

Community Involvement in Ecotourism in Madhya Pradesh

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This note is in response to a request from Madhya Pradesh Ecotourism Development Board (MPEDB), on envisaging the role of communities in ecotourism. Using six case studies, the possible role of communities across the spectrum of different levels of community involvement are highlighted along with their positive and negative impacts. A brief analysis of Madhya Pradesh's Draft Ecotourism Policy shows that while the Policy acknowledges that communities should be involved in ecotourism, there has been very little thought given to the modalities of making this happen. In the section of 'Recommendations', focus is on the challenges that ecotourism places on communities' social structures as well as those working towards the inclusion of them. The other areas that are looked at are ecotourism vis-à-vis income generation and conservation. The issue of benefit sharing in a Public Private Partnership (PPP) model are also discussed. The note ends with what EQUATIONS would like to see included in the kind of PPP framework that Madhya Pradesh is working on for ecotourism.

WHAT IS ECOTOURISM?

The World Conservation Union (IUCN) defines ecotourism as "... Is environmentally responsible travel and visitation to relatively undisturbed natural areas, in order to enjoy and appreciate nature (and any accompanying cultural features – both past and present) that promotes conservation, has low negative visitor impact, and provides for beneficially active socio-economic involvement of local populations." [IUCN, Tourism, Ecotourism and Protected Areas, Ceballos-Lascurain, 1996]

The travel industry defines ecotourism as "purposeful travel that creates an understanding of cultural and natural history, while safeguarding the integrity of the ecosystem and producing economic benefits that encourage conservation . . . The long-term survival of this special type of travel is inextricably linked to the existence of the natural resources that support it" (Bandy, 1996 quoting: Ryel and Grasse 1991:164).

The International Ecotourism Society (TIES) defines ecotourism as, "responsible travel to natural areas that conserves the environment and improves the welfare of local people". According to the World Tourism Organisation [UNWTO] tourism that involves travelling to relatively undisturbed natural areas with the specified objective of studying, admiring and enjoying the scenery and its wild plants and animals, as well as any existing cultural aspects [both of the past and the present] found in these areas is defined as ecotourism. An optimum number of environment friendly visitor activities, which do not have any serious impact on the ecosystem and the local community and the positive involvement of the local community in maintaining the ecological balance are some of its key elements (UNWTO, 2002).

Key components of Ecotourism from various definitions

- Contribute to conservation of biodiversity
- Benefit indigenous/local communities
- Minimum consumption of resources
- Address site specific issues
- Stress upon local participation, ownership and business opportunities
- Cater to small groups by small-scale businesses
- Include an interpretation/awareness experience
- Involve responsible behaviour on the part of tourists and tourism industry

The role of community involvement maybe spread over a broad spectrum from minimal tokenistic involvement of the community-to-community based ecotourism.

Along this spectrum are several levels of community involvement –

- Tokenism - employing members of the community as drivers, tour guides etc.
- Informing - where communities are informed about the ecotourism development being planned and are involved through employment in the ecotourism activities

- Consulting - where the communities are consulted with but where the aspirations of the community might or might not be addressed. In this instance the community would have the space to influence decisions while not being a formal part of the decision making process
- Collaborating - where communities are seen as equal partners in the ecotourism development planned and are formally part of the decision making process. The community would then have control over the impacts as well as the benefits of ecotourism.
- Ownership - where the community owns the enterprise, which becomes the capital of the community. Where the pace, nature, forms, the communities decide all stakeholders and all others involved are supporters of the enterprise.

Presented below are some examples across this spectrum. The aspiration is that we should move towards complete community ownership of ecotourism development, while learning from the drawbacks of attempts of community involvement by other projects.

ROLE OF THE COMMUNITY IN ECOTOURISM INITIATIVES – SOME CASE STUDIES FROM INDIA

Mountain Shepherd Initiative (MSI)¹

In the fall of 2006, the Mountain Shepherds Initiative, a community owned and operated ecotourism venture, was formerly inaugurated in the vicinity of the Nanda Devi Biosphere Reserve (NDBR) in Uttarakhand. The Mountain Shepherds Initiative was born out of the social struggle of the Chipko (early 1970s) and Jhapto Cheeno (late 1990s) movements and more recent efforts by the Nanda Devi Campaign - to reclaim peoples land and forest rights.

In May 2001, the state government, with the support of the Ministry of Environment and Forests (MoEF) commissioned the Indian Mountaineering Foundation (IMF) to determine the feasibility of reopening the park to limited tourism activity.

In response to this development, the Bhotiya community came together to form the Nanda Devi Campaign in Lata village. On October 14, 2001, the community members of Niti Valley issued the progressive Biodiversity Conservation and Ecotourism Declaration (Annexure 1) to guide its future endeavours and held a workshop elaborating their community-based ecotourism proposals. The focus of the initiative has been to build capacities of the youth, to develop a product line and marketing. Today the MSI is a private community owned enterprise. The following are some of the impacts on the community:

Economic Impacts:

Community members from the villages are involved in the enterprise. The capacity building of youth has resulted in the reduction of migration to cities. Further, backward and forward linkages have been made, where some homes offer homestays, others provide the food and yet others make the souvenirs which are purchased by the tourists.

Social Impacts:

One of the founding principles of MSI is to establish a community-owned operation without human exploitation and environmental degradation. This has resulted in an ethos where the youth who are the guides treat the tourists as equals rather than in a hierarchical manner, which is very much the culture in mainstream private tour ventures.

Conservation:

A large part of the Nanda Devi Biodiversity Conservation and Eco Tourism Declaration of October 14, 2001 focuses on biodiversity conservation. All ecotourism activities are conducted such that there is no harm to the environment and that the diversity of the region is maintained.

This case study is an example of how the community seeing the impending tourism development in the region, took charge and therefore have evolved as a community based and owned ecotourism initiative.

¹ EQUATIONS, 2009, "Daring to Dream – A case study of the Mountain Shepherds Initiative, Uttarakhand"

Sunderbans Jungle Camp (SJC)²

SJC is located in the Bali Island which is part of the India Sunderbans, a mangrove forest and a UNESCO world heritage site. Around the year 2000, there was a marked increase in the poaching in the forests of the Sunderbans. In response to this, the Field Director of the Tiger Reserve and WWF-India, West Bengal State Office, invited Help Tourism, a tour operator and destination management consultant to develop a community based tourism demonstration project. Apart from supporting conservation efforts and creating alternate livelihood opportunities, one of the major motivations for this initiative was also to counter the mega mass-based tourism that was being planned by Sahara India Pariwar Group in the region. What has emerged is an example of collaboration between the community and Help Tourism, which is a private player in the tourism industry.

Role of the community:

One of the initial preoccupations of the developers was the distribution of tourism benefits to the community. One of the ways identified was the involvement of the community members in the construction of tourism infrastructure. More than 3000 man days were created for construction and about 2000 people from 7 villages benefited from this. 70% of raw material used was purchased locally. Today much of the staff are from the local communities and food is also purchased locally. Out of the total net profit 7% is spent towards health projects for the community, 5% as donation the boat festival and other cultural activities, 5% as garments distribution and Garments Bank and 5% towards research and development, conservation initiatives to individuals and local organisations. All this adds up to 70% of the profits being retained within the area. Additionally, there are several community benefit schemes which have been initiated. However the most important aspect of community involvement in SJC is the role of the community in decision making processes. All stakeholders take joint decisions, while Help Tourism provides the technical inputs. During the implementation process, the local community is always informed and involved at every stage. The local community also has equal right to take decisions on day-to-day operations, management and recruitment.

Community Based Tourism in Choti Haldwani, Uttarakhand³

The Uttarakhand Forest Department in 2001, initiated a project to develop ecotourism in 4 villages within the Corbett National Park and Binsar Wildlife Sanctuary with support from LEAD grant, IUCN Himal and resources from local NGOs, operators and communities. Choti Haldwani was one of the villages and is located within the Corbett National Park.

The first step in the process was an Appreciative Participatory Planning and Action method with the community members. One of the important outcomes of this process was the formation of the Corbett Gram Vikas Samiti, registered as a society and the membership of which is open only the residents of the village. What started as a 5 member Samiti today has 22 members and charges an annual membership of Rs. 100. The following were the tourist development that was undertaken as part of this ecotourism project:

1. Corbett Heritage Trail
2. Guiding
3. Homestays
4. Moti Souvenir Shop
5. Information Kiosk

Benefits to the community:

Apart from keeping alive the legacy of Corbett, this ecotourism initiative has resulted in new jobs and additional supplementary sources of livelihood and 30 people are directly engaged in the initiative. As a means to ensure that the economic benefits reach everyone in the village, a portion of the charges for the guide goes to the Samiti, Moti's family members (Moti was a person who worked for Corbett), Diben babaji (an elderly person from Corbett's time) and the museum.

There is an increased awareness and appreciation of the region's natural and cultural heritage. In terms of conservation, the community is involved in tree planting, informing the Forest Department about forest fires and wounded animals. There has been a reduction in poaching, wood cutting and theft. Children are also part of the

² EQUATIONS, 2008, "Redefining Tourism: Experiences and Insights from Rural Tourism Projects in India".

³ EQUATIONS, 2008, "Redefining Tourism: Experiences and Insights from Rural Tourism Projects in India".

conservation mechanisms through the club that has been formed. Women's participation has been through SHGs, which provide a number of souvenirs, which are sold at the shop.

This 10-year old initiative has seen very little professional help and much of what has developed has come from self-initiation and learning on the part of the community.

The Blue Yonder (TBY)

The Blue Yonder is a travel company set up in 2006, which uses Responsible Tourism as a tool to spread awareness of many folk art forms, culture and lifestyles. This according to the company instils a sense of pride among the village communities. The company sees this as a means of alternate income to the communities. TBY links up with groups of traditional artists (Kalakar Vikas Samiti, Rajasthan), community based tourism initiatives (Sundarbans Jungle Camp), involve local communities as tour leaders, interpreters etc. Home stays are organised in rotation such that all homes offering this facility are involved and benefited from the visiting tourists. Further, the company also supports organic farming practices like in Karnataka. As part of the tour, the tourists also visit artisan communities and are encouraged to purchase their souvenirs from them, so as to eliminate the middle man and that the money goes directly to the producers of the goods. The company has initiated a programme called the 'Travellers Forest', through the Nila Foundation to help regenerate the forests along the river Nila (Bharathapuzha).

From the above case studies what comes forth is the entire spectrum of community involvement – from total community control in the case of MSI to the broad and external engagement in the case of The Blue Yonder and the Sundarbans Jungle Camp. The tourism initiative at Choti Haldwani is an example of the initiative by the state government at community involvement in ecotourism and to an extent has been able to achieve community control to a limited extent and involvement in implementation and management to a greater extent. These examples however, prove that the aspiration of community control and involvement can be achieved in ecotourism.

The TBY experience is typical of a private enterprise which involves the community, in as much as, it informs them and offers limited livelihood options without really attempting to engage the whole community thus bringing long term change.

Ecotourism's Impacts on Communities

The descriptions of ecotourism development presented above, span from total community ownership to involvement to mere employment being generated for some members of the community. Yet, some positive impacts, which are visible, are:

- Greater control over forest and other resources by the community
- A sense of pride about the historical and cultural heritage of the community
- Enhanced levels of conservation of natural resources
- Direct economic benefit to the communities and the mechanism of benefit sharing decided by the community
- Extent of involvement in tourism activities are decided upon by the community
- The nature, form and pace of tourism has been decided upon by the community

The case studies presented are really exceptions, since there has been very little effort by the government as well as private tour operators to actually seek community involvement. The large numbers of experiences of ecotourism and eco development are more in the line of what has been encountered through the tourism development at Kanha and Bandhavgarh National Parks and eco development at the Satpura National Park.

Kanha and Bandhavgarh National Parks⁴

The creation of Protected Areas has increased the wildlife population causing increase in people-animal conflict. Yet communities cannot take any measures to protect themselves against this conflict since that would necessitate confronting the forest department, which more often than not would translate into physical harm of the communities and its resources.

The sale of land to tourism projects is not a sustainable option for communities since these monies dry up rather fast and leave no other source of income in their hands. Until now the only livelihood option that has been opened up for

⁴ EQUATIONS, 2009 (Principal Researcher: Peeyush Sheksaria) "Ecotourism on the periphery of Bandhavgarh and Kanha Tiger Reserves: An Approach Paper" in Publication Nature, Market, Tourism

communities is their employment in the campuses of the establishments in the tourism industry, which translates to the fact that communities who were once land owners and practitioners of agriculture, with diverse cultural and social histories have become homogenous cheap labour in the tourism industry.

Though the carrying capacity of the 2 parks have been established at 300-400 and 700-900 guests respectively for Kanha and Bandhavgarh, the tourism facilities are increasing ref. This indicates that the limits of acceptable change have not been taken into account, further pointing towards unplanned tourism development in these 2 very important wildlife reserves.

The nature of ecotourism development in these National Parks do not in any way involve or even demonstrate community concern. Infact, apart from one or two private players all the others only employ members of the community since it is an economical option.

Pachmarhi Biosphere Reserve

Satpura National Park, Bori Wildlife Sanctuary and Pachmarhi Sanctuary form the Pachmarhi Biosphere Reserve. Ashoka Trust for Research in Ecology and the Environment (ATREE) in their 'Social Assessment Report for the Satpura Landscape'⁵, have found that the role of the communities has been low in the decision making process vis-à-vis the management of natural resources, where they have been used merely in the implementation of government schemes. Further, displacement has been highlighted as a major issue in the existing conservation framework of the Satpura National Park. Apart from relocation of villages, an important case in point is the non-renewal of fishing license of the Tawa Matsya Sangh by the Madhya Pradesh Matsya Mahasangh and the subsequent declaration of the Satpura National Park as a Tiger Reserve, which caused another round of displacement in the region.⁶ Adding insult to injury is the fact that the MPTDC has established a resort in the vicinity of the reservoir consisting of 2 houseboats and 6 AC rooms with attached bath facility and also organises cruises in the reservoir.

This chequered history of the Biosphere Reserve shows that the Forest Department has not taken into confidence the community and that the eco development activities lack transparency and accountability to the people living in this region.

This is an example of the government absolutely ignoring the communities living within the Biosphere Reserve. Let alone an attempt at tokenism, the communities have been repeatedly displaced from their lands and have even lost livelihood due to the eco development activity.

Ratapani Wildlife Sanctuary

The Sanctuary is located in Raisen district and has been proposed as a Tiger Reserve and is expected to be declared as one in the next 6-8 months. In the centre of this Sanctuary is Delabadi, where there is the forest guest house as well as the Delabadi Jungle Camp, an establishment of the MPTDC. The campus comprises of a restaurant, 8 AC tent rooms with attached baths and a swimming pool.

On the way to Delabadi are several villages, none of which are part of the tourism activities in the region. Within the gates of the Sanctuary but outside the core, is a small restaurant owned by a family from Haryana⁷. The owner of this land is an old man who used to be in the armed forces during the II World War. As a war veteran, he was given about 500 acres of land. His sons and grandsons jointly own this land today. The family is currently attempting to get the required clearances for the setting up of a resort.

With the imminent declaration of the Sanctuary as a Tiger Reserve, there is talk of 25 villages that will be displaced from the core. An organisation working within the sanctuary shares that the villagers do not want to relocate from the sanctuary but are being forced to due to this development.

⁵ The objective of the project was 'to strengthen and mainstream biodiversity conservation at the landscape level by improving rural livelihoods, learning and its replication, through participatory approaches'

⁶ The construction of a dam on the river Tawa in 1974 led to the displacement of 3000 adivasi families from the region. In 1977, 25 villages were displaced due to the coming up of the Army Proof Range Establishment. Some years later an ordnance factory further displaced another 9 villages.

⁷ As narrated by grandsons Narendra and Yogendra

Yet Delabadi has been promoted heavily as a tourism destination by the MPTDC due to the thick forest cover and the proximity to Bhopal (55 kms). The manager at the Delabadi Jungle Camp has reported that the 8 rooms are booked full almost throughout the period the Sanctuary is open to tourists.

Clearly, what emerges from the above examples and several others from across the country is that unless there has been either proactive response by the community or intervention by an outside agency, most ecotourism developments see the following impacts, which need to be taken into account while planning for any ecotourism programme:

- One very stark observation that emerges is that the nature of ecotourism activities are common across almost all ecotourism sites. Clearly the activities do not take into account the cultural and social specificities of communities in the region. Neither do they take into the account the special skills that each of the communities has in terms of conservation.
- Displacement of adivasis from protected areas, which are then later promoted as ecotourism destinations.
- Objectification of adivasis by the government in their promotional material and literature, the tourism industry and by the tourists in the way they see the adivasis.
- Very often ecotourism activities impinge on resources that are otherwise used by the adivasis for livelihood, health and other purposes making them self-reliant and self-sufficient.
- Construction of tourism infrastructure like roads, living structures like permanent tents, cottages etc. further damage the environment and also are a threat to the adivasis.
- The use of AC tents and other construction material result in increased energy consumption, where the resorts have captive generation of electricity, while very often the villages nearby have not yet been electrified/see frequent power cuts.
- Carrying capacity/limits of acceptable change very often are not taken into considering while planning ecotourism initiatives.
- Solid waste produced due to tourism initiatives is not properly managed impacting both the environment as well as the people.

MPEDB'S FRAMEWORK FOR ECOTOURISM

Ecotourism Policy of Madhya Pradesh (draft)

The ecotourism policy of Madhya Pradesh subscribes to the definition as laid out by the TIES. The policy indicates community involvement in terms of livelihood generation in its objectives and use of resources, where communities in consultation with them traditionally use them. However, there is no mention of the role of the community in conservation as well as in tourism development activities. In the section, which talks about policy implementation, the Policy highlights the concept of PPPP (Public-People-Private-Partnerships). There is however, no specific mention of what the role of each of the stakeholders will be.

Yet, while detailing out the functions of the MPEDB, there is no mention of what the Board would do to achieve its objective of community involvement or its principle of community consultation.

In the Madhya Pradesh Forest Policy (2004), there is a section on Ecotourism, which focuses on developing infrastructure and capacities of staff to be involved in ecotourism activities but does not spell out what the role of the community should be. The only mention is of local educated villagers who could be trained to work in the Interpretation Centres.

The ecotourism policy (Draft, 2010) clearly states that all ecotourism activities will be conducted in accordance to the Wildlife (Protection) Act, the Forest (Conservation) Act, 1980 and other directives and guidelines as announced by the Government. There however is no mention of The Scheduled Tribes and Other Traditional Forest Dwellers (Recognition of Forest Rights) Act, 2006 and the adherence to this very important Act which establishes the rights of indigenous communities to both protect and conserve forest and wildlife as well as grant land rights to land that they have been cultivating (with specific conditions applied).

Both the Ecotourism Policy of Madhya Pradesh (Draft) as well as the Madhya Pradesh Forest Policy (2004) have conceptualised the role and engagement of communities in a restricted manner and with no directions of how to achieve even this minimum agenda.

MPEDB'S MOU for the PPP framework for Ecotourism

In MPEDB's Request For Proposal (RFP) Bid Document Part – II Draft Concession Agreement (DCA), September 2009 for Design, Engineering, Finance, Construction, Operation and Maintenance of Ecotourism Park Named "Aranyak" at Village Arnia (Sonkatch), Distt. Devas in the State of Madhya Pradesh on Public Private Partnership (PPP) Basis, there is a very general mention of the role of communities in the project, as part of the definition of ecotourism, where it states:

"Ecotourism is responsible travel to natural areas. Responsible travel safeguards the integrity of the ecosystem one is visiting and produces economic benefits for local communities. When it is successful, Ecotourism meets the needs of both conservation and local economic development." (Pg. 57)

Nowhere in the entire document is there an attempt to outline how the communities will benefit economically from ecotourism activities. Even in the list of minimum requirements that a successful bidder is to commit to there is absolutely no mention of what the role of the community would be nor how the benefits of ecotourism were to reach them.

All this clearly indicates that while there is knowledge of the role of communities in ecotourism development and activities, and even a desire for it as mentioned in the policy (PPPP framework) there is no commitment to the realisation of this, since the People part of the PPPP have not been factored in.

The state's perception of adivasis and other forest dwellers

The mainstream notion of conservation overlooks and does not acknowledge the role that is played by adivasis and other forest dwelling communities in conserving the forests as well as the diversity. Forms of conservation are also very often indigenous in nature and are tied with the religious and spiritual beliefs of communities. Some of the conservation practices that have been recorded are the existence of sacred groves, *navai* a harvest festival in Western Madhya Pradesh, during which the *gayana* is performed. The *gayana* chronicles the evolution of humankind. It is an oral tradition teaching the future generation their past and possibly indicating their future by describing the symbiotic relationship that exists between man and nature and the importance of this relationship for sustenance. This instills in the younger generations a respect for nature while also teaching them the rights to the forest that they have⁸.

The Baiga community has a similar story of creation in the story of Naga Baiga and Naga Baigin, which ascribes to them the role of guardians of the forest and the soil⁹.

For the adivasis to be able to separate their lives from forests – both conservation as well as rights is absolutely impossible. Like the Baiga adivasis in the villages located in the Achankmar WLS core say '*Baiga bagh jungle hum sab ek*'. Yet the same adivasis are being branded as encroachers and are being ousted from the very forests they believe they were born to protect.

RECOMMENDATIONS

Guidelines and Regulatory Mechanisms

While ecotourism has the potential for conservation and community development if planned, managed and implemented in a thoughtful manner, it is important to put in place a ecotourism policy with stringent mechanisms that prevent exploitation and negative impacts on ecology and adivasi culture and well being . The current policy needs to be strengthened in several aspects. Some of the important elements being the role of the community, process for eliciting community involvement, support to the process of community involvement through relevant capacity building, documentation and research on the impacts and potentials of ecotourism which would then be translated into implementable ideas and plans, role and boundaries of private players in the industry, benefit sharing between the different stakeholders, role of the MPEDB vis-à-vis tourism development as well as a monitoring and regulating body, strong non-negotiable regulatory mechanisms which detail out consequences in case of transgressions and violations.

⁸ See "In the Belly of the River: Tribal Conflicts over Development in the Narmada Valley (Studies in Social Ecology and Environmental History) by Amita Baviskar, Oxford University Press, 2005

⁹ Chaudhari, S.K. & Chaudhuri, S.N., 2005 "Primitive Tribes in Contemporary India", Mittal Publications, pg. 195

Since the MPEDB is formed for the specific purpose of ecotourism development in the state, this body needs to be transformed to be able to function in the manner described above. Currently, the MPEDB is conducting valuable research, yet the impacts of a PPP model of ecotourism, potential hazards and roadblocks have not been sufficiently explored enough specifically in the context of communities. The Board also needs to commission studies to be conducted by independent social organisations who would be able to look at the issue from a range of perspectives.

Role of the community in ecotourism

The aspiration for the community is complete involvement and ownership as in the community based ecotourism as described in the MSI case study, or an absolute non-interest altogether. It is the onus of the MPEDB to explore these aspirations and work towards addressing them while planning the ecotourism development

However, since the present context is a PPP framework, co-ownership of communities in the ecotourism project or at the very least control over its fallouts and impacts needs to be envisaged. What seems to be the reason for the selection of the 14 sites by the MPEDB is the ecotourism potential of the site as well as the availability of revenue land on the periphery of forest areas, which can be used for the establishment of tourism infrastructure. This in actuality complicates the situation further, since there are now 2 sets of communities who need to be consulted before any tourism development takes place – the community residing on the revenue land and the community living within the forest areas. Both communities need to be taken into confidence while planning tourism activities in the region.

The preferred method of eliciting community response to conduct extensive Participatory Rural Appraisals (PRAs) with both sets of communities. However, even before that can be done the communities and the informal power structures that are in operation within the communities need to be understood and acknowledged. For e.g. are there any dominant sub-structures within the community? If so what are the boundaries of the different sub-structures and how does power operate among these? Will the ecotourism activity benefit only some of the sub-structures and not others due to the prevailing power relationships? An example of this is caste hierarchy that prevails in rural communities. This is true even in the case of adivasi communities where some adivasi groups are more powerful than others like in the case of the Gonds and Baigas of Chhattisgarh. Within the same adivasi clans hierarchy or difference prevails like in the case of the Bhils, Bhilalas and Barelas of Western Madhya Pradesh. Adding another layer is the fact that some adivasi communities, with an increased interaction with caste villages have in the past few decades created a caste-like system among themselves like the Patels and Kotwalis of the Barela adivasi community of Western Madhya Pradesh (where the Patels are considered upper caste and in some villages the Kotwalis are treated with untouchability similar to the Dalit community). Separate PRA exercises would need to be conducted with each of the sub-structures, including women.¹⁰ Checks and balances to ensure that all sub-structures of the community benefit would need to be put in place, else the ecotourism activities could result in the furthering and strengthening of power structures which are inherently oppressive.

In the case of the proposed PPP model, where the tourism infrastructure will be developed on revenue land and tourism activities on forest land, both the communities' aspirations would need to be reconciled, which would entail joint consultations with both sets of communities. This may prove to be a challenge in some of the sites since very often non-adivasi communities hold a negative bias towards adivasi communities. There also exists a power relationship between them and measures to mitigate this will need to be developed and established.

Further, there seems to be no accountability of the private operators to the communities whose natural environment is being used for ecotourism development. The only accountability is towards the MPEDB (in the case of tourism infrastructure) and to the Forest Department (in the case of ecotourism activities) who by the principle of eminent domain is the owner of forest land. With the passing of The Scheduled Tribes and Other Traditional Forest Dwellers (Recognition of Forest Rights) Act, 2006, the role of the community as protector and an important stakeholder of the forests has been established. This necessitates that the private operators be answerable to the communities living on these forest lands. While the Draft Ecotourism Policy of Madhya Pradesh is clear in its commitment to adhering to the provisions as laid out by the Wildlife Protection Act and the Forest Conservation Act, the policy needs to commit itself

¹⁰ Women often pay the price for tourism development since they are more vulnerable to transgressions by the tourists, yet most often have the least control over the economic benefits that the communities receive.

to the adherence of The Scheduled Tribes and Other Traditional Forest Dwellers (Recognition of Forest Rights) Act, 2006.

With the introduction of The Panchayat Extension to Scheduled Areas (PESA) Act, 1996 wherein all developmental activities initiated in the region are to be deliberated and decided upon by the Gram Sabha, there already exists an institutional mechanism for the approving of ecotourism development activities. It is recommended that the MPEDB use this constitutional space to seeking community approval as well as a way to channelize the benefits reaching the community. In the event that the Gram Sabha should decide against the presence of tourism development within their jurisdiction, the MPEDB and the tourism industry need to acknowledge their right to say no and respect this.

Mega proposals like the one proposed by the MPEDB involving 14 sites and with already proposed tourism activities does not in any way take cognisance of community specificity in terms of the nature of tourism activities and the method of its promotion. In the Draft Concession Agreement (DCA) used for Arnia, Dewas there is a listing of ecotourism activities and infrastructure which has been mentioned. These are clearly not in keeping with the cultural and social practices of the communities of the region. A case in point is 'Panchakarm' listed as Mandatory Project. There however is no evidence if communities living in this region practice Panchkarm, a part of Ayurveda, the roots of which are in the codified Vedic system, rather than the ecology based folk traditions of the adivasis.

The Draft Ecotourism Policy of Madhya Pradesh also mentions a list of tourism activities, which are being promoted. What is more important for the Policy to mention is that all ecotourism projects need to follow forms of tourism which can be culturally and socially accepted by the communities and that it adopts a bottom up approach in deciding the nature and form of tourism activities to be developed.

Further, the Ministry of Tourism (MoT) in the MoU that it had signed with the UNDP for the Endogenous Tourism Project (ETP) in 2003, has committed to viewing tourism in the broader context of development. The thematic focus of the project was on:

- Human development and gender equality identified through the State Human Development Reports
- Capacity building for decentralisation
- Livelihoods and living conditions
- Poverty reduction and natural resource management
- Vulnerability reduction and sustainable recovery

The following extract from the MoU (pg. 7) demonstrates the importance of communities in tourism development:

If tourism as the top growth performer worldwide today is to fulfil its huge promise of being "transformative" agent, capable of changing the minds, values and behaviour of the tourist and the local citizen alike – as well as of providing a broad impetus to local economies throughout India – it needs to be radically altered in design and concept. It can be a vital component of the building of a tolerant and democratic national consciousness, pride and identity, based on diversity and a multi-stranded historical contribution as enshrined in the GoI National Tourism Policy of 2002, the vision of tourism needs to shift essentially to the local level and to building links with local communities, so as to "achieve a superior quality of life for India's people through tourism, which will provide a unique opportunity for physical invigoration, mental rejuvenation, cultural enrichment and spiritual elevation".

Therefore, in keeping with both Madhya Pradesh's draft ecotourism policy as well as the MoT, all activities should be culturally in tune with the practices adopted by the communities. Where communities have knowledge of art and handicrafts, the option of the communities themselves producing souvenirs should be explored with them.

Finally, the perception that community involvement has been achieved with the employment of local communities as staff on tourism establishments, tour guides, drivers for vehicles etc. needs to be reviewed. This is mere tokenism since the majority of the income earned goes either to the private operators or to the government departments involved. Besides, that ecotourism can be a substitute income generation for rural communities is a myth that needs to be explored and broken. Tourism at best can be a time bound and limited option in terms of the number of people who can be involved in the projects (unless they are completely community owned).

If ecotourism is being promoted as a form of conservation and if it is seen that the community has a role to play, there needs to be a shift in addressing the enterprise as a project to being a process.

Ecotourism as income generation

One of the recurring arguments presented by the MPEDB in the backgrounder for the workshop on PPP in Ecotourism held in October, 2010 is the need to create spaces for private investment in forests to augment resources required for forest management.

Estimating the costs of regeneration and the sources of funds received by the Forest Department is a difficult task. Firstly, identifying and segregating different cost components is a challenge since administrative costs overlap various activities including conservation and management.

Secondly, identifying the source of resources is also a challenge. The Forest Department receives money from both the state and central governments. There are several crores of funds parked in CAMPA, the utilisation of which has been extremely low¹¹. The Government of India is also receiving large amounts of funding from various International Financial Institutions for forest regeneration.

Fundamentally, the issue here is to examine if the income generated from ecotourism activities do go back to the Forest Department. Currently, all earnings from forests (NTFP, timber, entry fee etc.) go back into a common pool wherein all non-plan income of the state is parked, from where allocations for different expenses are made. There is no way to ensure that the incomes from tourism are ploughed back to the Forest Department for regeneration work. Therefore, the only direct benefit that is traceable is salaries people receive in case they are employed at tourism sites. This creates a rupture in the idea that ecotourism can be used as an income generation method for forest conservation.

It has been found that almost 70% of income from wildlife tourism is from the fees collected from the entry gate, which means the larger the number of tourists, the greater the earnings of the Forest Department. This is in complete opposition to the concept of ecotourism. Additionally, the large sunk cost of tourism infrastructure developed at the sites becomes redundant since several of the tourists prefer day visits to overnight stays¹². Further, it has been projected that per hectare annual expenditure for ecotourism is Rs.155 and the per hectare annual income is Rs.15¹³. This clearly goes to show that ecotourism by itself is not a self-sustaining activity. Ecotourism needs to be coupled with other income generating activity like NTFP, agriculture etc. for it to be a sustainable option for livelihood for communities.

A significant player in the ecotourism industry is the Karnataka Jungle Lodges and Resorts Ltd. (JLR), a fully owned enterprise of the Government of Karnataka. JLR has also been adjudged as the Best performing State Public sector Enterprise and has been awarded the "Chief Minister's Rathna Award" for the year 2009-10". However, in terms of conservation JLR does not directly engage in conservation activities. They only contribute a certain amount of money to the Forest Department for conservation work, which finds its way to the common non-plan pool and is lost there. This is rather counter-productive to the vision that ecotourism can bring in the monetary requirements for conservation

Conservation and Ecotourism

Conservation means 'preservation or restoration of the natural environment'. Ecotourism along with other more stringent measures are seen as ways of conserving forests. However the example of JLR above, is one of how ecotourism has failed as a conservation mechanism. Other examples from Kanha and Bandhavgarh show that the private companies involved in ecotourism do very little to restore the forests since much of the green seen on their campuses are exotic varieties which are of little use to the wildlife and people of the region. Further, community conservation practices demonstrate how conservation and use of forests may be done in a manner which is sustainable. The Idu Mishmis of Arunachal Pradesh, Munda Khunkattidars of Jharkhand and the *taungya* forest practices in North Bengal are examples along with several other practices adopted by each of the adivasi communities and other forest dwellers who have traditionally used as well as conserved forests.

¹¹ According to the MoEF website on CAMPA, income as on 31.1.2010 is Rs. 16,884,204,485 and the expenditure for the same period is Rs. 7,999,134 with a balance of Rs. 16,876,205,351. <http://moef.nic.in/downloads/public-information/CAMPA-consolidated-income-expen.pdf>

¹² Swaminathan I.P. & Purushothaman, Seema, "Forest Conservation, Tourism and Extraction: An Economic Perspective" published in Indian Journal of Agricultural Economics Vol. 55 No. 3, July-September 2000

¹³ *ibid*

One of the prime reasons for this stark difference between the ecotourism and forest dwellers initiatives for conservation, is the attitude that each of them hold towards the forests. Ecotourism developers are concerned with the turnover at the end of the year or at best are naturalists who wish to live away from the cities and see this as a perfect livelihood option for themselves. They do not depend on the diversity that the forests around them are home to, which is quite the opposite for the adivasis and the forest dwellers.

Thus ecotourism, as does the Forest Department, approach conservation from a monetary point of view, where extraction is the key rather than conservation. By and large therefore the benefits of ecotourism to conservation as well as income generation are suspect.

Benefit sharing in a PPP model

While within the PPP framework, there is no transfer of ownership of resources like land, rivers etc. the fact that a company pays a significant amount for the development of these for tourism activities means that the company would start limiting the access of communities to the resource. The Sheonath River, Chhattisgarh is an example of such an experience. The MPEDB therefore needs to acknowledge the community as a co-owner of the resources along with the Forest Department, which to a small extent has been established when the rights of people living in forests were granted to them. This will ensure that the community is both consulted as well as is a part beneficiary of the ecotourism development. While the Forest Department will benefit from the lease, other more pertinent and valuable forms of benefits reaching the community need to be explored.

One example of this attempt is the recognition of the intellectual property rights of the indigenous communities and them getting commercial recognition in the case of *Trichiphus zeylanicus (Arogya paccha)* and the Kani tribes in Kerala. However, even case studies like this need to be further analysed to understand not only the sharing of commercial benefits but also the change in control over the resource, since this is equally if not more important for communities.

In the context of tourism, at the Mukki gate of Kanha Tiger Reserve, there is a village called Banjar Tola on the banks of the river Banjar. The lands of this village are prime tourist property and several villagers have sold large chunks to outsiders to develop tourism infrastructure like resorts etc. The villagers are of the opinion that once these developments are completed, they will have reduced access at a portion near a bridge across the river¹⁴.

Benefit sharing is an important element in ecotourism for 2 reasons – 1. Ecotourism in its definition subsumes that communities will benefit and 2. Apart from the living accommodations constructed, all other activities use resources, which are common property resources like water bodies and even forests.

This would entail the MPEDB taking seriously the PPP model that is mentioned in the Draft Ecotourism Policy, where people are included as equal partners.

Some of the examples of benefit sharing that have been experimented within the PPP framework is a tax that the company could pay to the Gram Sabha. However, such a model needs to be studied for its benefits as well as its shortcomings.

Most importantly, just as tourism development cannot be standardised across sites, the model for benefit sharing also cannot be standardised since this needs to take into consideration the culture, ethos and values of the communities.

Proposed text for the MOU

Our observations on the MPEDB's Request For Proposal (RFP) Bid Document Part – II Draft Concession Agreement (DCA) have been mentioned above. The following text is recommended to be a part of this document:

“Each site will be treated separately so as to ensure that the social and cultural specificity of the communities in each region be acknowledged and considered while developing tourism activities.

¹⁴ EQUATIONS, 2009 (Principal Researcher: Peeyush Sheksaria) “Ecotourism on the periphery of Bandhavgarh and Kanha Tiger Reserves: An Approach Paper” in Publication Nature, Market, Tourism

Before signing the MoU, the bidder, over a minimum of a 6-month period, would need to hold formal documented consultations with the Gram Sabhas which are in the jurisdiction of the project – both in the revenue land as well as in the forest land. Based on these consultations, specific detailed action plans, clearly stating the infrastructure that will be developed, natural resources that will be used etc. will be drawn up by the bidder, which will need to be approved by the Gram Sabhas before implementation. Only local resources will be used for infrastructure development.

All activities part of the ecotourism enterprise shall be in keeping with the cultural specificity of the region and in accordance to the approvals of the Gram Sabha.

A model of benefit sharing will need to be arrived at with the communities involved and ratified by the them. This document will need to be submitted to the MPEDB within 6-12 months of initial entry of the successful bidder into the region. The model created should be such that the entire community benefits as a group or that there is a rotation established if individual or specific families are to be benefited.

A monitoring group comprised of community members from the different villages within the jurisdiction of the project will be formed which will conduct six-monthly reviews, which will be sent to the MPEDB. Strict action in case of violations of The Wildlife Protection Act, 1972 , The Forest Conservation Act, 1980 , The Scheduled Tribes and Other Traditional Forest Dwellers (Recognition of Forest Rights) Act, 2006 and The Panchayat Extension to Scheduled Areas (PESA) Act, 1996 will be taken according to regulatory guidelines¹⁵ of the Board.

External reviews will be conducted every 3 years.”

¹⁵ The MPEDB should develop these guidelines before any other contract can be signed on

Annexure 1

The Nanda Devi Biodiversity Conservation and Eco Tourism Declaration October 14, 2001 Gram Sabha Lata, Chamoli, Uttarakhand

Today on the 14th of October, 2001 in the courtyard of the temple of our revered Nanda Devi, we the people's representatives, social workers and citizens of the Niti valley, after profound deliberations on biodiversity conservation and tourism, while confirming our commitment to community based management processes dedicate ourselves to the following –

1. That we, in accordance with the resolutions adopted by the World Tourism Organisation's Manila Declaration 1997 on the Social Impact of Tourism will lay the foundation for community based tourism development in our region
2. That in our region we will develop a tourism industry free from monopolies and will ensure equity in the tourism business
3. With the cessation of all forms of exploitation like the exploitation of porters and child labour in the tourism industry, we will ensure a positive impact of tourism on the biodiversity of our region and the enhancement of the quality of life of the local community
4. That in any tourism related enterprise we will give preference to our unemployed youth and under privileged families, we will also ensure equal opportunities for disabled persons with special provisions to avail such opportunities
5. That we will ensure the involvement and consent of the women of our region at all levels of decision making while developing and implementing conservation and tourism plans
6. While developing appropriate institutions for the management of community based conservation and eco tourism in our area we will ensure that tourism will have no negative impact on the bio diversity and culture of our region, and that any anti social or anti national activities will have no scope to operate in our region
7. We will regulate and ensure quality services and safety for tourists and by developing our own marketing network will eliminate the middlemen and endeavour to reduce the travel costs of the tourist
8. While developing the tourism infrastructure in our region we will take care of the special needs of senior citizens and disabled persons
9. As proud citizens of the land of the Chipko movement, we in the name of Gaura Devi will establish a centre for socio-culture and biodiversity, for the conservation and propagation of our unique culture
10. We will ensure the exchange and sharing of experiences with communities of other regions to develop eco tourism in accordance with the Manila Declaration of 1997 in those regions
11. Acknowledging the spirit of Agenda 21 of the Earth Summit, Rio 1992, the Manila Declaration on the Social Impact of Tourism 1997 and the International Year of the Mountains and Eco tourism, 2002, we will strive for bio diversity conservation and an equitable economic development within the framework of the Constitution of the Republic of India
12. Today on October 14, 2001, in front of our revered Nanda Devi, and drawing inspiration from Chipko's radiant history we dedicate ourselves to the transformation of our region into a global centre for peace, prosperity and biodiversity conservation

Annexure 2

Jharkhand Peoples Tourism Policy, 20011

The Jharkhand Tourism Co-ordination Committee (JTCC) presents to the public at large, particularly the people who are owners of common property resources, youths and heads of schools and colleges, environmentalists, lovers of safe and sustainable tourism, and to the government, the Jharkhand Peoples' Tourism Policy.

The policy advocates, a restricted, cautious, safe, clean and sustainable tourism culture for Jharkhand.

Evolved after a process of wide ranging consultation it exhorts to take lessons from the past experiences of others, carrying capacity and the seasonal nature of tourism. It also spells out what the product or end result of tourism should be and that the peoples whose resources are utilized must be the main gainers.

Given the fact that in India the masses have for long been victims of "ascending superiority and descending inferiority", the poor, backward and scheduled communities must be the prime movers and gainers of tourism in Jharkhand.

We end with a caution, that being humans, we are susceptible to the same weaknesses, pitfalls and corruption's that have occurred in other tourist areas and hence, we must be eternally vigilant.

Jharkhand Tourism Co-ordination Committee

Jharkhand,

Land of Waterfalls,
Forests, Hills and Rivers,
Calling Animals and Singing Birds,
Homeland of the Adivasis,
Help Us Protect and Nurture Her.

Introduction:

The Jharkhand Government has as yet not come out with a Tourism Policy. It has however come out with an industrial policy. It has been recognized as a thrust area and has been given two paragraphs in the Industrial policy i.e. Tourism has been given the status of an industry. The State Government intends to give boost to tourism sector by attracting higher investment in the areas with tourist potential and to generate employment opportunities through combined efforts of governmental agencies and the private sector. Priority shall be accorded to develop eco-tourism, religious tourism, and heritage-tourism, adventure tourism, amusement parks, resorts and wayside amenities. Air taxi services would be promoted to provide package tours especially keeping in mind the Buddhist circuit and international tourist flow." There is a schedule where it indicates what it takes to be a five star hotel to a one star hotel, further, what are resorts, sanctuaries etc.

Therefore, the Jharkhand tourism policy, via the Industrial policy is largely a hotel policy and one that is elitist and seems to cater only to the industry, the service holder and the tourist / visitor. It does not seem to have anything for the people particularly the people on whose lands and territories most of the physical & cultural resources are. Much of these lands & resources belong to Jharkhandi Adivasis and Jharkhandi Dalits and there must be clear specifications that recognize and protect the ownership, control and profit rights of these scheduled communities. A typical and anti-poor tourism policy is unacceptable to us.

Some Important Aspects

People should not be deprived of previously existing rights, such as access to the area, use of entry and exit points' collection of minor forest produce etc.

Local persons should be given employment. In most tourist sites and areas, the concerned area itself or near by lands normally belong to Scheduled Tribes/Adivasis and Scheduled Castes/Dalits and their continuing ownership and control must be respected. Any profits accruing from such sites directly must accrue to the local persons, particularly Adivasis and Dalits.

It must be ascertained that the environment, forests, water bodies, etc are not degraded, rather they must be upgraded.

The carrying capacity of any tourist area must be observed and applied in terms of both the number of tourists visiting as well as the number of attractions in a site. Even one attraction should not be overdone. For instance, the deer park has too many deer now. People of the immediate or surrounding villages should be given preference and concessions to the facilities of the tourist sites. On site villages need to have their ownership and control rights protected.

The people and government must ensure the security and safety of tourists.

Whatever structures are created should be in the ownership and control of the on site people. The major portion of income should go to on site villages and/or surrounding villages.

It is not necessary to create too many top heavy and large structures on site or nearby. Some tourists can be accommodated at/considerable distance or at a nearby village if necessary.

Adequate and clean drinking water provision should be there.

Adequate and clean toilet facilities should be there. Bathrooms, toilets should always be clean and this is possible if criteria of adequate space, construction, drainage, sufficient water, efficient flushing mechanisms, maintenance & control and personnel are provided for. These facilities should be in the control of local people.

Normally, on site village and nearby village people are agriculturists. The local agriculture or economy should not be neglected; rather it should also be studied and improved. Forest based products or local produce and handicrafts could be marketed at the tourist site. Tourists or persons visiting must be sensitive to local cultures, value and behaviour patterns, and particularly in public spaces. The concerned bodies should bring this to the notice of visitors in an appropriate manner.

At times, the attraction of a site is because of its lack of "development" itself. For instance, regarding Netarhat and much of its surrounding environs, particularly the forest part, the leaving "as it is" policy will be best. Because visitors are attracted to the place, "as it is". That is the lack of construction, lack of concrete road and still considerable vegetation. So leaving it as it is will be best. Of course, if more flowers, plants, trees, and wildlife can be increased - that will be welcome.

Vehicular traffic may itself be a problem in some instances. For instance, the road from Banari to Netarhat to Mahuadar should be confined to small vehicles and no heavy vehicles should be permitted. In the major or much of the site areas, there should be strict no access to even smaller vehicles. They can be parked at a considerable or reasonable distance. Peoples should be encouraged to walk. For the old, infirm and mothers with young child or small children, some smaller and efficient transportation can be provided for if necessary. Rickshaws can be encouraged, since it will help local entrepreneurship or employment.

In the villages/towns at reasonable distances, or nearby villages, bus stands can be constructed, also restaurants and hotels. Local persons should be engaged as guides, as staff in the hotels and restaurants, drivers etc. Ownership and control of these facilities should be in the hands of local peoples or largely so.

In the Fifth Scheduled Area, and the blocks or villages where Schedule Tribes dominate, the Gram Sabhas through the Mundas, Mankis and Parhas / Parganits should administer and control the tourism infrastructure as appropriate. The police officers have to be under the control of the Mundas, Mankis, Parhas / Parganits or Gram Sabhas.

The resources, particularly those that tourists visit for sight seeing, belong to the people, often to the site village and to the nearby villages. When tourists/visitors come to a place, they bring in money to the economy, but not any or much of it comes to the people of the site village or the nearby villages. Where is the money then going? Obviously to someone else, usually the distant & urban controllers of tourism. If tourism does not address this distributive aspect, it is not only unjust but also not sustainable.

The government and private party must co-ordinate & co-operate with the people. In tourism this is important because it is a people industry and it survives because of people. Tourism is not about infrastructure; rather it is only the means.

Tourism is about differences. Tourism is not about creating the same things. If from Kashmir to Kanyakumari or from Kohima to the Rann of Kutch, we find all the same kinds of hotels & restaurants and attractions, then one need not travel anywhere. Local impressions, materials, or architecture, taste, sensibilities, values etc must be taken into consideration.

Tourism is particularly about physical and cultural diversity - about differences. In Jharkhand, if the Adivasi or indigenous peoples physical spaces and cultures are not recognized, protected, maintained, promoted then not only tourism in Jharkhand, but development in general in Jharkhand will be retrograde & regressive.

We do not expect the Governments of Bengal, Bihar and Orissa to recognize, protect, maintain and promote Adivasi or indigenous peoples cultures and spaces, but definitely expect the Government of Jharkhand to do so. The Jharkhand tourism policy must accept this.

Lessons from the Past

It is important to learn from other peoples experience in tourism. In our own country the experience of Kerala and Goa are eye opening. In both these places, prime land, particularly beaches were acquired, eternally displacing peoples who were living there for centuries or using them for their livelihood. The people did not have a say in any manner as to the use of the lands. Whatever money was subsequently derived from tourism went into the pockets of government and industry and private persons. Tourism in these two places has also not been sensitive to the cultures and values of the people. Normally, most places or regions in India have some cultural event taking place in different seasons and times of the year. All these events can be publicized, rather than making a continuous parody of culture.

The aggressive thrust to put Goa into the international tourism market, and then Kerala created a sun, sand and beach culture that is alien to the culture of Indian peoples.

Subsequent to the sun, sand and beach culture, more harmfully came the drug and prostitution of children evils. Any government wanting to build tourism must seriously think of addressing such issues and how to prevent them from occurring. These evils may not be non-existent any where, but the international tourist is a powerful person in the sense that she/he carries with her/him the power of the dollar/euro/yen and easy money can corrupt easily. Even aggressive marketing of national and local tourism can lead to such problems. We note that the Jharkhand government talks about building golf courses. Apart from the acquisition of people's lands, often without their consent and subsequent displacement, golf courses have also led to demands for other pleasures and pastimes not necessary savor. Requests/demands for sexual services have often followed. Before embarking on ambitious tourism projects, it will be wise and prudent for the government to study and analyze the experiences of Kerala and Goa.

Unless local communities are part of the process of determining the kind and quality of tourism and the infrastructure, tourism fails. This is seen all over the world.

Local self-government should have a large role in deciding the profile and size of tourists as well as the infrastructure. The people, particularly those on or near sites, not government or private players, face the consequences of decisions. Hence, it is important to include local self-government, i.e. Manki, Munda and Parhas in the decision-making, particularly in the policy and planning stages.

Sharing

Many tourist sites in Jharkhand are on land and territories that are owned by Adivasis or indigenous peoples. (eg. Mundari, Khuntkattidars & Kolhan etc)

In such instances in principle, 100% of the revenue or income generated due to entrance fees and because of on site nature of activities should accrue to the Adivasis or indigenous peoples. The Da Som falls in Panch Sakarn is an important model in this regard. In case the State Government facilitates in some aspect tourism to such place, then the State Government may receive a certain amount or percentage to be decided by the indigenous peoples of the site, or as negotiated by them. Lands, territories classified/regarded as broken Khuntkattidari and Bhuinhari lands should hence be similarly and appropriately treated.

Further, lands and territories in the Scheduled and non-Scheduled Areas where indigenous peoples reside and are significant and substantial in numbers should be treated in the manner as above stated.

It is also seen that in many lands/territories, Scheduled Castes or Jharkhandi Dalits live in contiguity or proximity with Adivasi/indigenous peoples or comprise the majority of the population and they too must be treated as above-mentioned.

In lands/territories that belong to the state of Jharkhand 51% of the revenue or income generated by entrance fees and on site activities should accrue to the onsite or nearby villages.

Seasonality

The seasonality of tourists or the seasonal nature of tourism must be recognized, particularly by the Government. Tourism is short lived for specific tourist sites. It may coincide with a festive day or a week or so or may extend for a few months or a particular season. Because the State earns or will earn income/revenue due to tourism activity based on site based tourism it is incumbent upon the government to enhance or augment the regular economic activities of villages on or near the sites. At the same time there are no shortage of events and places of interest in Jharkhand for it to be an attractive place throughout the year. So, the state must strive to make these attraction safe, clean, healthy and manageable affairs, particularly for local and national visitors.

Tourism is also seasonal because of international as well as local climatologically conditions & industrial service rules and regulations. We accept that tourism, both international & locals is not continuous in nature but has it peaks and downs. Tourism is also affected by man-made or natural catastrophes, disasters or situations. International tourism is particularly subject to such conditions.

Therefore, before we aggressively try to induce the international tourist by talking about putting Jharkhand on the international tourism map, we need to first put it in the local tourism map for our people. Then the national, the international tourist will naturally come after that. Appropriate responses and strategies need to be worked out for different categories of tourists.

The pre-eminent question however remains that international, national or local, the seasonal nature of tourism, or its seasonality remains, so tourism should not be promoted at the cost of or by ignoring the local agriculture and local economy. Rather the local agriculture, local economy must also be strengthened by adding the necessary inputs.

Carrying Capacity

Normally, the people and the state are not prepared for the decline in the number of visitors visiting a particular site or even a particular state. This decline in visitors is often associated with a decline in the tourist potential of the site or state. Decline is caused by a number of factors. One of them is physical decline. A tourist site in the first place is attractive because of itself normally. The features that in the first instance made the site beautiful and attractive may no longer be there. Hence, the site or location based people must be in a position to determine such overcrowding, over use and degradation and take necessary action. The state will assist the people in remedying such situation. Further it shall conduct a review every five years along with the people to determine and analyze trends in tourism-locally, nationally and internationally. In case of reverses, based on this analysis site based or state level ameliorative steps will be taken by the government to overcome the situation.

Remembrances - the Product

A question that state government, private players and the people need to ask is answer is what memories do you want the tourist or visitor to have of Jharkhand. This memory is /will be the product of tourism in Jharkhand. Do you want him/her to remember the all too similar hotels, resorts, swimming pool etc. that are found all over India. Do you want him/her to remember the crimes, the drugs, murder, sex promotion, nudity etc. that have become all too common in many so-called prominent tourist places of the world? Or to do you want him/her to remember something that is different in Jharkhand and we think that this difference is found in the physical and cultural differences of the places and peoples of Jharkhand and their values that are so different from most other parts of India. It is the differences that are in Jharkhand that have to be saved, protected, maintained and promoted. The integrity of the physical places of Jharkhand and the integrity of the Adivasis or the indigenous peoples of Jharkhand must be conserved, protected, maintained and promoted. It is then only that tourism in Jharkhand will be different and sustaining.

It is important to bear in mind the end result or product of tourism. The end result of tourism is ultimately what the tourist or visitor remembers of Jharkhand and the people of Jharkhand. Again the end result has to do with the difference that is Jharkhand.

What are the differences'?

The first is physical, the entire Jharkhand area is different from the adjoining areas of Madhya Pradesh, Chhattisgarh, Bihar, Bengal and Orissa. Moreover each physical location, particularly natural places are unique. The uniqueness, the naturalness, the simplicity, the sanitation and cleanliness aspect of these places will be protected and maintained. Any structures created will be minimal, functional, easy to maintain and clean, non-intrusive to the physical landscape and environment of the place, and in conformity with local architecture, tastes and customs.

The second major area of difference is the culture of Jharkhand. Every place and state has its cultural uniqueness or difference. Tourism in Jharkhand will not serve a particular purpose, if the visitor on returning does not remember the difference he saw. What makes Jharkhand different from the surrounding states of Bihar, Bengal, Orissa and Madhya Pradesh is it's ancient and core Adivasi or Indigenous Peoples life, culture and traditions.

The third area of difference is the core area of values. The Adivasis of Jharkhand have always been welcoming hospitable people with strong egalitarian and communitarian traditions. The state of Jharkhand must demonstrate and show that selfish individualism is not the norm here but the exception. It must accept and promote the social, cultural and economic life of the people. Development and distribution must begin and end not with governments and private players, but the people, particularly the rural masses. Along with values of equality and community, is the love for liberty. The Adivasis of this region, in defense of their lands, territories, and self-government led many revolts against the British and the moneyed and exploitative class. The spirit of revolt continues to this day. The ownership, control and values of indigenous peoples must be recognized and promoted. Community ownership and community gain must be emphasized. To feel freedom, the people and the state must ensure that the people in general and the visitor in particular is safe and free from crimes, rip offs and personal danger to his life, liberty and possession. Ordinary citizen in general and the visitor in particular must feel and know he is safe and secure while traveling in Jharkhand.

Freedom, comfort and safety can be ensured or improved to a great extent if details in the area of travel, transportation, money exchange, guidance, entertainment, safety and services and accommodation are addressed minutely and vigorously.

Fourthly, another difference in the product or end result of tourism in Jharkhand is its traditional economic and survival activities. The forests, the hills, rivers and rivulets and the agriculture of the people of Jharkhand have been the ancient and continuing mainstay of their lives. The forest cover must increase to at least 66% and the agricultural land must also increase. With the forest and agriculture of Jharkhand has been associated its traditions in weaving, and handicrafts. Its traditional artisans and artists must also be protected and promoted. For what good is it if the visitor coming here does not remember the images, patterns, designs and intricate workmanship of Jharkhand and are not carried with them.

Finally, but not the least the modern amenities of tourism, such as transport, banking, entertainment sector, hospitality, and accommodation must also be clean, efficient, sensitive, responsive and responsible. In fact this will be the means to make the other things possible. These means will make the totality of the visitors experience comfortable and hassle free. With tourism comes the discomfort or dangers of quick or sudden change. Easy or extra money may be available, where previously none was available. With availability of money will come new desires and needs not all of them necessarily good or useful. Along with the visitor or tourists, come new thoughts, ideas ways of life etc. Our people particularly those who are going to be in constant touch with them need to be constantly educated in how to deal with them, to be made aware of their good as well as the differences they may bring which may not be too good for us. While catering to their comforts it must be seen that we are not swept off our traditions and customs. It will not be necessary to give in to all their whims and fancies, but what is necessary. We must not allow ourselves to be over whelmed by their ideas and differences and nor must we allow too many of them to visit Jharkhand or particular places in Jharkhand. We must realize that every place has its tolerance level, physical, cultural, spiritual and economic and this must not be so intruded upon that it dies out.

The voluntary sector or voluntary organizations must also be involved in aspects of tourism planning and promotion. The voluntary organizations, it is expected will play a useful role in warning us of the pitfalls and hazards that may arise. In every district certain voluntary organizations must be involved and particularly voluntary organizations run by Jharkhandi Dalits and Adivasis, since many of the sites will be on their territories.

Jharkhand Tourism Co-ordination Committee

Contact:

- Rejan Gudiya, Abuaa, Koel Karo region, Torpa, Tapkara, Ranchi o Rajendra Singh Munda, Village+P.O Childaag, Angada, Ranchi o Ericsson Hasda, Santhal Pargana
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- Belkhas Kujur

NGOs: Akhada, Kislaya, MDAC, Sal, Johar Ranchi, Abuaa, Munda Misi Ubar Samiti, Adivasi Kalyan Samiti, Chabees, Adivasi Mahila Manch, Chaebasa, Gravis, Sendera, Hari Ghati, Jharkhand Sanskriti Vikas Samiti.

The network also had members from different tourist destinations.

Annexure 3

ECOTOURISM

1. Framework for Analysing Context, Outcomes, and Impacts

CONCEPTUAL FRAMEWORK

- i. What was the set of factors leading to the decision to introduce ecotourism? Who are the actors?
- ii. What was the process of arriving at a definition or introducing ecotourism to communities? What are the components?
- iii. Who is promoting ecotourism? Who is branding, developing products? What are the values, agenda, and goals? What is being promoted as ecotourism?
- iv. Who are the larger players? What is their agenda? What are their methods?
- v. Who are the smaller players? What are the financing options?
- vi. What are the products and where is ecotourism being located?
- vii. What are the laws and policies related to ecotourism development and regulation
- viii. Are there charters, guidelines, self regulation by communities or industry?
- ix. What are the various business models - entrepreneurship, partnership, cooperatives, others?
- x. Are there accreditation or certification systems in operation or on the cards? Who influences and controls?
- xi. How is ecotourism being taught?
- xii. Who are involved on ecotourism research?

RESEARCH FRAMEWORK for ECOTOURISM

1. Tourism related

- 1.1 Documentation of how ecotourism developed in the area
- 1.2 No. of establishments, history of growth,
- 1.3 No. of private, government establishments; local community owned; partnerships if any
- 1.4 Profile of tourism establishments – investment, area, ownership
- 1.5 Profile of tourists
- 1.6 Tour operators and travel agents; local and non-local
- 1.7 Tourism activities – products – USP
- 1.8 Tourist' requirements
- 1.9 Tourism in protected areas
 - 1.9.1. Numbers, profile of tourists
 - 1.9.2. Activities (trekking, safaris etc) and the way it is done
 - 1.9.3. Accommodation facilities provided by forest departments
 - 1.9.4. Opportunities for local people
 - 1.9.5. Closure periods, if any
 - 1.9.6. any cases of accidents, e.g. wild animal attacks on tourists
- 1.10 Business Models – what are they?
- 1.11 Product development and Marketing (what to put out and what not to put out?)
 - 1.11.1. List of tourism products; USP
 - 1.11.2. Promotional material; developed by
 - 1.11.3. What is marketed?
 - 1.11.4. Main ways of marketing
- 1.12 Branding
 - 1.12.1. Usage of certification, accreditation processes by tourism establishments
- 1.13 Partnerships - Various kinds of partnerships that are currently operational at a more broader levels e.g. donor interventions, foreign investments
- 1.14 Seasonality of tourism

2. Environmental factors

- 2.1 Status report of environment of the location
 - 2.1.1. Forests, biodiversity, protected areas
 - 2.1.2. Land use
 - 2.1.3. Other development activities happening in the vicinity
 - 2.1.4. Nature of human-animal conflict
 - 2.1.5. Natural resources
- 2.2 Use of Minor Forest Produce / Non-Timber Forest Produce by the local community
 - 2.2.1. before and after ecotourism
 - 2.2.2. Has there been a loss of access?
- 2.3 Protected areas –
 - 2.3.1. local use vs. tourism use
 - 2.3.2. community based conservation measures – community conserved areas and conservation areas – distinguish and describe; community involved
 - 2.3.3. Traditional conservation activities, measures
 - 2.3.4. community involvement in conservation activities
 - 2.3.5. specific impacts on women, other marginalised groups
- 2.4 Availability of natural resources, e.g. water, local building material etc – before and after ecotourism
- 2.5 Pollution parameters
- 2.6 Waste management
 - 2.6.1. Methods adopted by tourism establishments
 - 2.6.2. Methods adopted by responsible authorities
- 2.7 Usage of energy e.g. solar

3. Economic impacts

- 3.1 Traditional and contemporary occupations; shifts if any
- 3.2 Average annual income, what is the difference that tourism has made
- 3.3 Land use – traditional, tourism
- 3.4 Land ownership – tenures
- 3.5 Employment of local community in the tourism sector(disaggregated men –women)
 - 3.5.1. In tourism establishments - profiles
 - 3.5.2. Services – guides, tour operations,
 - 3.5.3. Self-employment opportunities
 - 3.5.4. Scale of wages
- 3.6 Impacts
 - 3.6.1. Price rise of commodities, land
 - 3.6.2. procurement of raw materials in tourism establishments
 - 3.6.3. Migration of youth
 - 3.6.4. Rise in income level
 - 3.6.5. Shift in traditional occupation
 - 3.6.6. Linkages & leakages
 - 3.6.7. Which are the sections that do not engage?
- 3.7 What are the revenues that each stakeholder gets from ecotourism – private establishments, governments, local governments?

4. Social impacts – what does the community perceive as an impact

- 4.1 Demographic data
- 4.2 Displacement
- 4.3 Crimes linked to tourism
 - 4.7.1. drug abuse/alcohol
 - 4.7.2. trafficking; prostitution
 - 4.7.3. bio-piracy
- 4.4 Gender issues
 - 4.4.1. Gender roles – quantum of work for women
 - 4.4.2. Employment of women in the ecotourism sector; departments, levels of work (skilled, unskilled), differential wages (women get less than men) - economic
 - 4.4.3. Role of women in decision making processes in the context of tourism

- 4.5 Caste
 - 4.6 Other marginalised groups and their engagement in tourism
 - 4.7 common community benefits; expenditure of surplus income – individual, community
 - 4.8 Community's expectation/s from tourism and whether they are getting it
 - 4.9 Experiences with home stays (impacts, interactions, dynamics of castes, class)
 - 4.10 What are the capacities that were built for communities to engage with ecotourism?
- 5. Cultural impacts**
- 5.1 Interaction of community and tourists on local art and culture, festivals (special shows)
 - 5.2 Changes from traditional forms, patterns or return to it
 - 5.3 Demonstration effect
- 6. Education & Interpretation**
- 6.1 Interpretation centres
 - 6.2 Awareness building activities
 - 6.3 Information centres, run by whom
- 7. Institutional arrangements**
- 7.1 Role of LSGIs in ecotourism development. Level of awareness
 - 7.2 Tourism in gram sabha (village council) meetings
 - 7.3 Rights of LSGIs and ecotourism development
 - 7.4 Decision making processes; discussions
 - 7.5 New institutional mechanisms with representation of various stakeholders and right holders
 - 7.6 Institutions built for tourism
 - 7.7 What is the level of engagement of other government departments – tourism, forest?
- 8. Policy & plans**
- 8.1 Are there ecotourism policies, regulations and guidelines at state level, location level?
 - 8.2 When did ecotourism commence?
 - 8.3 What was the motivation for setting up ecotourism project?
 - 8.4 Was there tourism happening before ecotourism?
 - 8.5 What are future plans? – areas, infrastructure, leasing land for private developers
 - 8.6 Any support for community based initiatives?
 - 8.7 Guidelines for tourism operations, tourists if any
 - 8.8 Shift in role of forest department from conservation to promotion of tourism
- 9. Charters, Guidelines**
- 9.1 Formulated by
 - 9.2 Level of implementation
 - 9.3 Process of formulation
 - 9.4 International conventions like UNESCO (biosphere reserves) and other multilateral environmental agreements like Biodiversity & Tourism Guidelines of the Convention on Biological Diversity.