes and their implications for destination rebuilding, Factor Analysis was performed.

3. To verify the hypothesis and to understand the relationship between the predictor variables of peace interventions generated by tourism processes and the criterion variables related to rebuilding implications, Multiple Regression was used.

4. Independent Sample t- test was also used to examine the mean perception difference between the tourists and the residents regarding the positive contribution of peace initiatives through tourism.
REFERENCES


292


Chapter - V
Data Analysis & Interpretation
CHAPTER - V

DATA ANALYSIS AND INTERPRETATION

5.1. INTRODUCTION

Data analysis and interpretation is possibly the most vital component of a research project as it estimates the significance of the results in relation to the focal research problem. It is an amalgamation of methods that help to describe facts, detect patterns, develop explanations and test hypotheses. It is the organization of raw data to extract useful information. It is a practice in which raw data is ordered and organized so that useful information can be extracted from it. The process of organizing and scanning data is essential for understanding what the data does and does not contain. This chapter of the study deals with the analysis and interpretation of the gathered data. It has been slotted into a number of sections beginning with the demographic analysis, scale refinement and validation, application of the various data analysis methods to study the objectives and test the hypotheses. The analysis of the data has been done by using SPSS version 17.0.

5.2. DEMOGRAPHIC ANALYSIS OF THE RESPONDENTS

The demographic results of the respondents are reflected in the table 5.1. It is revealed from the results that out of 564 total respondents 282 (50%) are the local residents of Jammu & Kashmir including tourism officials & staff of hotels and other boarding and lodging facilities, artisans, craftsmen and other related agencies and persons; and 282 (50%) are the tourists from various national & international regions.
Most of the respondents are in the age group of 30-40 years enumerating 237 in number with the percentage share of 42%, followed by the age group of 18-30 years enumerating 215 in number with the percentage share of 38.1%. The third major respondent age group is 30-50 years enumerating 101 in number with the percentage share of 17.9% followed by the smallest respondent age group i.e. up to 18 years with the percentage share of 2%. However, no respondents are found in the age group of 50 years & above.

The demographic results also revealed that the majority of the respondents are male in gender numbering 411 with the percentage share of 72.9%, followed by the female gender group standing at the number of 153 with a percentage share of 27.1%.

The demographic analysis indicates that most of the respondents are married standing at the number of 351 with the percentage share of 62.2%, followed by the second highest group of unmarried respondents standing at the number of 213 with the percentage share of 37.8%. However, no respondents are found as divorcees.

The results further revealed that most of the respondents are graduates standing at the number of 253 with the percentage share of 44.9%, followed by the second highest qualification group of under-graduates standing at the number of 179 with the percentage share of 31.7%. The third major respondent group in terms of educational qualification is post-graduates enumerating 132 in number with the percentage share of 23.4%. However, no respondents are found as illiterates.
Table 5.1. - Demographic Profile of the Respondents

<table>
<thead>
<tr>
<th>S.No.</th>
<th>Variable</th>
<th>No. of Respondents</th>
<th>Percentage (%)</th>
</tr>
</thead>
<tbody>
<tr>
<td></td>
<td>Age in Years</td>
<td></td>
<td></td>
</tr>
<tr>
<td>1.</td>
<td>(a) up to 18</td>
<td>11</td>
<td>2</td>
</tr>
<tr>
<td></td>
<td>(b) 18-30</td>
<td>215</td>
<td>38.1</td>
</tr>
<tr>
<td></td>
<td>(c) 30-40</td>
<td>237</td>
<td>42</td>
</tr>
<tr>
<td></td>
<td>(d) 40-50</td>
<td>101</td>
<td>17.9</td>
</tr>
<tr>
<td></td>
<td>(e) 50 &amp; Above</td>
<td>0</td>
<td>0</td>
</tr>
<tr>
<td></td>
<td>Gender</td>
<td></td>
<td></td>
</tr>
<tr>
<td>2.</td>
<td>(a) Male</td>
<td>411</td>
<td>72.9</td>
</tr>
<tr>
<td></td>
<td>(b) Female</td>
<td>153</td>
<td>27.1</td>
</tr>
<tr>
<td></td>
<td>Marital Status</td>
<td></td>
<td></td>
</tr>
<tr>
<td>3.</td>
<td>(a) Married</td>
<td>351</td>
<td>62.2</td>
</tr>
<tr>
<td></td>
<td>(b) Unmarried</td>
<td>213</td>
<td>37.8</td>
</tr>
<tr>
<td></td>
<td>(c) Divorcee</td>
<td>0</td>
<td>0</td>
</tr>
<tr>
<td></td>
<td>Educational Status</td>
<td></td>
<td></td>
</tr>
<tr>
<td>4.</td>
<td>(a) Illiterate</td>
<td>0</td>
<td>0</td>
</tr>
<tr>
<td></td>
<td>(b) Under-Graduate</td>
<td>179</td>
<td>31.7</td>
</tr>
<tr>
<td></td>
<td>(c) Graduate</td>
<td>253</td>
<td>44.9</td>
</tr>
<tr>
<td></td>
<td>(d) Post-Graduate</td>
<td>132</td>
<td>23.4</td>
</tr>
<tr>
<td></td>
<td>Residential Status</td>
<td></td>
<td></td>
</tr>
<tr>
<td>5.</td>
<td>(a) Local Resident</td>
<td>282</td>
<td>50</td>
</tr>
<tr>
<td></td>
<td>(b) Tourist</td>
<td>282</td>
<td>50</td>
</tr>
</tbody>
</table>

5.3. SCALE REFINEMENT AND VALIDATION

Since the necessity was to quantify the data, which otherwise was qualitative in nature, therefore, Rensis Likert’s popularly known as five point scale likert type scale was applied throughout this study. In addition, dichotomous and polychotomous questions related to the demographic profile were used to collect data from the respondents. The respondents were asked to ascertain their opinion with regard to the identified variables through a structured questionnaire. For each variable, respondents used five point Likert Scale to indicate their opinion i.e., 1 for strongly disagree, 2 for disagree, 3 for neither agree nor disagree, 4 for agree and 5 for strongly agree. The process of refinement and validation of the instrument is explained as under:
The validity of a study is an indication of how well the study measures what it is supposed to measure (Kerlinger and Lee, 2000; Patten, 2000). Validity can be expressed by making judgments about the study. Content validity is the appropriateness of the content, while face validity is the judgment that a measure appears to be sound (Patten, 2000). No study can have perfect validity (Patten, 2000). During and after the pre-test, respondents were asked a series of questions to verify their interpretation and understanding of the items of the questionnaire.

To address the face validity issues, the questions used in the research instrument are based on the review of the various studies done in the areas of destination peacebuilding strategies as mentioned in the instrument design in the 4th chapter. Based upon the review of the literature, 67 variables were identified and selected for the development of the survey instrument, which were ultimately reduced to 50 variables excluding demographic items upon the subsequent performance of the factor analysis.

The reliability of a study refers to whether a measure yields consistent results from multiple applications (Malhotra, Naresh, 2006). Reliability cannot be truly measured but it can be estimated (Trochim, 2001). Internal consistency reliability is a method used to assess the consistency of results across items within a test. Reliability analysis allows us to study the properties of measurement scales and the items that compose the scales. The reliability analysis procedure calculates a number of commonly used measures of scale reliability and also provides information about the relationships between individual items in the scale. Reliability refers to the property of a measurement instrument that causes it to give similar results for similar inputs. Alpha (Cronbach or coefficient) has been used to calculate the reliability; this model is a model of internal consistency, based on the average inter-item correlation. The model considers dichotomous, ordinal, or interval data, but the data should be coded numerically and assumes that observations should be independent, and errors should
be uncorrelated between items. Each pair of items should have a bivariate normal distribution. Although the methods of reliability include test-retest method, equivalent forms, split values method and internal consistency method. No further pre-test was conducted and the required modifications were incorporated with the reliability quotients of the pre-test being almost near to the recommended value of 0.6. Increase in the alpha value as indicated by the final survey results signifies improvement in the research instrument.

The sample selected for the pre-test study was 60 respondents out of which 43 returned the questionnaire which were usable (completed the questionnaire from which analysis was possible) i.e. the return rate of questionnaire was 71.6%. In aggregate 624 respondents were selected for the main survey as already discussed in the research design, out of which 564 returned the questionnaires which were usable (completed the questionnaire from which analysis was possible) i.e. the return rate of questionnaire was 90.38%. The alpha coefficients obtained are presented in the table 5.2.

<table>
<thead>
<tr>
<th>S.No.</th>
<th>Dimension</th>
<th>On the basis of the final survey results</th>
</tr>
</thead>
<tbody>
<tr>
<td>1.</td>
<td>Tourism and Socio-cultural Empowerment</td>
<td>0.801</td>
</tr>
<tr>
<td>2.</td>
<td>Tourism and Psychological Empowerment</td>
<td>0.784</td>
</tr>
<tr>
<td>3.</td>
<td>Tourism and Economic Empowerment</td>
<td>0.739</td>
</tr>
<tr>
<td>4.</td>
<td>Tourism and Political Reconciliation</td>
<td>0.842</td>
</tr>
<tr>
<td>5</td>
<td>Tourism and Environmental Security</td>
<td>0.774</td>
</tr>
<tr>
<td>6.</td>
<td>Socio-cultural Empowerment &amp; Destination Rebuilding</td>
<td>0.840</td>
</tr>
<tr>
<td>7.</td>
<td>Psychological Empowerment &amp; Destination Rebuilding</td>
<td>0.730</td>
</tr>
<tr>
<td>8.</td>
<td>Economic Empowerment &amp; Destination Rebuilding</td>
<td>0.836</td>
</tr>
<tr>
<td>9.</td>
<td>Political Reconciliation &amp; Destination Rebuilding</td>
<td>0.880</td>
</tr>
<tr>
<td>10.</td>
<td>Environmental Security &amp; Destination Rebuilding</td>
<td>0.896</td>
</tr>
</tbody>
</table>

Table 5.2. - Reliability coefficients
5.4. EFFECTS OF CRISIS ON TOURISM INDUSTRY IN JAMMU & KASHMIR- A CONTENT ANALYSIS

In this objective an attempt has been made to study the effects of crisis on tourism industry in Jammu & Kashmir. The individual nature of the study, epicentricity of the conflict, time and resource constraints has led the researcher to select only Kashmir as a case study. Considering the gravitational importance of the selected case study, the research supervisor in consultation with the researcher advised to develop a case study approach to study this objective.

Although, the study of this objective is not the core purpose of this thesis, the reason for incorporating this objective was to develop a background and logic for conducting the present investigation and to map the areas where institutional intervention is indispensable.

The objective has been studied with the help of the secondary data information collected from house boat owners, shikhara owners, hoteliers and governmental and non-governmental organizations and accessing other official records. The analysis of the contents reveals that there has been a negative effect of the crisis on the sectors associated with tourism industry. Crisis in the State, particularly of last two decades, has hindered the smooth growth of touristic sectors and discouraged most of the travelers from visiting India’s most popular tourist destination. Add to this, it affected not only tourism sectors but also indirectly the economic activities related to tourism. The protracted crisis have resulted in the distortion of the social fabric and resulted in colossal victimization of the indigenous population at the hands of various state and non-state agencies.
History bears witness to the fact that whenever and wherever militancy or political movement found its roots in any part of the world, the economy of that region became the major casualty. It is true of Kashmir region as well since 1989. Broadly speaking economy of a given place is invariably seen in terms of agriculture, industry etc. In Kashmir there is hardly any industrial sector to the magnitude of one that is found in other Indian states. True that agricultural sector provides employment to a huge chunk of population in the rural areas, but could not provide food security to one and all living in the valley. It is the tourism industry that fulfills this vacuum as large population of Srinagar and the population around the tourist spots of the valley directly or indirectly depends on this sector.

Tourism has been identified as an industry with potential of development next to agriculture and horticulture in Jammu and Kashmir. The industry was given special status with a view to generate round the year activity. A special outlay of Rs. 22.06 crores was made available during the 7th Plan Period with which important schemes like Gulmarg Cable Car Project and development of wayside facilities were taken up (Hari, 1998). The result was that the tourist inflow made considerable upward movement in mid-eighties of the last century. However, with the inception of militancy in the State from 1989 onwards, the tourist trade completely collapsed.

In order to have a holistic understanding of the impact of turmoil on Kashmir tourism, it is important to give the report of different national and international agencies about repression inflicted on Kashmir. With the eruption of militancy and subsequent heavy militarization in the Valley more than seventy thousand people have been killed, according to one estimate (Peer 2009). The Inter-Services Intelligence of Pakistan continued to be accused by India of aiding and abetting
militancy in Jammu and Kashmir. However International Human Rights Groups have also accused Indian army besides militants of committing grave human rights violations in Indian-Administered Jammu and Kashmir (HRW, 1996). Militancy reached its peak in 1994 when the region saw more than 6043 violent incidents, but has since declined. However, Kashmir continues to remain as the most volatile region in the world with an average of 2500 incidents of political violence every year. Because of this disturbance, the condition of the most of the inhabitants here is very critical as they are forced to live in abject poverty, oppression and suppression.

The Kashmir conflict is one of the most staggering conflicts in international politics and its persistence involving nuclear powers is well known. Though the parties involved in the conflict have their own perspectives regarding the cause and course of conflict, almost all agree that the region is in dire need of peace as well as substantial economic empowerment. The economic cost of the conflict cannot be confined to a particular sector of industry. Besides, the damaged infrastructure of the region, the violent conflict has discouraged private investment, pushing the economy towards stagnation.

Turmoil and disturbance in Kashmir laid a terrible impact on the tourist places of the valley. All the hotspots of tourism in the valley like Gulmarg, Pahalgam, Sonamarg, Dal Lake and Mughal gardens, which used to witness thousands of tourists, all of a sudden turned into not less than any ghost places. The previous two years, before the turmoil started in 1989 had respectively recorded an overwhelming number of 721,650 and 722,031 tourists (Directorate of Tourism J&K Govt. 1988). This number came down to 557,980 in 1989; and in the year 1990, it substantially came down to a dismal figure of 10,720 and that it continued to remain below 10,000
till the year 1996. Hundreds of hotel owners, about 1500 boat owners and thousands of tradesmen were left twiddling their thumbs as the tourism business freaked off. Such had been the impact of turmoil that a number of western countries issued travel advisories for their citizens and advised them not to visit Kashmir. A few of them are yet to ease their restrictions though the tourism inflow had again picked up in Kashmir. The big screens in all the cinema halls across the Kashmir valley had to see the curtain rolling over them with militants placing a blanket ban on this business. Also the Academy of Art, Culture and Languages, which used to organize cultural programmes in the Valley, had to cease its operations. The bomb explosion in 1990 at Tagore hall sent shivers down the spine of artists.

5.4.1. DETERIORATING CONDITION OF THE TOURIST RESORTS

The tourism sector, in view of militancy and strong military foot print, suffered huge losses. The health resorts of the valley give shabby and shoddy outlook. The charming and scenic beauty of the resorts is no more seen in a manner of the days of its glory. Neither those engaged with the maintenance and beautification of these resorts discharge their duties nor has it been the priority with the government to look after these spots. The paramount consideration with the government has/had been the maintenance of law and order rather than taking care of resorts. In the past i.e. before militancy, a separate budget was kept for the development of infrastructure and beautification of these resorts which later on had been diverted and invested on such ventures to curtailing the impact and influence of the militancy in the valley. As a result of which, once beautifully maintained gardens or health resorts had been turned into bushes, thorns and other kind of weed that engulfed the garden. Some of the tourist huts or tourist bungalows were gutted to ashes. The Jungles were closed to
tourists as these have been denuded recklessly by timber smugglers and other deceitful persons. If we look at the Dal Lake, its water is stagnant and full of trash, sewage and weeds. Also laying of the cow dung along the periphery of the lake has contaminated its water with nitrates and phosphates. The fate of Manasbal Lake is no different. Today the Lake is fighting a losing battle on many fronts, viz, illegal encroachment on the periphery on Ganderbal and Qazibagh sides in the form of vegetable gardens, toilets, residential structures, garbage dumping sites etc. Wrappers, plastic bags, rags, vegetable peelings, empty cigarette cases and other constituents of garbage are seen floating in its water affecting the fragile ecology of the lake.

The owners of hotels, who in earlier times earned and spent a substantial portion of their earnings on the development of infrastructure of their hotels around the health resorts, henceforth lost that alacrity, thus paved way for deteriorating conditions of their hotels. In view of fewer earnings, the owners spent their money on daily survival needs rather than for developmental purposes. Those working in hotels lost their jobs, which resulted in creating tension and crisis in their families and social life. Some, no doubt, moved to different parts of India particularly, Delhi for seeking employment and others in a state of confusion and bewilderment also joined the armed struggle.

5.4.2. SUBSTANTIAL DECREASE IN THE FOREIGN EXCHANGE EARNINGS

Looking at the contribution of tourism to the foreign exchange earnings at an international scale, it is seen that tourism has now emerged as a substantial contributor. Over the years, foreign exchange earnings from tourism in the State of Jammu and Kashmir had increased year by year up to 1989. The foreign exchange earnings had increased from 1.31 crores in 1970 to 4.47 crores in 1980, and 10.59
crores in 1983. Then in 1984 foreign exchange earnings decreased to 9.39 crores on account of decrease in the number of foreign tourist arrivals. Militancy at its peak in the neighboring state of Punjab was the reason for the decrease in the number of foreign tourist arrivals. However in the aftermath of 1984, the foreign exchange earnings again began showing signs of increasing trend and touched the maximum of 30.56 crores in 1989 (Directorate of Economics & Statistics, J&K, 2009).

However, 1989 onwards, there was a substantial decrease in foreign exchange earnings. As this was the when militancy in the valley was at its peak and tourism industry received a setback resulting in the decrease in the number of tourists, domestic as well as foreign, which in turn affected foreign exchange. The foreign exchange earnings reduced from 30.56 crores in 1989 to just 2.29 crores in 1990. Thus, there was a decrease of 28 crores in 1990. During nineties, the figure of foreign exchange earnings almost came to a standstill, thereby, giving the economy of Kashmir valley a great jolt (Directorate of Economics & Statistics, J&K, 2009).

5.4.3. POVERTY AND RELATIVE DEPRIVATION

Among other reasons poverty and underdevelopment are also underlying causes of conflict. Conflict has affected the development scenario in the state of Jammu and Kashmir, thereby, not only discouraging private investment, but also creating obstacles in the effective implementation of the developmental policies initiated by public authorities. The state of Jammu and Kashmir has been lagging behind most of the states of the union of India in regard to the growth of Net State Domestic Product (NSDP) at current prices.
The reason for the slow growth of the State of J&K can be attributed to the climate of armed struggle in Kashmir during the nineties. The already facing slow industrial growth along with poor investments further aggravated due to turmoil that enveloped the whole valley. Moreover, lack of good governance and sound fiscal management also led to the poor economic growth of the State. According to Reuter’s report (2008), Kashmir has lost over 1500 working days (more than four years) to the shutdown calls in the past 20 years, inflicting a major blow to its ailing economy. According to the Kashmir Chamber of Commerce and Industry, the region loses 100 million rupees for every day of shutdown.

A large section of the population of the Kashmir valley is directly or indirectly dependent on the tourism industry e.g., hoteliers, houseboat owners, shikara owners, artisans, craftsman etc. They suddenly found themselves without an occupation and no means of livelihood when the massive tourist industry got a sudden setback in 1989. If we look at the years 1987, 1988 and 1989 the total expenditure by tourists was 15252, 15322 and 12399 lacs which fell down to 324, 247 and 435 lacs because of low tourist influx during the years 1990, 1991 and 1992 respectively. Thus there was a decrease of 97.66% in the tourist expenditure during the years when turmoil was at its peak. In view of the little flow of money, the people of Kashmir suffered heavily, due to which there was increase in poverty. Also shopping malls, recreational and transport facilities, time and again, became the victim of turmoil; a large number of hotels are either occupied by security forces or has been blazed by militant organizations (Soundarajan, 2006).
5.4.4. INCREASING UNEMPLOYMENT AND YOUTH ALIENATION

When the massive tourist industry of Kashmir got setback in 1989, it directly led to increasing unemployment. As the State being essentially a non-industrial economy and deficient in natural resources and, thus lean, heavily on tourism industry. Nearly 1094 houseboats in Dal Lake, Nigeen Lake and Jhelum and all those dependent on tourism were rendered almost idle. The fate of 2000 “Shikarawallas” in these and other lakes was no better. Hotels and guest houses which used to do rosy business now were without tourists and the business of this sector reached the lowest ebb to the extent of bankruptcy. This also led to swelling unemployment and the growing alienation of the youth, some of whom felt compelled to join covert militant organizations which promised a dignified life, freedom and economic security. Young people often took to the streets, blocked roads and pelted stones to show resistance and engage the attention of the government to address their plight and bring justice to them, causing chaos and unrest in the valley. They did it to give vent to their frustration against the government. In other words, agitation had become a tool for them to show their anger against the government.

Table 5.3. - Relationship between Turmoil - Tourism and Employment

<table>
<thead>
<tr>
<th>Impact of turmoil on Tourism</th>
<th>Houseboat owners (%tage)</th>
<th>Hotel owners (%tage)</th>
<th>Shikhara owners (%tage)</th>
</tr>
</thead>
<tbody>
<tr>
<td>Change in occupation during turmoil</td>
<td>70</td>
<td>50</td>
<td>40</td>
</tr>
<tr>
<td>Average level of occupancy by tourists before turmoil</td>
<td>80</td>
<td>70</td>
<td>70</td>
</tr>
<tr>
<td>Average level of occupancy by tourists during turmoil</td>
<td>5</td>
<td>5</td>
<td>10</td>
</tr>
</tbody>
</table>

Source: (Soundarajan, 2006).
Owing to unemployment, chronic poverty and economic problems, about 70% of houseboat owners changed their occupation during turmoil. Similarly, 50% Hotel owners and 40% Shikhara owners also changed their occupation. It is also clear from the above table that the average level of occupancy before turmoil was 80%, 70% and 70% of Houseboat owners, Hotel owners and Shikhara owners respectively which decreased to 5%, 5% and 10%. This fall in occupancy rate level caused severe unrest among the people connected with this business and redendered them as sick units.

5.4.5. MULTI-LEVEL COSTS OF THE CONFLICT

The tourism industry had been playing a contributory role and was, indeed, one of the mainstays in the economy of the Kashmir valley, but from 1989 onwards, the State could not grow because of the erosion of tax base, increase in defense expenditure, depletion of infrastructure and various other factors related to law and order. The economic cost of the conflict cannot be confined to a particular sector of industry or investment prospects; but it had affected the important sources of livelihood of local people such as tourism, horticulture and handicraft industries also. Moreover, due to turmoil almost all the traders of Kashmir had to shift their trading centers from Srinagar to other places of India.

The relationship between conflict and development is strong and is a two way process i.e., conflict retards development, and equally, failures in development substantially increases conflict. The Organization for Economic Co-operation and Development (OECD), in its policy statement and guidelines on conflict, peace and development in 1997, also argues that sustainable development cannot be achieved without peace and stability, and peace and security are not possible without meeting the basic needs of the people.
Therefore, from the present analysis it can be concluded that crisis anywhere in the world affects economy directly and Kashmir is not a special case to it. The State lags far behind in annual economic growth as compared to national level. The State has shown 5.27% annual growth during the first three years of the tenth five year plan against the national average of 6.6% (Finance and Planning Commission, 2007). The State has also felt the direct impact of conflict in terms of huge damage caused by violent incidents taking its toll on both public as well as private properties.

From 1989 to 2002, over 1151 government buildings, 643 educational institutions, 11 hospitals, 337 bridges, 10729 private houses and 1953 shops have been gutted down. The forests of the State, which once covered about eight thousand square miles, have also been among the principal casualties of the violent deforestation. During the same period, it is estimated that the State lost 27 million tourists leading to tourism revenue loss of 3.6 billion dollars. The enormity of economic damage due to the turmoil can be gauged by the fact that the estimates of damage till December 1996 were approximately 4 billion INR (Strategic Foresight Group, 2005). At the same time human resources too have suffered enormously in Kashmir due to large scale displacement of Pandits, Muslims and Sikhs from the valley. The progressive bent of mind that plays a crucial role in the progress of society has diminished in the state. The lack of opportunities and overall dismal scenario has led to significant migration from Kashmir valley. Many educated youth from Kashmir valley have started migrating to other parts of India in search of greener pastures( Brain Drain), thereby, further depriving the State of the required human resources.
5.5. DESCRIPTIVE ANALYSIS

5.5.1. TOURISM & SOCIO-CULTURAL EMPOWERMENT

Section ‘A’ of the survey instrument has been constructed to evaluate the perception of the respondents regarding the role of tourism in socio-cultural empowerment using 5 point Likert Scale wherein 1 signifies ‘Strongly Disagree’, 2 signifies ‘Disagree’, 3 signifies ‘Neither Agree nor Disagree’, 4 signifies ‘Agree’ and 5 signifies ‘Strongly Agree’. This section of the instrument has five variables. The mean & standard deviation obtained for each variable are shown in the table 5.4.

Among the identified variables, ‘Tourism facilitates the preservation of cultural identity’ scores the highest mean value of 3.8032 with S.D. value of 0.94159, followed by ‘Tourism facilitates the preservation of historic monuments’ scoring a mean value of 3.7979 with S.D. value of 0.89100. ‘Tourism facilitates mutual understanding’ scores a mean value of 3.6933 with S.D. value of 0.72501. ‘Tourism reduces social differences’ scores a mean value of 3.6809 with S.D. value of 0.84978. ‘Tourism facilitates cross-cultural exchanges’ scores a mean value of 3.6241 with S.D. value of 1.05641. The results reveal that respondents are of the opinion that the major role played by tourism in socio-cultural empowerment is through the preservation of cultural identity followed by the preservation of historic monuments. Further, the overall role of tourism in socio-cultural empowerment scores an overall mean value of 3.71988 with S. D. value of 0.892758 and, therefore, indicates a significant relationship.
Table 5.4. - Tourism & Socio-cultural Empowerment

<table>
<thead>
<tr>
<th>S.No.</th>
<th>Tourism &amp; Socio-cultural Empowerment</th>
<th>Mean</th>
<th>Std. Deviation</th>
</tr>
</thead>
<tbody>
<tr>
<td>1.</td>
<td>Tourism facilitates cross-cultural exchanges</td>
<td>3.6241</td>
<td>1.05641</td>
</tr>
<tr>
<td>2.</td>
<td>Tourism facilitates mutual understanding</td>
<td>3.6933</td>
<td>0.72501</td>
</tr>
<tr>
<td>3.</td>
<td>Tourism reduces social differences</td>
<td>3.6809</td>
<td>0.84978</td>
</tr>
<tr>
<td>4.</td>
<td>Tourism facilitates the preservation of cultural identity</td>
<td>3.8032</td>
<td>0.94159</td>
</tr>
<tr>
<td>5.</td>
<td>Tourism facilitates the preservation of historic monuments</td>
<td>3.7979</td>
<td>0.89100</td>
</tr>
<tr>
<td>6.</td>
<td>Overall role of tourism in socio-cultural empowerment</td>
<td>3.71988</td>
<td>0.892758</td>
</tr>
</tbody>
</table>

5.5.2. TOURISM & PSYCHOLOGICAL EMPOWERMENT

Section ‘B’ of the survey instrument has been constructed to evaluate the perception of the respondents regarding the role of tourism in psychological empowerment using 5 point Likert Scale wherein 1 signifies ‘Strongly Disagree’, 2 signifies ‘Disagree’, 3 signifies ‘Neither Agree nor Disagree’, 4 signifies ‘Agree’ and 5 signifies ‘Strongly Agree’. This section of the instrument has five variables. The mean & standard deviation obtained for each variable are shown in the table 5.5.

Among the identified variables, ‘Tourism builds greater self-esteem.’ scores the highest mean value of 3.6791 with S.D. value of 1.02795, followed by ‘Tourism brings positive attitudinal change’ scoring a mean value of 3.5532 with S.D. value of 1.06570. ‘Tourism reduces feeling of otherness’ scores a mean value of 3.5071 with S.D. value of 0.97479. ‘Tourism reduces stereotypical thinking’ scores a mean value of 3.4699 with S.D. value of 0.93907. ‘Tourism reduces prejudices’ scores a mean value of 3.2695 with S.D. value of 0.96570. The results reveal that respondents are of the opinion that the major role played by tourism in psychological empowerment is
through building greater self-esteem followed by positive attitudinal change. Further, the overall role of tourism in psychological empowerment scores an overall mean value of 3.49576 with S. D. value of 0.994642 and, therefore, indicates a significant relationship.

Table 5.5. Tourism & Psychological Empowerment

<table>
<thead>
<tr>
<th>S.No.</th>
<th>Tourism &amp; Psychological Empowerment</th>
<th>Mean</th>
<th>Std. Deviation</th>
</tr>
</thead>
<tbody>
<tr>
<td>1.</td>
<td><em>Tourism brings positive attitudinal change</em></td>
<td>3.5532</td>
<td>1.06570</td>
</tr>
<tr>
<td>2.</td>
<td><em>Tourism builds greater self-esteem</em></td>
<td>3.6791</td>
<td>1.02795</td>
</tr>
<tr>
<td>3.</td>
<td><em>Tourism reduces feeling of otherness</em></td>
<td>3.5071</td>
<td>0.97479</td>
</tr>
<tr>
<td>4.</td>
<td><em>Tourism reduces stereotypical thinking</em></td>
<td>3.4699</td>
<td>0.93907</td>
</tr>
<tr>
<td>5.</td>
<td><em>Tourism reduces prejudices</em></td>
<td>3.2695</td>
<td>0.96570</td>
</tr>
<tr>
<td>6.</td>
<td><em>Overall role of tourism in psychological empowerment</em></td>
<td>3.49576</td>
<td>0.994642</td>
</tr>
</tbody>
</table>

5.5.3. TOURISM & ECONOMIC EMPOWERMENT

Section ‘C’ of the survey instrument has been constructed to evaluate the perception of the respondents regarding the role of tourism in economic empowerment using 5 point Likert Scale wherein 1 signifies ‘Strongly Disagree’, 2 signifies ‘Disagree’, 3 signifies ‘Neither Agree nor Disagree’, 4 signifies ‘Agree’ and 5 signifies ‘Strongly Agree’. This section of the instrument has five variables. The mean & standard deviation obtained for each variable are shown in the table 5.6.

Among the identified variables, ‘Tourism facilitates creation of employment opportunities’ scores the highest mean value of 4.2961 with S.D. value of 0.75574, followed by ‘Tourism improves house hold income generation and quality of life’
scoring a mean value of 4.1897 with S.D. value of 0.79374. ‘Tourism facilitates creation of new business opportunities’ scores a mean value of 4.0887 with S.D. value of 0.97715. ‘Tourism expands public utilities infrastructure’ scores a mean value of 3.8440 with S.D. value of 1.01871. ‘Tourism increases state tax revenues’ scores a mean value of 3.8298 with S.D. value of 1.04911. The results reveal that respondents are of the opinion that the major role played by tourism in economic empowerment is through the creation of employment opportunities followed by improving the household income generation and quality of life. Further, the overall role of tourism in psychological empowerment scores an overall mean value of 4.04966 with S.D. value of 0.91889 and, therefore, indicates a significant relationship.

**Table 5.6. - Tourism & Economic Empowerment**

<table>
<thead>
<tr>
<th>S.No.</th>
<th>Tourism &amp; Economic Empowerment</th>
<th>Mean</th>
<th>Std. Deviation</th>
</tr>
</thead>
<tbody>
<tr>
<td>1.</td>
<td>Tourism facilitates creation of new business opportunities</td>
<td>4.0887</td>
<td>0.97715</td>
</tr>
<tr>
<td>2.</td>
<td>Tourism expands public utilities infrastructure</td>
<td>3.8440</td>
<td>1.01871</td>
</tr>
<tr>
<td>3.</td>
<td>Tourism increases state tax revenues</td>
<td>3.8298</td>
<td>1.04911</td>
</tr>
<tr>
<td>4.</td>
<td>Tourism facilitates creation of employment opportunities</td>
<td>4.2961</td>
<td>0.75574</td>
</tr>
<tr>
<td>5.</td>
<td>Tourism improves household income generation and quality of life</td>
<td>4.1897</td>
<td>0.79374</td>
</tr>
<tr>
<td>6.</td>
<td>Overall role of tourism in economic empowerment</td>
<td>4.04966</td>
<td>0.91889</td>
</tr>
</tbody>
</table>

**5.5.4. TOURISM & POLITICAL RECONCILIATION**

Section ‘D’ of the survey instrument has been constructed to evaluate the perception of the respondents regarding the role of tourism in political reconciliation using 5 point Likert Scale wherein 1 signifies ‘Strongly Disagree’, 2 signifies
‘Disagree’, 3 signifies ‘Neither Agree nor Disagree’, 4 signifies ‘Agree’ and 5 signifies ‘Strongly Agree’. This section of the instrument has five variables. The mean & standard deviation obtained for each variable are shown in the table 5.7.

Among the identified variables, ‘Tourism facilitates the participation of local people in the decision making process’ scores the highest mean value of 3.7606 with S.D. value of 0.91240, followed by ‘Tourism facilitates reduction of political conflicts’ scoring a mean value of 3.7145 with S.D. value of 0.94900. ‘Tourism facilitates international understating’ scores a mean value of 3.6596 with S.D. value of 0.91430. ‘Tourism facilities the protection of human rights’ scores a mean value of 3.6064 with S.D. value of 1.04143. ‘Tourism facilitates cross-border cooperation’ scores a mean value of 3.5851 with S.D. value of 0.99992. The results reveal that respondents are of the opinion that the major role played by tourism in political reconciliation is through facilitating the participation of local people in the decision making process followed by facilitating the reduction of political conflicts Further, the overall role of tourism in psychological empowerment scores an overall mean value of 3.66524 with S. D. value of 0.96341 and, therefore, indicates a significant relationship.

Table 5.7. Tourism & Political Reconciliation

<table>
<thead>
<tr>
<th>S.No.</th>
<th>Tourism &amp; Political Reconciliation</th>
<th>Mean</th>
<th>Std. Deviation</th>
</tr>
</thead>
<tbody>
<tr>
<td>1.</td>
<td>Tourism facilitates international understating</td>
<td>3.6596</td>
<td>0.91430</td>
</tr>
<tr>
<td>2.</td>
<td>Tourism facilitates cross-border cooperation</td>
<td>3.5851</td>
<td>0.99992</td>
</tr>
<tr>
<td>3.</td>
<td>Tourism facilitates reduction of political conflicts</td>
<td>3.7145</td>
<td>0.94900</td>
</tr>
<tr>
<td>4.</td>
<td>Tourism facilitates the participation of local people in the decision making process</td>
<td>3.7606</td>
<td>0.91240</td>
</tr>
<tr>
<td>5.</td>
<td>Tourism facilities the protection of human rights</td>
<td>3.6064</td>
<td>1.04143</td>
</tr>
<tr>
<td>6.</td>
<td>Overall role of tourism in political reconciliation</td>
<td>3.66524</td>
<td>0.96341</td>
</tr>
</tbody>
</table>
5.5.5. TOURISM & ENVIRONMENTAL SECURITY

Section ‘E’ of the survey instrument has been constructed to evaluate the perception of the respondents regarding the role of tourism in environmental security using 5 point Likert Scale wherein 1 signifies ‘Strongly Disagree’, 2 signifies ‘Disagree’, 3 signifies ‘Neither Agree nor Disagree’, 4 signifies ‘Agree’ and 5 signifies ‘Strongly Agree’. This section of the instrument has five variables. The mean & standard deviation obtained for each variable are depicted in the table 5.8.

Among the identified variables, ‘Tourism enhances management of natural resources’ scores the highest mean value of 3.8936 with S.D. value of 0.89365, followed by ‘Tourism facilitates reforestation’ scoring a mean value of 3.7730 with S.D. value of 0.88299. ‘Tourism increases the awareness about the importance of natural environment’ scores a mean value of 3.6560 with S.D. value of 1.02999. ‘Tourism increases the awareness about the need for effective waste management’ scores a mean value of 3.6365 with S.D. value of 0.85803. ‘Tourism improves area’s appearance (visual & aesthetic)’ scores a mean value of 3.5248 with S.D. value of 0.93734. The results reveal that respondents are of the opinion that the major role played by tourism in environmental security through enhancing the management of natural resources followed by facilitating reforestation. Further, the overall role of tourism in psychological empowerment scores an overall mean value of 3.69678 with S. D. value of 0.9204 and, therefore, indicates a significant relationship.
Table 5.8. - Tourism & Environmental Security

<table>
<thead>
<tr>
<th>S.No.</th>
<th>Tourism &amp; Environmental Security</th>
<th>Mean</th>
<th>Std. Deviation</th>
</tr>
</thead>
<tbody>
<tr>
<td>1.</td>
<td>Tourism increases the awareness about the importance of natural environment</td>
<td>3.6560</td>
<td>1.02999</td>
</tr>
<tr>
<td>2.</td>
<td>Tourism enhances management of natural resources</td>
<td>3.8936</td>
<td>0.89365</td>
</tr>
<tr>
<td>3.</td>
<td>Tourism facilitates reforestation</td>
<td>3.7730</td>
<td>0.88299</td>
</tr>
<tr>
<td>4.</td>
<td>Tourism improves area’s appearance (visual &amp; aesthetic)</td>
<td>3.5248</td>
<td>0.93734</td>
</tr>
<tr>
<td>5.</td>
<td>Tourism increases the awareness about the need for effective waste management</td>
<td>3.6365</td>
<td>0.85803</td>
</tr>
<tr>
<td>6.</td>
<td>Overall role of tourism in environmental security</td>
<td>3.69678</td>
<td>0.9204</td>
</tr>
</tbody>
</table>

5.5.6. **SOCIO-CULTURAL EMPOWERMENT & DESTINATION REBUILDING**

Section ‘F’ of the survey instrument has been constructed to evaluate the perception of the respondents regarding the impact of socio-cultural empowerment through tourism on destination rebuilding using 5 point Likert Scale wherein 1 signifies ‘Strongly Disagree’, 2 signifies ‘Disagree’, 3 signifies ‘Neither Agree nor Disagree’, 4 signifies ‘Agree’ and 5 signifies ‘Strongly Agree’. This section of the instrument has five variables. The mean & standard deviation obtained for each variable are depicted in the table 5.9.

Among the identified variables, ‘Preservation of historic monuments facilitates destination rebuilding’ scores the highest mean value of 3.9681 with S.D. value of 0.81223, followed by ‘Reduction in social differences facilitates destination rebuilding’ scoring a mean value of 3.9078 with S.D. value of 0.86495. ‘Preservation of cultural identity facilitates destination rebuilding’ scores a mean value of 3.7553 with S.D. value of 0.94261. ‘Mutual understanding facilitates destination rebuilding’
scores a mean value of 3.7181 with S.D. value of 0.66660. ‘Cross-cultural exchanges facilitate destination rebuilding’ scores a mean value of 3.6223 with S.D. value of 1.01722. The results reveal that respondents are of the opinion that the major impact of socio-cultural empowerment on destination rebuilding is through the preservation of historic monuments followed by the reduction of social differences. Further, the overall impact of socio-cultural empowerment through tourism on destination rebuilding scores an overall mean value of 3.79423 with S. D. value of 0.860722 and, therefore, indicates a significant influence.

Table 5.9. Socio-cultural Empowerment & Destination Rebuilding

<table>
<thead>
<tr>
<th>S.No.</th>
<th>Socio-cultural Empowerment &amp; Destination Rebuilding</th>
<th>Mean</th>
<th>Std. Deviation</th>
</tr>
</thead>
<tbody>
<tr>
<td>1.</td>
<td>Cross-cultural exchanges facilitate destination rebuilding</td>
<td>3.6223</td>
<td>1.01722</td>
</tr>
<tr>
<td>2.</td>
<td>Mutual understanding facilitates destination rebuilding</td>
<td>3.7181</td>
<td>0.66660</td>
</tr>
<tr>
<td>3.</td>
<td>Reduction in social differences facilitates destination rebuilding</td>
<td>3.9078</td>
<td>0.86495</td>
</tr>
<tr>
<td>4.</td>
<td>Preservation of cultural identity facilitates destination rebuilding</td>
<td>3.7553</td>
<td>0.94261</td>
</tr>
<tr>
<td>5.</td>
<td>Preservation of historic monuments facilitates destination rebuilding</td>
<td>3.9681</td>
<td>0.81223</td>
</tr>
<tr>
<td>6.</td>
<td>Overall impact of socio-cultural empowerment through tourism on destination rebuilding process</td>
<td>3.79432</td>
<td>0.860722</td>
</tr>
</tbody>
</table>

5.5.7. PSYCHOLOGICAL EMPOWERMENT & DESTINATION REBUILDING

Section ‘G’ of the survey instrument has been constructed to evaluate the perception of the respondents regarding the impact of psychological empowerment through tourism on destination rebuilding using 5 point Likert Scale wherein 1 signifies ‘Strongly Disagree’, 2 signifies ‘Disagree’, 3 signifies ‘Neither Agree nor Disagree’, 4 signifies ‘Agree’ and 5 signifies ‘Strongly Agree’. This section of the
instrument has five variables. The mean & standard deviation obtained for each variable are depicted in the table 5.10.

Among the identified variables, ‘Positive attitudinal change facilitates destination rebuilding’ scores the highest mean value of 3.5177 with S.D. value of 1.06521, followed by ‘Reduction in the feeling of otherness facilitates destination rebuilding’ scoring a mean value of 3.4486 with S.D. value of 0.98795. ‘Greater self-esteem facilitates destination rebuilding’ scores a mean value of 3.3652 with S.D. value of 1.02609. ‘Reduction in stereotypical thinking facilitates destination rebuilding’ scores a mean value of 3.3564 with S.D. value of 0.96967. ‘Reduction in prejudices facilitates destination rebuilding’ scores a mean value of 3.2411 with S.D. value of 0.99484. The results reveal that respondents are of the opinion that the major impact of socio-cultural empowerment on destination rebuilding is through positive attitudinal change followed by reduction in the feeling of otherness. Further, the overall impact of psychological empowerment through tourism on destination rebuilding scores an overall mean value of 3.3858 with S. D. value of 1.008752 and, therefore, indicates a significant influence.
<table>
<thead>
<tr>
<th>S.No.</th>
<th>Psychological Empowerment &amp; Destination Rebuilding</th>
<th>Mean</th>
<th>Std. Deviation</th>
</tr>
</thead>
<tbody>
<tr>
<td>1.</td>
<td>Positive attitudinal change facilitates destination rebuilding</td>
<td>3.5177</td>
<td>1.06521</td>
</tr>
<tr>
<td>2.</td>
<td>Greater self-esteem facilitates destination rebuilding</td>
<td>3.3652</td>
<td>1.02609</td>
</tr>
<tr>
<td>3.</td>
<td>Reduction in the feeling of otherness facilitates destination rebuilding</td>
<td>3.4486</td>
<td>0.98795</td>
</tr>
<tr>
<td>4.</td>
<td>Reduction in stereotypical thinking facilitates destination rebuilding</td>
<td>3.3564</td>
<td>0.96967</td>
</tr>
<tr>
<td>5.</td>
<td>Reduction in prejudices facilitates destination rebuilding</td>
<td>3.2411</td>
<td>0.99484</td>
</tr>
<tr>
<td>6.</td>
<td>Overall impact of psychological empowerment through tourism on destination rebuilding process</td>
<td>3.3858</td>
<td>1.008752</td>
</tr>
</tbody>
</table>

### 5.5.8. ECONOMIC EMPOWERMENT & DESTINATION REBUILDING

Section ‘H’ of the survey instrument has been constructed to evaluate the perception of the respondents regarding the impact of economic empowerment through tourism on destination rebuilding using 5 point Likert Scale wherein 1 signifies ‘Strongly Disagree’, 2 signifies ‘Disagree’, 3 signifies ‘Neither Agree nor Disagree’, 4 signifies ‘Agree’ and 5 signifies ‘Strongly Agree’. This section of the instrument has five variables. The mean & standard deviation obtained for each variable are depicted in the table 5.11.

Among the identified variables, ‘Creation of employment opportunities facilitates destination rebuilding’ scores the highest mean value of 4.3121 with S.D. value of 0.78290, followed by ‘Improvement in the house hold income and quality of life facilitates destination rebuilding’ scoring a mean value of 4.1578 with S.D. value of 0.85644. ‘Creation of new business opportunities facilitates destination rebuilding’ scores a mean value of 4.1188 with S.D. value of 0.94900. ‘Expansion of public
utilities facilitates destination rebuilding’ scores a mean value of 3.9699 with S.D. value of 0.95036. ‘Increased state tax revenues facilitate destination rebuilding’ scores a mean value of 3.9681 with S.D. value of 0.97884. The results reveal that respondents are of the opinion that the major impact of economic empowerment through tourism on destination rebuilding is through the creation of employment opportunities followed by the improvement in the household income generation and quality of life. Further, the overall impact of economic empowerment through tourism on destination rebuilding scores an overall mean value of 4.10534 with S.D. value of 0.903508 and, therefore, indicates a significant influence.

### Table 5.11. Economic Empowerment & Destination Rebuilding

<table>
<thead>
<tr>
<th>S.No.</th>
<th>Economic Empowerment &amp; Destination Rebuilding</th>
<th>Mean</th>
<th>Std. Deviation</th>
</tr>
</thead>
<tbody>
<tr>
<td>1.</td>
<td>Creation of new business opportunities facilitates destination rebuilding</td>
<td>4.1188</td>
<td>0.94900</td>
</tr>
<tr>
<td>2.</td>
<td>Expansion of public utilities facilitates destination rebuilding</td>
<td>3.9699</td>
<td>0.95036</td>
</tr>
<tr>
<td>3.</td>
<td>Increased state tax revenues facilitate destination rebuilding</td>
<td>3.9681</td>
<td>0.97884</td>
</tr>
<tr>
<td>4.</td>
<td>Creation of employment opportunities facilitates destination rebuilding</td>
<td>4.3121</td>
<td>0.78290</td>
</tr>
<tr>
<td>5.</td>
<td>Improvement in the household income and quality of life facilitates destination rebuilding</td>
<td>4.1578</td>
<td>0.85644</td>
</tr>
<tr>
<td>6.</td>
<td>Overall impact of economic empowerment through tourism on destination rebuilding process</td>
<td>4.10534</td>
<td>0.903508</td>
</tr>
</tbody>
</table>

### 5.5.9. POLITICAL RECONCILIATION & DESTINATION REBUILDING

Section ‘I’ of the survey instrument has been constructed to evaluate the perception of the respondents regarding the impact of political reconciliation through tourism on destination rebuilding using 5 point Likert Scale wherein 1 signifies ‘Strongly Disagree’, 2 signifies ‘Disagree’, 3 signifies ‘Neither Agree nor Disagree’,
4 signifies ‘Agree’ and 5 signifies ‘Strongly Agree’. This section of the instrument has five variables. The mean & standard deviation obtained for each variable are depicted in the table 5.12.

Among the identified variables, ‘International understanding facilitates destination rebuilding’ scores the highest mean value of 3.6028 with S.D. value of 0.96570, followed by ‘Reduction in political conflicts facilitates destination rebuilding’ scoring a mean value of 3.5142 with S.D. value of 0.96002. ‘Participation of local people in the decision making process facilitates destination rebuilding’ scores a mean value of 3.4840 with S.D. value of 0.99987. ‘Cross-border cooperation facilitates destination rebuilding’ scores a mean value of 3.4468 with S.D. value of 1.02838. ‘Protection of human rights facilitates destination rebuilding’ scores a mean value of 3.4255 with S.D. value of 1.05940. The results reveal that respondents are of the opinion that the major impact of political reconciliation through tourism on destination rebuilding is through international understanding and reduction in the political conflicts. Further, the overall impact of political reconciliation through tourism on destination rebuilding scores an overall mean value of 3.49466 with S. D. value of 1.002674 and, therefore, indicates a significant influence.
### Table 5.12. Political Reconciliation & Destination Rebuilding

<table>
<thead>
<tr>
<th>S.No.</th>
<th>Political Reconciliation &amp; Destination Rebuilding</th>
<th>Mean</th>
<th>Std. Deviation</th>
</tr>
</thead>
<tbody>
<tr>
<td>1.</td>
<td>International understanding facilitates destination rebuilding</td>
<td>3.6028</td>
<td>0.96570</td>
</tr>
<tr>
<td>2.</td>
<td>Cross-border cooperation facilitates destination rebuilding</td>
<td>3.4468</td>
<td>1.02838</td>
</tr>
<tr>
<td>3.</td>
<td>Reduction in political conflicts facilitates destination rebuilding</td>
<td>3.5142</td>
<td>0.96002</td>
</tr>
<tr>
<td>4.</td>
<td>Participation of local people in the decision making process facilitates destination rebuilding</td>
<td>3.4840</td>
<td>0.99987</td>
</tr>
<tr>
<td>5.</td>
<td>Protection of human rights facilitates destination rebuilding</td>
<td>3.4255</td>
<td>1.05940</td>
</tr>
<tr>
<td>6.</td>
<td>Overall impact of political reconciliation through tourism on destination rebuilding process</td>
<td>3.49466</td>
<td>1.002674</td>
</tr>
</tbody>
</table>

### 5.5.10. ENVIRONMENTAL SECURITY & DESTINATION REBUILDING

Section ‘J’ of the survey instrument has been constructed to evaluate the perception of the respondents regarding the impact of environmental security through tourism on destination rebuilding using 5 point Likert Scale wherein 1 signifies ‘Strongly Disagree’, 2 signifies ‘Disagree’, 3 signifies ‘Neither Agree nor Disagree’, 4 signifies ‘Agree’ and 5 signifies ‘Strongly Agree’. This section of the instrument has five variables. The mean & standard deviation obtained for each variable are depicted in the table 5.13.

Among the identified variables, ‘Enhanced management of natural resources facilitates destination rebuilding’ scores the highest mean value of 3.9539 with S.D. value of 0.98371, followed by ‘Reforestation facilitates destination rebuilding’ scoring a mean value of 3.9025 with S.D. value of 0.98446. ‘Increased awareness about the importance of environment facilitates destination rebuilding’ scores a mean value of 3.7926 with S.D. value of 1.03982. ‘Increased awareness about the need for
effective waste management facilitates destination rebuilding’ scores a mean value of 3.4113 with S.D. value of 0.92773. ‘Improved area’s appearance (visual & aesthetic) facilitates destination rebuilding’ scores a mean value of 3.3706 with S.D. value of 0.98798. The results reveal that respondents are of the opinion that the major impact of environmental security through tourism on destination rebuilding is through the enhanced management of natural resources and reforestation programmes. Further, the overall impact of environmental security through tourism on destination rebuilding scores an overall mean value of 3.68618 with S. D. value of 0.98474 and, therefore, indicates a significant influence.

<table>
<thead>
<tr>
<th>S.No.</th>
<th>Environmental Security &amp; Destination Rebuilding</th>
<th>Mean</th>
<th>Std. Deviation</th>
</tr>
</thead>
<tbody>
<tr>
<td>1.</td>
<td>Increased awareness about the importance of natural environment facilitates destination rebuilding</td>
<td>3.7926</td>
<td>1.03982</td>
</tr>
<tr>
<td>2.</td>
<td>Enhanced Management of natural resources facilitates destination rebuilding</td>
<td>3.9539</td>
<td>0.98371</td>
</tr>
<tr>
<td>3.</td>
<td>Reforestation facilitates destination rebuilding</td>
<td>3.9025</td>
<td>0.98446</td>
</tr>
<tr>
<td>4.</td>
<td>Improved area’s appearance (visual &amp; aesthetic) facilitates destination rebuilding</td>
<td>3.3706</td>
<td>0.98798</td>
</tr>
<tr>
<td>5.</td>
<td>Increased awareness about the need for effective waste management facilitates destination rebuilding</td>
<td>3.4113</td>
<td>0.92773</td>
</tr>
<tr>
<td>6.</td>
<td>Overall impact environmental security through tourism on destination rebuilding process</td>
<td>3.68618</td>
<td>0.98474</td>
</tr>
</tbody>
</table>

5.6. ADEQUACY AND SCALE PURIFICATION

The validity of a study is an indication of how well the study measures what it is supposed to measure (Kerlinger and Lee, 2000; Patten, 2000). Validity can be expressed by making judgments about the study. Content validity is the appropriateness of the content, while face validity is the judgment that a measure
appears to be sound (Patten, 2000). No study can have perfect validity (Patten, 2000).

During and after the pre-test study, respondents were asked a series of questions to verify their interpretation and understanding of the items of the questions.

To address face validity issues, the questions used in the research instrument are based on the review of the various studied done in the areas of destination peacebuilding strategies as mentioned in the instrument design in the 4th chapter. Based upon the review of the literature, 67 variables were identified and selected for the development of the survey instrument, which were ultimately reduced to 50 variables excluding demographic variables upon the subsequent performance of the factor analysis.

The construct validity of the instrument was further tested using Kaiser-Meyer-Olkin (KMO) test to analyze if the distribution of values is adequate for conducting Factor Analysis. Values falling within the bracket of 0.50 and 1.0 signify that factor analysis can be performed on the gathered data (Malhotra, 2005). In addition to this, the Bartlett’s Test of Sphericity also assists the researcher to understand that whether the inter-correlation matrix is factorable or not. The Kaiser-Meyer-Olkin (KMO) values for the current data as revealed in the table 5.14 signify a high degree of construct validity.

**Table No. 5.14 - KMO and Bartlett's Test**

<table>
<thead>
<tr>
<th>Kaiser-Meyer-Olkin Measure of Sampling Adequacy</th>
<th>0.811</th>
</tr>
</thead>
<tbody>
<tr>
<td><strong>Bartlett's Test of Sphericity</strong></td>
<td></td>
</tr>
<tr>
<td>Approx. Chi-Square</td>
<td>10967.783</td>
</tr>
<tr>
<td>Df</td>
<td>300</td>
</tr>
<tr>
<td>Sig.</td>
<td>.000</td>
</tr>
</tbody>
</table>
5.7. FACTOR ANALYSIS

The factor analysis was performed on the second part of the instrument containing 25 variables related to the interventional role of tourism in peacebuilding initiatives to identify the underlying factors again and revalidate their statistical significance after the pilot survey results. Table 5.15 summarizes the 25 variables into the five factors that determine the respondent perception regarding the role of tourism in peacebuilding initiatives in the Jammu & Kashmir State. The results obtained explain a variance of 67.461% of the total variance. It can be deduced from the obtained results that the factor loadings of all the 25 variables are found statistically significant and indicate a value higher than the recommended value of 0.4 (Hair, et al, 1999).

The first identified factor is ‘Tourism & Socio-Cultural Empowerment’ based upon five variables. The five embedded input variables into this factor are: ‘tourism facilitates cross-cultural exchanges’ with a factor loading of 0.769; ‘tourism facilitates mutual understanding’ with a factor loading of 0.663; ‘tourism reduces social difference’ with a factor loading of 0.757; ‘tourism facilitates the preservation of cultural identity’ with a factor loading of 0.776; ‘tourism facilitates the preservation of historic monuments’ with a factor loading of 0.606. It can be deduced from the results that variables with the factor loadings of 0.776, 0.769, 0.757, and 0.663 are more significant and indicate the highest correlation. The variance explained by this factor is 28.329% of the cumulative variance of 67.461%.

The second identified factor is ‘Tourism & Psychological Empowerment’ based upon five input variables. The five embedded variables into this factor are: ‘tourism brings positive attitudinal change’ with a factor loading of 0.691; ‘tourism
builds greater self-esteem’ with a factor loading of 0.765; ‘tourism reduces feeling of otherness’ with a factor loading of 0.539; ‘tourism reduces stereotypical thinking’ with a factor loading of 0.533; ‘tourism reduces prejudices’ with a factor loading of 0.546. It can be deduced from the results that the variables with the factor loadings of 0.765, 0.691, 0.546, and 0.539 are more significant and indicate the highest correlation. The variance explained by this factor is 13.569% of the cumulative variance of 67.461%.

The third identified factor is ‘Tourism & Economic Empowerment’ based upon five variables. The five embedded input variables into this factor are: ‘tourism facilitates creation of new business opportunities’ with a factor loading of 0.661; ‘tourism expands public utilities infrastructure’ with a factor loading of 0.621; ‘tourism increases state tax revenues’ with a factor loading of 0.675; ‘tourism facilitates the creation employment opportunities’ with a factor loading of 0.769; ‘tourism improves household income generation and quality of life’ with a factor loading of 0.714. It can be deduced from the results that the variables with the factor loadings of 0.769, 0.714, 0.675, and 0.661 are more significant and indicate the highest correlation. The variance explained by this factor is 10.592% of the cumulative variance of 67.461%.

The fourth identified factor is ‘Tourism & Political Reconciliation’ based upon five variables. The five embedded input variables into this factor are: ‘tourism facilitates international understanding’ with a factor loading of 0.819; ‘tourism facilitates cross-border cooperation’ with a factor loading of 0.833; ‘tourism facilitates reduction of political conflicts’ with a factor loading of 0.837; ‘tourism facilitates the participation of local people in the decision making process’ with a
factor loading of 0.792; ‘tourism facilitates the protection of human rights’ with a factor loading of 0.644. It can be deduced from the results that the variables with the factor loadings of 0.837, 0.833, 0.819, and 0.792 are more significant and indicate the highest correlation. The variance explained by this factor is 7.947% of the cumulative variance of 67.461%.

The fifth identified factor is ‘Tourism & Environmental Security’ based upon five variables. The five embedded input variables into this factor are: ‘tourism increases the awareness about the importance of natural environment’ with a factor loading of 0.894; ‘tourism enhances management of natural resources’ with a factor loading of 0.928; ‘tourism facilitates reforestation’ with a factor loading of 0.911; ‘tourism improves area’s appearance (visual & aesthetic)’ with a factor loading of 0.585; ‘tourism increases the awareness about the need for effective waste management’ with a factor loading of 0.752. It can be deduced from the results that the variables with the factor loadings of 0.928, 0.911, 0.894, and 0.752 are more significant and indicate the highest correlation. The variance explained by this factor is 7.024% of the cumulative variance of 67.461%.

Further, Eigen Values in the present analysis have been estimated to determine the number of factors to be retained. Only those factors returning an Eigen Value $\geq$ 1 are considered significant. The results obtained reveal that all the factors have an Eigen Value above 1 i.e., factor one with an Eigen Value of 8.964; factor two with an Eigen Value of 3.138; factor three with an Eigen Value of 2.003; factor four with an Eigen Value of 1.486; factor five with an Eigen Value of 1.275. Therefore, as per the results all the five factors are considered significant and, hence, retained.
Table 5.15. - Summary of the Results from Scale Purification

<table>
<thead>
<tr>
<th>Name of the Factor</th>
<th>Factor Wise Dimension</th>
<th>Factor Loading Values</th>
<th>Communalities</th>
<th>Eigen Values</th>
<th>%age of Variance</th>
</tr>
</thead>
<tbody>
<tr>
<td><strong>1. Tourism &amp; Socio-Cultural Empowerment</strong></td>
<td>a. Tourism facilitates cross-cultural exchanges.</td>
<td>.769</td>
<td>.734</td>
<td>8.964</td>
<td>28.329</td>
</tr>
<tr>
<td></td>
<td>b. Tourism facilitates mutual understanding</td>
<td>.663</td>
<td>.617</td>
<td></td>
<td></td>
</tr>
<tr>
<td></td>
<td>c. Tourism reduces social differences</td>
<td>.757</td>
<td>.582</td>
<td></td>
<td></td>
</tr>
<tr>
<td></td>
<td>d. Tourism facilitates the preservation of cultural identity</td>
<td>.776</td>
<td>.677</td>
<td></td>
<td></td>
</tr>
<tr>
<td></td>
<td>e. Tourism facilitates the preservation of historic monuments</td>
<td>.606</td>
<td>.719</td>
<td></td>
<td></td>
</tr>
<tr>
<td><strong>2. Tourism &amp; Psychological Empowerment</strong></td>
<td>a. Tourism brings positive attitudinal change</td>
<td>.691</td>
<td>.648</td>
<td>3.138</td>
<td>13.569</td>
</tr>
<tr>
<td></td>
<td>b. Tourism builds greater self-esteem</td>
<td>.765</td>
<td>.611</td>
<td></td>
<td></td>
</tr>
<tr>
<td></td>
<td>c. Tourism reduces feeling of otherness</td>
<td>.539</td>
<td>.686</td>
<td></td>
<td></td>
</tr>
<tr>
<td></td>
<td>d. Tourism reduces stereotypical thinking</td>
<td>.533</td>
<td>.744</td>
<td></td>
<td></td>
</tr>
<tr>
<td></td>
<td>e. Tourism reduces prejudices</td>
<td>.546</td>
<td>.542</td>
<td></td>
<td></td>
</tr>
<tr>
<td><strong>3. Tourism &amp; Economic Empowerment</strong></td>
<td>a. Tourism facilitates creation of new business opportunities</td>
<td>.661</td>
<td>.523</td>
<td>2.003</td>
<td>10.592</td>
</tr>
<tr>
<td></td>
<td>b. Tourism expands public utilities infrastructure</td>
<td>.621</td>
<td>.518</td>
<td></td>
<td></td>
</tr>
<tr>
<td></td>
<td>c. Tourism increases state tax revenues</td>
<td>.675</td>
<td>.615</td>
<td></td>
<td></td>
</tr>
<tr>
<td></td>
<td>d. Tourism facilitates the creation of employment opportunities</td>
<td>.769</td>
<td>.704</td>
<td></td>
<td></td>
</tr>
<tr>
<td></td>
<td>e. Tourism improves household income generation and quality of life</td>
<td>.714</td>
<td>.614</td>
<td></td>
<td></td>
</tr>
<tr>
<td>4. Tourism &amp; Political Reconciliation</td>
<td>a. Tourism facilitates international understanding</td>
<td>.819</td>
<td>.701</td>
<td>1.486</td>
<td>7.947</td>
</tr>
<tr>
<td>b. Tourism facilitates cross-border cooperation</td>
<td>.833</td>
<td>.771</td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>c. Tourism facilitates reduction of political conflicts</td>
<td>.837</td>
<td>.767</td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>d. Tourism facilitates the participation of local people in the decision making process</td>
<td>.792</td>
<td>.714</td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>e. Tourism facilitates the protection of human rights</td>
<td>.644</td>
<td>.645</td>
<td></td>
<td></td>
<td></td>
</tr>
</tbody>
</table>

| 5. Tourism & Environmental Security | a. Tourism increases the awareness about the importance of natural environment | .894 | .886 | 1.275 | 7.024 |
| b. Tourism enhances management of natural resources | .928 | .870 |
| c. Tourism facilitates reforestation | .911 | .874 |
| d. Tourism improves area’s appearance (visual and aesthetic) | .585 | .512 |
| e. Tourism increases the awareness about the need for effective waste management | 752 | .691 |

**Cumulative %age of Variance** | 67.461

### 5.8. SCREE TEST

The gathered data was subjected to procedural securitization to condense the large number of variables into manageable units by applying the Scree Test (Ailwadi,
Therefore, in order to understand the contribution of identified factors to the total variance, Scree Test was utilized. This test plots the graph of Eigen values which cease to factor beyond the point where these values begin to form a straight line with an almost horizontal slope. The findings are on the basis of data gathered to evaluate the dimensions of tourism & peace initiatives.

**Figure 5.1. - Scree Plot**

![Scree Plot](image)

5.9. **REGRESSION ANALYSIS**

In the present analysis multiple regression has been used to study the impact of peace initiatives through tourism on destination rebuilding process. All the identified variables contained in the part second and part third of the instrument have grouped into ten factors to study the impact of factor 1 (F1), factor 2(F2), factor
3(F3), factor 4(F4) & factor 5(F5) of the part second on factor 6(F6), factor 7(F7), factor 8(F8), factor 9(F9) & factor 10(F10) of the part third of the instrument. Factor 1, 2, 3, 4 & 5 of the part second are taken as explanatory variables whereas factor 6, 7, 8, 9 & 10 of the part third of the instrument are used as dependent variables. The results obtained are revealed in the following regression models.

### 5.9.1. REGRESSION OUTPUT FOR SOCIO-CULTURAL EMPOWERMENT THROUGH TOURISM AND DESTINATION REBUILDING PROCESS

The results revealed in the tables 5.16 and 5.17 suggest that Destination Rebuilding is a function of Socio-cultural Empowerment through Tourism. The dependent variable is Destination Rebuilding and the independent variable is Socio-cultural Empowerment through Tourism. The results indicate that for one unit increase in Socio-cultural Empowerment through Tourism, the Destination Rebuilding process accelerates by 0.559 units (R Square = 0.559) and are statistically significant as depicted by β and t-values. The results suggest a positive impact of Socio-cultural Empowerment through Tourism on the Destination Rebuilding Process.

Therefore, it can be concluded from the results that Socio-cultural Empowerment through Tourism has a positive impact on rebuilding of Jammu and Kashmir as a tourist destination and, hence, the Hypothesis (H1.a) stands accepted.
Table 5.16. - Regression Model for the Impact of Socio-Cultural Empowerment through Tourism on Destination Rebuilding Process (Model Summary)

<table>
<thead>
<tr>
<th>Model</th>
<th>R</th>
<th>R Square</th>
<th>Adjusted R Square</th>
<th>Std. Error of the Estimate</th>
</tr>
</thead>
<tbody>
<tr>
<td>1</td>
<td>.748a</td>
<td>.559</td>
<td>.558</td>
<td>.36958</td>
</tr>
</tbody>
</table>

a. Predictors: (Constant), socio-cultural empowerment through tourism

Table 5.17. - Regression Coefficients for the Socio-Cultural Empowerment through Tourism

<table>
<thead>
<tr>
<th>Variable</th>
<th>Beta</th>
<th>t-value</th>
<th>Sig.</th>
</tr>
</thead>
<tbody>
<tr>
<td>Socio-cultural Empowerment through Tourism</td>
<td>0.748</td>
<td>26.679</td>
<td>0.000</td>
</tr>
</tbody>
</table>

5.9.2. REGRESSION OUTPUT FOR PSYCHOLOGICAL EMPOWERMENT THROUGH TOURISM AND DESTINATION REBUILDING PROCESS

The results revealed in the tables 5.18 and 5.19 suggest that Destination Rebuilding is a function of Psychological Empowerment through Tourism. The dependent variable is Destination Rebuilding and the independent variable is Psychological Empowerment through Tourism. The results indicate that for one unit increase in Psychological Empowerment through Tourism, the Destination Rebuilding process accelerates by 0.600 units (R Square = 0.600) and are statistically significant as depicted by β and t-values. The results suggest a positive impact of Psychological Empowerment through Tourism on the Destination Rebuilding Process.
Therefore, it can be concluded from the results that Psychological Empowerment through Tourism has a positive impact on rebuilding of Jammu and Kashmir as a tourist destination and, hence, the Hypothesis (H1.b) stands accepted.

Table 5.18. - Regression Model for the Impact of Psychological Empowerment through Tourism on Destination Rebuilding Process (Model Summary)

<table>
<thead>
<tr>
<th>Model</th>
<th>R</th>
<th>R Square</th>
<th>Adjusted R Square</th>
<th>Std. Error of the Estimate</th>
</tr>
</thead>
<tbody>
<tr>
<td>1</td>
<td>.775</td>
<td>.600</td>
<td>.600</td>
<td>.47637</td>
</tr>
</tbody>
</table>

a. Predictors: (Constant), psychological empowerment through tourism

Table 5.19.- Regression Coefficients for the Psychological Empowerment through Tourism

<table>
<thead>
<tr>
<th>Variable</th>
<th>Beta</th>
<th>t-value</th>
<th>Sig.</th>
</tr>
</thead>
<tbody>
<tr>
<td>Psychological Empowerment through Tourism</td>
<td>0.775</td>
<td>29.047</td>
<td>0.000</td>
</tr>
</tbody>
</table>

5.9.3. REGRESSION OUTPUT FOR ECONOMIC EMPOWERMENT THROUGH TOURISM & DESTINATION REBUILDING PROCESS

The results revealed in the tables 5.20 and 5.21 suggest that Destination Rebuilding is a function of Economic Empowerment through Tourism. The dependent variable is Destination Rebuilding and the independent variable is Economic Empowerment through Tourism. The results indicate that for one unit increase in Economic Empowerment through Tourism, the Destination Rebuilding process
accelerates by 0.500 units (R Square = 0.500) and are statistically significant as depicted by β and t-values. The results suggest a positive impact of Economic Empowerment through Tourism on the Destination Rebuilding Process.

Therefore, it can be concluded from the results that Economic Empowerment through Tourism has a positive impact on rebuilding of Jammu and Kashmir as a tourist destination and, hence, the Hypothesis (H1.c) stands accepted.

Table 5.20. Regression Model for the Impact of Economic Empowerment through Tourism on Destination Rebuilding Process (Model Summary)

<table>
<thead>
<tr>
<th>Model</th>
<th>R</th>
<th>R Square</th>
<th>Adjusted R Square</th>
<th>Std. Error of the Estimate</th>
</tr>
</thead>
<tbody>
<tr>
<td>1</td>
<td>.707</td>
<td>.500</td>
<td>.499</td>
<td>.48279</td>
</tr>
</tbody>
</table>

a. Predictors: (Constant), economic empowerment through tourism

Table 5.21. REGRESSION COEFFICIENTS FOR THE ECONOMIC EMPOWERMENT THROUGH TOURISM

<table>
<thead>
<tr>
<th>Variable</th>
<th>Beta</th>
<th>t-value</th>
<th>Sig.</th>
</tr>
</thead>
<tbody>
<tr>
<td>Economic Empowerment through Tourism</td>
<td>0.707</td>
<td>23.717</td>
<td>0.000</td>
</tr>
</tbody>
</table>

5.9.4. REGRESSION OUTPUT FOR POLITICAL RECONCILIATION THROUGH TOURISM & DESTINATION REBUILDING PROCESS

The results revealed in the tables 5.22 and 5.23 suggest that Destination Rebuilding is a function of Political Reconciliation through Tourism. The dependent
variable is Destination Rebuilding and the independent variable is Political Reconciliation through Tourism. The results indicate that for one unit increase in Political Reconciliation through Tourism, the Destination Rebuilding process accelerates by 0.472 units (R Square = 0.472) and are statistically significant as depicted by β and t-values. The results suggest a positive impact of Political Reconciliation through Tourism on the Destination Rebuilding Process.

Therefore, it can be concluded from the results that Political Reconciliation through Tourism has a positive impact on rebuilding of Jammu and Kashmir as a tourist destination and, hence, the Hypothesis (H1.d) stands accepted.

Table 5.22. Regression Model for the Impact of Political Reconciliation through Tourism on Destination Rebuilding Process (Model Summary)

<table>
<thead>
<tr>
<th>Model</th>
<th>R</th>
<th>R Square</th>
<th>Adjusted R Square</th>
<th>Std. Error of the Estimate</th>
</tr>
</thead>
<tbody>
<tr>
<td>1</td>
<td>.687&lt;sup&gt;a&lt;/sup&gt;</td>
<td>.472</td>
<td>.472</td>
<td>.62730</td>
</tr>
</tbody>
</table>

a. Predictors: (Constant), political reconciliation through tourism

Table 5.23. Regression Coefficients for the Political Reconciliation through Tourism

<table>
<thead>
<tr>
<th>Variable</th>
<th>Beta</th>
<th>t-value</th>
<th>Sig.</th>
</tr>
</thead>
<tbody>
<tr>
<td>Political Reconciliation through Tourism</td>
<td>0.687</td>
<td>22.436</td>
<td>0.000</td>
</tr>
</tbody>
</table>
5.9.5. REGRESSION OUTPUT FOR ENVIRONMENTAL SECURITY THROUGH TOURISM & DESTINATION REBUILDING PROCESS

The results revealed in the tables 5.24 and 5.25 suggest that Destination Rebuilding is a function of Environmental Security through Tourism. The dependent variable is Destination Rebuilding and the independent variable is Environmental Security through Tourism. The results indicate that for one unit increase in Environmental Security through Tourism, the Destination Rebuilding process accelerates by 0.633 units (R Square = 0.633) and are statistically significant as depicted by β and t-values. The results suggest a positive impact of Environmental Security through Tourism on the Destination Rebuilding Process.

Therefore, it can be concluded from the results that Environmental Security through Tourism has a positive impact on rebuilding of Jammu and Kashmir as a tourist destination and, hence, the Hypothesis (H1.e) stands accepted.

Table 5.24. Regression Model for the Impact of Environmental Security through Tourism on Destination Rebuilding Process (Model Summary)

<table>
<thead>
<tr>
<th>Model</th>
<th>R</th>
<th>R Square</th>
<th>Adjusted R Square</th>
<th>Std. Error of the Estimate</th>
</tr>
</thead>
<tbody>
<tr>
<td>1</td>
<td>.796 a</td>
<td>.633</td>
<td>.632</td>
<td>.47320</td>
</tr>
</tbody>
</table>

a. Predictors: (Constant), environmental security through tourism
Table 5.25. REGRESSION COEFFICIENTS FOR THE ENVIRONMENTAL SECURITY THROUGH TOURISM

<table>
<thead>
<tr>
<th>Variable</th>
<th>Beta</th>
<th>t-value</th>
<th>Sig.</th>
</tr>
</thead>
<tbody>
<tr>
<td>Environmental Security through Tourism</td>
<td>0.796</td>
<td>31.123</td>
<td>0.000</td>
</tr>
</tbody>
</table>

5.9.6. REGRESSION OUTPUT FOR THE OVERALL PEACE INITIATIVES THROUGH TOURISM AND DESTINATION REBUILDING PROCESS

The results revealed in the tables 5.26 and 5.27 suggest that destination rebuilding process is a function of peace initiatives through tourism. The dependent variable is destination rebuilding process and the independent variable is peace initiatives through tourism. The results indicate that for one unit increase in peace initiatives through tourism, the destination rebuilding process accelerates by 0.661 units (R Square = 0.661) and are statistically significant as depicted by β and t-values. The results suggest a positive impact of peace initiatives through tourism on destination rebuilding process.

Therefore, it can be concluded from the results that peace initiatives through tourism have a positive impact on rebuilding of Jammu and Kashmir as a tourist destination and, hence, the hypothesis (H1) stands accepted.
Table 5.26. - Regression Model for the overall impact of peace initiatives through tourism on overall destination rebuilding process (Model Summary)

<table>
<thead>
<tr>
<th>Model</th>
<th>R</th>
<th>R Square</th>
<th>Adjusted R Square</th>
<th>Std. Error of the Estimate</th>
</tr>
</thead>
<tbody>
<tr>
<td>1</td>
<td>.813</td>
<td>.661</td>
<td>.660</td>
<td>.31540</td>
</tr>
</tbody>
</table>

*a. Predictors: (Constant), peace initiatives through tourism*

Table 5.27. - Regression Coefficients for the Peace Initiatives through Tourism

<table>
<thead>
<tr>
<th>Variable</th>
<th>Beta</th>
<th>t-value</th>
<th>Sig.</th>
</tr>
</thead>
<tbody>
<tr>
<td>Peace Initiates through Tourism</td>
<td>0.813</td>
<td>33.080</td>
<td>0.000</td>
</tr>
</tbody>
</table>

5.10. COMPARISON OF MEAN PERCEPTIONS

(INDEPENDENT T-TEST)

In order to test the hypothesis framed for the study that there is no significant difference between the perception of the residents and the tourists regarding the positive contribution of peace initiatives through tourism, Independent t-test was used to study the variance between the residents’ and the tourists’ perception. The results are revealed in the table 5.28. The results obtained suggest that there are no significant differences in the perception of the residents and the tourists regarding the positive contribution of peace initiatives as indicated by the p values (table 5.28).

It is seen from the results that the residents and the tourists do not differ in their perception regarding positive role of tourism in socio-cultural empowerment (p > 0.05); positive role of tourism in psychological empowerment (p > 0.05); positive
role of tourism in economic empowerment (p > 0.05) ; positive role of tourism in political reconciliation (p > 0.05) ; positive role of tourism in environmental security (p > 0.05).

It is observed from the results that the residents and the tourists do not differ in their perception regarding the positive impact of socio-cultural empowerment on destination rebuilding (p > 0.05) ; positive impact of psychological empowerment on destination rebuilding (p > 0.05) ; positive impact of economic empowerment on destination rebuilding (p > 0.05) ; positive impact of political reconciliation on destination rebuilding (p > 0.05) ; positive the impact of environmental security on destination rebuilding (p > 0.05).

Therefore, it can be concluded from the results that there is no significant difference between the perception of the residents and the tourists regarding the positive contribution of peace initiatives through tourism and, hence the hypothesis (H2) stands accepted.

Table 5.28 - Results of the Independent T-Test

<table>
<thead>
<tr>
<th></th>
<th>Levene’s Test for Equality of Variances</th>
<th>t-test for Equality of Means</th>
</tr>
</thead>
<tbody>
<tr>
<td></td>
<td>F</td>
<td>Sig.</td>
</tr>
<tr>
<td>DIMENSION1</td>
<td>Equal variances assumed</td>
<td>.007</td>
</tr>
<tr>
<td></td>
<td>Equal variances not assumed</td>
<td>.053</td>
</tr>
<tr>
<td>DIMENSION2</td>
<td>Equal variances assumed</td>
<td>.018</td>
</tr>
<tr>
<td>DIMENSION</td>
<td></td>
<td>Equal variances not assumed</td>
</tr>
<tr>
<td>-----------</td>
<td>---------------</td>
<td>-------------------------------</td>
</tr>
<tr>
<td>DIMENSION3</td>
<td>Equal variances assumed</td>
<td>.073</td>
</tr>
<tr>
<td></td>
<td>Equal variances not assumed</td>
<td>.048</td>
</tr>
<tr>
<td>DIMENSION4</td>
<td>Equal variances assumed</td>
<td>.064</td>
</tr>
<tr>
<td></td>
<td>Equal variances not assumed</td>
<td>.334</td>
</tr>
<tr>
<td>DIMENSION5</td>
<td>Equal variances assumed</td>
<td>.821</td>
</tr>
<tr>
<td></td>
<td>Equal variances not assumed</td>
<td>-.620</td>
</tr>
<tr>
<td>DIMENSION6</td>
<td>Equal variances assumed</td>
<td>.597</td>
</tr>
<tr>
<td></td>
<td>Equal variances not assumed</td>
<td>-.575</td>
</tr>
<tr>
<td>DIMENSION7</td>
<td>Equal variances assumed</td>
<td>.048</td>
</tr>
<tr>
<td></td>
<td>Equal variances not assumed</td>
<td>-.401</td>
</tr>
<tr>
<td>DIMENSION8</td>
<td>Equal variances assumed</td>
<td>1.201</td>
</tr>
<tr>
<td></td>
<td>Equal variances not assumed</td>
<td>.246</td>
</tr>
<tr>
<td>DIMENSION9</td>
<td>Equal variances assumed</td>
<td>.286</td>
</tr>
<tr>
<td></td>
<td>Equal variances not assumed</td>
<td>-.077</td>
</tr>
<tr>
<td>DIMENSION10</td>
<td>Equal variances assumed</td>
<td>.315</td>
</tr>
<tr>
<td></td>
<td>Equal variances not assumed</td>
<td>.045</td>
</tr>
</tbody>
</table>
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Chapter - VI
Conclusion and Suggestions
CHAPTER - VI

CONCLUSION AND SUGGESTIONS

6.1. PROLOGUE

Peace studies seeks to understand the negation of violence through conflict transformation, cooperation and harmony by drawing from many disciplines, including psychology, sociology and anthropology, political science, economics, international relations, mobility sciences like travel & tourism, international law and history. This raises the problem of the complementarity, coexistence and integration of different systems of knowledge. In fact, all of the human and social sciences are products of the post-Westphalian state system and so reify the state and its internal and international system and focus on this as the main source of political conflict. Conflicts, however, can arise from other distinctions involving gender, generation, race, class and so on. To contribute to peace building and conflict resolution, the social sciences must be globalized, developing theories that address conflicts at the levels of interpersonal interaction (micro), within countries (meso), between nations (macro), and between whole regions or civilizations (mega).

Sustainable peace is understood as a peace built upon effective means of managing conflict non-violently. It is neither the absence of armed conflict (negative peace), nor the absence of structural inequalities. Rather, peace is sustainable when conflict is transformed from a force that leads to violence and destruction to one that can constructively generates social change, eliminating or ameliorating the situations from which violence arose. The means for managing conflict constructively must be
rooted in the social structure, in the social, political and economic relationships of people and their institutions.

Violence and war, conflict and peace, all have one thing in common: they are relational. Violence takes place between perpetrator and victim, war between belligerents, conflict between goals held by actors and by implication between actors, peace between actors, as a peace structure, with a peace culture. The actors may be individuals or collectivities; either way, the basic measure of peace is what happens to human beings, the extent to which their basic needs and basic rights are met. Homo mensura: man is the measure of all things (Protagoras).

In conflict-prone environments, such as regions emerging from protracted civil and political strife, the potential for developmental processes to exacerbate tensions is increasingly recognized. Unintended consequences of development projects, and of broader transition, may worsen the enduring and latent causes of the initial conflict or create new sources of conflict. In post-conflict environments, mechanisms to deal constructively with conflict may be absent or severely weakened. New tensions may rapidly result in violent expression. A growing concern within the development field is to more systematically consider the peace and conflict aspects of existing national and international aid programmes and projects and to develop new forms of intervention that can explicitly build sustainable peace. The present research has been conducted intensely focused towards this direction.

Asia has experienced dramatic changes over the last six decades. It has transitioned from war to peace, from conflict to cooperation, and from economic stagnation and impoverishment to dynamic growth and prosperity. Concurrently regional order in Asia has evolved from a purely instrumental order to one with
important normative-contractual features. The Key questions that remain are: What explains war and peace in post-1945 Asia? Will a changing Asia become more war prone or will peace continue? What explains the type of cooperation and order in Asia and how these have evolved? The main argument is that contestations, advances, and setbacks in making states and nations along with changes in state capacity have been the primary drivers of war, peace, cooperation, and order in post-1945 Asia. As state-making and forging legitimate nations are still unsettled projects in many Asian countries, including key ones like China and India, they will continue to be key drivers of domestic and international politics in the foreseeable future. Along with the emphasis on economic development and growing economic interdependence, state and nation making dynamics will modify and complicate the dynamics presumed to emanate from the rise of Asian countries.

The course of the bilateral relationship between India and Pakistan, even since the inception of these two states in 1947, has never been smooth. Differences over a wide range of issues, such as the lack of a mutually acceptable international border, the sharing of resources including water resources, the role and status of religious minorities in the respective countries, and to cap it all the unresolved question of the status of Jammu and Kashmir, have perennially placed India and Pakistan in an adversarial mould. The two countries have already fought three major and two minor wars since their independence. Moreover, the arms race between the two countries has reached a point where the two adversaries, by exploding nuclear devices in 1998, have transformed the South Asian region into a plausible theatre of nuclear conflict.

The India-Pakistan conflict over Jammu and Kashmir is rooted in competing claims to the territory, which has been divided since 1948 by a military line of control.
separating Indian administered Jammu and Kashmir from Pakistan-administered Azad Jammu and Kashmir. The dispute is tied to the national identities of both countries. India and Pakistan fought full-scale wars over Jammu and Kashmir in 1947 and 1965. The region was also a proxy issue in the 1971 Bangladesh Liberation War.

In human terms, the Jammu and Kashmir conflict to date has claimed the lives of an estimated 40,000 to 80,000 people and left another 400,000 as refugees (Medhurst, 2002). The importance of this conflict varies for the three involved players. For India and Pakistan, both nuclear nation states, the loss of Jammu and Kashmir is unacceptable because of domestic political reasons. For India, Kashmir is an integral part of its nation state and it believes that the loss of Jammu and Kashmir could result in other states demanding autonomy or independence, thus destroying a secular India (Ganguly, 1997). Pakistan views Kashmir as the most important national political issue, which evokes strong views from the military, government and the general public who are unlikely to give it up as a national agenda (Ganguly, 2002). For the rest of the world, Kashmir may represent the most dangerous existing conflict, because it is ultimately being fought and supported by two nuclear states, which have been at war four times since their creation.

Humankind is currently witnessing, and shaping, the most significant and rapid paradigm shift in human history - a paradigm shift of major demographic, economic, ecological and geo-political dimensions. Beginning with the emergence of Ecotourism in the late 1980’s, there are an increasing number of tourism market segments like reality tourism, justice tourism, community based tourism, volunteer tourism, reconciliation tourism, cross-cultural tourism, sustainable tourism, inter-religious tourism, pro-poor tourism etc. which might be categorized within a broad
umbrella called “Peace Tourism” in the context of the framework outlined by IIPT’s concept of “Peace” – i.e. peace within ourselves, peace with others, peace with nature, peace with past generations, peace with future generations, and peace with our Creator. There are signs of a new global paradigm struggling to be born- Peace through tourism. A new paradigm that sees an end to reliance on fossil fuels and a resultant stabilizing effect on global warming; A paradigm with a strong environmental ethic that restores ecological balance in our one common home – planet earth; A paradigm that brings an end to poverty – together with a recognition of the human dignity of every individual; and A paradigm that brings an end to war as a means to solving conflict – As it is only through a global family at peace with itself, and a paradigm of collaboration at all levels, and by all sectors of society, that we can solve the unprecedented global issues facing our one common home – and our one common future as a global family. A peace based on the binding force of mutual respect and an appreciation of our interconnectedness as a global family.

Destination rebuilding and post-conflict reconstruction are strongly interlinked with peace building activities, and tends to focus on issues related to physical reconstruction, economic recovery, institution building and social integration, falling mostly into issue areas of socio-economic foundations and political framework. The World Bank defines post-conflict reconstruction as “the rebuilding of socio-economic frameworks of society and the reconstruction of the enabling conditions for a functioning peace time society, explicitly including governance and rule of law as essential components (UNDP, 2006). Both peace building and post-conflict reconstruction are important in supporting socio-economic, political, security structures and reconciliation in destination rebuilding process whilst helping to reduce the risk of conflict recurrence. According to Boutros-Ghali in the ‘Agenda for Peace’,
post-conflict peace building (in a destination) is an action to identify and support structures which will tend to strengthen and solidify peace in order to avoid a relapse into conflict (1995). This understanding places an emphasis on the immediate post-conflict phase that focuses on issues of capacity building, reconciliation processes and social transformation. Smith (2004) breaks down and categorizes peace building activities even further, into four main goals: to provide security; to establish the socio-economic foundations of long-term peace; to establish the political framework of long-term peace; to generate reconciliation, a healing of the wounds of war and injustice. At its simplest, destination peace-building can be described as activities intended to strengthen structures and processes with the aim of preventing a return to violent conflict (Michael Pugh, 2000).

Tourism is perceived as an approach which can supplement social and political reconciliation efforts in post-conflict settings. If tourism is operated with sustainable principles and practices, it can have positive impacts on rebuilding the long term functionality of a destination. The significance of sustainable tourism (which is listed as one of the 21 key areas in sustainable development by the UN Division for Sustainable Development) is also associated with its potential for poverty eradication and peace building, emphasized in the UNWTO’s Sustainable Tourism-Eliminating Poverty (ST-EP) programme. The potential role of tourism in contributing to peace from socio-cultural, political, human rights, social justice, environmental (climate change), corporate social responsibility, health, globalization, intergenerational tourism, and alternative tourism perspectives has been discussed by many scholars. The relationship between tourism and peace has also been endorsed by a number of institutions. Such initiatives highlight the co-relation and causal relationship between tourism and peace, and support the theory that tourism can be
helpful in mitigating conflicts and accelerating sustainable destination rebuilding efforts.

Travel remains heavily promoted as an agent of change. Among many other things, it is often claimed to promote learning (e.g. of languages, cultures, history, religions and places; cross-cultural understanding); an awareness of various global issues (e.g. poverty, conflict, migration, trade and power imbalances); environmental consciousness and wellness. It is also believed that these momentary insights can have long-term attitudinal and behavioral implications and can be channelized towards building inter-community relations leading to inclusive peacebuilding.

Tourism is, without a doubt, one of the most important forces shaping our world (Cohen & Kennedy, 2000). Economically, tourism is of growing importance to many nations and is recognized as the largest export earner in the world and an important provider of foreign exchange and employment (World Tourism Organization (WTO), no date). In particular, developing countries are encouraged to use it as a means of economic development that wreaks less damage than extractive industries (Russell & Stabile, 2003) and can be used to generate revenue for other developmental activities (Mathieson & Wall, 1982). But, in addition to these economic values of tourism, tourism offers social, cultural and environmental benefits that add to its allure. Tourism is argued to contribute to the well-being of tourists by giving them restorative holidays that fulfill many human needs (World Tourism Organization (WTO), 1999). Tourism is also acclaimed for its contribution to the preservation of cultures at a time when globalization is arguably a force for cultural homogenization (Cohen & Kennedy, 2000). The growth in interest in ecotourism has demonstrated that tourism can be an important force for the restoration or
conservation of environments (Richardson, 1993). Lastly, and perhaps the most important work with which tourism is credited, it is a force promoting peace and understanding between peoples (World Tourism Organization (WTO), 1980).

However, despite this diversity of positive interventions that tourism is credited with, there is a current trend to limit its parameters to the economic and business domains, which severely restricts its capacity to fulfill these other invaluable potentials (Morgan and Pritchard, 1998) Tourism has succumbed to the effects of ‘‘marketization’’, which has been effected by the dominance of ‘‘neo-liberal’’ values in much of the global community. As a result of such dynamics, tourism industry leaders harness tourism’s opportunities for their own private wealth accumulation and commandeer scarce community resources for their purposes. As a result, tourism’s full potential is squandered and its promise of many powerful benefits for humanity remains unfulfilled. This study is an effort to remind those concerned with the tourism phenomenon, including academics, planners and practitioners, that tourism is much more than just an ‘‘industry’’; it is a social force, which if freed from the fetters of ‘‘market ideology’’ can achieve vital aims for all of humanity.

Economic growth in Jammu and Kashmir has been severely stifled due to security concerns. As a result, there are virtually no engines of job creation (leading to a swelling population of unemployed educated individuals), and resources are used inefficiently and without long-term vision. Additionally, the lack of domestic industry has made the state heavily dependent upon central government financing. Moreover, Jammu and Kashmir has seen little in the way of foreign investment (Kashmir Study Group, 1997). Finally, while the state receives significant amounts of aid from the Indian government, most of that funding is used toward the state’s immense
bureaucracy, one plagued by corruption and military costs (Waldman, 2002.) Despite this, Jammu and Kashmir does possess significant domestic resources that provide opportunities for economic development. Specifically, the agriculture, tourism, and infrastructure sectors hold significant development potential.

The 2006 Task Force on development of Jammu and Kashmir identified tourism as one of the main engines of growth in the region. The development of the tourist industry can have a significant impact on the overall growth of the state because of its ability to generate post-conflict reconciliation processes, create direct and indirect employment, as well as growth in allied industries. Tourism will likely contribute to the growth of secondary sectors such as handicrafts, which have historically benefitted from visitors to the state (Planning Commission, Government of India, 2003). By generating new employment and creating sources of income, especially for unemployed youth, tourism can address the inflating unemployment issues. In 1998, unemployment in Jammu and Kashmir stood at 700,000 (18 percent of the workforce), primarily affecting the state’s youth (Schaffer, 2005). For instance, Humphreys and Weinstein (2008) find that retrospective poverty measures are robustly associated with recruitment into armed groups in Sierra Leone. As tourism is widely recognized as a major mechanism of employment generation, especially in the service sector (World Trade Organization, 2010), it holds significant potential for alleviating youth unemployment. The tourist industry will likely affect growth positively in a host of allied sectors, thus helping to close the gap with other parts of the country. By creating service sector employment opportunities, the tourist industry will directly address the problem of youth unemployment. The extent to which tourism development is equitably pursued among the three regions within Jammu and
Kashmir will also determine its effect on minimizing ethno-religious grievances between Muslims and Hindus.

Finally, the positive effect of tourism development on allied sectors will contribute to the overall rise in state income, thereby helping to decrease income inequality with respect to the rest of India. Years of violence have prevented meaningful development and left the tourist infrastructure in Jammu and Kashmir in shambles. As such, substantial investment is needed to expand and modernize the industry. Because of this, tourism will likely be a source of a significant capital flow into the state as current development plans depend largely on central government funding. Boosting investment, therefore, carries the potential of significantly increasing net inflows. Attracting foreign tourism and investment is also crucial in this regard, as tourists from abroad will bring in needed foreign currency. Tourism industry in Jammu and Kashmir had a major setback as the valley has been badly affected by violence especially during the last two decades. Despite of the fact, it being referred as “paradise on the earth” which has rich, interesting and a great wealth of geographical, anthropological, historical and cultural tourist attractions. In fact, Kashmir is to Himalayas, what Switzerland is to Alps. “Kashmir only Kashmir” were the last words uttered by one of the most majestic Mughal Emperors - Jehangir. Its long and rich history includes a proud intellectual heritage, which is even admitted by Pt. Jawahar Lal Nehru, who said that Kashmir has been one of the biggest seats of Indian culture and intellectual learning throughout history (Shafi, 1994). All these resources together make Jammu and Kashmir as an ideal tourist destination that has an inherent strength and huge potential to attract almost every type of tourist. Jammu & Kashmir, despite of gaining popularity as a major tourist destination, the last two decades have hindered the smooth growth of touristic sectors.
The ongoing peace efforts through detente between India and Pakistan initiated since the Lahore (1999) and Agra (2001) summits have started showing positive results, as manifested in the resumption of the Delhi–Lahore bus service and growing interaction between the two countries in the domains of tourism, culture, sports, economy and trade. Since the beginning of 2004, the two countries have formally set in motion the process of composite bilateral dialogue to promote cooperation and resolve all their outstanding differences, including those over the status of Jammu and Kashmir, in a time bound framework. Irrespective of these developments, the resolution of conflict over the Jammu and Kashmir issue still appears distant. Over the past five decades, people in Indian as well as Pakistani parts of Jammu and Kashmir have consistently been forced to live in the shadow of insecurity with Kashmir becoming the site of acute contest between the two adversaries. In fact, the conflict has inevitably led to the loss of lives and property and continuous flow of refugees from Kashmir into different parts of India and Pakistan.

In the process of capturing a critical overview of the India–Pakistan conflict over Jammu and Kashmir, the causes of such conflict can be traced to the processes of state formation and nation building in India and Pakistan that began after the partition of the subcontinent. Thus the notions of secular nationalism and two-nation theory were deployed, by India and Pakistan respectively, to integrate Jammu and Kashmir within their fold. While assessing the viewpoints of the contending parties, it can be observed that resolution of the Jammu and Kashmir question is dependent on the overall cordiality in India–Pakistan ties. In this context, the present study suggests constructive alternatives to prevent conflicts and ameliorate India–Pakistan relations on the basis of prevailing realities. Initially it reflects the significance of the hitherto neglected peace related tourism projects and subsequently it underscores the
implication of the possible measures to rebuild the conflict-ravaged state of Jammu and Kashmir.

Against this backdrop, the present study makes an attempt to highlight the risk factors with their cycles and tools for developing conflict immune tourism plans and programs which are fundamentally directed towards peace interventions. The study attempts to study the effects of protracted conflict on tourism industry in Jammu and Kashmir, to understand the resident and the tourist perception regarding the potential role of tourism in developing peace interventions, analyze the impact of these interventions on the destination rebuilding process and their scope in post-conflict peacebuilding and link these two tracks specifically within the context of Jammu and Kashmir. The present study also attempts to add empirical and fresh perspectives into the existing literature on conflict management, peace interventions, tourism development and alternative sustainable destination rebuilding approaches.

6.2. FINDINGS OF THE STUDY

The researcher has succeeded in extracting certain logical findings on the basis of data analysis and interpretation. The gist of the findings of the study can be put forth as follows:

I. The demographic results reveal that out of 564 total respondents 282 (50%) are the local residents of Jammu & Kashmir including tourism officials & staff of hotels and other boarding and lodging facilities, artisans, craftsmen and other related agencies and persons; and 282 (50%) are the tourists from various national & international regions. Most of the respondents are in the age group of 30-40 years enumerating 237 in number with the percentage share of 42%.
Majority of the respondents are male in gender numbering 411 with the percentage share of 72.9%. Most of the respondents are married standing at the number of 351 with the percentage share of 62.2%. The results further revealed that most of the respondents are graduates standing at the number of 253 with the percentage share of 44.9%.

II. From the analysis it emerges out that, ‘Tourism facilitates the preservation of cultural identity’ scores the highest mean value of 3.8032 with S.D. value of 0.94159 in dimension one; ‘Tourism builds greater self-esteem.’ scores the highest mean value of 3.6791 with S.D. value of 1.02795 in dimension two; ‘Tourism facilitates creation of employment opportunities’ scores the highest mean value of 4.2961 with S.D. value of 0.75574 in dimension three; ‘Tourism facilitates the participation of local people in the decision making process’ scores the highest mean value of 3.7606 with S.D. value of 0.91240 in dimension four; ‘Tourism enhances management of natural resources’ scores the highest mean value of 3.8936 with S.D. value of 0.89365 in dimension five; ‘Preservation of historic monuments facilitates destination rebuilding’ scores the highest mean value of 3.9681 with S.D. value of 0.81223 in dimension six; ‘Positive attitudinal change facilitates destination rebuilding’ scores the highest mean value of 3.5177 with S.D. value of 1.06521 in dimension seven; ‘Creation of employment opportunities facilitates destination rebuilding’ scores the highest mean value of 4.3121 with S.D. value of 0.78290 in dimension eight; ‘International understanding facilitates destination rebuilding’ scores the highest mean value of 3.6028 with S.D. value of 0.96570 in dimension nine; ‘Enhanced Management of natural resources facilitates destination rebuilding’ scores the highest mean value of 3.9539 with S.D. value of 0.98371 in dimension ten.
III. OBJECTIVE 1

To study the effects of crisis on tourism industry in the state of Jammu and Kashmir.

In this objective an attempt has been made to study effects of crisis on tourism industry in Jammu & Kashmir. The individual nature of the study, epicentricity of the conflict, time and resource constraints have led the researcher to select only Kashmir as a case study. Considering the gravitational importance of the selected case study, the research supervisor in consultation with the researcher advised to develop a case study approach to study this objective.

Although, the study of this objective is not the core purpose of this thesis, the reasons for incorporating this objective were to develop a background and logic for conducting the present investigation and to map the areas where institutional intervention is indispensable.

The objective has been studied with the help of the secondary data information collected from house boat owners, shikara owners, hoteliers and governmental and non-governmental organizations and accessing other official records. The analysis of the contents reveals that there has been a negative effect of the crisis on the sectors associated with tourism industry. Crisis in the State, particularly of last two decades, has hindered the smooth growth of touristic sectors and had discouraged most of the travelers from visiting India’s most popular tourist destination. Add to this, it also affected not only tourism sectors but also indirectly the economic activities related to
tourism. The protracted crisis have resulted in the distortion of the social fabric and resulted in colossal victimization of the indigenous population at the hands of various state and non-state agencies.

IV. OBJECTIVE 2 AND 3

To study the residents’ perception regarding the impact of peace initiatives through tourism on destination rebuilding process.

To study the tourists’ perception regarding the impact of peace initiatives through tourism on destination rebuilding process.

The residents’ and the tourists’ perception regarding the impact of peace initiatives through tourism on destination rebuilding have been assessed in terms of role of tourism in socio-cultural empowerment, role of tourism in psychological empowerment, role of tourism in economic empowerment, role of tourism in political reconciliation, role of tourism in environmental security, impact of socio-cultural empowerment on destination rebuilding, impact of psychological empowerment on destination rebuilding, impact of economic empowerment on destination rebuilding, impact of political reconciliation on destination rebuilding, impact of environmental security on destination rebuilding. The results obtained suggest that peace initiatives through tourism have a positive impact on destination rebuilding process.
V. OBJECTIVE 4

To suggest strategies related to the various schemes for promoting the role of peace initiatives through tourism in rebuilding Jammu and Kashmir as a tourist destination.

The researcher identifies five critical tracks that need intervention at different levels like destination planners & developers, governmental agencies, NGOS, multinational corporations, international organizations, engaging tourists in the peacebuilding process, eliciting local community support and at various other levels of stakeholder involvement. Considering, the Contact Model, Social Exchange & Representation theories, the SWOT analysis of peace though tourism theory and its implications for Jammu and Kashmir and based upon the empirical findings of the present research, the researcher has evolved and extracted strategic recommendations. The recommendations have been systematized in a pattern that addresses the multi-stakeholder engagement and the required interventions from each one of them.

VI. FACTOR ANALYSIS

The factor analysis was performed on the second part of the instrument related to the interventional role of tourism in peacebuilding initiatives to identify the underlying factors again and revalidate their statistical significance after the pilot survey results. The application of the factor analysis summarized the data into five factors each containing five variables that determine the respondent perception regarding the role of tourism in peacebuilding initiatives in the Jammu & Kashmir State. The results obtained
explain a variance of 67.461% of the total variance. It can be deduced from the obtained results that the factor loadings of all the 25 variables were found statistically significant and indicate a value higher than the recommended value of 0.4

VII. REGRESSION ANALYSIS

In the present analysis multiple regression has been used to study the impact of peace initiatives through tourism on destination rebuilding process. All the identified variables contained in the part second and part third of the instrument have grouped into ten factors to study the impact of factor 1(F1), factor 2(F2), factor 3(F3), factor 4(F4) & factor 5(F5) of the part second on factor 6(F6), factor 7(F7), factor 8(F8), factor 9(F9) & factor 10(F10) of the part third of the instrument. Factor 1, 2, 3, 4 & 5 of the part second are taken as explanatory variables whereas factor 6, 7, 8, 9 & 10 of the part third of the instrument are used as dependent variables.

The regression models suggest that destination rebuilding process is a function of peace initiatives through tourism. The dependent variable is destination rebuilding process and the independent variable is peace initiatives through tourism. The results indicate that for one unit increase in peace initiatives through tourism, the destination rebuilding process accelerates by 0.661 units (R Square = 0.661) and are statistically significant as depicted by β and t-values. The results suggest a positive impact of peace initiatives through tourism on the destination rebuilding process.
VIII. COMPARISON OF MEAN PERCEPTIONS (INDEPENDENT T-TEST)

In order to test the hypothesis framed for the study that there is no significant difference between the perception of the residents and the tourists regarding the positive contribution of peace initiatives through tourism, Independent t-test was used to study the variance between the residents and the tourists perception. The results obtained suggest that there are no significant differences in the perception of the residents and the tourists regarding the positive contribution of peace initiatives as indicated by the p value (p > 0.05).

IX. TESTING OF HYPOTHESES

H1: Peace initiatives through tourism have a positive impact on rebuilding of Jammu and Kashmir as a tourist destination.

The obtained regression model suggests that destination rebuilding process is a function of peace initiatives through tourism. The criterion variable is destination rebuilding process and the predictor variable is peace initiatives through tourism. It can be concluded from the results that peace initiatives through tourism have a positive impact on rebuilding of Jammu and Kashmir as a tourist destination (R Square=0.661) and, hence, the hypothesis stands accepted.

H1 ACCEPTED

H1.a: Socio-cultural empowerment through tourism has a positive impact on rebuilding of Jammu and Kashmir as a tourist destination.
The obtained regression model suggests that destination rebuilding process is a function of socio-cultural empowerment through tourism. The criterion variable is destination rebuilding process and the predictor variable is socio-cultural empowerment through tourism. It can be concluded from the results that socio-cultural empowerment through tourism has a positive impact on rebuilding of Jammu and Kashmir as a tourist destination (R Square=0.559) and, hence, the hypothesis stands accepted.

H1.a ACCEPTED

H1.b: Psychological empowerment through tourism has a positive impact on rebuilding of Jammu and Kashmir as a tourist destination.

The obtained regression model suggests that destination rebuilding process is a function of psychological empowerment through tourism. The criterion variable is destination rebuilding process and the predictor variable is psychological empowerment through tourism. It can be concluded from the results that psychological empowerment through tourism has a positive impact on rebuilding of Jammu and Kashmir as a tourist destination (R Square=0.600) and, hence, the hypothesis stands accepted.

H1.b ACCEPTED

H1.c: Economic empowerment through tourism has a positive impact on rebuilding of Jammu and Kashmir as a tourist destination.

The obtained regression model suggests that destination rebuilding process is a function of economic empowerment through tourism. The
criterion variable is destination rebuilding process and the predictor variable is economic empowerment through tourism. It can be concluded from the results that economic empowerment through tourism has a positive impact on rebuilding of Jammu and Kashmir as a tourist destination (R Square=0.500) and, hence, the hypothesis stands accepted.

**H1.c  ACCEPTED**

**H1.d:** Political reconciliation through tourism has a positive impact on rebuilding of Jammu and Kashmir as a tourist destination.

The obtained regression model suggests that destination rebuilding process is a function of political reconciliation through tourism. The criterion variable is destination rebuilding process and the predictor variable is political reconciliation through tourism. It can be concluded from the results that political reconciliation through tourism has a positive impact on rebuilding of Jammu and Kashmir as a tourist destination (R Square=0.472) and, hence, the hypothesis stands accepted.

**H1.d  ACCEPTED**

**H1.e:** Environmental security through tourism has a positive impact on rebuilding of Jammu and Kashmir as a tourist destination.

The obtained regression model suggests that destination rebuilding process is a function of environmental security through tourism. The criterion variable is destination rebuilding process and the predictor variable is environmental security through tourism. It can be concluded from the results
that political reconciliation through tourism has a positive impact on rebuilding of Jammu and Kashmir as a tourist destination (R Square=0.633) and, hence, the hypothesis stands accepted.

**H1.e ACCEPTED**

**H2:** There is no significant difference between the perception of the residents and the tourists regarding the positive contribution of peace initiatives through tourism.

In order to test the hypothesis framed for the study that there is no significant difference between the perception of the residents and the tourists regarding the positive contribution of peace initiatives through tourism, Independent t-test was used to study the variance between the residents’ and the tourists’ perception. The results obtained suggest that there are no significant differences between the perception of the residents and the tourists regarding the positive contribution of peace initiatives through tourism (P>0.05) and, hence the hypothesis stands accepted.

**H2 ACCEPTED**

6.3. **SUGGESTIONS & POLICY RECOMMENDATIONS**

The empowerment model inspired by a number of cross disciplinary studies, designed for the analysis of the present study would have profound strategic implications for destination peacebuilding processes. The fundamental rationale behind using the empowerment framework for the present analysis is that destinations need to be rebuild through a multi track peace interventions programme. The
destination rebuilding agencies need to ensure the efficacy of the various peace tourism projects and incubate the programmes based upon the grass root level realities. The present study strongly suggests that destination spaces can be empowered and therefore, rebuild on a number of tracks as identified by the empowerment model. The study identifies five critical tracks that need intervention at different levels like destination planners & developers, governmental agencies, NGOS, multinational corporations, international organizations, engaging tourists in the peacebuilding process, eliciting local community support and at various other levels of stakeholder involvement. The researcher puts forth the following suggestions:-

I. The results of the study reveal that there is considerable amount of agreement among the respondents regarding the role of tourism in socio-cultural empowerment and its implications for rebuilding Jammu & Kashmir as a peaceful and functioning destination. Therefore, the present tourism models installed in the state need to be restructured based upon the inclusion of the programmes that facilitate cross-cultural exchanges, mutual understanding, reduction of social differences, preservation of cultural identity and preservation of historic monuments.

II. The respondents agree that tourism has a role in facilitating psychological empowerment of both the residents as well as the visitors and can have strong implications for destination rebuilding processes. Therefore, the policy makers may need to rethink their current tourism practices and develop new tourism programmes more focused on inter-group contact which bring positive attitudinal change of the participants, build greater self-esteem, reduce feeling of otherness, and reduce stereotypical thinking & prejudices.
III. The respondents agree that tourism ensures economic empowerment of the indigenous communities and it can have profound implications for rebuilding destinations in post-conflict environments. Therefore, intense interventions are required to implant a sense of economic security to the people of Jammu & Kashmir in terms of creation of new business opportunities, expansion of the public utilities infrastructure, increase in the state tax revenues and their instant diversion towards the community welfare schemes, creation of employment opportunities for the local people and a visible improvement in household income generation and the quality of life.

IV. The respondents show a considerable amount of agreement regarding the role of tourism in political reconciliation and its strategic potential for rebuilding spaces inflicted by protracted political and civil conflicts. Therefore, it becomes a critical area of intervention which can help to build bridges of understanding among the divided states. Therefore, the researcher suggests the development of new tourism programmes which can facilitate international understanding, cross-border cooperation, reduction of political conflicts, facilitate the participation of local people in the decision making process and the protection of human rights.

V. Most of the respondents agree on the fact that tourism can play an instrumental role in ensuring environmental security and its long-term implications for rebuilding Jammu & Kashmir and its sustainability. Therefore, keeping in view the elemental significance of the environmental support systems, it is suggested the such tourism programmes need to be evolved which increase the awareness among the participants regarding the importance of the natural environment, enhance management of natural resources, facilitate reforestation, improve the
area’ appearance (visual & aesthetic), and increase the awareness about the need for effective waste management.

6.3.1. SUGGESTIONS FOR THE TOURISM POLICY MAKERS

Government-led master-plans have serious limitations that constrain the establishment of international networking and cooperative measures to combat the power of transnational corporations and to cope with various issues beyond boundaries such as structural violence and the environmental degradation. The position of a government as a master-planner of tourism should be abandoned from the point of view of sustainable tourism. A government should play a limited role in domestic issues instead. First, a government must take care of local people as a first priority. It must watch what is happening in the area and help the people to protect their life. When it has victims because of their tourism development, it should help them to find the place and the way to live.

Second, government must ask the current biggest beneficiaries of tourism that is transnational companies, to help development in the whole area and to bear the costs to prosper local communities and protect environment by providing regulations and incentives. Third, a government has the responsibility to give information and education based on the situation in each area so that each actor can take appropriate actions for the impacts, to take initiative to assess tourism impacts on environment, and to construct management policies based on mechanism like access permits (both seasonal and regional), development and building permission, zoning, or other planning
restrictions. These controls and restrictions should never be used as a political leverage.

Finally, a government should encourage participation in tourism by integrating economically weak or otherwise disadvantaged elements of society so that equity in the area is to be restored.

6.3.2. SUGGESTIONS FOR THE INTERNATIONAL ORGANIZATIONS

The international organizations such as World Tourism Organization, United Nations Development Programme, United Nations Peacebuilding Commission, United Nations Environment Plan etc. should form a master-plan for sustainable tourism development that can have strategic peacebuilding potential with prime focus on post-conflict communities. They can look at issues from global perspective and suggest the requirements for sustainable tourism planning about what to do and what not to do. This encourages each government to make their decisions beyond narrow politically inspired goals towards more socially-balanced long-term goals.

International organizations can be a significant regional corporation network of governments to identify conflict cycles and develop customized intervention tools, which otherwise are controlled completely by transnational corporations. The network enables each government to decrease and minimize dependency and to combat the strength of profit motivated transnational corporations and rechannelise its resources towards inclusive community empowerment practices.
6.3.3.  SUGGESTIONS FOR THE MULTINATIONAL CORPORATIONS

Multinational corporations based in the economically developed countries are, at present, the biggest recipients of the benefits from tourism development and the most influential actors in tourism industry. World tourism is mainly controlled by them and is “part of the larger pattern of economic controls which characterizes the unequal relations between East and West. Those who have power over others also have responsibility for others. In addition, now that sustainability of tourism is directly linked to sustainability of their business, multinational corporations have to play a significant role in tourism development and building sustainable peace. They should continue making every effort to develop tourism, but their activities should take place within a regulatory framework and agreed parameters of a master-plan and a policy decided by international organizations and the concerned government.

Multinational corporations have the responsibility to focus on the area development and evolve customized and community sensitive tourism programmes. The programmes must have implications for protecting the cultural integrity of the place, preserving the tangible and intangible legacies of the area, fostering self and mutual respect, better guest-host relations, economic upliftment of the inhabitants, conflict interventions, protecting the ecological diversity of the place and so on. By creating and improving the local-based social infrastructure, transnational corporations can reduce antagonisms and bring about harmonious relationship between private sector, public sector and local communities, as well as make more profits on a long-term basis.
6.3.4. SUGGESTIONS FOR THE NON-GOVERNMENTAL ORGANIZATIONS (NGOS)

NGOs can be local, regional, national, or international, which include pressure groups, both pro- and anti-developmental groups, and religious institutions. NGOs, particularly those with an environmental and community-based focus, are expected to play a vital role in developing and spreading the concept of tourism which is directed towards empowerment and peacebuilding. They can function as an important link between the govt. and the local community for developing appropriate tourism programmes. The can help the govt. in developing the standards of tourism planning and design tourism development monitoring and surveillance mechanism.

NGOS can function as an important source of coordination between various stakeholders in the tourism production and consumption system. They can coordinate the activities of the various actors and influence their operational imperatives towards destination peace interventions. They can be an important instrument to generate grass root level interventions and foster short term and long term changes feasible for community empowerment and peacebuilding. They can organize workshops for capacity building and create tourism consciousness among the inhabitants.

6.3.5. SUGGESTIONS FOR THE LOCAL COMMUNITY

Local elites are another beneficiary of tourism. In contrast, most local populations are marginalized from tourism development and believe that they receive little or no benefit from what was going on around them. Those elites, who have influence over the government and transnational corporations, often appropriate the organs of community participation for their own benefit, and undermine the approaches to community participation.
In most cases today, powerless people and local communities rely too much on help from other stake-holders of tourism. But, in order to receive attention from outside the community and to improve their situation as a main body of tourism industry, local communities should be involved in the development of tourism. First, they should know, feel and understand their area and their own culture. Through education and training, they should develop community awareness of resource management, maintain and develop traditions, and have pride in their culture. Also, they should try not to act something contrary to their custom just for pleasing outsiders. Second, they should organize themselves at all levels (global, national, regional and local) to play a more effective role in tourism industry and interact with all the stake-holders. They should enter into joint venture partnerships with private sectors, and strive for mutual goal of economically viable mode of tourism development in their area. Third, they should oppose developments that are harmful to the local environment and culture of the community. They should keep an eye on anti-natural and anti-cultural activities and build pressure groups to control activities of outsiders.

6.3.6. SUGGESTIONS FOR THE TOURISTS

Just following the instructions and restrictions given by tourism providers is not enough. Tourists should recognize that every single piece of their action affects society, culture and environment of the visited community. Each tourist should be conscious of the responsibility which (s) he bears as a peace tourist. The appropriate attitude of a tourist is expressed in the Credo of the Peaceful Traveller promulgated by the International Institute for Peace through Tourism:
Grateful for the opportunity to travel and experience the world and because peace begins with the individual, a tourist should affirm his/her personal responsibility and commitment to:

- Journey with an open mind and gentle heart;
- Accept with grace and gratitude the diversity he/she encounters;
- Revere and protect the natural environment which sustains all life;
- Appreciate all cultures he/she discovers;
- Respect and thank his/her hosts for their welcome;
- Offer hand in friendship to everyone he/she meets;
- Support travel services that share these views and act upon them; and
- By spirit, words and actions, encourage others to travel the world in peace

6.3.7. OTHER MAJOR POLICY IMPERATIVES

- Establishment of Center of Excellence for Tourism Studies in the State which investigates the in-depth dimensions of tourism academics and promotes innovative scholarship and academic thought.
- Establishment of District Tourism Boards (DTBS) managed by expert tourism professionals.
- Budget tourism aimed at all age groups, particularly the young generation of backpackers needs to be developed, with economy travel, easing of visa formalities, travel documentation procedures, dissemination of information and low-cost but comfortable accommodations, etc.
- For learning lessons from other more successful post conflict destinations like Costa Rica, destination tours of groups comprising of academicians, tourist
officials, private sector entrepreneurs and travel journalists should be arranged.

- Investment opportunities in Jammu & Kashmir with liberal incentives need to be communicated to national, regional and international investors.

- Destination Tourism Programmes (DTPS) should be grounded on the premise of people-to-people contact, social exchanges, shared cross-cultural linkages and poverty reduction with the implications of distributive justice for all the local people. Tourist infrastructure and programmes need to be developed with minimum ecological impact. Also, opportunities for employment generation and income earning at the grass-root level are to be created. There is a project, Tourism for Rural Poverty Alleviation Program (TRPAP), run by Nepal. Experience and lessons can be learned from this project.

- Human resource development for tourism through formal and informal education, training and exchange visits is of utmost importance for Jammu & Kashmir.

- The Ministry of Tourism and State Tourism Organizations need to be strengthened.

- Quality of service needs to be improved. For the purpose, training with cross-cultural educational modules at different levels – from top management down to door boys – should be initiated immediately.

- Strengthening of economic status of the local people will act as a strong deterrent against any conflict relapse.

- In the area of environmental management, an integrated approach needs to be taken for ensuring sustainability. The good practices in different areas, such as community-based resource management, energy efficiency and conservation,
pollution management, disaster mitigation, etc. need to be disseminated to all the stakeholders in the state.

- Establish a State Climate Change Response Centre; using Sri Lanka’s pioneering Tourism Earth Lung initiative as the platform.
- Undertake the publication of an annual Jammu & Kashmir Tourism Events Directory (to be published a year in advance to enable tour sales for those events).

6.4. RESEARCH CONTRIBUTIONS

The present study stands for the legitimacy and practicality of a focus on the potential of tourism to contribute to a world in which people are less inclined to resort to violence as a solution to their problems. The ground realities today in front of us are many like increasing tensions between East and West, a growing gap between economically and socially divided regions of the world, global warming, a deteriorating environment and an increase in civil strife. The tourism industry cannot isolate itself from the problems that the world is facing today; poverty, exploitation, intolerance, greed, destruction of nature etc.

Against this backdrop, the present study makes an attempt to highlight the risk factors with their cycles and tools for developing peace intervention tourism plans and programs. The study attempts to study the effects of protracted conflict on tourism industry in Jammu and Kashmir, to understand the resident and the tourist perception regarding the potential role of tourism in developing peace interventions, analyze the impact of these interventions on the destination rebuilding process and their scope in post-conflict peacebuilding and link these two tracks specifically within the context of Jammu and Kashmir. The present study also attempts to add empirical and fresh
perspectives into the existing literature on conflict management, peace interventions, tourism development and alternative sustainable destination rebuilding approaches.

The findings obtained from data analysis and interpretation and the observations put forth by the researcher can have profound and strategic implications for the destination planners and developers, the governmental agencies, the international organizations, NGOS, residents, tourists and on national and state tourism policies. The various intervention programs identified by the study can be of significant use for the stakeholders involved in developing peace interventions and rebuilding programs for post-conflict destinations. The major contributions of the study are identified as follows:

1. The empowerment model inspired by a number of cross disciplinary studies, designed for the analysis of the present study would have profound strategic implications for destination peacebuilding processes and intervention programmes.

2. The areas of intervention identified by the researcher are socio-cultural empowerment, psychological empowerment, economic empowerment, political reconciliation and environmental security and help us to understand a deeper relationship between tourism processes and peacebuilding practices.

3. The findings of the study can be of vital significance for designing the government led master plans. The findings suggest that destination peace intervention planning should adopt a bottom up approach of peacebuilding.

4. The study can be an important source of reference for the international organizations involved in building peace tourism projects and intervention programmes.
5. The study proposes the greater involvement of NGOS in identifying conflict drivers and building appropriate intervention programmes and, therefore, the findings can have significant implication for NGOS and their modes of engagement.

6. The findings of the study serve to guide the awareness building programmes for the local community regarding the peace implications of tourism projects.

7. The findings of the study can be used for developing pre-trip orientation programs for the incoming travelers and familiarize them with the possible outcomes of their interaction with the local community within the context of peace tourism programmes.

6.5. RECOMMENDATIONS FOR FUTURE INVESTIGATIONS

The study has adopted a broader approach towards studying the destination peacebuilding approaches from resident and tourist percepts; and creates a larger academic space for conducting future investigations and is deemed critical for future research investigations. Major recommendations put forth are as follows:

1. Future research should focus on single area of intervention and its peacebuilding potential at a further deeper level. The future researcher can select either socio-cultural empowerment or psychological empowerment or economic empowerment or political reconciliation or environmental security for studying the in-depth peace intervention potential of single track.

2. Future peace tourism projects should be funded appropriately to conduct through investigations and also because of the sensitive nature of these projects.

3. Future research should consider the studying of destination peace intervention programmes from the perspective of other stakeholders like policy makers,
planners, governmental agencies, NGOS, international organizations etc. because the current study is limited to the resident and tourist perception.

4. Further research is required to study the other dimensions of tourism studies like alternative lodging models and their potential to develop the peace interventions at micro levels, community based tourism, rural tourism, backpacker tourism, goodwill visits, cross border tourism etc and their peace building potential.

5. The study is limited only to the selected regions of Jammu & Kashmir. Future research can focus on other areas of tourist interest and more importantly include Ladakh into the sampling frame which was not possible for the present researcher because of the time and the resource constraints.

6. The limited sample size can be another restriction for generalizing the findings of the study.
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Annexure
Dear Respondent,

I am pursuing my Ph.D. in the area of Destination Rebuilding Strategies through Peace Initiatives. This survey is a part of my Ph.D. dissertation at the School of Hospitality & Tourism Management, University of Jammu, under the supervision of Prof. Deepak Raj Gupta. I request you to kindly spare some time for supplying the necessary information through this questionnaire. The information sought will be used purely for research purpose and your individual responses will be kept confidential.

Thank you for your participation in the survey

Zubair Ahmad
Research Scholar

Part-I

Respondent Profile:

Name........................................................................................................................................

Address....................................................................................................................................

Occupation..................................................................................................................................

Tick (√) the relevant box:

1. Age:  1 up to 18  2 18 – 30  3 30 – 40  4 40 – 50  5 50 & Above

2. Gender:  1 Male  2 Female

3. Marital Status:  1 Married  2 Unmarried  3 Divorced

4. Educational Status:  1 Illiterate  2 Under Grad.  3 Graduate  4 PG & above

5. Residential Status:  1 Local Resident  2 Tourist
Part-II
Tourism and Peace Initiatives

Please ascertain your opinion by marking (✓) in the relevant box

Section A

Tourism and Socio-Cultural Empowerment

6. Tourism facilitates cross-cultural exchanges
   1 Strongly Disagree 2 Disagree 3 Neither Agree nor Disagree
   4 Agree 5 Strongly agree

7. Tourism facilitates mutual understanding
   1 Strongly Disagree 2 Disagree 3 Neither Agree nor Disagree
   4 Agree 5 Strongly agree

8. Tourism reduces social differences
   1 Strongly Disagree 2 Disagree 3 Neither Agree nor Disagree
   4 Agree 5 Strongly agree

9. Tourism facilitates the preservation of cultural identity
   1 Strongly Disagree 2 Disagree 3 Neither Agree nor Disagree
   4 Agree 5 Strongly agree

10. Tourism facilitates the preservation of historic monuments
    1 Strongly Disagree 2 Disagree 3 Neither Agree nor Disagree
    4 Agree 5 Strongly agree

Section B

Tourism and Psychological Empowerment

11. Tourism brings positive attitudinal change
    1 Strongly Disagree 2 Disagree 3 Neither Agree nor Disagree
    4 Agree 5 Strongly agree

12. Tourism builds greater self-esteem
    1 Strongly Disagree 2 Disagree 3 Neither Agree nor Disagree
    4 Agree 5 Strongly agree

13. Tourism reduces feeling of otherness
    1 Strongly Disagree 2 Disagree 3 Neither Agree nor Disagree
    4 Agree 5 Strongly agree

14. Tourism reduces stereotypical thinking
15. Tourism reduces prejudices

1  Strongly Disagree  2  Disagree  3  Neither Agree nor Disagree
4  Agree  5  Strongly agree

Section C

Tourism and Economic Empowerment

16. Tourism facilitates creation of new business opportunities

1  Strongly Disagree  2  Disagree  3  Neither Agree nor Disagree
4  Agree  5  Strongly agree

17. Tourism expands public utilities infrastructure

1  Strongly Disagree  2  Disagree  3  Neither Agree nor Disagree
4  Agree  5  Strongly agree

18. Tourism increases state tax revenues

1  Strongly Disagree  2  Disagree  3  Neither Agree nor Disagree
4  Agree  5  Strongly agree

19. Tourism facilitates the creation of employment opportunities

1  Strongly Disagree  2  Disagree  3  Neither Agree nor Disagree
4  Agree  5  Strongly agree

20. Tourism improves household income generation and quality of life

1  Strongly Disagree  2  Disagree  3  Neither Agree nor Disagree
4  Agree  5  Strongly agree

Section D

Tourism and Political Empowerment

21. Tourism facilitates international understanding

1  Strongly Disagree  2  Disagree  3  Neither Agree nor Disagree
4  Agree  5  Strongly agree
22. Tourism facilitates cross-border cooperation

1 Strongly Disagree  2 Disagree  3 Neither Agree nor Disagree  4 Agree  5 Strongly agree

23. Tourism facilitates reduction of political conflicts

1 Strongly Disagree  2 Disagree  3 Neither Agree nor Disagree  4 Agree  5 Strongly agree

24. Tourism facilitates the participation of local people in the decision making process

1 Strongly Disagree  2 Disagree  3 Neither Agree nor Disagree  4 Agree  5 Strongly agree

25. Tourism facilitates the protection of human rights

1 Strongly Disagree  2 Disagree  3 Neither Agree nor Disagree  4 Agree  5 Strongly agree

Section E

Tourism and Environmental Security

26. Tourism increases the awareness about the importance of natural environment

1 Strongly Disagree  2 Disagree  3 Neither Agree nor Disagree  4 Agree  5 Strongly agree

27. Tourism enhances management of natural resources

1 Strongly Disagree  2 Disagree  3 Neither Agree nor Disagree  4 Agree  5 Strongly agree

28. Tourism facilitates reforestation

1 Strongly Disagree  2 Disagree  3 Neither Agree nor Disagree  4 Agree  5 Strongly agree

29. Tourism improves area’s appearance (visual and aesthetic)

1 Strongly Disagree  2 Disagree  3 Neither Agree nor Disagree  4 Agree  5 Strongly agree

30. Tourism increases the awareness about the need for effective waste management

1 Strongly Disagree  2 Disagree  3 Neither Agree nor Disagree  4 Agree  5 Strongly agree
Part-III
Peace Initiatives and Destination Rebuilding Process

Please ascertaining your opinion by marking (✓) in the relevant box

Section F
Socio-Cultural Empowerment and Destination Rebuilding

31. Cross-cultural exchanges facilitate destination rebuilding
   1 Strongly Disagree    2 Disagree    3 Neither Agree nor Disagree
   4 Agree                5 Strongly agree

32. Mutual understanding facilitates destination rebuilding
   1 Strongly Disagree    2 Disagree    3 Neither Agree nor Disagree
   4 Agree                5 Strongly agree

33. Reduction in social differences facilitates destination rebuilding
   1 Strongly Disagree    2 Disagree    3 Neither Agree nor Disagree
   4 Agree                5 Strongly agree

34. Preservation of cultural identity facilitates destination rebuilding?
   1 Strongly Disagree    2 Disagree    3 Neither Agree nor Disagree
   4 Agree                5 Strongly agree

35. Preservation of historic monuments facilitates destination rebuilding
   1 Strongly Disagree    2 Disagree    3 Neither Agree nor Disagree
   4 Agree                5 Strongly agree

Section G
Psychological Empowerment and Destination Rebuilding

36. Positive attitudinal change facilitates destination rebuilding
   1 Strongly Disagree    2 Disagree    3 Neither Agree nor Disagree
   4 Agree                5 Strongly agree

37. Greater self-esteem facilitates destination rebuilding
   1 Strongly Disagree    2 Disagree    3 Neither Agree nor Disagree
   4 Agree                5 Strongly agree

38. Reduction in the feeling of otherness facilitates destination rebuilding
   1 Strongly Disagree    2 Disagree    3 Neither Agree nor Disagree
   4 Agree                5 Strongly agree

39. Reduction in stereotypical thinking facilitates destination rebuilding
   1 Strongly Disagree    2 Disagree    3 Neither Agree nor Disagree
   4 Agree                5 Strongly agree

40. Reduction in prejudices facilitates destination rebuilding
   1 Strongly Disagree    2 Disagree    3 Neither Agree nor Disagree
   4 Agree                5 Strongly agree
Section H

Economic Empowerment and Destination Rebuilding

41. Creation of new business opportunities facilitates destination rebuilding
   
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42. Expansion of public utilities infrastructure facilitates destination rebuilding
   
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43. Increased state tax revenues facilitate destination rebuilding
   
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44. Creation of employment opportunities facilitates destination rebuilding
   
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45. Improvement in the household income generation and quality of life facilitates destination rebuilding
   
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<tbody>
<tr>
<td>Strongly Disagree</td>
<td>Disagree</td>
<td>Neither Agree nor Disagree</td>
<td>Agree</td>
<td>Strongly agree</td>
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</tbody>
</table>

Section I

Political Empowerment and Destination Rebuilding

46. International understanding facilitates destination rebuilding
   
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47. Cross-border cooperation facilitates destination rebuilding
   
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<td>Agree</td>
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48. Reduction in political conflicts facilitates destination rebuilding
   
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</table>

49. Participation of local people in the decision making process facilitates destination rebuilding
   
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50. Protection of human rights facilitates destination rebuilding
   
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Section J

Environmental Security and Destination Rebuilding

51. Increased awareness about the importance of natural environment facilitates destination rebuilding
   1 Strongly Disagree  2 Disagree  3 Neither Agree nor Disagree
   4 Agree  5 Strongly agree

52. Enhanced management of natural resources facilitates destination rebuilding
   1 Strongly Disagree  2 Disagree  3 Neither Agree nor Disagree
   4 Agree  5 Strongly agree

53. Reforestation facilitates destination rebuilding
   1 Strongly Disagree  2 Disagree  3 Neither Agree nor Disagree
   4 Agree  5 Strongly agree

54. Improved area’s appearance (visual and aesthetic) facilitates destination rebuilding
   1 Strongly Disagree  2 Disagree  3 Neither Agree nor Disagree
   4 Agree  5 Strongly agree

55. Increased awareness about the need for effective waste management facilitates destination rebuilding
   1 Strongly Disagree  2 Disagree  3 Neither Agree nor Disagree
   4 Agree  5 Strongly agree

X.1 Any Suggestions: .................................................................................................................................................
                                                                 ...........................................................
                                                                 ...........................................................
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Thank you for your support and help.