COURSE 3: TOURISM AND THE ENVIRONMENT

BLOCK 2: TOURISM AND ITS IMPACTS ON SOCIETY AND CULTURE

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UNIT 4 SOCIAL IMPACTS OF TOURISM

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1. INTRODUCTION

We are well aware of the economic benefits of tourism. We have also seen, however, that there is not a simple linear relationship between the growth of tourism and of the economic benefits for the whole community. For instance, in the initial stages, tourism may create more jobs for locals while increased demand for food leads to intensification of agriculture. Hence there is a deep and intrinsic relationship between tourism and society and both have their impacts, both positive and negative, on each other.

Tourism is based upon the economic and social processes and changes that are occurring in the environment of the societies where tourist come from, its development in destinations focuses on the use of natural and cultural resources which generates impacts. The society and the environment are often referred to as the key components of tourism because they are the bedrock for any tourism development. The society comprises of the home environment and the destination environment, this is because the relationship between tourism and the environment is concerned not just with the destinations that tourists go to but also the societies where they come from. The society in which tourism occurs is the key component in tourism development.

The attributes of society and environment can either be viewed as natural and/or cultural. Tourism development takes place where the natural/cultural environments are attractive and desirable. Rocks, mountains, streams, beaches, flora and fauna to mention but a few are examples of natural environment that attract large number of tourist. The cultural environment entails the part of the environment that is man-made and developed. The material component of cultural environment (or the society) are purpose built structures and sites, caves, historical buildings, architectural features and ancient monument. The non-material components of the cultural environment are the culture of the people which entails the folklores, dance and carnivals.
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The community a tourist visits is often termed the host community/local communities. The host society is the town or city that welcome visitors and provide them with the desired services. Host communities are the people who live in the vicinity of the tourist attraction and are either directly or indirectly involved with, and/or affected by the tourism activities. Tourism involves some elements of interaction between the tourist and the destination environment. The consequences of these interactions are often referred to as the “impacts of tourism”. Most people think of tourism in terms of economic impacts, jobs and taxes. The actual range of impacts from tourism is broad and often influences areas beyond those commonly associated with tourism. Leaders as well as residents who understand the potential impacts of tourism can integrate this industry into their community in the most positive way.

Local communities affect tourists by giving them knowledge of their culture and way of life. Tourists’ impact on the local populations can be first of all economic by generating income, developing resources, sharing knowledge and experience, etc. Whenever a new tourist destination is developed, one should always bear in mind this co-interaction.

In order to decrease the negative effects on local societies we can check the following points when arranging a tourism activity in a region or taking part in it1:

♣ Are local people involved in the tourism industry as employees?
♣ Does the organisation cooperate with the local businesses?
♣ Does it have a respectful attitude to the local culture?
♣ Is there respect to nature and how is it protected?
♣ How much economic benefit will the local population get from tourism?
♣ Are tour operators concerned about ecological hotels, transport and restaurants?

We can see it is a great challenge to make a profitable business running tourism in an area without some negative effect to the local communities. It is possible for the tourism industry to cooperate with other industries and bring benefits to both the tourism organisations and local businesses. The first step to achieve it is to understand the needs and desires of both the host community and the tourists.

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1 Davis A Fennel, ‘Tourism Ethics (Aspects of Tourism)’, 1999.
2. **Changes in Land Use Patterns**

Land-use and land-cover change is a general term for the human modification of Earth’s terrestrial surface. Though humans have been modifying land to obtain food and other essentials for thousands of years, current rates, extents and intensities of land use changes are far greater than ever in history, driving unprecedented changes in ecosystems and environmental processes at local, regional and global scales. These changes encompass the greatest environmental concerns of human populations today, including climate change, biodiversity loss and the pollution of water, soils and air.

Additionally, apart from environmental concerns of changes in land use, the social impact of this phenomenon is also of equal concern. For instance, at many destinations tourism is the main source of income for the local residents. Land use and cropping patterns have also been affected. For example, in many cases agriculture land is converted for making resorts; exotic vegetables are grown to meet tourist requirements, etc. Tourisms’ local benefits, when well planned and managed, could improve standards of living of residents.

On the other hand, tax revenues generated by tourism could be used to improve community facilities like schools, hospitals, roads, and watershed management and energy requirements, etc. Improvements in infrastructure could open new opportunities for local residents. Other economic sectors like agriculture and fisheries and crafts could be stimulated. Conservation of local heritage, nature, arts and crafts can be paid for by tourism. However for these benefits to be realised, self-determination by the largest number of local residents is required. Yet in tourism short term dynamics are more usual than the participative process, which can be painstakingly slow. Co-determination of the indigenous and immigrant communities is a prerequisite if tourism is to realise its benefits. The role that local inhabitants wish to play, active or passive, has to be discussed with them at every stage.

There are some problems in translating the ideal into the real situation. Take the case of Pragpur, India’s first heritage village. It is a pretty, medieval village located in the verdant Kangra Valley in Himachal Pradesh. Prag in Sanskrit translates to pollen. In a way it aptly describes the area of Pragpur which in spring is afire with blossoms. The core area of Pragpur has been notified as a “Heritage Village”; and, along with the nearby village of Garli, the surrounding area is a Heritage Zone by the Himachal Pradesh Government in December 1997. Located at an elevation of 2000 feet above sea level, heritage village Pragpur is ideally suited to explore the Kangra valley. The area has several streams that drain into the river Beas. Many places of historic, religious and cultural importance are with in easy reach. With its equitable climate, easy access, safe passage and rich flora and fauna, Pragpur and its surroundings offers an ideal location for village tourism. The ambience of the heritage
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zone of Garli-Pragpur is zealously protected by the local residents. In their endeavour that Garli-Pragpur retains its unique character, panchayats preserve their heritage buildings. Several heritage structures are now being restored using original techniques but with modern facilities to facilitate tourist.

Independent local entrepreneurship was initiated by an independent family\(^2\) which has turned their family home Judges Court into a heritage hotel, with a capacity of 16 beds. The Kangra Valley is somewhat awkward to access, requiring a mixed mode of travel, although it is not too distant from Delhi. The Department of Tourism of Himachal Pradesh has adopted Lori, a harvest festival of the agricultural North as a local festival, where the residents participate in competitions relating to Lori traditions. The Gram Sabha distributes prizes. The Mahila Mandal organises the festival. The rest of the year the local guide, a retired public sector employee takes visitors on a heritage walk through the village, which is indeed very unique. Local women provide handicrafts for the souvenir shop run by the guide.

\(^2\) Lal Family.
Even in the early stages of its tourism development, the tourism debate in Pragpur had already started. According to locals, the family owning the Judge’s Court was sensitive to local opinion and taking tourism in small steps into the community. The benefits to the community have been the adoption of the village by the State Bank of India, which has picked up the electricity bill for the small community resident in the village. In return they are hosted by Judges Court on their visits for their work. At the moment the project is very limited although it is extensively promoted to package and high spending domestic tourists, as it is well within the visible carrying capacity of the village. In the event that the project expands, the repair, conservation and maintenance will require collaboration with professional companies. At that stage, local access to many public areas will be controlled.

Conflicts are likely to arise if awareness and participation do not go hand in hand. There is already an obstruction to extending the cobbled road since trucks cannot access the godowns of local traders. The village tank has been closed to local use for bathing and washing. Alternative resources, though are provided, are not adequate. The Khadi and village industries project is slowing down due to inaccessibility to production materials as the cobbled roads have led to ban of small vehicles in many areas of the village and heavy vehicles within the near vicinity of the village. The sector that is likely to benefit is the transport sector, and the number of taxis has already doubled. This is also due to proximity of the village to other
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tourist areas in Kangra Valley, especially to the famous shrines of Chintapurni Devi, Jwalamukhi temple and Chamunda Devi temple, all of which are considered to be ‘Shakti Pith Sites’. Traditional cuisine also requires presentation if it is not to be replaced by Chinese and continental cuisines which international tourists prefer.

Another such example is the district of Palakkad in Kerala. The district has twenty one Agraharams (Vedic Villages), many of which have gained the legal status of ‘Heritage Village’. By a ‘Vedic Village’ here, we do not mean resorts or spas that use such a tag line. Vedic Village here means an Agraharam where traditional activity was in engaging in the learning and analysis the vedas. In olden days, Agraharams were understood as home to the Priestly class, though it may not be so in today’s time. Now a days, people, irrespective of their caste might be living in Vedic Villages, but the traditional architecture and design of houses is maintained as well as the main activity still remains as spiritual learning of scriptures. Agraharams have lines of houses on either side of the road and the temple to the village god at the center, thus resembling a garland around the temple. According to the traditional Hindu practice of architecture and town-planning, an Agraharam is held to be two rows of houses running north-south on either side of a road at one end of which would be a temple (generally dedicated to Shiva) and at the other end will be another temple (mostly of Vishnu).

Kalpathy Village, located on the banks of Kalpathy river, was one of the first Vedic Village in Palakkad to be declared as a ‘Heritage Village’ in the State of Kerala. Kalpathy is an early Tamil Brahmin settlement very famous for Kalpathi Ratholsavam or the Temple car festival held annually at the Sri Visalakshi Sametha Sri Viswantha Swamy temple where the deity is Lord Siva (Lord Viswanatha). Hence, Kalpathy is also known as Dakshin Kasi or the ‘Varanasi of the South’. In this village, homes are built mostly of thatched roofing.

Figure 3: Heritage village of Kalpathy

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In the recent past many new housing colonies have sprung up in and around Kalpathi. The pressure of modern aspirations and altered lifestyle is taking its toll on the heritage value of Kalpathy. Old buildings are slowly yielding way to new concrete structures. To preserve whatever is left, the State Tourism Department had taken up the Kalpathy Heritage Walk scheme. A Rs. 2 core project, aimed at restoring old structures, is underway. A regulatory guideline issued in this regard says, ‘no development, redevelopment, construction including additions, alterations, repairs, renovations, replacement of special and architectural features, demolition of any part or whole thereof in respect of any object or buildings in the area should be allowed except with the prior written recommendation of the Art and Heritage Commission constituted by the government under Rule 154 of the Kerala Municipality Building Rule, 1999, in order to conserve the heritage character of the Kalpathy area and its environment.’

Traditionally, Indian villages have been given their legal status on the basis of the prevailing land tenure system. Two types of villages were described: the “joint” and the “severally”. The first type is found in the North-West Frontier Province, the Punjab and the United Provinces, and the second in Peninsular and Central India. The latter type also existed in Bengal and Bihar before the permanent settlement in 1793. The “joint” type may be further subdivided into the pattidari and the zamindari sub-types, in both of which the village lands are the joint property of an organised proprietary body. In a “joint” village, there are two classes of men, one with proprietary rights, the other without them, power resting exclusively with the former. In the “severally” or rotywari village, a type which prevails over the greater part of India, the unit of land revenue is not the village, but the holding of each land-holder, which is separately assessed, and each land-holder is individually responsible for its payment. There is no waste land held in common which can be divided if required for cultivation, though there may be common rights of use in the waste, e.g., for grazing and for collecting fuel. In South India there are two types of villages. The most prevalent is the mirasi village, where the land is owned by the several families in a Brahman street called an aagraharam. In Odisha, the “Brahman settlement”, called a sasan, were established by different kings, particularly the Gajapati Rajas. In North Bihar, there are two types of land called brahmottar, gifted to the Brahman, and devottar, gifted to the temple. Though a lot has changed with the changing times, still a lot depends on these lively villages which present the better half of India. Each Village has a unique identity, with the best coming out in their own ways. Travellers find these Indian villages extremely fascinating since they introduce them to a completely different way of living. Trapped in their hectic city life travellers find
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the solace of villages in India completely refreshing. Away from their tensions, these travellers just love to spend some quiet moments amidst natural beauty and new set of people and culture.

The relation between land and people has an important bearing on the economic life of the village, but such a fluid category of alliance can do little with the cultural personality of a village. What counts in the village culture is the wisdom tradition, the value system, and the local ontology that has been handed down from times immemorial. A complex system of cultural structures is indentified with art and architecture, religion and specialised knowledge, human behaviour, environmental conditions and so on. Taking a holistic view, the “heritage village” rendition. It is a repository of the wisdom tradition, a microcosm of India’s cosmocentric culture.

3. Scarcity of Natural Resources (Water and other Resources)

Tourism has been found to be both beneficial as well as harmful for local economies. The debate goes on that whether it is blight or a blessing? Experiences of destinations vary in this regard. However, experience has shown that if tourism is not developed and managed properly negative impacts will takeover and kill the destination in the long run. The Governments, tourism industry, NGOs and host population, all have a major role in mitigating the negative impacts and promoting the real benefits of tourism.

Natural resources are vital resources that are found naturally within environments that exist relatively undisturbed by mankind, in a natural form. A natural resource is often characterised by amounts of biodiversity and geodiversity existent in various ecosystems. Humans have been struggling to gain control of vital resources since the beginning of time, but in a new era we are faced with their scarcity as we are running out of places to go. All destinations are faced with a limited set of options when responding to needs that arise due to lack of such natural resources. Natural resources are essential for our survival while most are also used for satisfying our wants. Every man-made product is composed of natural resources at its fundamental level. A natural resource may exist as a separate entity such as fresh water, and air, as well as a living organism such as a fish, or it may exist in an alternate form which must be processed to obtain the resource such as metal ores, oil and most forms of energy.

Let us look at Calvia, a municipality on the west coast of Mallorca Islands in the Mediterranean, a part of the metropolitan area of Palma, Spain. Calvia has a resident population of 36,000 and hosts 1.5 million tourists every year, 80 per cent of which come in the summer. The largest numbers are from Germany and U.K. With the rise of mass tourism
in the sixties the constant construction of hotels began and there was excessive exploitation of natural resources. Towards the end of the eighties the results of uncontrolled tourism development had become visible and negative reactions from the residents and tourists had become common. Tourist demand declined. The municipality of Calvia launched the Agenda-21 in 1995. They planned a long-term strategy to integrate tourism and local development to protect the environment. A Citizens Forum of 300 people was directly involved in launching 40 initiatives and projects to implement this vision. In 1998 an evaluation process was started to measure the success of the projects in achieving the aims of Agenda 21.

Calvia was a rural area with a poor community. There was out migration in search of livelihood. A floating population of 1500-3000 came for seasonal work. The coast was uninhabited. Today the resident population has doubled and 50 per cent are under 30. They are born into the world of tourism. They have responded positively to setting aside 1660 hectares of land for nonurbanisation where 40,000 hotel rooms could have been built. The plan envisages a cap on construction. Demolitions of hotels, efforts to recycle and the winter campaign to extend the season have all been supported to avoid the social problems associated with seasonal work, congestion and waste of resources. Eight Hundred activities, free of cost and using local skills and traditions, have been provided to attract tourists so that families remain in the municipality, children go to school and natural resources are protected. The industry and unions have devised and supported the programme and a 15 per cent raise in taxes has met the cost to the municipality. The proposal reflects the fact that the municipality lives off tourism.

Clavians like mass tourism because the circuit is from the hotel to the beach, back to the hotel, to the discotheque and back to the hotel. The Tour Operator provides buses for transport. They have created a totally artificial destination for tourists, a seashore village as imagined by British tourists! There is nothing genuine about the village and the tourists like the familiar names, places and activities. If we were to take a lesson from Clavia, then we should first impose a set of rules and regulations, like Coastal Zone regulations, use of solar energy, limited height of buildings, recycling water and waste, for investors, whether foreign chains or national hotel companies.

There is not much resistance from the investor since it is a norm in Europe. Environmental impact assessment has to be done at the cost of the investor. Such concern is never primary for an investor in a developing country. Many destinations around the world have not heard of or used the positive in puts of Agenda 21. For example, waste continues to be dumped into the sea. To want more tourists at any cost is an incorrect long-term vision. The illustration of Clavia indicates that only a destination that has a secure economic return from tourism is likely to take a radical step like the implementation of Agenda 21 to enhance the favourable returns from tourism as an economic activity.
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Another example from Bermuda will help to understand the link between economic benefit and Agenda 21. Tourism has made Bermuda one of the most affluent countries. Tourist arrivals number 500,000. The regulatory framework restricts households to one car; no car rentals are allowed; the number of ships in harbour is restricted; whales, dolphins, marine turtles and corals are legally protected; neon signs are prohibited and a building code specifies height of buildings as well as the architectural style. National Park and nature reserves allow entry of tourists on foot.

It is quite unrealistic to imagine that the Indian investor or tourist is going to voluntarily impose such constraints on themselves. When the ASI raised fees to archaeological monuments for conservation, tourist and the industry protested against this. They still view pricing as the only tool for economic benefits from tourism.

Let us look at the case of Mexico. Tekax is a region including a city and villages in the Yutacan peninsula. It was badly damaged by a hurricane in 1988. During reconstruction the ruins of a Mayan city were found. It was agreed that while this was a find of enormous tourism potential, the local population had to be involved in its development to get economic benefit from the discovery. Certain steps were taken in this regard. For example:

- the local businessmen and the community were asked to identify how they would like to develop and use the site for tourism,
- a plan for protection and education of local people was developed,
- improved agriculture and water management schemes were implemented, and
- a small hotel, designed, built and managed by the local community was set up.

Similar cases studies including MEDNET in Malta and Campfire in Zimbabwe help villages to develop tourism projects and benefit from them. Indigenous peoples in Australia are being trained to run tourist businesses and to run interpretation centers at National Parks and Nature Reserves.

4. Heritage Conservation

The heritage in many areas of the world is under threat. The passage of time and the effects of harsh climates render already-fragile places of culture and tradition ever more vulnerable. When coupled with neglect, poor maintenance, inadequate financial support, unregulated urban development, and the exponential growth of tourism, the very survival of the region’s most special places is at risk.

Archaeological sites, historic monuments, traditional towns and villages, cultural landscapes, handicrafts, rituals, traditional music and performing arts are all endangered. How has this
happened? And what can be done to rescue the disappearing cultural heritage of any specific region?

Both the physical heritage and intangible expressions of the region’s history and culture are widely acknowledged to be of immeasurable value to its citizens. The heritage of a destination is also of immense interest and appeal to visitors. It is on the basis of this appeal that the region’s tourism industry is founded and flourishes. While the value of the heritage resources of the cultures of the region, most often is the prime deciding factor in its demand as a tourist destination. However, this recognition is not always, or even frequently, translated into action to safeguard the heritage from decay, degradation or over-use. All too frequently, tourism itself has been the unwitting agent responsible for the accelerating the demise of the region’s heritage.

Over the decades, tourism has experienced continued growth and deepening diversification to become one of the fastest growing economic sectors in the world. Modern tourism is closely linked to development and encompasses a growing number of new destinations. These dynamics have turned tourism into a key driver for socio-economic progress. Today, the business volume of tourism equals or even surpasses that of oil exports, food products or automobiles. Tourism has become one of the major players in international commerce, and represents at the same time one of the main income sources for many developing countries. This growth goes hand in hand with an increasing diversification and competition among destinations.

Heritage tourism or cultural tourism is oriented towards the cultural heritage of the location where tourism is occurring. It is meant to gain an appreciation of the past or something we have got in legacy. It is one of the oldest forms of travel, and overlaps heritages of all kinds – colonial heritage, urban renewal, religious tourism, genealogy, industrial heritage, and ethnicity. Heritage tourism site are many. However, to understand the nuances of heritage tourism, one needs to understand what is heritage.

Heritage is something that has been valued by the human mind and has been passed on from one generation to the other. Heritage encompasses both tangible as well as intangible products. Most of the time conservators try to protect our heritage against the natural process of deterioration. Next to the inevitable natural causes of decay, natural hazards such as earthquakes, floods, landslides, wildfires, tsunamis and tropical cyclones exact a heavy toll in terms of direct loss and irreparable damage to our cultural legacy. For instance, the consequences of the tsunami in Asia in 2004 and the Katrina hurricane during the 2005 Atlantic season had horrifying effects because of the huge losses they caused to human lives and ecology of the region. However, manmade disasters can even outdo natural disasters in the detrimental effects on humanity’s collective memory of the past. Theft, war, civil
disorder, terrorism, neglect and vandalism are human factors in the accidental or wilful
destruction of our heritage. Of these threats, armed conflict remains particularly intractable
and disturbing. Regrettably, of late we have experienced more than once how shocking the
effects of a violent struggle can be on the heritage of countries such as the former Yugoslavia,
Afghanistan and Iraq.

Destinations affected by such natural and manmade consequences attracts a lot of human
curiosity. Heritage tourism is difficult to segregate from other elements of tourism. Tourists
interested in other areas, like adventure, religion and leisure also visit different heritage
sites; for instance, tourists in India may club their religious visits with heritage visits to
popular destinations such as Taj Mahal, Humayun’s Tomb, Red Fort, Sarnath, Kaziranga,
Tirupati, Varanasi, Rameshwaram or Ajanta. In India, for instance, UNESCO has identified
27 heritage sites, and has collaborated with state government authorities to develop several
thematic itineraries, like linking Buddhist holy places, legends of Shiva, yoga and ayurvedic
healing, etc.

Conflict

The Hague Convention for the Protection of Cultural Property in the Event of Armed Conflict
was adopted 14 May 1954 at a conference in the Hague held under the auspices of UNESCO.
This Convention was a response to the wide-scale destruction of cultural heritage during
World War II and sought to ensure that cultural property, both movable and immovable, was
safeguarded and respected as the common heritage of humankind. Cultural property and
cultural institutions, as long as they were not put to military purposes, were to be protected
in armed conflicts. The Convention’s definition of cultural property is broad, including
significant architectural monuments, art works, books or manuscripts of artistic or historical
significance, museums, large libraries, archives, archaeological sites and historic buildings.
The Convention was strengthened by the 1977 Additional Protocols of the Geneva
Convention, relating to the protection of victims of international armed conflicts.

The Hague Convention has been violated in such instances as the Turkish bombardment of
Paphos, Cyprus, in 1974, and military operations in and around the archaeological site of
Tyre during the 1982-83 conflict between Israel and the Palestine Liberation Organisation
in Lebanon. During the Iran-Iraq war of the 1980s, Iran reported Iraqi shelling of cultural
and historic sites in Abadan and Shush. Iraq refused to mark its own sites with flags containing
the emblem designated by the Convention ‘because this emblem may be seen by aeroplanes
not only by the missiles and artillery, which attack the Iraqi towns with no exception’. The
most blatant violations of the Hague Convention occurred during the clashes in former
Yugoslavia when even the Convention symbol, the Blue Shield placed on historic buildings
for protection, was actually being used as a target for violence in ‘cultural warfare and terrorism’.

II) UNESCO World Heritage Convention

United Nations Educational, Scientific and Cultural Organisation was established as a specialised agency of UNO in 1945. Article I (2) (c) of the Constitution of UNESCO entrusts to UNESCO the task of maintaining, increasing and diffusing knowledge by assuring the conservation and protection of the world’s inheritance of books, works of art and monuments of history and science and recommending to the nations concerned the necessary international conventions. In 1972 under the auspices of UNESCO the international community of states have adopted the Convention Concerning the Protection of World Cultural and Natural Heritage establishing a system of collective protection on a permanent and scientific basis. The convention is more popularly known as World Heritage Convention.

By virtue of Article 8 of the World Heritage Convention, a World Heritage Committee (WHC) was established for the protection of the cultural and natural heritage of outstanding universal value. WHC is to be composed of 15-21 State parties ensuring equitable representation of regions and cultures of the world. In an advisory capacity representative of International Center for the Study of the Preservation and Restoration of Cultural Property, International Council of Monuments and Sites, International Union for Conservation of Nature and Natural Resources (IUCN) and other inter governmental bodies or NGOs with similar objectives may attend the meetings of WHC. The State members shall choose as their representatives persons qualified in the field of the cultural or natural heritage.3

Article 11 of the convention calls for the establishment of a World Heritage List. Every State party is to submit an inventory of property forming part of the cultural and natural heritage situated in its territory and suitable for inclusion in the list. WHC is also to maintain ‘List of World Heritage in Danger’. Article 15 also calls for establishment of a ‘World Heritage Fund’, whose resources shall come from compulsory and voluntary contribution, donations, fund raising events etc.

Some important facts about heritage sites are listed below:
1) There are currently 962 sites are listed in UNESCO World Heritage Site List.
2) Of the 962 sites, 745 are cultural, 188 are natural and 29 are mixed properties.
3) The countries have been divided by the World Heritage Committee into five geographic zones: Africa, Arab States, Asia-Pacific, Europe and North America, and Latin America and the Caribbean.

3 Article 8, 9.
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While each World Heritage Site remains part of the legal territory of the State wherein the site is located, UNESCO considers it in the interest of the international community to preserve each site. UNESCO has also come up with a List of World Heritage in Danger. According to Article 11.4 of the convention, UNESCO, through the WHC may place threatened World Heritage Sites whose conservation require major operations and for which “assistance has been requested”. The list of World Heritage in Danger, popularly known as The Threatened Heritage List aims to draw attention to destinations that could be all but destroyed for future generations if something does not change soon. At the same time as supporting local communities, if things are not managed properly the negatives can soon outweigh the positives creating major environmental and cultural issues.

Apart from the World Heritage Convention, there is another UNESCO convention adopted in 1970, that attempts to curb illicit import, export and trading of cultural properties. The convention is called The UNESCO Convention on the Means of Prohibiting and Preventing the Illicit Import, Export and Transfer of Ownership of Cultural Property.

III) UNIDROIT

UNIDROIT Convention on Stolen or Illegally Exported Cultural Objects was adopted in Rome in 1995. It is an international treaty on the subject of cultural property protection. It attempts to fill gaps of the 1970 UNESCO convention (UNESCO Convention on the Means of Prohibiting and Preventing the Illicit Import, Export and Transfer of Ownership of Cultural Property) which lies at its core. The UNIDROIT convention aims to reduce illegal traffic of cultural property by obligating buyers to check the legitimacy of their purchase. Though looting and illicit trade in art objects are often associated with archaeological objects, the uncovered treasures, the substantial looting of the libraries, archives and museums are also common.

The UNIDROIT Convention follows the key terminology of 1970 UNESCO Convention. Although term “cultural property” replaced by more comprehensive “cultural objects” the list of their categories remains the same. However the UNIDROIT Convention places it to the annex which makes it easier to change if it is required. The notion “illicit export” is replaced by “illegal export”, the term which underlines the reference to the law prohibition rather than forbiddance in general. Two conventions are “at once compatible and complementary”.4

When discussing the effectiveness of these treaties it is important to note that they provide the often poor countries of origin with legal instruments to claim the return of their stolen

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heritage. Of late, an increasing number of courts have sustained these claims⁵. Still, complicated conflict of law issues inevitably arise due to the wide variety of legal norms and the cross-border nature of most cultural property claims. Whether international law really changes the illegal trade in the market countries depends on the willingness of the nation states to implement these rules and regulations.

5. **Employment and Job Scarcity**

Tourism is one of the largest employers in the world. Although tourism generated employment lies mostly in the unorganised sector, the kind of livelihood opportunities presented by the sector is immense. One of the fastest growing industries in India is the Tourism Industry. Hence, there is a need of separate personnel to look after the needs of the tourists, manage the tourist enquiries and complaints and ensure that the language barrier does not hamper the enjoyment or security.

Job scarcity is an economic term that refers to the number of workers who are not formally employed. It must be noted as being different from the unemployment rate because for the person to be classified as unemployed, he/she has to fit the formal definition of unemployment namely:

- Did not work in the 7 days prior to today
- Wants to work and are available to start work within 2 weeks from today
- Has taken active steps to look for work or start some form of self-employment in the 4 weeks prior to the interview.

Under tourism sector, jobs are created in the sum total of industries, such as construction and infrastructure, transportation, accommodation, food and beverage services, recreation and entertainment, travel agencies, tour operators and a large share of handicraft activities, culture and heritage, etc. Direct and indirect tourism employment, including jobs indirectly supported and induced by the industry, significantly contributes to overall employment in India. Capital investment, especially in transport and for the dissemination of information and communication technologies (ICT) are also factors that affect the future of tourism.

However, due to a lack of professional training, many low-paid tourism-jobs go to local people while higher-paying and more prestigious managerial jobs go to foreigners or “urbanised” nationals. To take care of this worrying trend, efficient and innovative use of Information and Communication Technologies (ICT) by capacity building organisations like governmental organisations, NGOs and educational/skill building institutions may offer

⁵ One such example is June 2004 decision of the US Supreme Court in Republic of Austria et al. v. Altmann.
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a more equitable distribution of the benefits arising from tourism between the various actors, especially if micro and small tourism enterprises fully adopt ICT services, after extensive training. Inadequate tourism training and the scarcity of skills and technological abilities also undermine the competitiveness of the sector. This situation limits enterprise and job creation in the sector, inducing large companies to be focused on the productivity levels of a few competent and well-trained employees.

Tourism and travel are labour intensive. Regulatory reforms towards greater flexibility are likely to lead to reductions in unemployment. Large companies are more able to respond to the measures fixed by national or local bureaucracy; it is not the same for SME enterprises which may be created for specific niches, products and services for the tourist and traveller. Tourism in its actual form may not create potential sustainable jobs as expected, i.e. a need to change tourism policies to increase employment is required.
UNIT 5  CULTURAL AND DEMOGRAPHIC CHANGES DUE TO TOURISM

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7. Migration

1. INTRODUCTION

Tourism is impacted by demographic changes as well as many other factors such as climate change, energy prices and the development of infrastructure or transport links. Such factors impact on trends in tourism and reflect in the supply and demand or popularity of any destination. Any tourism policy aimed at supporting tourism as a system in the interest of society and at managing the relevant areas, only can be considered as an ideally viable policy. Accordingly, there are also correlations with other areas of politics. In this context, an urgent requirement is the examination of the direct and indirect effects of demographic change in terms of their relevance for tourism policy.

Culture and demography are an intricate part of any destination. A culture may be defined as customs, arts, social institutions, achievements and other manifestations of collective human intellect of a particular region, nation, people, or other social group. It includes the attitudes and behaviour characteristic of a particular social group. Demography describes the composition (size, distribution and structure) and development of human populations. The dimensions which are taken into account include gender, education, place of residence and income, or a combination thereof. Demographic change represents the changes in these population features.

2. DEMOGRAPHIC CHANGES AND EFFECT ON TOURISM

Demography is one of the external factors that shape tourism demand and development. The structure of societies is continuously changing, and for both public and private organisations working in the tourism field it is relevant to study these changes in order to
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anticipate and react upon them in the most competitive way. Translated into the marketing area, demographic changes are likely impact on the patterns of travel demand, including frequency, length of stay, products, and consequently on the communication strategies of National Tourism Organisations and private companies alike. The overall objective of analysing demographic changes, with respect to tourism market, is to see how these changes are impacting and will impact on tourism demand in specific generating markets, and how consequently destinations and companies can benefit from and adapt to such trends in order to become increasingly competitive in the market place.

Tourism is responsible for changes in the demography of a region. A popular tourist destination tends to have more population springing up, mostly of semi skilled and low skilled workers who earn their livelihood on daily wages basis.

Tourism enterprises are increasingly considered as providing an alternative to migration and a vehicle to alleviate poverty in developing economies by creating jobs. Likewise, tourists are staying longer in places — blurring the distinction between tourism and migration. What is the difference between a migrant and a tourist? Traditional definitions says a tourist is someone who spends less than a year in a place. Instead of looking at time spent, what if we paid attention to the impact — in the community and in the traveller? The blurry line between itinerants (migrants going back and forth) and long-term tourist creates an interesting spectrum of intentions that affects their destinations in many different ways. While itinerants are typically creating value, tourists are moving the local economy with their money. However none has a real commitment to the local culture and may alter the fabric of local cultures without intent. Whether a homogenisation process kicks in, eventually diluting ancient cultural manifestations or the external agents (itinerant/tourist) are integrated into a new cultural framework is a serious matter.

Demographic changes presumably include indirect job creation due to multiplier effects and linkages with other economic sectors but comparing tourist to tourist and one country to another the variations can be enormous depending on (among others):

- the amount of money spent by each visitor per day
- the length of the tourist visit (where 2 of the other conference topics come in: 1) difference between slow travel and migration and 2) role of foreign residents.)
- the rate at which tourism income actually filters through in the form of job creation: tourism is intrinsically labour-intensive, yet there can be a major effect of external profit outflows in the case of corporate or medium-scale private ownership (international or on a regional level to another region or capital city etc.).
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Other important questions about this job creation would include:

- how much the tourist jobs actually pay (and are they full-time or part-time)
- how permanent the jobs are
- and even how desirable the jobs are (for example low-paid manual labour that would leave the moment better jobs are available in other sectors)

Demographic changes can be explained by a few examples. For instance, in Mexico many rural ecotourism projects being started in communities with high rates of outward migration for economic reasons. Obviously a major aim is to create income and jobs, yet often there are failures within one or more of the aspects of potential demand, actual attractions, a functional organisational structure, accessibility and getting the message out to the potential visitors (to name just a few variables). For rural tourism to create jobs you need certain basic conditions and then it requires a lot of hard work, a real interest in tourism and commitment. In southern Mexico that some communities are changing their structure for ecotourism management away from appointing all the ecotourism workers for terms of a year or two (sometimes regardless of their interest) to actually inviting interested individuals from the community (including youth that might be considering migration) to participate and thereby creating potential for a more permanent job creation.

On the other hand one must take into account the vulnerability of tourism to external events (Nepal or the Mexican States of Oaxaca and Chiapas are examples where political problems suddenly caused a major drop in tourism). This should be a warning for over-dependence on tourism. Successful community tourism projects seem to regard tourism a bit like one of their several crops, and all those active in tourism still have their fields to fall back on during temporary problems.

In many tourism destinations the tourism season is coinciding with the major time of agriculture activity e.g. the harvesting season. In various parts of India problems are arising from this. Former farmers who have found an engagement in tourism business have to / want to continue their farming activity and thus often are dependent on external workers. This means:

- New workforce is needed for maintaining agriculture, i.e. a kind of multiplier effect is established. Money from tourism can trickle down.
- Small scale farmers become agrarian entrepreneurs, but they have to arrange with that.

Study demographic changes, tourism is examined from different perspectives comprising demand, supply and the labour market. The development of tourist demand is above all relevant to the tourism industry, destinations and marketers. Developments on the supply
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side relate in part to the public sector (road and rail infrastructure, cycle paths, water parks and townscapes) and in part to the private sector (hotel and restaurant industry and leisure facilities). Developments in terms of employment within the tourism industry impact on the decision-making of politicians, the administration and trade and industry. However, tourism is not only impacted by demographic changes. Many other factors also impact on trends in tourism reflected in supply and demand (e.g. climate change, energy prices and the development of transport links). As part of this project, we therefore have not analysed what tourism overall will look like by 2020 but have focused on the impact of demographic change on the development of tourism.

Tourism policies are aimed at supporting tourism as a system in the interest of society and at managing the relevant areas. Accordingly, there are also correlations with other areas of politics. In this context, an urgent requirement is the examination of the direct and indirect effects of demographic change in terms of their relevance for tourism policy. Demographic change can affect different aspects of tourism. It impacts directly on tourist demand (volume and structure) and the tourism labour market (number of workers and their qualifications) and has an indirect effect on jobs within the tourism industry and tourism services (type and quality of sector-specific and enhancing infrastructure). These aspects are also known as direct and indirect interfaces with tourism. The nature of the impact on the volume and structure of tourism, booking and travel behaviour as well as the quality of the offering and tourism-related services is determined wherever an interface exists.

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Demographics have a dramatic impact upon tourism in many ways and vice versa. It will impact upon the types of tourists that will travel, where they originate from, where they travel to, the types of accommodation they require and the activities they engage in while away. It is estimated that the population growth will generate substantial expansion in overseas travel. Fertility and life expectancy are two of the biggest factors affecting global demographics. Life expectancy has been increasing year on year for decades in most of the world and this is a trend that is projected to continue. This trend intersects with declining fertility across much of the world. These declines in fertility are heavily influenced by many of the developments that have extended life expectancy across the globe. Infrastructural and medical developments that prolong lifespan – especially in developing countries – tend to improve infant mortality rates and this brings down fertility levels.
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Other key issues are changes to work patterns and social values that increasingly bring women into the workplace, downplaying social mores that assign a higher value to male children and so on. As these values begin to converge, so do the demographic factors they engender.

The final important factor is Migration. This influences tourism in two ways, through Migration Led Tourism (MLT) and Tourism Led Migration (TLM). TLM is generally migration that takes place to fill vacancies in the tourism industry of a nation or region; for instance young people from eastern and central Europe migrating to western Europe. MLT is tourism generated by migration of any type, often people visiting friends or relatives in their new homes, or migrants returning to their place of birth to do the same.

It is important to bear in mind that not all demographic changes will necessarily hold repercussions for tourism. A recent report by the German Federal Ministry of Economics and Technology found that demographic alterations are likely to have an impact on tourism only if they ‘arise in those groups (e.g. older people, children, the less affluent, single parents etc.) which represent a sizeable volume, will be considerably larger or smaller in volume and whose behaviour differs from other groups’.

Rising affluence around the globe has implications for attitudes towards work and leisure. As income rises it tends to be accompanied by a shift in values from work to leisure as people are greater able to afford things they want without having to put so much emphasis on employment. This trend is visible in Europe, where there has been a decline in working hours since the 1970s as well as in Latin America and the Caribbean. It is even beginning to appear in the United States of America and East Asia which have traditionally worked considerably longer hours. Of course the effect of increased prosperity does not remain simple. Beyond a certain level of prosperity people may cease to feel the full benefits of improvements. People in the developed West have begun to display increasing dissatisfaction with their lifestyles, particularly in the United States where incomes have stagnated while cost of living has risen resulting in a real terms decline in standards of living for many. The economic downturn of 2008/2009 is liable to have only exacerbated this feeling. Economic constraints are liable to impact upon people’s holiday choices for several years to come.

Related to this feeling of dissatisfaction is a common feeling that time pressures are becoming excessive and the modern world too complicated despite the fact that the majority of contemporary westerners now have significantly more leisure time than ever before. As a result ‘Value for Time’ has become and will remain an increasingly important priority in people’s decision making processes, leading on to more experience intensive holidays, often of a shorter duration. The recession will only have hardened the cash-poor, time-poor equation in people’s minds further promoting the trend in shorter city break style holidays particularly
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as much of future tourism will originate from Asia. This should provide growth in the budget but also the traditional sightseeing categories.

There are major challenges and opportunities for tourism inherent in the demographic changes that lie ahead. Fundamentally, these involve population growth and age structure change driven by differential fertility rates and vastly improved health care. Some of the implications of these for tourism are considered below.

Population and ageing

♦ Tourists from developing countries are likely to be younger with very distinctive needs from the older tourists from more traditional source markets.

♦ This could force a stark choice for tourism destinations in their marketing, communications and product development. Do you choose to attract older or younger tourists? Or try to attract both and run the risk of not satisfying either segment?

♦ For the transport and accommodation, the tension between designing products and services for older and younger tourists may not be so stark. Design that takes into account the needs of older tourists (for example providing greater ease of use) might simply come to be seen as examples of good design for all.

♦ There may be a radical challenge in current assumptions about the implications of ageing for tourism needs and wants. For example, we may see younger tourists who are still working full time looking for time to relax on holiday, whilst older tourists who generally have more time on their hands go on holiday to try new activities.

Life expectancy

♦ Increased life expectancy will mean there are larger numbers of older tourists from existing markets in developed countries. The needs of these consumers may be many such as the need for proximity to medical care (this is important given the forecast increase in conditions such as obesity and allergies in future).

♦ Fortunately, developments in telemedicine should help facilitate travel and tourism for older (and younger) tourists with chronic medical conditions — but access to reliable information and communications technology will be expected by these tourists in future.

♦ Older tourists will have a ‘younger’ outlook than previous generations of older tourists and may well be more adventurous wanting to try new things.

♦ Despite this, greater numbers of these older tourists will have minor disabilities (such as difficulties climbing stairs etc). Both the accommodation and transport sectors of the industry need to take account of this in terms of design and staff training.
Household composition and family structures

- Overall, as households and families become more diverse – more multi-generational, more singles, more ‘second’ families and so on – the whole of the tourism sector will have to respond to this diversity.

- Marketing and communications will have to address new needs and wants that result from these emerging family and household structures. For example, communications will have to demonstrate an understanding of the diverse needs of those travelling in multi-generation parties.

- Accommodation providers also need to respond to this new demographic diversity through more flexible accommodation (especially adjoining rooms designed for the needs of three generations).

- Accommodation pricing might also seek to tap into (rather than alienate) the growing singles markets. This might involve more attractive pricing for single people or improved childcare and babysitting for single parents in hotels and resorts.

Population location

- The changing distribution of the population across the globe (along with changes in the economic center of power) will see an increase in the importance of global and outbound tourists.

- This requires all elements of the industry to be sensitive to the cultural and religious needs of these tourists.

- Among urban dwellers in developed markets the experience of urban life might create a demand for rural tourism experiences (for a change of scene and a change of pace).

Migration

- In the recent past migration into developing tourist centers, has increased significantly.

- This will give a strong boost to the migration led tourism markets.

- These tourists will have a diverse set of needs depending on their circumstances. Most economic migrants will be relatively poor and dependent on low cost forms of travel such as budget airlines or coach travel.

- However, there will be a significant minority of relatively wealth migrants (and their families) working in the great financial centers or whose children are located in major metropolitan cites for their education. These tourists will have very different needs and may use premium travel options and stay in premium accommodation.
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Other issues

- The attractions of leisure, tourism and travel remain strong. Tourism and holidays will remain a high priority for consumers in developed markets and will increase as a priority for consumers in emerging markets.

- As will the faster growth of tourism in less affluent and less experienced emerging markets will not only boost budget travel but also more traditional tourism activities (like sightseeing and shopping).

- Given that younger consumers are more concerned about international development issues and global poverty, the tourism industry should do all it can to communicate the development benefits of tourism.

- Finally, all of these factors combined, suggest an increasing fragmentation of tastes and markets in future. This trend is already well established in developed markets, but it will also spread to emerging markets as they become more prosperous. This will make accurate segmentation and accurately targeted marketing and communications even more important, and ever more challenging.

3. **INTERMINGLEING OF CULTURES**

Tourism, is a controversial activity, not just in terms of environment or climate change, but also in that there are other consequences of tourism for, say, indigenous peoples. Again, it is important to provide a balanced view, taking into account the evidence and the burgeoning literature. It is important, too, to recognise that as tourism matures as a subject area there are new approaches to studying and analysing tourism to complement the more traditional ways of thinking.

Because tourism involves movement of people to different geographical locations and establishment of social relations between people who would otherwise not meet, cultural clashes can take place as a result of differences in cultures, ethnic and religious groups, values, lifestyles, languages and levels of prosperity. The attitude of local residents towards tourism development may unfold through the stages of euphoria, where visitors are very welcome, through apathy, irritation and potentially antagonism when anti-tourist attitudes begin to grow among local people.

Cultural clashes may arise due to three basic reasons:

- *Economic inequality* – between locals and tourists who are spending more than they usually do at home.
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- **Irritation due to tourist behaviour** – Tourists often, out of ignorance or carelessness, fail to respect local customs and moral values. As an example, we can see the case of Goa. Goa has always been a worldwide force in the tourism industry. However, it has promoted a kind of tourism based on sun, fun and drinking. The kind of people that come to the State are only looking for those clichés and do not care about the local values.

- **Job level friction** – due to a lack of professional training, many low-paid tourism-jobs go to local people while higher-paying and more prestigious managerial jobs go to foreigners or “urbanised” nationals.

Due to the unprecedented access to cultures, a much wider audience than ever before has a gateway to see, hear and experience phenomena that were never accessible previously. Misrepresentation, stereotyping and the risk of loss of cultural and intellectual property rights are the consequences of unmonitored access. There are a number of negative impacts globalisation has had on cultural diversity, including the influence multinational corporations have on promoting a consumer culture, exploitation of workers and markets and influencing societal values. This increased availability of commercial media and products can “drown out” local cultural influences.

Loss of individualism and group identity occur when globalisation encourages a ‘Western ideal of individualism’. This promotes a homogeneous set of values and beliefs. The adoption of Western Culture and ideologies is seen as many computer-mediated technologies are developed, marketed and processed via western markets. The dominant population and culture of the day determine the next greatest technology along with the next commercialised gadget that will be offered up to the masses and longed for by those who are at arm’s reach of financially obtaining these devices. The present education, legal and power structures reflect western ideas and philosophies. These western ideas are easily assimilated into other cultures and paradigms with far reaching effects.

Globalisation allows further colonisation which impacts intellectual property and cultural rights. Global access to information has opened the gateway to acquiring cultural property and information. Many view that ‘if it is out there it is free for the taking’, which includes cultural signs, songs, dance, rituals and other cultural artifacts. These icons of a culture are viewed as a living heritage and are an integral part of identity. Using images, reselling them and mis-representing these rights are considered property theft and a heinous crime against communities. It is difficult to monitor or control what is out on the Internet and therefore difficult to prevent and prosecute appropriately.

The technological global mecca can be empowering for various cultures as it allows self-representation and information sharing on a whole new level. Technology provides a medium
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where depiction of images and portrayals of self-identity can provide the means in which tourism can be established. Global media centers allow cultures a distinctive voice to promote awareness and provide public knowledge and understanding of their stories and identities. It also allows for the communication of their relevant accounts and commentaries on issues that are important in preserving the culture and knowledge acquisition of cultural ways - allowing them to retain their diversity. Being in charge of their own media production companies allows control of their artifacts, signs and symbols that are regarded as cultural property. When cultures are in control of their own public images they are better equipped to manage and represent their images appropriately without misrepresentation.

Global technology has provided the opportunity to redefine collective identity along with identifying a place for distinctive cultures. Global social, political and economic networks, combined with common goals, will no doubt enable the emerging empowerment among cultural peoples (Smith, 2000). This is far more advantageous than individual communities or groups coming forward to raise global or local concerns. Global positioning of cultural groups allows social and political power that has previously not been seen.

Utilising global networking provides the opportunity to problem-solve and strategise with other cultures that are experiencing similar challenges in acclimatising to technological change. It can become a platform to mobilise ideas, viewpoints, campaigns and strategies to protect and cultivate interests and garner political power. Global technology can become a stage for public support and public awareness leading to public acceptance. Relationships are a key component of communities and communication technology thereby provides the ability to foster and strengthen relationships over the miles, creating what is commonly known as a global village. These efforts allow cultures to remain intact.

Global awareness provides many benefits, including a spotlight on government policies, access to education, living conditions, and injustices, which promotes economic pressure from foreign countries to promote national change. Cultural awareness leads to empathy, understanding and tolerance, while global markets can lead to employment, economic and educational opportunities.

4. **Impact on Traditional Knowledge**

At its best, tourism can generate the financial resources needed to invest in the rehabilitation of historic buildings and conservation areas. Tourism can help to revive dying or lost traditions, arts and cultural practices and can provide the impetus for artisans to continue their traditional crafts. Tourism can also provide new livelihood opportunities for large numbers of people in local communities. Unfortunately these positive impacts are often negated by the unintentional destructive impacts of tourism that rob a community of its
ancestral heirlooms, undermine traditional cultural values and alter the physical character of a tourism destination through inappropriate development and infrastructure.

In order to ensure that future generations are able to access their authentic heritage and, at the same time, to provide reason and motivation for visitors to continue to want to visit the region, all stakeholders must work together effectively to safeguard the wide range of heritage resources that exist across the region. Tourism can – indeed, tourism must – become a partner and a driving force for the conservation of the tangible and intangible cultural and natural heritage. If tourism does not contribute to the preservation of the region’s environments, cultures and traditions, then there will be no place for tourism in the future development of the region.

It is important to recognise and demonstrate that cooperation among local and business stakeholders as it is only then that any region can succeed in developing a community’s tourism potential while safeguarding the cultural and natural heritage resources on which that tourism is based.

Tourism must become a positive force for heritage conservation as well as contributing to the improvement of the quality of life of the destination’s inhabitants. By heritage we understand the body of skills and knowledge, which have ensured human survival and have been codified in beliefs and values that give meaning to the life of individuals, groups and communities. From hunting gathering, to horticulture, there are important shared characteristics. The carrying capacity ensured small groups of people, often separated by geographical barriers, but meeting for annual ceremonies and gatherings. This ensured the group social and economic integrity. In the process of acculturation during feudalism and colonialism new social networks emerged leading to new relationships and survival strategies, in which knowledge and skills were adapted and upgraded.

As a result of globalisation, many indigenous groups are being more widely exploited through the tourism industry. The increasing ease of access to these cultures by Western tourists allows for a greater interaction between the two which is not necessarily equal. Western tourists often view indigenous groups as quaint relics of the past that they can observe and report back on to their friends at home. Inevitably there is the acquisition of souvenirs which Western tourists put on display as examples of the primitive encounter they have returned from. Even though there is interest in the culture of these indigenous groups, there is rarely a sense of equality. The tourist often sees themselves as superior and worthy of being served.

The countries in which this type of tourism occurs (i.e. many African nations) often alter their policies to encourage the influx of tourist dollars to their countries. Many indigenous
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groups are moved from their traditional territories in order to allow the Western tourist the greatest possible Safari experience. The efforts of Western conservation organisations have convinced many African nations to alter their conservation policies to the point where there is a direct impact on the abilities of indigenous groups to continue providing for their people in their traditional ways.

A positive spin off is the greater opportunity for employment in the service industry for locals. Again, though, this tends to perpetuate the inequity in status between the tourist and the local employee. As well, the main economic beneficiaries of the tourism industry in these nations are not necessarily the local indigenous workers but the wealthy elite. Even the displays of cultural practices (i.e. dances) may not be accurate reflections of traditions as they may be altered for the entertainment of the tourists. Also, this use of tradition for entertainment simply commercialises the local culture to the point where its significance may be compromised.

One of the main segments of indigenous society that are specifically targeted by multinational corporations are the young. Adolescents are far more susceptible to targeted consumerism and, as a result, may find that western consumer ideals may be more appealing to them than their own cultural traditions. They are easier to convert because their personal identity is not as set as that of an adult in their community. With this comes an erosion of cultural hierarchy as the sense of identity becomes more of a personal, individual choice, rather than a societal one. Many indigenous see globalisation as a threat to the traditional family structure, creating a disconnect from cultural traditions.

Multinational corporations view indigenous land as a valuable commodity to be bought, sold, and exploited. This has had a great impact on local environments as traditional land use is being pushed aside in favour of specific uses designed to maximise the profits for larger entities. This conflicts with the view held by many indigenous groups that the land is the anchor that connects them to their culture. This exploitation has pushed many indigenous groups even further to the margins of society.

The fear for many indigenous groups is that this global pressure on their culture is only going to lead to the erosion of their traditional values to the point that the diversity of culture in the world will be slowly whittled away to the point that there will be only one large homogeneous culture world wide. The consumeristic nature of globalisation is often contrary to traditional indigenous values. Globalisation does not take into consideration cultural and socioeconomic circumstances. Instead, it looks to further the interests of the larger, more influential countries and corporations which are the impetus behind its spread.
5. **IMPACT ON TRADITIONAL ARTS**

Tourist art traditions do not only modify ethnic traditions of cultural expression, but also change the perceptions of the host ethnic group that produce them. Through the arts, the ethnic group itself becomes an object of tourism. Although many groups are able to separate their own identity as a cultural basis, from the material symbols they create to play upon the tourist stereotypes, this is not the case for all communities. Strong influences over a period of time can modify cultural self-perception. Ethnic groups can begin to measure themselves or to find meaning in symbols that are imposed from the outside. For example, Israel has started a Boombamela, after 25,000 Israelis visited the Kumbh. They represent Indian “spirituality” outside its location and context. A Mediterranean beach replaces the sacred Ganges. Just as the Kumbh sets up camps to attract high tourist numbers while promoting spirituality at the Kumbh, so the Kumbh has been appropriated and transferred to a site where the mela aspect gains more meaning than the spiritual.

Tourism arts have other features that are special in the guest-host relationship. This is the export of tourist arts can be called indirect tourism. For instance, this transfer of a bamboo fan or a rice cleaning sieve, into other uses as determined by the tourist, creates ethnic confusion as well as stereotype of a rural culture in much the same way that films do. Travelogues and audio-visual advertisements also play the same role in transforming the meaning of for example Kerala’s Elephant March from a ritual of significance into a pageant. The producers get this feedback of their touristic “ethnic” image and they often begin to make the meaningless transformation to the souvenir trade for economic gain. For example, the marble or stone representation of the Taj Mahal is never seen as a “monument of love”, which in any case is a transformation of a grave into something romantic. It is seen as a representation not of the inlay art and skill of the artisans of Agra, but a symbol of having seen one of the wonders of the world with ones own eyes and carrying a replica back, small enough to be transported by air. How many know that the local superstition deems it bad luck to have a replica of the Taj in your home? Would this taboo be respected? How serious would the conflict be in the mind of the tourist? And how serious is the belief for the one who is mass-producing the artefact?

However, on the plus side there is the power of art to be appreciated across cultural boundaries, particularly in metropolitan areas and this could be a source of empowerment for the host community. This can only happen when in the form of a souvenir of a cultural experience, the aesthetic appeal and value system of the host society is also carried away, as for instance, a Madhubani painting. Does the tourist see it as “folk” and therefore, consider it to be of a lower order in aesthetic appreciation, or does it reflect the values imbibed through the tales told in the genre and the status of women as the promoters and conservers of the art?
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Perhaps to answer the questions we have raised for understanding the complexity of the issue of tourist arts and crafts we could look at the major types of arts, the conditions under which they have become connected with tourism and the cultural, temporal and socio-economic impetus behind their emergence. For example, how has Mummy become a word in all Indian languages replacing the original Ma? Have tourists and hosts been brought into a unified belief system through the process of modernisation? Has the preference given to the English language, also the language of tourism, created a new dynamic in creating both a new and a common consciousness?

Let us follow this dynamic beyond the linguistic model. The source of arts and crafts is the Local/Ethnic society. Its meaning is provided by functional tradition which is generally based on a transfer of values from the religious to the secular, whilst retaining the heroic or role-model aspect of the religious, as for example in the Cham dances of Ladakhi Monasteries. The Tourist society then transforms the masks into a commercial tradition, where the iconography is lost and the local colour transforms a ritual object into an object of art or decoration. The same can be said of American Indian and African sculptures, which are then bought for their value as novelties.

In India, cultural traditions such as classical and folk music, dances, plays, crafts and handicrafts have been promoted by tourism and vice versa. For instance, The Neemrana Fort in Rajasthan is one of the popular heritage hotels in India. For the promotion of hotel as well as provision of entertainment of the guests they organise programmes staging various classical or folk arts such as music and dances. This helps in the guests, who are mainly from foreign countries, to get a flavour of Indian cultural/traditional arts, helps in promotion of hotel as well as provides opportunities to artists from different fields to showcase their talent.

6. IMPACT ON TRADITIONAL CRAFTS

From Paleolithic times archaeology has affirmed the use of symbol to reflect the social order. However, the phenomenal increase in the production and use of symbolic objects is directly related to the increase in urbanisation. People of the river valley civilisations not only produced symbolic representations for religious and political usage; they also created distinctive pottery, seals and bricks. Terracotta beads and bangles adorned the common people while the elite used copper, bronze and gold. The archaeological findings at many sites of different periods, have demonstrated the production of many items like, semi-precious stones, bone arrow heads, ivory khol sticks, copper implements and painted pottery.

As urban civilisations declined and wasted away, their production systems also declined. The craftsmen shifted from the creation of articles for use to articles for adornment. There were two categories of artistic production:
the first for religious significance, and
the second to establish the power and status of the elite.

This, however, does not indicate that the common people did not use symbolic representation. With the decline in urbanisation, the village-like structure of the remains of excavated cities have shown the impact on art and craft production due to the loss of patronage, the displacement of the artisan and the shift to urban centers where the demand was greater.

For the self-sufficient village economy, the artisan played an important role. Tool making, household utensils, clothing, footwear, agricultural implements, etc. were in demand by the local community. The artisan bartered skills with food and other requirements. Crafts emerged from the transformation of symbolic and ritualistic objects into decorative articles for festivals and other rite-of-passage celebrations. Custom extended the decorative motifs to daily needs. A tradition developed where certain myths and mythological representations became identified with particular locations, castes and communities.

There also emerged the emporium trade across international trade routes. For instance, Surat in Gujarat has sometimes been called as the “most celebrated emporium in the whole of the Orient.” It had a population of 1,00,000 including Mongols, Moors, Hindus and Christians, and as many nationalities that you can think of, who were either settled in the town or had business in the port. Most notable amongst Surat’s buildings were two Caravanserais. Another building worthy of mention was the public bath. Every evening in the square before the Fort a fair is held where everything can be bought. Choice merchandise is carried to Surat across lands and seas making it the richest emporium in the world. Apart from luxury items and spices, cotton cloth in a variety of forms and weaves was much in demand.

During the Mughal period the Emperor, the Royal family and the nobility gained monopolies in trade to increase their wealth, since land was not as profitable as trade.

The items were not only Arab horses and luxuries, but common articles like lime and salt. This interest in commerce gave Gujarat a special position in the economic sphere due to its importance in the overseas trade. A significant part of this trade was cotton piece goods that were exported through Machlipattam. The backbone of this wealth creation came from village artisans and craftsmen.

In the developing countries, after agriculture, handicrafts have been described as “the second largest source of income”. There is no doubt that artisans make a significant contribution to national economy. For example, Indian handicraft exports touched Rs. 8060 crores in the year 1999-2000 with white metal-ware from Moradabad alone accounting for Rs. 2000 crores.
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Similarly, many other forms of handicrafts like antique woodwork, carpets, copper ware, pottery types, leather goods, paintings, etc. have a market. Of course, there will always be a question mark as to who benefits out of these proceeds? The artisans or the crafts persons, the middlemen or the owners of export businesses? The same question is pertinent in relation to the impacts of tourism on artisans and crafts along with understanding the linkages of tourism with them.

Tourists may not necessarily be the producers of arts or crafts. They buy and hence influence them. The explorer would look for the real, the cultural tourist for something authentic whereas a mass tourist would ask for a souvenir or memento to take back home. Can we describe the arts and handicrafts that the tourists buy, gaze or consume as tourist arts? Well, to an extent yes. Explosion in demand for original craft prices – functional and decorative – has reached beyond the tourist-exposure which has fuelled ethnic art trade. These activities of crafts (also termed as arts many times) production and exchange go on, independent of tourism and tourist interaction and yet intermediaries influence their production. Today, different typologies are there for various art forms, like:

♣ Tribal art: produced by tribals for own consumption
♣ Ethnic art: produced by tribals for use of others
♣ Mainstream art of others: an art form where the theme is authentic ethnic but the style may be different.

Tourist crafts are a part of the merchandising of “local colour”. This indicates the commoditisation of local culture as a part of the promotion of the “natural resources” of a destination that are used to attract tourists. Their essential attributes are that they should be hand made, using local materials, should be a part of the basket of goods used locally, and should be produced by users and artisans on the spot. It is the last attribute that gives to tourist arts their authenticity. Their transformation into souvenirs is the function of the market economy that uses the existence of an integrated system of meaning (culture) by means of which a community established the nature of reality, and transforms it into a commodity.

Economists and Planners see culture as a resource. Sociologists and anthropologists see culture as a reaffirmation of the beliefs and relationships of a social group with regard to its reality. Thus, people are turned into cultural extensions of the media promotion of tourism because they are identified by their tourist arts and not vice-versa.

Tourism crafts based on ethnic practices are now beginning to change the relationship between tourism, ethnicity and arts. They are, in fact, a part of the relationship between material symbols, outsiders demand and the defence and reformulation of ethnic identity. The
production of tourist crafts is also playing a role in creating uniformity in the attitude towards tourism, material heritage and museums. This is happening particularly among the middle classes — the major participants in mass tourism. In inter-cultural interaction, arts and crafts have also become conveyors of meaning. There are also certain social issues that have emerged with the growth of tourism and the demand for objects of art to take back as souvenirs:

- Have the arts become “totems” of touristic identity?
- Do they affect the front-stage and back-stage behaviour of the hosts who produce them?
- Do they modify the self-perceptions of ethnic groups through externally imposed views?
- Does the transfer of ethnic images from the periphery to the metropolis create ethnic stereotypes in the same way as other mediums of representation?
- Do handmade items have greater authenticity?

They reintegrate the front and back stage presences with modernity. These artefacts are valued because they belong to a tradition that is ancient and still alive somewhere in the world, but has travelled to another society in a synthetic way.

Thus, we can see that the appeal of touristic arts lies in the manner in which they represent, to national and international audiences, a definable ethnicity. Ethnicity is defined broadly as a perceived difference in culture of the tourist and the host. Crafts and arts represent the two worlds: that of local consumption as well as of export, through tourism and to a wider market. In both its forms, touristic and export art can draw upon local tradition as well as foreign genres as for example the emergence of the ash tray, made from so many materials, all of which have local use but not in the form in which they are transported as souvenirs. This is the result of acculturation, which then reaffirms its strength by modifying traditional art as well. The emergences of flora and fauna as decorative motifs that have replaced traditional design have been the result of outside contact, design influence and the souvenir and export market. For example, how has a tabiz or a mangalsutra transformed into a decorative pendant, and why has it been accepted as such by both sides and how it then legitimise itself as a touristic piece of art, authentic and ethnic, being produced and sold by those who in the ritual of tradition have no right to pass it on?

For a consideration of the issues raised by touristic arts and crafts we have to look at three factors:

1) The formal and aesthetic sources as well as the material and technical procedures
2) The national or international “other” with its own dominant tradition
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3) The synergetic tradition, the audience and the local society as well as the dominant local or distant society that will interpret its ethnicity and authenticity.

The process of change and transformation passes from an isolated tradition through the evolution of cultural changes to modern pluralism. This happens when functional traditional art is first replicated commercially and transformed into a novelty or a souvenir that is then reintegrated into the ethnic artistic tradition and becomes a form of popular or assimilated art. In case where there is a continuity of traditional aesthetics and the role of the traditional artists remains central, so that the artist is able to separate the sacred art from the secular, giving to the novelty its authenticity by using the traditional procedures, materials and designs, then it could be considered an authentic handmade piece for a buyer who is knowledgeable and cares for the reality that has created the artistic inspiration. For example, tourist Tangkhas made in Nepal fall in both categories, i.e., touristic arts as well as pieces of art created for the knowledgeable buyer.

Before we go ahead let us try to understand the souvenirs and souvenir purchasing behaviour. While the tourism product is intangible “the souvenir is a tangible symbol and reminder of an experience that differs from daily routine and that otherwise would remain intangible, such as memories of people, places and events”¹. When you travel and buy a souvenir, you not only retain it as a valued possession but you are equally enthusiastic to display and talk about your possession. Similarly, you buy souvenirs for a variety of reasons:

♣ to be given as a gift back home to your friends, relatives or may be your boss,
♣ to keep your memories fresh about the place you visited,
♣ to possess a unique object of art,
♣ to demonstrate your care of an ethnic art object,
♣ to add to your collection of arts,
♣ to boast in your social circle about your trip, and so on.

Again, souvenirs can be of many types:
♣ Pictorial (photographs, postcard images, paintings, etc.)
♣ Handmade crafts (all beads, jewellery to metal wares, pottery, etc.)
♣ Textiles, wall hangings,
♣ Indigenous products (herbs, honey, etc.),

Replicas (of sculpture, monuments, etc.),
Natural items (sandalwood, etc.),
Artificial items (curios, etc.) and so on.

Why tourists buy and what they buy as souvenirs is closely linked to their attitudes and purchase behavior. All these three aspects have an impact on tourist arts (both on forms and production process). Not much research has gone into this area — particularly in the context of India. However, certain findings of the study conducted by some researchers on souvenir purchase behavior of women tourists are worth citing here:

- they “enjoyed learning from shopkeepers about authentic souvenirs for sale”;
- they “found pleasure in observing artisans who demonstrated making” crafts,
- they “observe crafts people” and this gives more meaning and authenticity to souvenirs, hence, more chances of purchase.

Another interesting case worth citing here are the findings of Millie R. Creighton on Japanese Craft Tourism regarding domestic tourism:

“Today, throughout the spring and summer months, many Japanese women – predominantly those who are fairly affluent, urban dwellers – pay large amounts of money to travel to the mountains of Shinshu in order to study silk cultivation and silk weaving as a leisure hobby pursuit. Here in this remote area of the Japan Alps, a former Tokyo company employee and his wife who renounced Japan’s modern middle-class urban lifestyle, found a way to make what they consider a fulfilling livelihood based on the current popular tourist interest in Japanese “traditions”. They host week-long residential weaving workshops on “tetsumugi” (hand weaving) for vacationing Japanese women. Women participating in the craft vacations usually sign up through city culture centers or through travel agencies, which also arrange their domestic trips to workshops. The workshops have become very popular; many participants reported that they had to wait several years to get in.”

Though, tourist arts are a dynamic mode of communication; however, all tourism is not ethnic tourism nor are all souvenirs ethnic. At the same time there is criticism that designs become repetitive and stereotyped. Also, not all arts and crafts are made for tourist consumption, though tourists may attempt to buy what is made for local consumption. The movement from Tradition to Replica to Souvenir art is a complex process, which simplifies the functional element of the art. There is also the assimilation of external influences and genres, which are incorporated into popular art and then reformed for tourists. The movement

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2 Based on research findings by Anderson and Liltrell.
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from real to authentic to memento also reflects the changing nature of tourism from the explorer and cultural tourist to the mass tourist. The changes in the transportation of tourists and the new anthropology of the authentic are once again demanding the genuine article. In the process the producer of the souvenir is also remaking himself or herself but not always in a meaningful mould.

Much tourist art is not a “degenerate” version of a traditional form but something entirely new … it has at least some value, if only economic, and far from displacing some higher art form, it adds something that would not exist at all but for tourist demand.

Tourist crafts can even serve the “basis for cultural revival” and if “art traditions do become defunct, tourism is seldom to blame” as the reasons lie elsewhere for the demise. For example, the indigenous artisans and craftsmen, today, are more threatened because of the globalisation impact on the production processes and local economy rather than tourism.

The end of colonialism in many countries led to the revival of craft production. For example, after India became independent, a new thrust was given to handicrafts to ensure the survival of artisans and village crafts persons. These became an important export item for India in its new model of development. All over the world, hands made products were being sold at a premium price. The quality and diversity of Indian handicrafts had caught the attention of exporters. We began to set up, through the Handicrafts Export Promotion Council (HEPC) design and marketing outlets. In the beginning HEPC set up Sona of India shops in the major hard currency countries. The country’s handicrafts began to grow at the rate of 14-17 per cent per year.

The festivals of India showcased the production of Handicrafts made by award winning artists in the main markets. These national awards recognised the contribution of artisans to the national economy. In 1999-2000, Indian Handicraft exports, as mentioned earlier, touched Rs. 8060 crores, with the Moradabad white metal ware accounting for 2000 crores, followed by antique woodwork from Jodhpur and Jaipur. The Export Promotion Council for Handicrafts, which has now set up a GIS based portal, indicates that 900 handicrafts exporters participated at the recent Fair held at Pragati Maidan. Four thousand foreign buyers attended the fair as a result of the showcase at the Frankfurt Fair. Now Indian fairs are branded and they attract experienced exporters.

A national Center for Design and Product Development has been set up to focus on diversification and design inputs. There is a new approach to the mixing of raw materials. For example, the Jaipur antique look is being blended with metal and glass for the European market. Technology upgradation, as the recent enamel workshop showed, is also being done. While the artisans are genius in solving traditional problems and know all the arts of
processing, newer procedures can improve the finish and quality of the product. To make exporters innovative, the HEPC is making them aware through workshops and Seminars, on the International trends and competition. This is a new arena for handicraft exporters. A permanent contact center between Indian exporters and the market is to be established to push up exports and create a niché for Indian handicrafts. The Indian Exposition Mart is likely to be set up at Noida, near Delhi.

In spite of these efforts in many cases today artisans have to spread their wares on pavements to find a market. The exporters need not be the producers. They may be the link between the producer and the market reaping the benefits as middlemen.

The new approach to give the crafts person a direct access to the market has been quite successful in the domestic market, where textiles and handicrafts are finding a middle-class clientele. The Crafts complexes and the Dilli Haat type of experiment, which involves co-operatives and craft unions, are trying to create this direct interface.

With the emphasis on tourism, Government support for the souvenir industry is growing, with the setting up of Craft villages, Fairs and Festivals like the Suraj Kund Crafts Mela. Here the projection is on the master crafts persons or National Award winners. Every year there is a theme state, which is also projected for its arts and crafts. The products are limited with an eye on the domestic consumer.

The products for the export market are qualitatively different. NGOs have also played a role in shifting the design and use of artisan production from local use to market value addition. Urmul and Dastakar are examples of such efforts. Apart from dalit craft and art, we also see the emergence of tribal production being marketed in urban centers. We must evaluate whether this shift has been of real benefit to the artisanship of the communities and then judge the role of tourism in its conservation. Since Tourism is often considered an invisible export, it is assumed that because tourists spend 26 per cent of their total budget in India on shopping, the major benefit flows to the handicraft sector.

As the pride of heritage becomes more saleable, the United Nations had promoted, by declaring 1993 the Year of Indigenous People, the use of tourism not only to preserve but also to make heritage profitable for those who have been ignored in the tumult of development. Indigenous tourism, according to Valene Smith (Tourism and Indigenous Peoples, ed. Butler and Hinch) has four elements: Habitat, Heritage, History and Handicrafts. This is to be described as a cultural tourism form, reflecting the man-nature relationship. At tourism sites around the world the relationship will vary, since the 4H’s will be operating within a specific cultural context.
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The native handicraft industry has responded to tourism-increased demand, both domestic and international. There is not only increased output but an array of new items, which are based on the culture and life style of the tourist rather than custom and tradition. However, there is always a constraint. Handicrafts depend on the unique raw materials that each region provides its crafts persons. Traditional skills relate to these unique mediums and the forms are also determined by survival needs and the inspiration is from belief systems. The North East with its Bamboo forests has always been the home of basketry. Horticulturists who needed storage utensils refine pottery. Textiles, weaving and silver ornaments appear among trading communities. Extinction of raw materials or animals from which certain materials were drawn can also put a constraint on handicrafts, as for example the ban on ivory to save the elephant population of the world. Urban designers have put crafts to multiple uses and created non-indigenous arts, which is considered both a conservation movement as well as value addition in the market sense. Commercialisation has led to the transformation of ceremonial objects into items of jewellery and adornment. Pottery in the form of glasses and ashtrays is another form of adaptation to the “carry away” market. Coconut shells have also replaced pottery since they are more durable. Bastar burial items have become tribal sculptures. Warli motifs adorn textiles, sculptures and doorknobs. A new form of value addition has emerged through tourism. This is the use of minimal raw materials with the maximum of skilled labour to give a product of high value and marketability. As a result handicraft prices have risen as they have become miniaturised. Tourism has given this exposure to crafts persons as well as non-indigenous markets. However, tourism creates its own constraints. For example, crafts should be such that they can be easily carried by air; they should be durable and priced according to their size; they must be certified as hand made and authentic.

The trinket form of craft production is to be seen wherever tourist buses stop. At every tourist spot there are shacks selling the “wholesale” version of traditional trinkets. Crafts persons perform at these locations, by stringing, printing and weaving to give a touch of authenticity to what is being bought by the tourist. They can be photographed by the tourists for greater satisfaction.

Handicrafts have always been the source of income, in cash or in kind, for the artisan. With the entry of the merchant they began to enter the wider field of trade. Whereas they were traded as luxuries in the old days, today they are being wholesaled through the demand of tourists and the export market. The issue of cultural integrity has become an important aspect of the social impact of tourism and the craft industry is most affected. Since tourism is the industry of “difference”, the problem of authenticity can affect the marketability of the very commercialisation and miniaturisation that tourism had demanded at an earlier stage. The pressure of tourism to maintain maximum diversity while at the same time to standardise and homogenise are paradoxical tendencies, which are likely to affect the
handicraft industry. This does not simply degrade the quality of the product; it causes changes, which are often meaningless. When tourist tastes change, the markets for these meaningless productions also change.

Artisans and Crafts-persons share certain characteristics which neither Tourism nor the Export markets have been able to improve.

In certain cases a project based approach is undertaken either by the global agencies, national governments or NGO’s to help artisans produce for the handicraft market and tourists. For example, the United Nations Development Programme (UNDP) and the Australian government through its Agency for International Development (AusAID) joined hands for a project that would “provide artisans in Shanti Niketan and Bishnupur” in India, “an opportunity to promote their art and culture through marketing, creation of crafts museum and tourism”. Similarly, in Indonesia, since 1988, the Lombok Crafts Project “has been assisting the women potters of three villages to improve the standard of living through technical and marketing assistance”. A bilateral assistance programme of Indonesian and New Zealand governments has increased significantly the “quality, durability and marketability of the pottery” without “loss of integrity or intrinsic values of the creative process and ritual experience … all surplus profits from sales are used by the potters to improve.

7. MIGRATION

Growth in migration and tourism are two of the most significant manifestations of globalisation. Migration makes important social and economic contributions to destination countries, culturally enriching their societies, enhancing tourism products and providing labour for the travel, tourism, hospitality and catering sectors. Migration in itself is also a clear generator of tourism demand, with the increasingly two-way flow of expatriates visiting their countries of origin, and, in turn, their relatives and friends visiting relations based in new host countries.

Migrants’ remittances and income from tourism can be powerful instruments for enhancing tourism-related projects and investments in basic infrastructures at the community level in the countries of origin of expatriates, thereby having a real impact on poverty reduction. It is important to examine the linkages between migration and tourism in order to assess the impact of migratory flows on tourism, and to investigate the opportunities resulting from the relationship between these two global phenomena.

A number of changes have occurred in recent years in the forms of production and consumption, which have resulted in changes in migration and consumption and in the
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relationship between these. The main changes can be expressed in terms of global-local relationships in production, shifts to various forms of more flexible production (requiring changes in both capital accumulation and the labour process), and the development of more flexible and internationalised forms of consumption, resulting in both the intensification of, and the emergence of new forms of, tourism and migration flows. While to some extent a response to changes in the nature of capital accumulation processes these new forms of mobility are also the outcome of changes in the cultural construction of leisure time and spaces. Moreover, the demographic and social changes brought about by these population flows contribute to reshaping the conditions for both production and consumption.

The growth of tourism has, of course, long been interdependent with that of particular forms of migration. Quite apart from the fact that tourism itself constitutes a form of migration, of varying duration, it has generated two distinctive flows of migration. First, there is labour migration to provide the services demanded by tourists, particularly in areas of mass tourism where rapid and substantial growth in tourist numbers may have outstripped the capacities of local labour markets. The resultant labour migration generally assumes one of three forms:

- Unskilled labour to provide consumer and collective services at relatively low costs, which are essential for the competitiveness of resorts operating in highly competitive cost-led markets.

- Skilled managerial workers providing specialist skills that may not be available in the local labour market; intra-company labour transfers often structure their mobility.

- Migration to establish small-scale businesses, often serving niche markets (typically expatriate ones), and or being motivated by lifestyle considerations.

These migration flows are integral to the restructuring of labour markets in the recipient areas as they try to maintain competitiveness in the increasingly competitive international market for tourism services. It is not simply a matter of absolute labour supply, or of the role of migration in mediating labour costs, but also of particular types of skilled labour, in response to technology- and demand-led changes in production.

Secondly, consumption-led migration systems may develop symbiotic relationships with tourism flows, as part of the re-definition of the practices of consumption. This may assume several forms, depending on the duration of the migration, motivations and property relationships. The two migration streams are linked by the concepts of search spaces, informing decision-making. Some of the main components of consumption-led migration are:

- Investment in second homes, which implies a degree of commitment to the destination area (both for vacations and, possibly, for more permanent migration in the longer
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term). This also implies particularly property relationships with the civil authorities and the private sector in the destination area, which differentiate this from long-stay tourism.

* The growth of seasonal migration, for which there is a continuum stretching from long-stay tourism to genuine dual residence between the destination area and the area of origin.

* Permanent migration which typically occurs at the retirement or early retirement stage of the life course.

* Non-tourism led migration where the migrants are attracted by the quality of life in the destination area but are economically engaged in metropolitan economies to which they are linked by tele-working arrangements or some form of long distance commuting. They may have links to tourism through both the informing of search spaces and reliance on some of the services (such as air transport) developed for the latter.

While some of these migration streams and their relationships to tourism have long historical roots, that can be traced back to at least the Grand Tour, others are of more recent genesis. They have all, however, been subject to significant changes in recent decades which have transformed their scale, geographical scan and their inter-relationships with tourism. The salient changes are inherently related to the emergence of new forms of production and consumption:

♣ growth in and globalisation of tourism markets;
♣ the internationalisation of tourism capital;
♣ changes in leisure time and post-working lives, which are related
  • to the reorganisation of the labour process;
  • the demographic ageing of populations;
  • changes to family structures;
  • revolutionary changes in transport and communications systems;
  • territorial and social changes in the distribution of work- and non-work related income; and
  • the social reconstruction of valued living and working environments, which is informed by deeper cultural changes and facilitated by new forms of communications.

Because of the above changes, there has been an increase in the scale of tourism-related migration, and an internationalisation of the patterns of mobility. This has yielded a series
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of social, cultural, economic and political issues for the individual migrants, for the host communities and for local, national and supra-national states, which hitherto have been little researched. Amongst these are:

♣ the economic impacts of the redistribution of consumer expenditure, incomes and remittances;
♣ the reorganisation of labour markets;
♣ new social and spatial divisions of labour;
♣ the recasting of host-guest relationships, along new lines of gendered, racialised and class cleavages;
♣ nationality and citizenship rights;
♣ the demands on the collective services provided by local, sub-national and national states;
♣ the implications of tourism-related migration on the physical environment;
♣ the role of tourism-related migration in regional development, particularly with respect to innovation and entrepreneurship practices in rural regions; and
♣ issues of tourism-related migration within the context of sustainable development.

While geographers are concerned with the underlying processes of economic restructuring and cultural change which inform the redefinition of tourism-migration relationships, they are also interested in the extent and ways in which their impacts are contingent on economic, social, political and environmental conditions in particular localities. In turn, these local conditions inform the unfolding processes of globalisation.
1. **INTRODUCTION**

Tourism is an interactive relationship among tourists, local businesses, host governments and communities. Growth in tourism, however, has also led to increased opportunities for, and incidences of, crime. Indeed, a long-established relationship exists between increases in crime and tourism; major economic crimes (e.g., robbery, burglary) in some highly popular tourism venues have a “similar season to tourism”, for several reasons. First, tourists are lucrative targets, since they typically carry large sums of money and other valuables. Second, tourists are vulnerable because they are more likely to be relaxed, unaware and off guard—and sometimes careless—while on vacation. Finally, tourists are often less likely to report crimes or to testify against suspects, wishing to avoid problems or a return trip. Tourist crimes generally involve one of several scenarios:

- The tourist is an accidental victim, in the wrong place at the wrong time, targeted as an easy mark.
- The location is conducive to crime, due to its nightlife, hedonistic culture and myriad potential victims.
- The industry itself provides victims, as tourists are more prone to taking risks while on vacation, and less likely to observe safety precautions. Furthermore, as tourists’ numbers grow, so too can local hostility toward tourists, thereby increasing the chances that they will be cheated, robbed, or assaulted.
- Terrorist or other groups may specifically target tourists, singling them out for hostage-taking or even murder.
- Crimes against tourists can impede tourism by significantly damaging a location’s image. Therefore, the most important prerequisite for a successful tourist industry is a reputation...
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for having crime under control and guaranteeing tourists’ safety. Furthermore, media coverage of crimes against tourists often tends to be out of proportion to the actual risk, having a profound effect on public perception of safety at particular locations.

Although theft is the most common crime against tourists, they are vulnerable to other crimes as well, including physical and sexual assault, credit card fraud, and scams (e.g., being sold “bargain basement” antiques or imitations of expensive watches). In areas with many adult entertainment venues, tourists tend to congregate and be disproportionately targeted by offenders. Furthermore, crimes against tourists tend to occur in areas with higher overall crime rates.

Tourists may unwittingly contribute to the problem through excesses and dangerous practices in sport and leisure activities, driving, gaming, and drinking — some of which is routine “vacation behaviour”. They may also contribute to their victimisation by carrying and flashing large sums of money; visiting dangerous locations, or walking in isolated areas or dark alleys, especially at night; leaving valuable items in public view; and looking like a tourist (e.g., driving a rental car, carrying a backpack, carrying a camera, consulting a map, appearing lost).

As mentioned, tourists cluster in particular locations. Hotels, motels, downtown centers, shopping malls, bars, restaurants, tourist attractions, beaches and airports are all potential points of encounter for victims and offenders. Some communities have determined that the greatest number of tourist crimes occur when tourists leave airports and major highways, becoming lost in inner-city neighbourhoods. Venues such as bars and nightclubs can encourage heavy drinking and a sense of freedom from normal constraints. Because tourists often are obvious by their dress, carry items easily disposed of once stolen, and are temporary visitors (and thus unable to put much pressure on police to act against criminals, or unlikely to appear as a prosecution witness), tourist zones allow pickpockets, swindlers, thieves, gang members, and robbers to commit crimes they might not otherwise attempt or be able to accomplish. Tourist clustering also affords terrorists opportunities to commit acts against large numbers of people. Some tourist areas are also popular retirement areas, so the potential for crimes against the elderly increases significantly.

The physical characteristics of tourist locations may also contribute to crime. For example, a visitor staying in an older motel with a dimly lit parking lot, and no private security officers or video monitoring, might be at risk. Moreover, tourist areas are characterised by anonymity and a high turnover of population, allowing offenders to conceal themselves, particularly when the police have to deal with massive increases in traffic volume and other routine work unrelated to crime. In addition, many popular tourist locations are renowned for their scenic, isolated nature, inviting adventuresome tourists to explore remote surroundings.
2. Security of Tourists

There are several problems related to crimes against tourists. Some of them include:

- prostitution,
- pickpocketing;
- confidence schemes (fraud);
- fencing of stolen property;
- organised crime and gang activities;
- offenses relating to casino gambling;
- crimes involving the elderly,
- burglary of holiday homes;
- robberies at bars and other businesses;
- terrorism against tourists; and
- mass-transit crimes (e.g., at bus or airport terminals; on subways or trains).

Safety and Security of tourist should be of utmost concern to everyone. All stake holders including Center, State Governments and other agencies should be fully involved in this task. Security concerns are bound to cause an adverse impact on the flow of foreign tourists to any country. There is a need of an investment friendly industrial policy for tourism sector.

In India, the objective of the Ministry of Tourism is to increase India’s share in world tourist arrivals to 1 per cent from the present 0.6 per cent by the end of the 12th Five Year Plan\(^1\). This target would mean 11.37 million Foreign Tourist Arrivals by 2016. The Ministry is also targeting 1495.82 million Domestic Tourism Visits by 2016. It is estimated that this growth would lead to additional employment generation of 2.5 crore jobs\(^2\). For achieving this objective, the Ministry has stepped up its promotional activities in important as well as potential source markets overseas and is taking several initiatives for overall growth of the sector.

As per industry sources, the utilisation of plan allocation by the Ministry of Tourism during the first three years of the 11th Five Year Plan has been about 99 per cent. During 2010-11, utilisation was almost 100 per cent. For 2011-12 upto February 2012 the utilisation is 90.14 per cent of Revised Estimates of Rs. 1050 crores.

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\(^{1}\) Twelfth Five Year Plan, 2012-17.
\(^{2}\) As per information gathered from Incredible India Website.
Tourism, especially international tourism in India is effective by seasonality and is therefore prone to the problem of demand and supply. The Ministry’s strategy to overcome from this aspect of “seasonality” of Indian Tourism is to promote India as a 365 days destination, offering year round experiences, by selecting products which are unique to the destination and thereby create opportunities for the tourists to visit the country all-round the year. The most important aspect to take care of, when it comes to promotion of tourism, is provision of security of tourists.

However, the issue of security of is a somewhat complex one, but primarily a function of three variables: individual circumstances, areas of travel and personal perceptions:

1) **Individual Circumstances:** Generally speaking, a woman is more at risk than a man, a single person more at risk than a group of tourists, and a tourist more at risk than a local; these are things that one can do little about, other than recognise them as risk factors and adjust the expectations and preparations accordingly. Other factors are more under our control. People who appear confident, pay attention to their surroundings, and move briskly and purposefully are less likely to attract trouble than those who seem nervous, inattentive or aimless.

2) **Areas of Travel:** Some parts of the world are inherently more risky than others. These locations (and their boundaries) change with the political winds, so apprise yourself of the current situation before venturing into any regions that you do not know to be politically stable. The consular offices of major governments are good sources of current information in this regard. Tourists must do a basic research and analysis before planning the travel.

3) **Personal Perceptions:** Different people exhibit different levels of risk tolerance. Some are comfortable in (or give little thought to) quite risky situations; other see dragons around every corner.

Additionally, there are powerful political and commercial forces that find advantage in frightened people, and we live in times when increased communication capabilities and decreased analysis skills make this an even greater concern than it has historically been. Few people these days take the trouble to educate themselves as to the true nature of any risks presented by the various scenarios that are being “sold” to them.

Apart from tourist self, local agencies are also actively coming up with Tourist Security Forces in various countries. Such forces are already in place across various States in India. Well established Tourist forces are in operation in Delhi, Chandigarh and Goa.

Being safe on holiday is an expected requirement. Places that develop an unsafe reputation can be substituted by alternative destinations that are perceived as safer for tourists. Beyond
the obviously unsafe places in the world, where governments advise against travel, individuals must make up their own minds about where to go on holiday. One of the distinctive features of the tourism industry is that one cannot ‘test-drive’ a holiday beforehand. Judgements about where to travel are often made on the basis of imperfect knowledge and generalisation, and tourists learn about destinations from brochures, adverts and the media.

Tourists typically think about what the destination has to offer in terms of accommodation, its environment and things to do (Crompton, 1979; Krippendorf, 1987) and many of the tourists do not consider the issue of crime when we are planning the next holiday (Brunt et al., 2000). Whilst it is true that only a minority of tourists suffer criminal victimisation while on holiday, it is important to explore variations in the crime experiences of different tourist types. Crime patterns vary according to factors such as the nature of tourism, its scale, the type of development, the season, as well as variations relating to the tourists themselves and issues associated with their behaviour. Clearly when considering issues of tourist victimisation, a number of methodological issues are evident. Prominently there are the questions of how we measure crime, and how to quantify the extent of tourism, with many researchers relying on the discretionary behaviour of victims and police, individuals’ willingness to report crimes and policing policy changes. All these factors can have a considerable effect on rates of offending and victimisation. It is highly likely that tourists face different considerations compared with locals in deciding whether or not to report crimes, and that the police will also take into account whether or not the complainant is a tourist when they make decisions about recording marginal cases.

Some tourist victims may be unwilling to report a crime for fear of ‘secondary victimisation’. This relates to further suffering of victims through prolonging or aggravating the victim’s trauma by the attitudes or behaviour of unsympathetic or disbelieving law enforcement and other criminal justice authorities. Clearly some ‘types’ of victim are potentially more vulnerable to secondary victimisation than others and, as such, crimes against these kinds of people are likely to be under-reported.

There is a considerable body of research to demonstrate relatively high crime rates in tourist areas and this has been discussed in the previous two chapters. By ‘high’ what is often meant is the extent to which crime rates in ‘tourist areas’ differ from areas where tourism is less common, and hence comparisons between tourist and resident levels of victimisation are analysed.

In broad terms, younger people tended to be crime victims more frequently than the older tourists, especially for crimes against the person and of those relating to their accommodation. Middle-aged persons were more prone to being victims of car crime, and males, in absolute
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terms, were generally more susceptible to crime than females. Females, though, were more prone than males to becoming victims of crimes against the person, especially theft. The number of hours spent out of the accommodation during proportionately affects victimisation. The more time spent out of the accommodation, the higher the incidence of crimes against the person and crimes related to the dwelling.

Case Study of the Caribbean Islands – The Caribbean is the most tourism dependent region in the world. Tourist arrivals in the Caribbean have increased from 6.9 million in 1980 to 21.8 million in 2004, while cruise passenger arrivals in what is undoubtedly the world’s busiest cruising area have risen from 3.6 million to 20 million during the same period. Gross visitor expenditure, which is vital for the region’s balance of payments, reached an estimated US$ 21 billion in 2004, as compared with US$ 3.8 billion in 1980. The Caribbean Tourism Organisation (CTO) estimates that tourism generates about 750,000 direct and indirect jobs in the region and that in some countries tourism’s share of the GDP is as high as 70 per cent3.

By its very nature, tourism is a global and intensely competitive industry. Although inherently vulnerable to economic crises, natural disasters and outbreaks of warfare and epidemics, international tourism has shown remarkable resilience in recovering from the adverse effects of such negative, but short-term, factors. However, not only does the consumer have to spend relatively large amount of his/her disposable income to buy the tourism product, he also perceives it in a subjective and experiential manner. As a result, tourism is highly sensitive to perceptions of danger and lack of safety and security. It is in this context that lack of safety and security and incidences of crime represent a more serious threat to travel and tourism than any other negative factor.

Safety and security are vital to providing quality in tourism. More than any other economic activity, the success or failure of a tourism destination depends on being able to provide a safe and secure environment for visitors. For instance, in the weeks following the September 11th attacks in New York and Washington, passengers abandoned airports in their numbers as the effects of these attacks extended beyond U.S. borders with grave ramifications for many airlines. Gulf Wars, the war in Afghanistan and the terrorist attacks in Bali, have increasingly served to place tremendous and crucial importance on issues of traveller safety.

The changing attitudes of travellers in the wake of these attacks were reflected in the manner in which a number of independent travellers dealt with the fear of insecurity, especially in Caribbean. Some of them even got involved in “home swapping”, using home exchange programmes which allowed them to “stay at home” – someone else’s home – providing a

3 Johnson John Rose, Communications Officer, Caribbean Tourism Organisation.
sense of security because the vacation base is a non-tourist location. The Caribbean’s enviable perception as being a relatively safe region is among its major assets as a tourist destination. It is a factor that has served the region well and is expected to remain with us in the future.

However, off late, since there is an emerging consensus that crime – which raises safety issues – is a growing concern among tourism stakeholders who fear the potential damage that it may inflict on the perception of safety and, by extension, the industry. Of even greater concern than crime is the issue of visitor harassment, which also impacts on the tourist’s sense of safety. It may be claimed that, although varying in severity, it is a widespread phenomenon. There is also a general agreement that urgent action is needed to contain it.

In considering visitor harassment it is important to avoid getting bogged down in the finer nuances of the debate on what constitutes harassment in the Caribbean socio-cultural context. Ultimately, what matters is the visitor’s perception of it. Unfortunately, the findings of ongoing visitor surveys in certain key countries point to consistently high ratios of perceived harassment, with all the negative aspects that such unhappy experiences are normally associated with.

Fortunately, tourism officials understand that tourism is undergoing a major paradigm shift; that the old concept that tourism security is a necessary evil that does not add to the bottom line is passe and that a lack of proper safety and security will jeopardise tourism’s future. Therefore, several countries in the region have taken measures to combat crime, particularly as it relates to the tourism sector.

Plans to establish “Tourist Police” in various Caribbean countries have emerged. These officers will concentrate on providing security for visitors to some island and will be visible in areas which tourists frequent. Other countries, like Jamaica, have introduced similar programmes to deal with safety and security issues in tourist areas.

In the absence of an adequate provision of official State police protection, or as supplementary security measures, often encouraged and supported by police forces, the tourist industry has taken various private security initiatives. These include providing private security for resort compounds and extending to a collective and more systematic form of policing entire precincts, such as neighbourhood watches. It is now necessary and useful to evaluate the effectiveness of these private security arrangements and determine how existing systems can be enhanced, or whether new ones should be introduced. It is also necessary to define how best such private security initiatives should be combined with the activities of official law enforcement agencies within the framework of an integrated crime prevention strategy and visitor protection programme.
Regional co-ordination and co-operation – In addition to co-ordination and co-operation at the national level, there is a need for extending and strengthening regional co-ordination and co-operation among all parties involved in ensuring tourism surety by combating crime and protecting both residents and visitors, as well as destination’s reputation. In this regard the initiatives of the Association of Caribbean Commissioners of Police (ACCP) to focus discussion on the subject of safety and security in the tourism industry is a commendable step in the right direction. However, if the ACCP initiatives and actions are to have a positive and lasting impact, they must benefit from effective co-ordination and co-operation, including the sharing of information and harmonising of strategies. They must also be fully supported by other principal partners, including the governments, the tourism industry and the community at large.

Role of industry is undeniable that the tourism industry has a right to defend itself as well as to have a legitimate expectation that the State will do all it can to ensure safety and security. It is, therefore, in the industry’s own interest to co-ordinate its efforts and co-operate fully with the other main partners, i.e. the government, law enforcement agencies and the wider community. It must recognise that when the environment is safe, the visitor is also safe and that if the travel and tourism industry emphasizes security it will have a good chance of surviving.

Tourists as Offenders

It is worth noting that tourists may be the perpetrators, as well as the victims, of crime. The “tourist culture” can lessen tourists’ sense of responsibility. They may riot at sporting events, for example, or cause disturbances on aircraft. They may also solicit prostitutes, buy illegal drugs, or smuggle goods out of the country. Furthermore, terrorists may pretend to be tourists, many a times to target legitimate ones.

Recent years have seen growing media and political attention to the issue of tourism and crime in a number of countries. This has raised concerns about crimes against tourists. At the same time, issues such as drugs tourism, sex tourism and alcohol-related crime and disorder among holidaymakers, have highlighted crimes and rule-breaking more generally committed by tourists. To date, however, this tourism-crime nexus has received little scholarly attention. Tourism and Crime nexus needs to involve a critical examination of a range of topics, including criminal offending against tourists, tourists as offenders, and policy-responses to tourist crime. It must focus on a number of subjects including tourism and property crime, the tourist as victim, the ‘naming and shaming’ of specific ‘danger travel spots’, the governance of safety in ‘stateless’ spaces, cooperation between justice authorities in different jurisdictions, drugs tourism, plus a range of other relevant issues.
3. **DRUG TOURISM**

Drug tourism is travel for the purpose of obtaining or using drugs for personal use that are unavailable or illegal in one’s home jurisdiction. Drug tourism can be also defined as the phenomenon by which one’s travel experience involves the consumption and usage of drugs that are considered to be illegal or illegitimate in either the visited destination or the tourist’s country of origin. This would include crossing a national border to obtain drugs over the counter that are not sold in one’s own country, or travelling to another country in order to obtain or use narcotics that are illegal in one’s own country, or even travelling from one Province/County/State to another in order to buy alcohol or tobacco more easily.

Drug tourism has many legal implications, and persons engaging in it sometimes risk prosecution for drug smuggling or other drug-related charges in their home jurisdictions or in the jurisdictions they are visiting, especially if they bring their purchases home rather than using them abroad. The act of travelling for the purpose of buying or using drugs is itself a criminal offense in some jurisdictions.

In Europe, the Netherlands, and especially the Dutch capital, Amsterdam, is a popular destination for drug tourists, due to the liberal attitude of the Dutch toward cannabis use and possession. Another Dutch city which was visited frequently by drug tourists is Maastricht because of its position close to the borders of Germany and Belgium but sale to tourists is now prohibited there by restricting sales of cannabis to members and restricted to Dutch residents over 18 years of age by way of a membership card. Drug tourism thrives because legislation controlling the sale, possession, and use of drugs varies dramatically from one jurisdiction to another. In recent years drugs tourism is increasingly clamped down on in the Netherlands. In May 2011 the Dutch government announced that tourists are to be banned from Dutch coffee shops, starting in the southern provinces at the end of 2011, and the rest of the country by 2012.

**Drug Policy of Netherlands**

The drug policy of the Netherlands officially has four major objectives:

- To prevent recreational drug use and to treat and rehabilitate recreational drug users.
- To reduce harm to users.
- To diminish public nuisance by drug users (the disturbance of public order and safety in the neighbourhood).
- To combat the production and trafficking of recreational drugs.
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By contrast, most other countries take the point of view that recreational drug use is detrimental to society and must therefore be outlawed. This has caused friction between the Netherlands and other countries about the policy for cannabis, most notably with France and Germany. As of 2004, Belgium seems to be moving toward the Dutch model and a few local German legislators are calling for experiments based on the Dutch model. Switzerland has had long and heated parliamentary debates about whether to follow the Dutch model on cannabis, most recently deciding against it in 2004; currently a ballot initiative is in the works on the question.

In the last few years drug tourism and certain strains of cannabis with higher concentrations of THC have challenged the former policy in the Netherlands and led to a more restrictive approach; for example, a ban on selling cannabis to tourists in coffee shops suggested to start late 2011. In October 2011 the Dutch government proposed a new law to the Dutch parliament, that will put cannabis with 15 per cent THC or more onto the list of hard drugs. If the law comes into effect, it would prohibit “coffee shops” from selling cannabis of that potency. The government finds motivation from its experts’ assertions, that cannabis of that strength have an “unacceptable risk” associated with its usage. Today, about 80 per cent of the “coffee shops” sell, among their products, such kind of cannabis.

While the legalisation of cannabis remains controversial, the introduction of heroin-assisted treatment in 1998 has been lauded for considerably improving the health and social situation of opiate-dependent patients in the Netherlands.

The Netherlands is a party to the 1961 Single Convention on Narcotic Drugs, the 1971 Convention on Psychotropic Substances, and the 1988 United Nations Convention Against Illicit Traffic in Narcotic Drugs and Psychotropic Substances. The 1961 convention prohibits cultivation and trade of naturally-occurring drugs such as cannabis; the 1971 treaty bans the manufacture and trafficking of synthetic drugs such as barbiturates and amphetamines; and the 1988 convention requires states to criminalise illicit drug possession:

Subject to its constitutional principles and the basic concepts of its legal system, each Party shall adopt such measures as may be necessary to establish as a criminal offence under its domestic law, when committed intentionally, the possession, purchase or cultivation of narcotic drugs or psychotropic substances for personal consumption contrary to the provisions of the 1961 Convention, the 1961 Convention as amended or the 1971 Convention.

The International Narcotics Control Board typically interprets this provision to mean that States must prosecute drug possession offenses. The conventions clearly state that controlled substances are to be restricted to scientific and medical uses.
The Dutch policy of keeping anti-drug laws on the books while limiting enforcement of certain offenses is supposed to be carefully designed to reduce harm while still complying with the letter of international drug control treaties. This is necessary in order to avoid criticism from the International Narcotics Board, which historically has taken a dim view of any moves to relax official drug policy. In their annual report, the Board has criticized many governments, including Canada, for permitting the medicinal use of cannabis, Australia for providing injecting rooms and the United Kingdom for proposing to downgrade the classification of cannabis.

Tourism have positive and negative impacts for the destination country. Tourism can bring money to economically depressed regions, and poor nations can develop quickly to become popular destinations. Services such as the internet, health care standards and communication increase due to demand of the foreign traveller with hard currency. But along with these changes, there are a number of negative impacts. Loss of culture and traditions, and coarsening of intercultural relations are some issues that commonly arise. Tourists may come with money in their pockets to spend on having fun at parties or getting high, but the money may not in fact go to local communities. Package deals, internationally owned and run hotels, convenience stores and foreign owned tour companies rarely filter money down to the local level, and the result is that poverty is maintained.

If the tourism in a region is largely based on drugs, there will undoubtedly be an increase in criminal activities. The local population will have an influx of drug producers, dealers and sellers who may instill feelings of fear and crime into the local area. Drug abuse among local populations may also increase.

South America and Cocaine Tourism – Visitors to South America are typically well aware of the regions cocaine-producing claim to fame. This area has been the site of coca and cocaine production for many years and unfortunately there is a percentage of tourists who are simply coming to countries such as Colombia to sample the drug. Anecdotes suggest that drugs are very easy to find, that they are sold by everyone, used by everyone and are very good quality. But these anecdotes often do not describe the negatives — that they have been taken advantage of, that violence is commonplace and abuse, binging and overdosing is common.

Despite South America being the largest producer of cocaine worldwide, the drug is in fact illegal to use or possess. Colombia has been fighting the war on drugs for many years and the risks involved in purchasing drugs are high. Sentencing for drug offenses in many of the countries such as Colombia are severe. Tourists could be used as an example of successful policies against drug use. Individuals should never consider that they may be above local law enforcement if they engage in illegal activities.
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South East Asia Drug Tourism – Many of the hordes of young tourists that visit South East Asia come for the beaches, the unique culture and for the apparent ease of getting drugs. Stories prevail in colleges and universities across America, Australia and England about getting stoned on marijuana on the beaches in Thailand, taking magic mushrooms while floating down the river in Vang Vieng, Laos and of methamphetamine (especially yaba), and opium that is available across the region. Mushrooms and marijuana are also widely available in the Gilis of Lombok, Indonesia.

Among these stories are bad experiences, overdoses, accidents, coerced bribes, imprisonment and the occasional death. The enormous full-moon parties which have developed from a few dozen people to thousands and thousands has also increased negative outcomes.

What is often forgotten when taking drugs in these countries is that the use of these drugs is not allowed. Marijuana, mushrooms, amphetamines, opium and heroin are all illegal in these countries and the punishments for using or being caught with the drugs are severe. Individuals caught in possession of drugs can face jail time, big fines or worse. In some areas such as Koh Phangan where the Full Moon Parties are held every month in Thailand, there are many stories of police setting up tourists by selling the drugs to them and then forcing them to pay big fines or face jail time. Similar stories have come out of Laos.

4. SEX TOURISM

Whilst on holiday abroad, tourists may become the victims of crime or commit the offence occurs will usually conduct the investigation and prosecution. Sex tourism is travel to engage in sexual activity, particularly with prostitutes. The World Tourism Organisation defines sex tourism as “trips organised from within the tourism sector, or from outside this sector but using its structures and networks, with the primary purpose of effecting a commercial sexual relationship by the tourist with residents at the destination”. Attractions for sex tourists can include reduced costs for services in the destination country, along with either legal prostitution or indifferent law enforcement, and access to child prostitution.

Several countries have become preferred destinations for sex tourists. These include Latvia, Brazil, Costa Rica, the Dominican Republic, Kenya, the Netherlands, the Philippines, Colombia and Thailand. Sex tourism by women also exists. The main destinations for female sex tourism are Brazil, Southern Europe (mainly Portugal, Greece, Turkey, Croatia, Montenegro and Spain), the Caribbean (led by Jamaica, Barbados and the Dominican

Republic), parts of Africa (Tunisia, Gambia, Kenya), Indonesia. Other destinations include Morocco, El Salvador, México, Ecuador, Peru and Fiji.

If sex tourism is the dark side of tourism, then child sex tourism represents the line in the sand that should never be crossed. While sex tourism involving adults provokes a variety of opinions and positions\(^5\), child prostitution involving tourists is highly condemned.

The last 20 years have seen vocal campaigns against child sex tourism, resulting in changes in national legislation in many countries, statements and taskforces from the World Tourism Organisation, the inauguration of World Congresses against the Commercial Sexual Exploitation of Children and a universal determination to stamp out a crime and a moral outrage.

Despite the public outcry and changes in legislation, however, child sex tourism continues and, in some ways, the moral indignation that the subject arouses obscures certain aspects of the situations in which children caught up in prostitution live and work. There is still a dearth of information about how children meet clients, what is expected of them and their paths in and out of prostitution. Their clients are even more unknown and there is very little research (as opposed to anecdotal) evidence that discusses their motivations, their modus operandi or their choices about which countries they will visit.

At both national and international levels, legislation to protect children, although much heralded, has proved inadequate, and left unanswered important questions about enforcement and practical help for the children affected. In Thailand, for instance, a small community of people force their children into prostitution. Generally, prostitution as it is, is widespread in Thailand. These children work as prostitutes in order to support their parents and themselves. Though there are laws to ban child prostitution, there is a big lacuna between legislations, their implementation and the lived realities of the children.

Despite Thailand’s reputation as a sexual paradise where ‘anything’ goes, all prostitution is illegal. The laws against it are rarely enforced however, with police turning a blind eye and, in many cases, according to a recent US State Department’s Human Rights Report, being actively involved (Bureau of Democracy, Human Rights and Labour, 2008). Prostitution here, was long regulated, taxed and implicitly condoned by the Thai authorities before becoming criminalised in 1960 as part of a wider plan to rid the country of ‘undesirables’ such as beggars and prostitutes. Undoubtedly, if rather uncomfortably, for many in Thailand, there is evidence of long-standing patterns of prostitution and varying degrees of exploitation. What is less clear is the exact extent of child prostitution before 1960 although it would be reasonable to believe that it was relatively common.

While the overwhelming majority of prostitutes were Thai women and girls with Thai clients, as early as the 1920s there was evidence of international involvement in the Thai sex industry and of both foreign women working in Thai brothels and of Thai women having foreign clients. In 1933, the League of Nations reported back on the organised brothels of Thailand claiming that Thai, Chinese, Annamese and even Russian women were selling sex in Thailand.

The UNICEF notes that sexual activity is often seen as a private matter, making communities reluctant to act and intervene in cases of sexual exploitation. These attitudes make children far more vulnerable to sexual exploitation. Most exploitation of children takes place as a result of their absorption into the adult sex trade where they are exploited by local people and sex tourists. The Internet provides an efficient global networking tool for individuals to share information on destinations and procurement.

Human rights organisations warn that sex tourism contributes to human trafficking and child prostitution. The U.N. oppose sex tourism citing health, social and cultural consequences for both tourist home countries and destination countries, especially in situations exploiting gender, age, social and economic inequalities in sex tourism destinations.

5. **Tourism and Human Right Issue**

Many in the tourism industry are increasingly embracing the sustainability agenda. This includes some of the smallest and largest tour operators, hotel groups and travel trade associations. The next challenge is for the industry to recognise that true sustainability means taking a human rights approach to tourism. A human rights approach means recognising and addressing the multiple human rights impacts and issues associated with tourism. It also makes business sense on several levels. This includes risk management, competitive advantage, social sustainability, and business leadership and ethics. Furthermore, the United Nations has now clarified and elaborated on the universal business responsibility to respect human rights in the UN Guiding Principles on Business and Human Rights (UNGPr).

Human rights are basic principles aimed at ensuring equality and dignity for all. The 1948 Universal Declaration of Human Rights (UDHR) embodies the international consensus on human rights and forms the cornerstone of today’s human rights law. Such law places obligations on States to respect, protect and fulfill the human rights of individual citizens. These include civil and political rights, such as the right to association and to participate in civil society, as well as socioeconomic rights, such as the right to housing and to health.

The duty of States to protect the rights of its citizens includes guarding against violations by businesses. Such protection is usually provided through domestic legislation. Thus, although
most international human rights standards are not directly legally binding on companies, companies can violate human rights law by breaching domestic legislation designed to protect rights. On the other hand, companies may still be accused of committing, or being complicit in, violations of international human rights standards if national-level legislation that should protect against abuse is weak or unenforced.

A range of opportunities, frameworks and initiatives for working towards effective management of human rights risks and implementation of the business responsibility to respect human rights have been recognised by the industry. Along with clarifying the universal corporate responsibility to respect human rights, the UNGP makes a strong business case for taking a rights-based approach in order to manage risks associated with corporate complicity in human rights abuse. Guiding Principles 11-24 of the same provides specific guidance on businesses’ human rights responsibilities, processes of due diligence and access to remedy.

The UNGPs are gradually being incorporated into government policies and hard law, while tourism to date has escaped the same levels of human rights scrutiny as other sectors: effective engagement in UNGPs sooner rather than later will enable tourism sector stakeholders to keep up with policy changes and ‘know and show’ that they are working to enact their responsibility to respect human rights. UN Working Group on Business and Human Rights exists to support dissemination and implementation of the UNGPs, including sector specific and cross-sector learning. In brief, UNGP basically protects, respects, and provides remedy’ Framework for:

- State Duty to Protect human rights
- Corporate Responsibility to Respect human rights
- Access to Remedy for victims of business-related abuse

The key human rights issues in tourism businesses can include:

- Labour conditions and a living wage
- Land rights and forced displacement
- The rights of indigenous peoples
- The right to water and sanitation
- The right to life and health
- The right to dignity and privacy
- Economic exploitation
- Cultural exploitation
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- Child labour
- Sexual exploitation
- The right to participate

Apart from UNGP, there are several other global initiatives on business and human rights. Businesses from a vast range of sectors all over the world are increasingly engaging in the human rights agenda, giving rise to a variety of initiatives and schemes. These include:

- **Human rights policies** – Over 280 companies now have a human rights policy, according to the Institute of Business and Human Rights.
- **ISO 26000** – This new standard for social responsibility produced by the International Standards Organisation (ISO) includes human rights as one of seven core aspects of social responsibility.
- **The Global Reporting Initiative** – The GRI aims to produce a comprehensive sustainability reporting framework. The recently updated guidelines, ‘G3.1’, include expanded information for reporting on human rights, local community impacts, and gender.
- **UN Global Compact** – The largest global corporate responsibility initiative with 5000 corporate members. Six of the Compact’s ten core principles are based on human rights.
- **SEDEX (Supplier Ethical Data Exchange)** – A membership organisation for businesses committed to improving the ethical performance of their supply chains.
- **FTSE4Good and Dow Jones Sustainability Index** – Both have strict human rights entry criteria. FTSE4Good criteria include a statement of commitment to Core ILO labour standards, board-level responsibility for human rights issues and global communication of company human rights policy, including in local languages.

**6. Disease Exchange and Tourism**

There are many factors affecting where people choose to take their holidays. There are factors to do with the destination itself, such as climate and the occurrence of natural disasters. The personal preference of people also tends to have an effect, as well as their demographic group. For example, a group of 20 something students will want a very different holiday to a retired couple. One factor that affects people's choices and that is constantly hitting the headlines is disease. Diseases such as malaria, yellow fever, and more recently bird flu and swine flu, not only make travelling difficult and expensive, but also scare people away from visiting certain areas.
Vaccinations are a must when travelling to certain places on holiday. The list of those available/needed seems endless. This may put people off wanting to go to certain places on holiday because of the extra prices involved. They are not cheap to get and if several are needed it adds a considerable amount onto the price of one’s holiday already. However, tourism statistics show that generally people who are likely to travel to areas requiring vaccinations are adventure tourists or back packers who look for off beat destinations. Hence, most of the times, it possible that they would not mind the extra effort taken to acquire vaccinations. However, such destinations surely do not attract the families, especially with children or elderly people. Some of the vaccinations can leave one feeling sick for a few days. Many are also required to be taken in doses and just as a single injection course. For instance, anti Rabies is a course of three injections over 27 days and can leave arms feeling dead and people feeling sick. This is not something that families with children would desire while planning a holiday.

A few Case Studies of how disease outbreak has affected tourism is mentioned below.

1) **Bird Flu** – A disease that has affected people worldwide in the past decade is “bird flu” or avian influenza. In 2005/2006, a major outbreak of the flu, which is similar to that of humans, hit Asia and Europe, resulting in the cull of millions of birds, and the deaths of around 100 people. The most deadly virus strain regarding humans is the H5N1 strain, which jumps from birds to humans, but has not yet mutated to jump from human-to-human. Those that caught the disease had very close contact with infected birds. However, the result of the outbreak had several effects with regards to tourism, particularly in South-Eastern Europe. In January 2005, the village of Kusadasi, Turkey was found to have birds suffering from the disease. This scared off many tourists, and many cancelled holiday reservations as the country was placed under quarantine. There was a 7.4 per cent drop in the number of tourists visiting Turkey in the first two months of 2006\(^6\). Even though the flu is not a great threat to humans at the moment, and trials are being conducted between the various Health Protection Agencies and WHO, media coverage and scaremongering making it seem like a pandemic was imminent made the few villages affected in Turkey enough to send everyone in to a panic, and make a country which relies on tourism\(^7\) and where tourism was growing at a rate of 10 per cent annually\(^8\), suffer badly. The Turkish Authorities aimed to calm people by stating “predominantly, this is a disease of birds”, but this did not stop many cancelling their holidays to Greece and Turkey badly affecting the tourism industry.

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\(^7\) 59.4% of the population work in tourism services as per information available in [www.cia.gov](http://www.cia.gov).

\(^8\) As per the [www.news.bbc.co.uk](http://www.news.bbc.co.uk) Report
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2) Swine Flu – Swine Flu has had an impact on the tourism industry worldwide. Apart from the originating country, Mexico, the tourism industry has also been hit in other countries of the world. Swine Flu has been identified as a pandemic with the WHO confirming it to be in alert level Phase 5, i.e. it is spreading rapidly by way of person-to-person contact. Effects of swine flu on tourism were made worse by the travel restrictions advised by WHO and other health authorities.

Mexico and USA were the two countries most hit in their travel industry than the rest of the world. Repercussions were also felt in Australia since any bottleneck to airlines is most disadvantageous to Australia as it is far away from the most countries of the northern hemisphere. In Mexico, hotels, airlines and tourist attractions like art galleries, museums, theatres and cinemas also suffered from losses. Business travel was also affected after the outbreak of swine flu. The National Business Travel Association (NBTA) of USA published a survey which stated that 61 per cent of business travellers cancelled their trips to Mexico as result of the pandemic. Indian tourism industry was also adversely affected by Swine Flu, especially in the tourism peak period starting from October of each year.

However, not all impacts of disease outbreak on tourism are bleak. There are a handful of situations where an old disease outbreak has converted a place into a tourist destination. There have been cases where dark tourism destinations have emerged due to disease outbreaks in past in that area. One such place is mentioned in the following paras:

Bubonic Plague in Eyam – Most of the information that has been provided so far has shown the negative impact of disease on tourism; however, Eyam, a small village in the Derbyshire, England, shows that this is not always the case. In this area, people are attracted to learn about the bubonic plague that arrived at the house of the village tailor George Vicars, via a parcel cloth from London at the end of August in 1665. Because of the interesting history of this event most of the tourism that occurs in Eyam is educational tourism, consisting of many school parties going on school trips.

Eyam village is best known for being the “plague village” that chose to isolate itself when the plague was discovered there in August 1665, rather than let the infection spread. The plague had been brought to the village in a flea-infested bundle of cloth that was delivered to tailor George Viccurs from London. Within a week he was dead and was buried on 7 September 1665. After the initial deaths, the townspeople introduced a number of precautions to slow the spread of the illness from May 1666. These included the arrangement that families were to bury their own dead and the relocation of church services from the parish church of St. Lawrence to Cucklett Delph to allow villagers to separate themselves, reducing the risk of infection. Perhaps the best-known decision was to quarantine the entire village to
prevent further spread of the disease. The plague raged in the village for 14 months and it is stated that it killed at least 260 villagers with only 83 villagers surviving out of a population of 350°. The church in Eyam has a record of 273 individuals who were victims of the plague.

Now, in Eyam, on the last Sunday of August every year Plague Sunday happens. It allows people to learn more about the disease, and reflect on those who died from the disease. Historical tours take place around the village and people visits graves of those who died. There is also an opportunity to go and visit George Vicars’ house, where the bubonic plague first started.

In conclusion, disease has a serious impact on the tourist industries of the places it strikes. Usually, disease deters people from visiting, and as a result the industry suffers. This can be due to the extra costs incurred due to vaccination prices, or by the fear of contracting a disease whilst on holiday. The demographic groups that are most affected by the threat of disease tend to be older generations and families. Backpackers, young couples or groups

°“Living with the plague”. Local Legends. BBC. Though this figure has been challenged on a number of occasions with alternative figures of 430 survivors from a population of around 800 being given.
may be attracted to such places through the excitement of the unknown. Some diseases are prevalent all year round, others have nearly caused worldwide pandemics, but all have some effect on the tourist industries of the countries they affect.

Most of the effects of disease are negative. This may not even be because the disease is that bad, but because the media just scares people away. However, in some circumstances areas have benefited from the outbreak of a disease. Eyam is now a unique tourist attraction because of the plague, and some hotels and campsites in the UK benefit from the threat of rabies in other countries.

All in all, disease always has an effect on where it strikes, but this can be negative or positive, depending on the circumstances. However, most of the time, the effect is resoundingly negative.