Community-based mountain tourism: Practices for linking conservation with enterprise

Pamela Godde

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Editor:
Pamela Godde

Guest Moderators:
Pamela Godde, Pitamber Sharma, Chandra Gurung, and Marcus Endicott

Organizational *and Moderating Team:*
Elizabeth Byers, Pamela Godde, Wendy Brewer Lama, and Jason Espie

Contributors:
Michael Bamberger, Kamal Banskota, David Barkin, Badger Bates, Habib Belhedi, David Betz, Stephen Bezruchka, Georgio V. Brandolini, Duncan Bryden, Alton Byers, Elizabeth Byers, Ulf Carlsson, Janet Cochrane, Jana Castro Dario A., Marcus L. Endicott, Louise-Marie Espinassous, Jenny Feick, Tom Fletcher, Larry Frolich, Marianne Fry, Michel Gaspoz, Rommela S. Glorioso, Pam Godde, Esmeralda Guevara, Chandra Gurung, Gehendra Gurung, Harka Gurung, Nandita Jain, Jim Kelly, Annalisa Koeman, Dave Lacey, Chryssanthi Laiou-Antoniou, Wendy Brewer Lama, C.D. Langoya, Rex Linville, Ron Mader, Kent Madin, Elizabeth Malek-Zadeh, Grizelda Mayo-Anda, Stephen F. McCool, Charmayne McGee, Deborah McLaren, Angelica Montes Rodriguez, Teresa Morales, Laurence A.G. Moss, Yorgos Moussouris, Jagoda Munic, Kevin J. Murray, Quint Newcomer, Naomi Offler, Gerardo Osornio, Adriana Otero, Mohamed Ouessar, Barry Parker, Mary Patterson, Roberto Portugal, D. Jane Pratt, Gustavo Ramírez Santiago, Greta Rana, Andrew Roberts, Ana Gabriela Robles, Alan Saffery, Daniel Ruiz Sandoval, Bill Semple, Pitamber Sharma, Sandra Skrei, Ailsa Lorraine Smith, Tony Sole, John Studley, Febo Antonio Suarez Bonilla, Philip D. Tanimoto, Roy Taylor, Miriam Torres, Georgia Valaoras, Vano Vashakmadze, Michael Victor, Abdul Wajid Adil, Scott Walker, Katherine Waser, Dan Witter, Kirsty Woods, and Kim Yates

Senior Reviewers:
Kamal Banskota, David Barkin, Andri Bisaz, Alton Byers, Elizabeth Byers, Chandra Gurung, Hans Hurni, Nandita Jain, Thomas Kohler, Wendy Brewer Lama, Ulrich Lutz, Ron Mader, Laurence A.G. Moss, D. Jane Pratt, Lynelle

Inspirational to all, mountains are a global treasury containing almost one-third of the world's designated protected areas. Almost half of humanity depends on mountain watersheds for their supplies of fresh water. Mountain people also represent thousands of years of accumulated experience living and working in their rugged and awe-inspiring environments, and are intimately connected to the natural environment that sustains them. These traditional cultures are themselves fascinating and sources of great environmental wisdom.

For all these reasons and more, mountains have become a magnet for tourism, which is the most rapidly growing industry in the world. Massive increases of tourist activity in fragile mountain ecosystems pose a serious challenge in the developed world, and an even more daunting one in developing nations. How can mountain tourism be managed so as to avoid and minimize adverse environmental impacts? How can local communities receive an equitable share of the benefits from such tourism? Indeed, how can they interact with large numbers of tourists without destroying their own culture in the process?

For 27 years, the Mountain Institute has been dedicated to addressing such issues through model programs that promote natural resource conservation, sustainable development, and cultural heritage. For such programs to be self-sustaining, they must empower local people to link conservation with their own self-interest. Properly managed ecotourism thus has the potential to generate revenue for communities through conservation-linked enterprise development.

The Mountain Institute therefore is particularly pleased to have been able to support the electronic conference on *Community-Based Mountain Tourism: Practices for Linking Conservation and Enterprise,* which furnished the case material for this report. No report, of course, can possibly do justice to the month of remarkable and rich discussions that took place, bringing together nearly 500 individuals and organizations from all parts of the globe. We are all deeply indebted to the conference participants for the care and candor they brought to the discussions, and for the enormous contribution their case studies represent. We are equally thankful to the outstanding guest moderators who contributed their time and expertise to lead the discussion, to the senior reviewers who helped close some of the major gaps in the report, and to the Swiss Agency for Development and Cooperation for its generous financial support of this initiative.
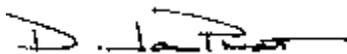
D. Jane Pratt
President and CEO, The Mountain Institute
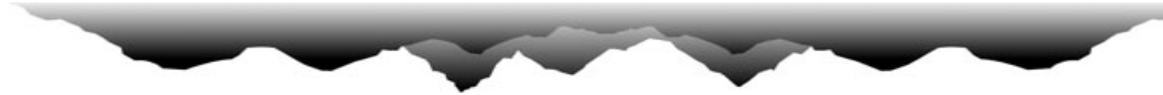
Tourism is the fastest-growing industry in the world. By the year 2010, the World Tourism Organization predicts that there will be one billion international tourists and more than US$1,500 billion generated in revenue. As tourism increases in mountain regions around the world, environmental and social impacts can also be expected to increase. Tourism's potential for improving environmental conservation and community well-being is nevertheless considerable. The key to accessing this potential is the direct involvement of local communities within a climate of supportive regional or national policy. Policy makers, non-governmental organizations, and practitioners of mountain tourism must therefore work to create opportunities that center on local communities, promote conservation efforts and link conservation with enterprise development.

In response to the growing interest in international mountain tourism, the Mountain Forum conducted an electronic conference from April 13–May 18, 1998, on the topic of "Community-Based Mountain Tourism: Practices for Linking Conservation and Enterprise." During the conference, 460 stakeholders and interested individuals from Africa, Asia, Australia and the Pacific, Europe, South America and North America participated or provided case studies. The five thematic areas discussed were marketing strategies, organizational structures, local knowledge, gender, and revenue reinvestment. For each theme, conference participants identified practices and tools that are increasing the flow of positive benefits to mountain communities and ecosystems while reducing the negative impacts of tourism.

The practices identified in this report appear to be creating a more equitable distribution of tourism opportunities and benefits. All are based on the principles of local control, partnerships, sustainable development, and conservation. Although these practices are derived from specific case studies, many of them have the potential to be applied globally in mountain areas. A total of 74 case studies from around the world are organized into six major categories: (1) planning and assessment, (2) infrastructure and capacity building, (3) institutional development, (4) zoning and regulation, (5) financial sustainability, and (6) promotion.

Conference participants also identified and described various actions that policy makers and practitioners can implement to facilitate sustainable and equitable mountain tourism. Many of these are intrinsically linked to mountain features such as ecosystem fragility, political and economic marginality, and cultural diversity. They include the encouragement and reinforcement of

- holistic planning and management strategies,
- local ownership and control of resources,
- supportive national and regional policies,
- balance between highland and lowland resource flows and decision-making,
- integrating local knowledge and external knowledge,
- infrastructure development appropriate to fragile environments,
- reinvesting tourism revenues into conservation,
- equitable distribution of tourism benefits and opportunities,
- organizational capacity building,
- skill-based training and awareness-raising,
- full integration of women,
- partnerships, and
- continuing exchange of experiences and ideas.

The case studies provided indicate that community leadership and a favorable national or regional policy environment are two central components of successful community-based mountain tourism initiatives. Policies and actions that link conservation, enterprise development and community control in mountain tourism have the potential to address one of the most important challenges facing the 21st century—sustainable management of mountain resources and a sustainable future for mountain populations.
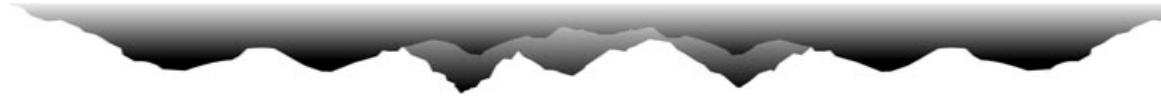
Mountains, Tourism, and Communities

Mountains are rich in natural resources that include water, timber, minerals, and biodiversity. Equally important is the rich cultural heritage of mountain peoples. As a desired destination for many tourists, migrants and pilgrims, mountains also offer a place of rest, solitude, adventure, recreation and scenic beauty. For centuries, the relative remoteness and isolation of mountains has resulted in less human impact and higher resource sustainability than in many lowland regions. With the combined advances in extractive resource technology and increases in leisure time, however, the impacts of human activity in mountain regions have increased significantly. Once secluded areas are now open to industries and external populations that can rapidly deplete or alter the resource base. The extraction of mountain resources has advanced with little or no reinvestment into either the ecology or the local communities that are the traditional stewards of mountain ecosystems. Downstream communities may also be adversely impacted by the lack of upper watershed management and maintenance.

In recent years there has been a greater focus on the vulnerability and management of mountain ecosystems. As a result, new policies and strategies are emerging. Principles that focus on traditional stewardship roles of mountain communities, as opposed to external and distant control, appear particularly promising. Such thinking has been greatly assisted by Chapter 13 of the 1992 Earth Summit's Agenda 21, entitled "Managing Fragile Ecosystems: Sustainable Mountain Development," which helped draw worldwide attention to conservation and sustainable development of mountain regions.

In February of 1995, The Mountain Institute convened some 110 non-governmental organization (NGO) leaders from 40 countries to develop a prioritized action plan for implementing Chapter 13 of the Earth Summit's Agenda 21, otherwise known as the "Mountain Agenda." Participants of the International NGO Consultation on the Mountain Agenda identified nine key areas of thematic importance to mountain regions, including mountain tourism:

Many of the primary issues in sustainability—including biodiversity, traditional production systems, and social change—are either directly or indirectly associated with the increased use of mountains as tourist destinations. While controlled tourism can bring benefits to mountain people, usually the bulk of economic benefits go elsewhere, leaving mountain people with depleted

resources and inflated local prices. Increased tourist use of mountains also inevitably means increased biophysical and cultural impacts (Mountain Forum 1995).

Increasingly, global attention is being given to tourism initiatives that combine aspects of community development, revenue reinvestment, cultural heritage, and conservation. This report presents examples and discussion of these linkages as they relate to four objectives:

1. Highlighting the importance of communities in the development of sustainable mountain tourism,
2. Providing practitioners and policy-makers with examples of current practices that link conservation with community-based tourism enterprise,
3. Presenting specific principles and recommendations guiding community-based mountain tourism policy and action, and
4. Strengthening the dialogue between policy-makers and field practitioners in an effort to move toward a more sustainable future for mountain communities and environments.

Methodology

Formed in 1995, the Mountain Forum is a global network of people and organizations interested in mountain communities, environments, and sustainable development. Based on a non-hierarchical linkage of local and regional networks, the Mountain Forum provides a wide range of networking services including newsletters, workshops, e-mail discussion lists, the Mountain Forum On-line Library, and World Wide Web resource pages. The Mountain Forum has held three global electronic conferences to date: "Investing in Mountains" (1996), "Mountain Policy and Law" (1997), and "Community-Based Mountain Tourism" (1998). The participatory nature of the e-mail medium has proven to be effective in bringing together a diversity of expertise and experience from mountain ranges around the world. In an effort to receive participation from the widest possible cross-section of people, contributions are also solicited by postal mail, Fax, phone, and word of mouth. The daily e-mail discussion is supplemented by reference materials for the Mountain Forum On-line Library. All discussion, including case studies and reference documents, is accessible as a searchable archive on the Mountain Forum's web site at <http://www.mtnforum.org>.

The topic of community-based mountain tourism was selected for the 1998 electronic conference in response to the results of an interest survey of Mountain Forum members. The need to address the growing impacts of tourism in mountain regions, particularly in terms of conservation, enterprise development and community empowerment, was identified as a high priority among Mountain Forum members. The theme is also timely as tourism is a

priority topic of the United Nations Commission on Sustainable Development during 1999.

The Mountain Forum electronic conference on community-based mountain tourism was organized by The Mountain Institute in its role as the Global Information Server Node of the Mountain Forum, with funding assistance from the Swiss Agency for Development and Cooperation. Mountain Forum members and invited contributors with special knowledge of tourism in mountain communities comprised the 450 conference participants. Contributions, commentary, and the 74 case studies came from 36 countries, representing 46 mountain areas of the world (Figure 1). Participant background information also suggests a wide distribution across areas of expertise; local community members, policy-makers, project planners, entrepreneurs, academicians, tourists and travel agents all made notable contributions during the conference. Case studies came from both developing and industrialized countries, although the majorities were received from developing countries. This bias in orientation is reflective of the Mountain Forum's current membership base, and, perhaps, the growing popularity of ecotourism as a development theme.
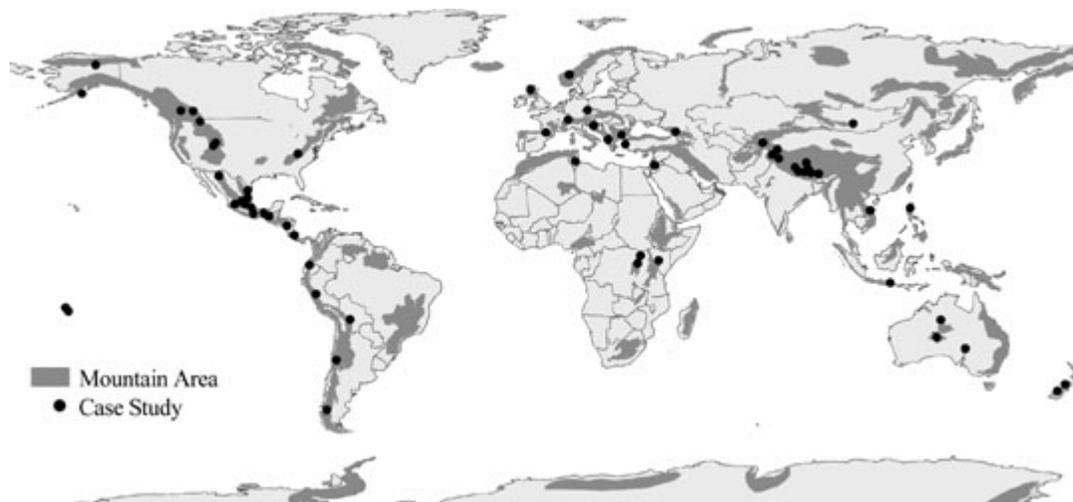
Figure 1: Geographic Location of Case Studies

The five-week electronic conference was divided into weekly thematic sections. The first theme, entitled "The Good, the Bad, the Balance: Managing mountain tourism impacts through effective marketing," and moderated by Marcus Endicott, addressed the potential for an interactive relationship between resource management and tourism. Discussions focused on finding consistent approaches to environmental management and marketing practices.

The second week's discussion, "Working Together: Organizational structures of community-based mountain tourism" was moderated by Pitamber Sharma from the International Center for Integrated Mountain Development (ICIMOD). This session explored various community-based organizational and management

structures for planning, developing, and managing mountain tourism in order to identify key factors involved in successful tourism organization and to better understand relationships among these factors.

The third topic was "Local Knowledge: Linking tradition with enterprise" and was moderated by Pam Godde. It explored the extent to which local knowledge has the potential to strengthen and be strengthened by sustainable community-based mountain tourism initiatives.

The theme for the fourth week of the conference, "The Gender Balance: Women and community-based mountain tourism," was also moderated by Pam Godde and addressed women's involvement in mountain tourism. Examples illustrated where and how women have become valued, empowered and integrated into community-based tourism. Factors that affect or empower women's roles in community-based mountain tourism were also highlighted.

The last week's theme was "Reinvesting Tourism Revenues in Conservation and Community," moderated by Chandra Gurung. The focus was on allocating revenues to nature conservation activities as well as to community welfare programs.

The post-conference evaluations documented a high degree of participant satisfaction with the conference content. Of those who responded to the survey, 90 percent stated they would use the materials from the conference in future research, project design and/or implementation, lecture and teaching applications, policy formulation, community action or training activities. It is hoped that this conference and similar dialogues will continue to strengthen individuals and organizations involved in sustainable tourism throughout the mountain world.

Tourism is the fastest-growing industry in the world. According to the World Tourism Organization, tourism is predicted to create US$1,550 billion and one billion international tourists by the year 2010 (WTO 1998). Mountain tourism represents a significant fraction of this activity, although it is probably not as important as tourism to coastal or urban areas. Mountain tourism is comprised of mass tourism to popular sites, the ski industry, adventure tourism (trekking, climbing, rafting), cultural tourism, ecotourism, and pilgrimage. As indicated in Table 1 below, mountain tourism depends on and is influenced by a number of special features related to high altitude and relative isolation.
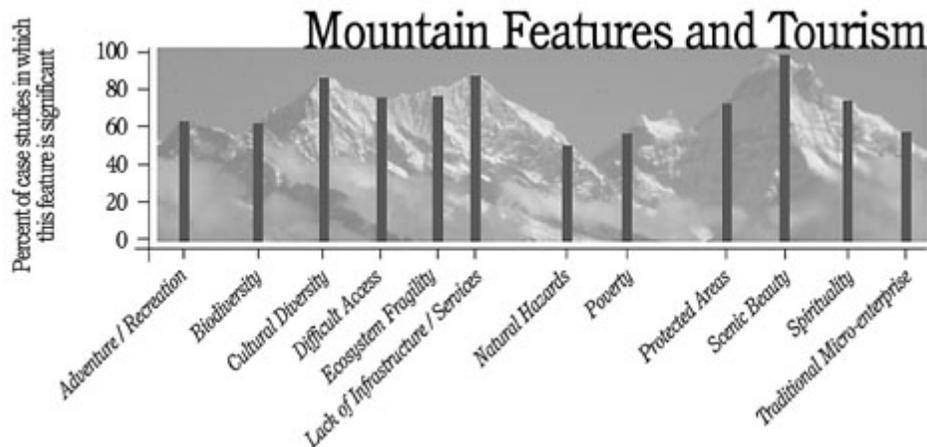
Table 1: Mountain Features and Tourism

The constraints and assets unique to mountain areas pose a particular challenge to sustainable use. A focus on conservation and community integrity is essential if mountain tourism is to remain viable over the long term. The present state of mountain tourism is, however, for the most part, neither conservation—nor community-based. Mountain tourism is often in the hands of the private business sector whose typical short-term profit orientation conflicts with conservation. "Tourism is business" according to Marcus Endicott (1998). With intense competition for tourist revenues, conservation and local reinvestment in the community tend to be low on the list of priorities.

Defining Community

One of the major issues which arose during the conference was the need to define community. A number of questions were raised regarding community power structures, marginalized groups, identification with the geographical

place, and length or type of residency, particularly in relation to global trends in migration (Price, Moss and Williams 1997; Bryden 1998a). Definitions of community which are based on shared profession, religion, geographical location, interest in tourism or on "the interactions and relationships between the many groups" were all considered (Newcomer 1998). Laurence Moss (1998) emphasized that there is evidence of the growth of interest-based, non-place based community, especially in more economically developed or post-industrializing regions of the world.

There is equally the challenge of establishing fair and conflict-free community representation in decision-making matters (Lash 1998) as well as ensuring equal distribution of benefits to these members (Banskota 1998a; Bezruchka 1998). As Janet Cochrane (1998a) notes for the case of Indonesia:

"Most villages or sub-divisions of villages seem to be riven with tensions and rivalries, and people find it hard to work together for the good of "the community"—the individual and his/her family always seem to take precedence. The problem of elite capture is always present, with the richest and most skilled people able to cash in on tourism better than the others, thus reinforcing existing hierarchies."

Pitamber Sharma (1998b) highlights the complexity of the issue and gives a basic definition of community with regard to community-based mountain tourism:

"It seems to me . . . a community could be considered as a tradition-based (indigenous?), or formal organization of individuals and households. Such a community . . . may include everyone residing in a particular area, or those that come together because they (a) share a defined area, and common resources or "public goods" within that area, (b) have a common interest in benefiting from the use/management of these "public goods", (c) are enabled to participate in all decision making process (although the forms of participation in all decision making may differ from committees, user groups, to compulsory participation of each household), and (d) are autonomous entities."

For many of the case studies discussed in this conference, community has a place-based connotation. That is, communities are defined according to a group of people's physical location and their relationship with their surroundings. This is not to say, however, that all people of a community are bounded and limited to a single area. Many have access to larger geographic concerns through trade, seasonal migration, technology, or other factors. Also, communities seldom act as a homogeneous whole. As Quint Newcomer asserts, "there are always conflicts and differences of opinion that sometimes subtly and sometimes overtly weave their way into the fabric" (1998).

In consideration of the difficulties that exist in defining and working within a community, practitioners should ascertain qualities in a community that are conducive or necessary to tourism's success (Sène 1998). Such qualities include transparency, leadership, community organization, solidarity and cooperation.

What Is Community-Based Mountain Tourism?

Community-based mountain tourism currently represents only a small fraction of overall tourism activity in mountain areas. In its ideal form, it is initiated and operated by local mountain communities in harmony with their traditional culture and responsible stewardship of the land. It also works toward balancing power within communities so that conservation and communal well-being, not individual profit, are emphasized. Communities may be empowered through supportive, arbitrating regional and national policies, partnerships with NGOs, training and education, and equitable distribution of tourism opportunities and revenues. As Pitamber Sharma (1998b) explains, "[Community-based tourism] could be tourism *de facto* planned and managed by a group of individuals/households comprising the community as a communal enterprise. It could also be managed by a private entrepreneur whose activity agenda is set by the community and is accountable to it. Between these two extremes there could be a number of other arrangements."

John Mock and Kimberley O'Neil (1997) state that "tourism growth will cease when negative environmental effects diminish the tourism experience." This concept applies to the social and cultural environment as well. Communities are important in the development of tourism for a number of reasons. First, the increasing demand on natural resources of mountain environments generally means greater pressure on the stewardship roles of mountain communities. As stewards of their own local environment, communities must shoulder many of the negative effects of tourism. Community-based initiatives provide a means through which local control can be maintained and local concerns can be addressed. They also represent a means to strengthen traditional stewardship roles of communities and to halt the rapid "downward flow" of resources that generally affects mountain regions. By carefully creating tourism that are community-oriented, practitioners and policy makers, whether from inside or outside the community, have the opportunity to strengthen traditional stewardship roles, to preserve diverse natural gene banks, to conserve watersheds and to benefit downstream communities.

Second, community-based mountain tourism improves the socio-economic situation of a community. Community-based mountain tourism allows for greater focus on improving overall welfare and standards of living, which are often low in mountain regions. In certain areas, such as the mountain regions of Nepal, tourism has spread into a number of areas without proper anticipation of community needs; causing increased economic gaps and social disharmony within communities (e.g. see Bezruchka 1998). A community

orientation in identifying and designing a tourism base and complementary enterprises can work to bring economic benefits to many community members and balance the distribution of benefits.

Third, community-based mountain tourism can better satisfy commonly felt needs for cultural identity. A community's cultural heritage, including sacred traditions, can suffer negative impacts from tourism if proper preventative measures are not taken. Again, a community orientation toward tourism development can better protect against negative cultural impacts through such measures as educating the tourist in the proper behavior and educating the local community in tourism options.

Fourth, community-based mountain tourism may also provide a structure for more effectively planning, implementing and monitoring tourism initiatives and for determining the most appropriate scale of economic activity.

Conference participants have identified that one key to linking conservation and tourism is informed local control. Maximizing local control through community-based mountain tourism can instill a stronger appreciation for and awareness of environmental concerns while increasing incentives to sustainably manage mountain resources. Further, armed with a realistic knowledge of potential impacts, local participants can foster the incorporation of local knowledge into the tourism experience and the maintenance of tradition.

Local control is established through mutual respect between partners as well as through mutual understanding and valuing of knowledge systems. It is also established through negotiation, compromise and agreements. Community members, however, often need the tools to negotiate and make these agreements (Sène 1998), and this is one of the challenges faced.

Linking local and scientific knowledge is essential for promoting tourism that is sustainable to both the environment and to cultural values and beliefs (Studley 1998; Moussouris 1998). This applies particularly to mountain tourism, where relative isolation has allowed mountain communities to maintain strong cultural traditions, beliefs and values. According to Abdul Wajid Adil (1998), "it is extremely important to mobilize current knowledge. As always, it is the natives that know everything from each of their mountains or ecosystems."

As a tool that brings empowerment to a community and sets a basis for sustainable development, community-based mountain tourism, then, suggests a highly responsible form of tourism through which the tourist experience, environment and community are all mutually benefited. Local communities thus take a leadership role in the planning, decision making, management and ownership of these mountain tourism projects. Policy makers have effectively assisted mountain communities by supporting local ownership and strengthening traditional stewardship roles toward mountain resources.

Facilitating organizations, especially NGOs, have provided critical linkages to capacity building, marketing, planning and assessment resources.

Limitations of Community-Based Mountain Tourism: A Note of Caution

Community-based mountain tourism seldom exists in its ideal form, and it does not always promote conservation or sustainable development. A number of important limitations exist. To begin with, there is the difficulty of scale. Will community-based mountain tourism continue to occupy a relatively small niche, or will it have the capacity of absorb larger numbers of tourists and hence provide employment on a wider scale within mountain communities (Hurni and Kohler 1998)? As David Barkin (1998) notes, tourism can rarely be the main, or even the primary, income base for a community. Instead, "tourism must be part of a broader concept of the mountain economy taking into account the sustainable exploitation of the resource base, the satisfaction of basic needs (self-sufficiency) and local management (as well as control and leadership)" (Barkin 1998). In Scotland, for example, tourism works for community development because it exists side-by-side with other land-use enterprises (Bryden 1998b). It is not an isolated industry existing apart from other economic activities. It is instead a "complex productive and cultural/social system" (Barkin, ibid). One challenge for community-based mountain tourism, then, is its integration into a broader community economy.

Can a balance can be achieved between conservation and economic concerns? Hans Hurni and Thomas Kohler (1998) express this dilemma:

"Experience has repeatedly shown that local communities—or at least the deciding actor groups within these communities—very often tend to emphasize the economic dimension of tourism, sometimes almost exclusively. When it comes to balancing tourism development and environmental concerns, local communities are often prepared to overlook to the latter or drop them altogether, especially in regions where tourism is the backbone of the economy or where competition with other tourist areas is great (as is the case in the Swiss Alps at present). Local communities also often show great readiness to surrender their cultural heritage in exchange for what they consider to be a better, modern lifestyle."

Tourists themselves often pose significant problems with regard to conservation and sustainability. In their desire for familiar but perhaps unrealistic luxuries, tourists will place a demand on mountain communities to improve local conditions at the expense of the environment. For example, tourists who desire multiple-course meals or hot bathing water when trekking in fragile mountain regions increase the need for fuel and water, and may contribute directly to deforestation.

Another conflict exists between economic activity and cultural tradition. In many mountain regions, communities depend heavily on tourism for economic survival, and tourism activity often depends on the social and cultural maintenance of the community. A significant attraction for tourists in mountain regions is the diversity of culture. At the same time, however, tourism often threatens cultural identity and social stability, through such impacts as the commoditization of mountain cultures, inflation, and reallocation of resources. The money brought into a community via tourism can provide many benefits, but it can also cause significant disharmony and conflict within community life.

Yet a further area of concern is whether to develop tourism at all. Often communities wish to have little or no part in mountain tourism, community-based or otherwise. As Janet Cochrane (1998a) explains, "In Indonesia people are afraid to commit themselves, express their opinion or make decisions because of centuries of entrenched hierarchies and political passivity, a system in which the boss decides and those lower down accept." In other instances, local communities may not feel strong enough to stand up to outsiders who see business opportunities in their areas.

A final question relates to balancing community control with external forces. As the case studies presented in this report reveal, most mountain communities rely to some degree on the financial, technical or managerial help of outside organizations. On one hand, highly influential outside forces, such as travel agencies and airlines, may not be concerned with conservation. Local communities with an interest in conservation may have little influence over destructive activities. On the other hand, when local interests are against conservation, outside interventions can be very helpful. According to Hans Hurni and Thomas Kohler (1998), "Interestingly, conservation aspects (both environmental and socio-cultural) are very often addressed by outside actor groups or individuals such as concerned tourists, the general public, regional or national governments, or national and international NGOs." How much and what kind of external assistance remains a question, especially when local communities see such assistance as intrusive.

The central challenge is maintaining a triangle of sustainability (Figure 2), as discussed by Andri Bisaz and Uli Lutz (1998). Ecological, economic and socio-cultural elements must carefully integrated into community-based mountain tourism, but they must also be balanced in order to keep tourism sustainable.
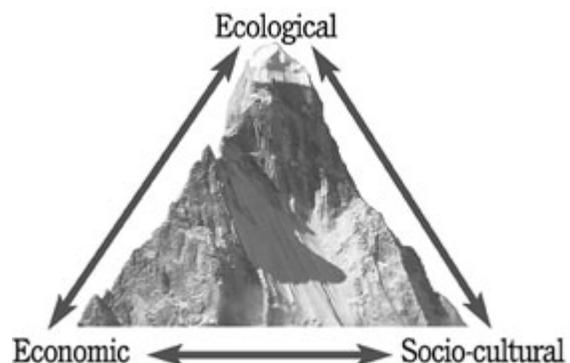
In sum, community-based mountain tourism should not be seen as an enterprise that will solve all, or even most, problems. While community-based mountain tourism has potential to bring economic, ecological and socio-cultural benefits, it contains several inherent dilemmas that must be recognized.

Gaps in the Conference Discussion

The participants in the electronic conference provided a rich diversity of case studies and discussion; some important gaps should, however, be noted. In particular, the distribution of case studies is heavily weighted toward mountain regions in developing countries. The experiences of the Alps and other mature mountain tourism destinations are represented by only a few examples. These regions, where tourism has often been in the hands of local communities for many generations, have important lessons to offer, particularly in terms of the potential to generate wealth and to negatively impact the environment. Potential solutions for mature mountain destinations which are now under stress were also not well covered by the discussants.

The relationship between scale and conservation was discussed, but solutions for areas with mass tourism were lacking. The concept of deliberate concentration of tourists in sites with heavy infrastructure was not discussed. Such "bullet-proof" sites are essentially sacrificed to mass tourism in order to protect fragile environments elsewhere. Deconcentration, or deliberate dispersal of tourists to spread impacts over a larger area, was another concept missing from the dialogue. Both of these strategies are practiced in mountain destinations with varying degrees of success.

Water supply and waste water disposal were not considered in the case studies, but are issues of concern, particularly when tourist numbers are large and tourism competes with water demands generated by other activities.

The Mountain Forum's electronic conference on *"Community-Based Mountain Tourism"* identified practices and policies for developing community-based initiatives that focus on natural and cultural conservation and are linked to revenue generation Table 2.

Table 2: Promising Practices in Community-Based Mountain Tourism Initiatives

For additional information about the examples in this table, see the appendices.
Planning and Assessment
Practice: Local strategic plan for tourism
Purpose: Coordinate community efforts for optimum sustainability
How it works: Plan is developed based on long-term goals for community, culture, and environment
Selected Examples: Spirit Hawk, Canada; Ghale Kharka-Siklis, Nepal; St-Martin, Switzerland; Budongo, Uganda
Practice: Regional development plan
Purpose: Increase resource base for a number of communities working together; guide development
How it works: State encourages communities to engage in cooperative planning
Selected Examples: Alberta, Canada; Czech Inspiration, Czech Republic

Practice: National tourism development strategy
Purpose: Guide overall development; serve a facilitative and regulatory role
How it works: Cultural, economic, or conservation policy; designation of special areas or protected areas
Selected Examples: Vakavanua, Fiji; Tourism Norms, Mexico

Practice: Economic impact study
Purpose: Evaluate economic feasibility and impact
How it works: Market research is conducted through questionnaires and financial analysis techniques
Selected Examples: Ixtlán de Juarez, Mexico; HandMade in America, USA

Practice: Education to local communities
Purpose: Enable communities to make informed choices. Brings greater self-determination.
How it works: Outside support or informed community members work through workshops, lectures and classes to inform community of impacts of tourism, both positive and negative, as well as alternatives
Selected Examples: Guandera, Ecuador; Re-thinking Tourism, USA; Stevens Village, USA

Practice: Monitoring indicators
Purpose: Help evaluate the degree of tourism success and sustainability
How it works: Parameters are evaluated in conjunction with tourism plan, project assumptions, and experience of local community members and invited experts
Selected Examples: Tourism indicators, ICIMOD; Gender Checklist, World Bank; World Tourism Organization

Practice: Field studies and photo-documentation
Purpose: Assess long-term impacts
How it works: Interviews, literature research, observation and photo documentation of different phases of tourism impact
Selected Examples: Velebit, Croatia

Infrastructure and Capacity Building
Practice: Roads / trails
Purpose: Allow for access to a given area or tourist destination; can also serve as a marketing tool for tourism
How it works: Builders give consideration to carrying capacity, erosion, and diversity, tourists' needs and local community's needs
Selected Examples: Bouma Falls, Fiji; St-Martin, Switzerland; HandMade in America, USA

Practice: Restoration of original physical infrastructure
Purpose: Provides a 'new' tourist product; revitalizes other forms of economic and cultural activity
How it works: Traditional design is used to renovate or rebuild historic buildings or structures
Selected Examples: St-Martin, Switzerland; Douiret, Tunisia

Practice: Alternative energy programs
Purpose: Decrease the need for fuelwood and minimize tree-cutting
How it works: Kerosene depot stations are established using soft interest loans and operated by community members
Selected Examples: Annapurna, Nepal; Dhampus, Nepal

Practice: Waste management programs
Purpose: Protects environment and enhances visitor's visual appreciation
How it works: Local clean-up efforts and construction of incinerators and dumping pits, along with septic, pit, or composting toilets
Selected Examples: Mt. Kenya, Kenya

Practice: Capacity-building and skill-based training
Purpose: Provide knowledge of technical aspects of operating and managing tourism; develop vision and confidence
How it works: Training is provided by facilitating NGO, e.g., workshops, classes, and observation tours of facilities which are already in operation
Selected Examples: Caucasus, Georgia; Langtang, Nepal; Syabru Besi, Nepal

Practice: Tourist information centres
Purpose: Enhance tourism experience; inform tourist of cultural considerations and mountain ecosystem vulnerability
How it works: Information panels or brochures are provided at the gateways to parks and at trailheads; visitor centers are built in central locations; lectures and study programs
Selected Examples: Uluru-Kata Tjuta, Australia; Oaxaca, Mexico; Dig Afognak, USA

Practice: Women's education and training
Purpose: Increase women's decision-making power and their control of resources
How it works: Community education, skill-based training, and formation of women's entrepreneurial groups
Selected Examples: Dhampus, Nepal; Langtang, Nepal

Institutional Development
Practice: Committees
Purpose: Achieve cooperative results and build capacity for communal action
How it works: Interest groups hold discussions followed by communal work and decision-making
Selected Examples: Monteverde, Costa Rica; Oaxaca, Mexico; Ghale Kharka-Siklis, Nepal

Practice: Women's cooperatives
Purpose: Generate revenue, conserve cultural heritage, and build confidence
How it works: Women work together to provide tourist meals and accommodations
Selected Examples: Dadia and Prespa Lakes, Greece; El Cielo, Mexico

Practice: Community unions
Purpose: Increase cooperation, power, and voice of isolated communities
How it works: Communities organize around a common challenge

Selected Examples: Czech Inspiration, Czech Republic; St-Martin, Switzerland; Monarch, Mexico

Practice: Tour operator associations
Purpose: Cooperation and self-regulation
How it works: Tour operators organize to protect and promote a shared resource
Selected Examples: Sikkim, India; Mt. Kenya, Kenya

Practice: Cross-sectoral consortiums
Purpose: Increase participation and cooperation between sectors
How it works: Representatives of diverse groups build common goals and alliances
Selected Examples: Revelstoke, Canada

Practice: Networks
Purpose: Provide a forum for information sharing
How it works: Common interest group establishes objectives, and calls similar interest groups to participate
Selected Examples: Indigenous Peoples Biodiversity Network; Sa Pa, Vietnam

Zoning and Regulation
Practice: Zoning for holistic management
Purpose: Promote diverse and holistic resource use and management
How it works: Zone types are regulated according to resource use and specific management objectives
Selected Examples: Patagonian Andes, Argentina; Annapurna, Nepal

Practice: Lodge size regulations
Purpose: Equalize profits between lodge owners; stay within carrying capacity of local environment
How it works: Size and number of guests which a lodge can accommodate is regulated
Selected Examples: Annapurna, Nepal

Practice: Limitations on number of tourists and pack animals
Purpose: Minimize impact through limitations on human and animal traffic
How it works: Limit the number of tourists allowed visiting an area; zones off-limits to pack animals and tourists are established
Selected Examples: Ecotourism International, Nicaragua

Practice: Strategic positioning of tourism services
Purpose: Decrease impacts, diversify product, increase length of visitor stay
How it works: Tourism services and accommodations are centralized into hubs from which tourists partake in a number of wilderness activities
Selected Examples: Annapurna, Nepal

Practice: Pricing and quality control
Purpose: Greater tourist satisfaction; instill pride in community and good hygiene and health
How it works: Rules are enforced by community re: standardization of facilities, minimum rates and control of services
Selected Examples: Annapurna, Nepal

Practice: Restrictions on ownership
Purpose: Reduce revenue leakage out of local community
How it works: Sale of land or businesses outside the local community is restricted
Selected Examples: Syabru Besi, Nepal

Practice: Temporary site restriction or closure
Purpose: Allow time for degraded areas to recover
How it works: Use limitations are set and areas with high levels of degradation are temporarily closed
Selected Examples: Maori Rahui, New Zealand

Practice: Sacred sites protection
Purpose: Protect sacred sites and areas of cultural value; promote conservation; reduce potential conflicts between users
How it works: Legal or voluntary practices that ensure protection of sites deemed sacred by indigenous groups or groups sharing common cultural values
Selected Examples: Mutawintji, Australia; Maori, New Zealand; HandMade in America, USA; Stevens Village, USA

Practice: Code of ethics
Purpose: Voluntary self-regulation by individuals or groups
How it works: Groups create guidelines for themselves and for tourist behavior
Selected Examples: Revelstoke, Canada; Yuksam, India; Huascarán, Peru

Financial Sustainability
Practice: Grants
Purpose: Supply capital or other needed resources
How it works: Financial or technical support to projects which meet donor criteria
Selected Examples: Upper Mustang, Nepal; Douiret, Tunisia; Sa Pa, Vietnam

Practice: Loans
Purpose: Supply necessary capital to get an enterprise started
How it works: Low interest loans to qualified cooperatives
Selected Examples: Prespa Lakes, Greece; Annapurna, Nepal

Practice: Intra-cooperative subsidy

Purpose: Share revenue; foster a sense of community and sharing, enhance cultural identity
How it works: Successful members of a cooperative subsidize work of lesser successful members of the same cooperative
Selected Examples: Yuendumu, Australia

Practice: Trust funds
Purpose: Provide long-term financing and a some independence among borrowing groups
How it works: Donor agencies create endowment that is managed by a trustee
Selected Examples: Annapurna, Nepal

Practice: Entrance and access fees
Purpose: Generate revenue; cover cost of resource maintenance and protection
How it works: Fees charged to tourist or tour operator upon entrance to park or for the use of a resource
Selected Examples: Bromo Tengger Semeru, Indonesia

Practice: Micro-enterprise
Purpose: Generate revenue, enhance community life, conserve cultural heritage
How it works: See micro-enterprise examples in Table 3
Selected Examples: See Table 3

Practice: Revenue distribution by group consensus
Purpose: Invest revenue equitably within community
How it works: Local assembly or working group allocates revenues to conservation and community activities
Selected Examples: Ixtlán de Juarez, Mexico; Gobi Gurvansaikhan, Mongolia

Practice: Revenue collection and distribution by category
Purpose: Invest revenue within community in a transparent way
How it works: Categories established for collection correspond to those for distribution
Selected Examples: Budongo, Uganda

Practice: Revenue distribution by percentage
Purpose: Benefit community welfare, enhance conservation efforts
How it works: A percentage of total revenue distributed to conservation efforts and community welfare
Selected Examples: Upper Mustang, Nepal

Promotion
Practice: Niche or targeted marketing
Purpose: Draw desirable tourist numbers and types

How it works: Different aspects of the same destination are emphasized to different groups
Selected Examples: Tourism and Environment, Scotland

Practice: Responsible promotion
Purpose: Protect local cultures and tourists against misrepresentation
How it works: The true situation, including local concerns, is presented in promotional materials
Selected Examples: Uluru-Kata Tjuta, Australia; Ecotourism International, Nicaragua

Practice: World Wide Web promotion
Purpose: Promote a product globally and inexpensively
How it works: Web pages are created that provide information about a destination and/or tourist product
Selected Examples: Huichol, Mexico; Ecotourism International, Nicaragua; Pikes Peak, USA

Table 3: Micro-Enterprise Examples
For additional information about the examples in this table, see the appendices.
Lodging
Local or community-owned
Caucasus, Georgia; Ixtlán de Juarez, Mexico; Queretaro, Mexico; Langtang, Nepal; Annapurna, Nepal; Ecotourism and Biodiversity, Pakistan; and many case studies listed in Appendix A

Home stays
Vakavanua, Fiji

Traditional architecture lodges
Traditional architecture, Bhutan and India; Eco-lodges, Australia, Jordan, Nepal; St-Martin, Switzerland

Food and Drink
Community-owned restaurants, teahouses, or concessions
Monteverde, Costa Rica; San Nicolas Totolapan, Mexico; Ixtlán de Juarez, Mexico; Gobi Gurvansaikhan, Mongolia; Ghale Kharka-Siklis, Nepal; and many case studies listed in Appendix A

Traditional foods
Prespa Lakes, Greece; Dadia, Greece; El Cielo, Mexico; Huascarán, Peru; St-Martin, Switzerland

Cooking fuel depots

Annapurna, Nepal; Dhampus, Nepal; Langtang, Nepal

Vegetable farming, horticulture, Poultry, alcohol brewing and sales
Dhampus, Nepal

Transport and Access
Motorized transport
Patagonian Andes, Argentina; Bromo Tengger Semeru, Indonesia; Pikes Peak, USA

Burros, horses, llamas, mules, yak, and yak cross-breeds
Aconcagua, Argentina; Bromo Tengger Semeru, Indonesia; El Triunfo, Mexico; Annapurna, Nepal; Upper Mustang, Nepal; Huascarán, Peru

Porter service
Bromo Tengger Semeru, Indonesia; Makalu-Barun, Nepal

Trail guide service
Patagonian Andes, Argentina; Caucasus, Georgia; Yuksam, India; El Cielo, Mexico; El Triunfo, Mexico; Gobi Gurvansaikhan, Mongolia; Ghale Kharka-Siklis, Nepal

Circuit itineraries
Czech Inspiration, Czech Republic

Ferry service
Palawan, Philippines

Entrance or access fees
Bouma Falls, Fiji; Bromo Tengger Semeru, Indonesia; Annapurna, Nepal; Huascarán, Peru; Budongo, Uganda; Sa Pa, Vietnam

Culture-based micro-enterprise
Cultural centers/museums
Uluru-Kata Tjuta, Australia; Oaxaca, Mexico; Sa Pa, Vietnam

Cultural trails or maintained sites
Spirit Hawk, Canada; St-Martin, Switzerland; HandMade in America, USA

Historical or archaeological sites
Mutawintji, Australia; Monarch Butterfly, Mexico; Douiret, Tunisia; Dig Afognak, USA

Art or handicraft sales
Yuendumu, Australia: Spirit Hawk, Canada; Huichol, Mexico; Ixtlán de Juarez, Mexico; Monarch Butterfly, Mexico; Stevens Village, USA

Festival or dance viewing
Bromo Tengger Semeru, Indonesia; Sa Pa, Vietnam

Cultural calendar
Czech Inspiration, Czech Republic

Cultural guides
Lovoni, Fiji

Nature-based micro-enterprise
Nature trails or maintained sites
Bouma Falls, Fiji

Naturalist guides
Chipinque, Mexico; Makalu-Barun, Nepal; Ecotourism International, Nicaragua;
Stevens Village, USA

Wildlife viewing, including birds and butterflies
Monarch Butterfly, Mexico; Sierra Gorda, Mexico; Bird Conservation, Nicaragua;
Budongo, Uganda; Mountain Gorillas, Uganda

Canopy tours, butterfly garden, Orchid garden, ecological farm
Monteverde, Costa Rica

Non-timber forest product sales
El Cielo, Mexico

Adventure and Recreation
Trekking services
Aconcagua, Argentina; Yuksam, India; El Cielo, Mexico; Gobi Gurvansaikhan,
Mongolia; all Nepal examples; Ecotourism and Biodiversity, Pakistan;
Huascarán, Peru

Rafting and river tours
Stevens Village, USA; Colorado, USA

Climbing services
Aconcagua, Argentina; Mt. Kenya, Kenya; Huascarán, Peru; Colorado, USA

Regulated hunting services
Wakhan and Pamir, Afghanistan

Equipment rental and sales
Patagonian Andes, Argentina; San Nicolas Totolapan, Mexico; Huascarán, Peru

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Table 4: Stakeholder Roles
For additional information about the examples in this table, see the appendices.

Local Community

Role: Financial Inputs
How It Works: Community micro-enterprise revenue generation and possibly intra-cooperative subsidy provide self-funding. NGO or government may provide start-up funds.
Examples: Lovoni, Fiji; Dadia, Greece; El Cielo, Mexico; Oaxaca, Mexico

Role: Marketing
How It Works: Communities locate marketing agents and provide necessary information, or create visitor center for responsible marketing.
Examples: Huichol, Mexico; Uluru, Australia

Role: Project design
How It Works: Through committees and/or cooperatives, communities develop action plans. Outside facilitation may be called upon.
Examples: Lovoni, Fiji; Oaxaca, Mexico

Role: Regional Tourism Planning
How It Works: Councils and leaders of several communities work together to establish a tourism plan for the region, which may include a circuit itinerary, a cooperative of museums, or a common approach
Examples: Czech Inspiration, Czech Republic; Oaxaca, Mexico; St-Martin, Switzerland

Role: Management and Decision-making
How It Works: Communities manage and decide upon issues cooperatively. Outside support may initiate the management phase of a project.
Examples: Monteverde, Costa Rica; Annapurna, Nepal; Budongo, Uganda

Role: Reinstating Traditional Conservation Policy
How It Works: Traditional social taboos and laws regarding native land conservation act as policy in modern day. This can work with or without outside facilitation and funding.
Examples: Maori rahui, New Zealand

Non-governmental Organization (NGO)
Role: Planning
How It Works: NGO works closely with community from the start in drawing up a local mountain tourism plan. National policies, tourism impact studies and other market analysis tools may be used for guidance.

Examples: Velebit, Croatia; Ghale Kharka-Siklis, Nepal; HandMade in America, USA

Role: Fee Collection
How It Works: NGO collects user fees as set by national government policy, and distributes these fees to communities.
Examples: Annapurna, Nepal

Role: Soft Loans
How It Works: NGO provides loans to start local community projects on a soft interest basis
Examples: Annapurna, Nepal

Role: Infrastructure Building / Restoration
How It Works: In cooperation with community and possibly government, road and trail routes are strategically outlined. NGO and local community establish alternative energy supplies, waste management programs and visitor centers.
Examples: Mt Kenya, Kenya; Annapurna, Nepal; Douiret, Tunisia; HandMade in America, USA

Role: Education
How It Works: NGO uses network information services, lectures, workshops, and observation tours to educate communities about the potential positive and negative impacts of tourism and alternatives.
Examples: Guandera, Ecuador; Re-thinking Tourism, USA

Role: Training
How It Works: NGO uses study tours, community facilitation, workshops to train in such skills as cooking, tour guiding, lodge management, financial planning, marketing, and credit.
Examples: Caucasus, Georgia; Langtang, Nepal; Re-thinking Tourism, USA

Role: Regulate through zoning
How It Works: NGO assists community and local government in creating site-specific regulations to maintain natural and cultural heritage.
Examples: Annapurna, Nepal

Tour Operators
Role: Marketing
How It Works: Local tour operators create self-marketing structures such as web sites and/or brochures.
Examples: Ecotourism International, Nicaragua

Role: Tourist Education
How It Works: Tour guides provide lectures on environment and conservation responsibilities of the tourist in cooperation with the national park service.

Examples: Mt. Kenya, Kenya
Role: Community Development
How It Works: Tour operators hire local guides and assist in collecting local entrance fees.
Examples: Ecotourism International, Nicaragua

Role: Community and Government Liaison
How It Works: Tourism interests cooperate with community and government representatives to advance common goals
Examples: Revelstoke, Canada

Tourist
Role: Financial Inputs
How It Works: Tourist hires local guides and purchases local goods and services in support of community enterprises.
Examples: Makalu Barun, Nepal
Role: Responsible Use
How It Works: Tourist monitors own use and impacts; talks to tour operators and other tourists about responsible use. Tourist actively encourages responsible waste disposal and alternative energy use.
Examples: Uluru-Kata Tjuta, Australia; Mt. Kenya, Kenya

Government and Inter-governmental Organization (GO & IGO)
Role: Loans
How It Works: Government provides loans to create cooperative sales centers for traditional art.
Examples: Yuendumu, Australia; Huichol, Mexico

Role: International Support
How It Works: Funding or other resources provided to sustainable tourism initiatives which meet international goals for conservation or sustainable development.
Examples: Upper Mustang, Nepal; Douiret, Tunisia; Sa Pa Vietnam
Role: Marketing
How It Works: State promotion of local tourism initiatives
Examples: Colorado, USA

Role: Infrastructure Development
How It Works: Government provides infrastructure, services, and maintenance of public sites used by many small tourism enterprises
Examples: Ecotourism and Environment, Scotland

Role: Regional Tourism Plan or Guidelines
How It Works: Provincial or regional government creates tourism action plan according to national tourism strategy for promoting cooperation among regional communities.

Examples: Alberta, Canada

Role: National Tourism Plan or Guidelines
How It Works: National Government encourages sustainable tourism growth that matches national cultural and/or environmental policies.
Examples: Vakavanua, Fiji; Huichol, Mexico

Role: Granting protection status
How It Works: GO or IGO establishes protection status or legislation which directs policies on tourism and conservation.
Examples: Velebit, Croatia; Upper Mustang, Nepal; Maori, New Zealand

The practices are grouped into categories that relate to implementation, rather than according to the conference themes. The practices within each of the categories can overlap, and generally each practice is implemented in conjunction with a number of others. They vary in their degree of practicality and success depending on the specific socio-cultural, economic and political circumstances of each mountain region.

Planning, Monitoring, and Assessment

In mountainous areas with a potential or existing demand for tourism, planning and assessment can provide a solid foundation for community-based tourism development. Conference participants highlighted four considerations in planning, monitoring and assessment.

First, planning, monitoring and assessment should be ongoing, and not practiced only at the outset or completion of a project. This allows for a flexible learning approach and creates room for adaptation when dealing with the dynamic nature of communities, mountain environments and tourism.

Second, planning should begin at the field level. For outside planners, this means it is important that local communities are the key participants in developing an integrated tourism management plan. At the same time, coordination among various groups and communities is important. For example, problems may arise when several villages in one region have competing ideas (Price 1998). Further, it is essential to identify potential positive impacts, such as economic benefits, as well as negative impacts, such as forest degradation, sanitation problems and cultural exploitation. Communities should also take a leadership role in the monitoring process.

Third, the long time frames required for implementing community-based mountain tourism activities should be recognized. Process-oriented approaches in which community development is seen as a continuing process have significant advantages over target-oriented approaches, as well as implications in terms of required resources.

Local tourism strategic plans

Local tourism strategic plans refer to the general guiding principles, actions and tools used to establish and manage tourism in such a manner that maximizes benefits to the community and equitably distributes those benefits. Although a certain degree of cultural and environmental change is inevitable in any development initiative (Banskota 1998a; Price, Moss and Williams 1997), local tourism strategic plans should aim only for the degree and type of change desired by the local community. Participatory action research can be especially helpful in understanding tourism development and the roles played by the community and other stakeholders. This research also enables stakeholders to understand one another's views and expectations toward tourism and change (Langoya 1998b).

It is important that tourism planning and management are systematically integrated into a broader economic, socio-cultural and environmental framework. Practitioners and policy makers should, in the early planning phases of tourism, emphasize tourism as a part of this larger concern.

Long-term plans with special attention to local needs and wants increase the likelihood of successful community-based mountain tourism activities, as illustrated below in the case of the Ghale Kharka-Siklis Ecotourism Development Project.

Circuit Trekking Route and Ecotourism Development Project in the Ghale Kharka-Siklis Region, Nepal

The Circuit Trekking Route and Ecotourism Development Project in the Ghale Kharka-Siklis area in Southern Annapurna was designed to create a quality trekking experience and to maximize tourism revenue for the protection of the natural and cultural heritage. The project was directed by three objectives: to create a new demand; to organize local communities in the management of tourism; and to strive for ultimate ownership of tourism facilities by the community.

The Ghale Kharka-Siklis Ecotourism Development Project operated with the aim of eventually handing the tourism infrastructure over to the local community. The framework, then, was based on decentralization in which coordination and control, as opposed to consensus and independent action, were key. Due to social friction brought on by unhealthy competition among lodge owners in other parts of Annapurna Conservation Area, the project focused on small scale, community-owned lodges and campsites.

Summarized from Pitamber Sharma 1998a.
Local tourism planning works well when it involves collaborative frameworks that include local community groups as well as external supporting agencies. An example comes from Huascarán National Park, Peru, where facilitators from

The Mountain Institute brought together national officials, park staff, and literally hundreds of community and private sector groups to create a local ecotourism plan. The plan is now seen as "the most comprehensive attempt to manage tourism in the history of natural protected areas in Peru, and the first one specifically tied to a management plan for any unit within the National System of Natural Protected Areas in the country" (Torres 1998).

Ecotourism Plan of the Huascarán National Park, Peru

The Huascarán National Park in the Cordillera Blanca of Peru has experienced an increased tourist usage over the last decade which has prompted the writing of a tourist use plan. The plan is based on priorities identified by the administration which include: (1) overcrowding of visitors into few sites of tourist operations, (2) irregular or lack of coordination among stakeholders and (3) small economic benefits from tourism. The main challenge faced by working team was to maintain a collaborative approach and inter-institutional tourism cooperation through a common vision, identification of team members' roles, definition of strategies, and renewal of commitments. The team adopted a horizontal framework of opinions, analyses and learning opportunities, which allowed for the strengthening of decision-making capacities of the park personnel and in turn their relationship with other tourism enterprises. Important in the plan was the fostering of local involvement and the development of relationships and fluid communication between internal and external groups.

Actions taken as a result of the plan include: training programs on alternative local land use, training programs for park personnel, implementation of park regulations, reduction of social impacts, institutional capacity building, public education, and infrastructure development.

Summarized from Miriam Torres 1998.

Regional development plans

Community-based mountain tourism initiatives can take place at a number of levels, including the village, the district, the province and regional ecosystems and watersheds. Organizing structures based on a regional perspective of community, as in a district or province, tend to demonstrate greater stability and innovation. Communities working within a regional framework have the advantage of access to a wider resource base in terms of environmental and cultural attributes, capital, marketing and control. According to Laurence Moss (1998), "There are the greater economies of scale and appropriate scale arguments for communities within a region to cooperate with or coordinate their scarce human, natural and economic resources in the context of common tourism objectives. However, this potential is seemingly seldom taken advantage of."

European Commission on Enterprise Policy, Distributive Trades, Tourism and Cooperatives emphasizes the benefits of interregional cooperation (CAC 1995). Regionality in tourism can (1) create environmentally compatible conditions, (2) ease existing political tensions, (3) strengthen regional competitive advantages through unity, (4) create greater demand through product diversification, (5) create a greater flow of goods and services as well as information systems, and (6) enhance quality control through standardization.

As Teresa Morales demonstrates in her case study of the Union of Community Museums, regional organizing structures may depend upon existing inter-village cohesion and harmony.

Alternatively, by adopting a regional development strategy, communities within a region can potentially avoid social disharmony caused by competition between villages or towns, as the case of Czech Inspiration demonstrates below.

Regional Collaboration of Czech Inspiration, Czech Republic

Czech Inspiration is a regional community-based tourism project initiated in 1995 by the mayors and councils of six small towns in South and Central Bohemia of the Czech Republic. The primary objective for initiating the project was to protect cultural and environmental resources through tourism, and to compete with the Prague capital region for income from tourist activities. The towns work together in planning and implementing their cultural calendars, regional circuit itineraries, marketing campaigns, and in identifying and dealing with tourism-related issues. Another attribute of this regional collaboration is its increased political and economic capacity to deal with public and private external forces.

Summarized from Laurence Moss 1998.
In the instance below, the Province of Alberta adopted a regional perspective with regard to community tourism planning, financing and marketing.

Regional Community Tourism Action Planning: Alberta, Canada.

Alberta's Department of Tourism and Multiculturalism worked with community tourism action planning as a means for local self-help tourism development. The department provided the guidelines for development according to its provincial tourism strategy through which communities developed local area tourism plans. This provincial body encouraged self-regulation and decision-making, as well as broad community participation. It also promoted a sub-provincial regional cooperative perspective by (1) recommending inter-community communication and exchange of ideas during the planning phase and (2) considering financial assistance to regional networks.

Summarized from Laurence Moss 1998.

National tourism development strategies

Community-based mountain tourism works best within the context of supportive and arbitrating national, as well as regional strategies for sustainable tourism. Specific tourism policies can be enhanced by progressive national policies related to conservation, cultural heritage, and economic assistance to disadvantaged mountain regions. National strategies often rely on NGOs and community initiatives for implementation, as the case studies from Nepal reveal.

By declaring certain mountain areas as protected or conservation zones, policy-makers and governments can mitigate or even halt the downward flow of mountain resources. Although most national parks are principally designated to protect environmental resources, they have also been used as tourism-based economic tools to enhance the well-being of local populations. As such, they are examples of national tourism development strategies, as demonstrated in the case of Fiji's Mount Koroyanitu National Park Program, below.

Mount Koroyanitu National Park Program, Fiji

Within the past decade, the Fijian government has responded to the threats that conventional tourism and clear-cut logging have brought to several mountain regions by taking measures to promote community-based ecotourism. Much of the impetus behind these efforts stems from a national policy in support of cultural conservation.

One example of a community-based mountain tourism initiative that works within the framework of Fiji's national tourism development plan is Koroyanitu National Park Development Program, centered in the Mount Evans Range. The program is funded by the New Zealand government, and implemented by the Ministry of Forestry and the Native Lands Trust Board. Of primary concern was the protection of cultural heritage and water, soil and forest resources through the promotion of ecotourism in land-owning villages. The Koroyanitu National Park Program proved instrumental in facilitating village and regional level ecotourism projects. While all operational decisions are at the village level, these decisions are guided by a larger national framework.

Summarized from Pam Godde 1998a and 1998b.

Project assumptions

Project assumptions are statements about the beliefs of the practitioners asserted either orally or in writing. Once established, project assumptions help define the approaches to be taken in initiating, implementing and evaluating a project.

The Budongo Forest Ecotourism Project: Uganda

The Budongo Forest Ecotourism Project in the highlands of Uganda involves the communities of five parishes and is based on wildlife viewing. A small work team organized itself to form a set of principles, or project assumptions, upon which the project was based. After the project assumptions were established, the field teams were better able to identify suitable approaches and practices. From these, they devised an ecotourism action plan. The assumptions included the following:

1. Any development cannot ignore social, biological and physical environment.
2. Partnerships between natural resource managers and their neighbouring communities create a win-win situation in natural resource management.
3. A community that puts values on its natural resources is likely to protect that resource willingly.
4. Grassroots management of the environment facilitates conservation, particularly when the community consents.

Summarized from C.D. Langoya 1998a and 1998b.

Economic and social impact studies

Economic and social impact studies help assess the potential for community-based mountain tourism in an area. An economic impact study, feasibility study (C. Gurung 1998a), financial analysis or benefit-cost analysis (Lindberg and Huber 1993) assists in identifying needs and priorities as well as determining whether costs will be covered. Such studies may incorporate the use of questionnaires and/or financial analysis techniques and are conducted at the early stage of project organization. A central weakness with the economic analysis is that it typically is not linked with socio-cultural and environmental well-being analyses. The case study of HandMade in America is an example of an economic analysis combined with a social impact study.

HandMade in America: North Carolina, USA

In the Appalachian Range of North Carolina, a local NGO known as HandMade in America has facilitated the creation of craft heritage trails through a number of small towns. In the organizational phase of the project, an economic and social impact study was conducted through questionnaires distributed to twenty counties in the region. The general results indicated that craft production and sales are an important part of the traditional economy of the region. The results of the study also showed that craft producers enjoy a quality of life that reaches far beyond economic measures.

Of particular importance in the study were the statistics related to sales and marketing needs. Craft-producers stated their desire to spend less time traveling to fairs and craft shows and more time in the studios. The subsequent development of guided craft-heritage trails and guidebooks have been effective in attracting tourists to the communities—into the craft studios and galleries, as well as to town shops, restaurants and lodging.

Summarized from Kim Yates 1998.

Providing information to the local communities and other practitioners

In the planning stages of tourism, communities should be able to make informed decisions about the changes that are likely to occur. Alternatives and potential impacts should be understood, and unrealistic expectations dispelled (McLaren, Taylor and Lacey 1998; Koeman 1998a).

Rethinking Tourism and the Stevens Village Project, Alaska

The role of education in informing traditional communities about the impacts and fairness of tourism has been the major focus of work for the Rethinking Tourism Project. Tourism and conventional western concepts of sustainable development and environmental protection as linked to enterprise can be potentially exploitative of indigenous peoples. Stevens Village Yukon River Tours exemplifies how a mutually beneficial partnership between indigenous people and tourism can be reached through: (1) control by local people, (2) exclusion of sacred sites and sacred knowledge in tourism, and (3) education of both the host and guest.

The coalition working on the Stevens Village Project includes Rethinking Tourism Project facilitators, local community members (including Yukon River Tours), students, teachers, the natural resource management officer and others. The project helps to educate the community about tourism and alternatives and links the village with information resources and contacts. It also aids in the negotiation over co-management issues for a national wildlife refuge.

Summarized from Deborah McLaren, Roy Taylor and Dave Lacey 1998.

Local community information exchange includes raising awareness within local communities and potential partners about the linkages between nature, culture, economy and tourism, or about the impacts of tourism. Accurate and complete information regarding tourism's potentials and pitfalls, as well as alternatives, are essential from a human rights perspective.

The provision of information can also help dispel unrealistic expectations that a community might hold. As Kamal Banskota relates, "Often mountain tourism is emphasized to such an extent that many local people get the impression that tourism in their area will resolve their problems of poverty and unemployment.

When in reality this does not happen, frustrations and resentments develop among those who have not been able to benefit in any meaningful way from tourism." An accurate depiction of tourism costs and benefits can be provided through awareness raising within the community. Further, community members can understand how tourism acts as an instrument for the community to achieve its own broader set of goals (Barkin 1998). They can better envision how tourism might—or might not—be integrated into the larger economic and socio-cultural framework.

Community workshops, lectures and classes conducted by local educators are effective means for educating community members. Local teachers can often provide the valuable environmental knowledge, as they are likely to be aware of many modern methodologies and materials as well as time-tested traditional knowledge.

Facilitating NGOs and park administration teams can also foster awareness about environmental issues and help communities look toward methods of alternative land use, as in the case of the Huascarán National Park (above) and the Guandera Reserve below.

Education and the Guandera Reserve, Ecuador

In the inter-Andean high altitude forest of the Guandera Reserve in the Carchi province of Northern Ecuador, the Biological Station team promotes the development of ecotourism as a viable option to potato cultivation. With the goal of conserving the cloud forests, the team formed an integrated program that works to strengthen the economic base of the local population and to promote environmental education. Environmental understanding empowers local communities and helps them realistically evaluate opportunities that a shift in agricultural production and new ecotourism activities can offer.

Summarized from Larry Frolich, Esmeralda Guevara and Marianne Fry 1998
Awareness-raising should not be limited to local community practitioners; it applies equally to all stakeholders, including project managers, planners, tour operators, travel agents, NGOs, policy-makers, donors, and the tourists themselves. According to Kevin Murray (1998a), educational curricula should place a greater emphasis on the biological nature of the "product," as this is most commonly the driving force behind community-based mountain tourism: "[I]ncreased emphasis placed on educating those involved in this business of the basic nature of the mountain world . . . might enhance sensitivity and appreciation of indigenous mountain cultures." Information dissemination should be considered with relation to content, but also as to the level that is targeted. Duncan Bryden (1998c), for example, emphasizes the need for "more training at college or university level in travel trade courses relating to sustainable tourism," since many travel agents have little training in this area. Along a similar vein, Elizabeth Malek-Zadeh (1998) suggests, "Greater efforts

might focus on educating and involving [travel] agents in the objectives of ecotourism."

Monitoring parameters, indicators, and checklists

Monitoring parameters, indicators and checklists help practitioners evaluate the degree of tourism success relative to project assumptions or principles established early on. If not carefully monitored, fragile mountain environments can degrade rapidly as a result of disturbance. Monitoring should be seen as an essential tool for strengthening the conservation/enterprise link.

Workshops that draw from the experience of local community members and field experts serve as an excellent source of feedback for monitoring the impacts of mountain tourism.

ICIMOD Parameters for Assessing Tourism Impacts: Hindu Kush Himalayas, Nepal

In 1995, the International Centre for Integrated Mountain Development (ICIMOD) hosted a workshop on mountain tourism in the Hindu Kush Himalayas. Participants of this workshop devised monitoring parameters for assessing the impacts of mountain tourism.

Five areas of impacts are particularly targeted: (1) physical impacts, including forest and vegetation conditions, consumption of forest products, usage of alternative energy, water, air quality, noise pollution, sanitation, biophysical environment , and community environmental consciousness; (2) socio-cultural impacts, or demographics, social mobility, social cohesion, attitudes and values, practice of cultural traditions and rituals, cultural heritage, and law, order and security; (3) economic impacts, including contribution to cash income and livelihood options (e.g. distribution of tourism revenues), land ownership (e.g. sales to outsiders), asset formation (e.g. new construction), wage rates, prevalence of child labor, reinvestment of tourism revenues, and linkages within the productive sectors; (4) gender impacts, measured in terms of income and employment for women, women's work load, status within the household and the community, literacy level, attitudes of facilitating agencies toward women's participation, sex ratios and life expectancy; and (5) development parameters including accessibility to an area, availability and quality of services, literacy levels, vitality of local institutions, human resource development, general enthusiasm and relative change in standards of living.

Summarized from Pitamber Sharma 1998c.

The World Tourism Organization has identified core indicators of sustainable tourism. These indicators can be applied to all destinations and include: site protection, stress, use intensity, social impact, development control, waste management, planning process, critical ecosystems, consumer satisfaction,

local satisfaction and tourism contribution to local economy. Supplementary indicators specific to mountain environments are listed as (WTO 1995):

- reproductive success of indicator species (loss of flora and fauna)
- extent of erosion caused by tourists (erosion)
- length of vehicle line-ups (lack of access to key sites)
- consumer satisfaction (lack of solitude)
- site attraction (loss of aesthetic qualities)
- pollution counts (diminished water quality)

Sometimes indicators are qualitative and not subject to quantification in an economic sense; "This limitation, however, does not in any way detract from their utility as management information in promoting sustainable tourism" (Manning et al. 1995: 7).

The use of checklists is another tool for gauging and managing various impacts of tourism. When used at the planning stages, the information gathered from the checklist can be used to modify potential problems in the identification and design of a project.

World Bank Checklist for Gender Issues

The World Bank uses a checklist derived from the 1991 publication "Gender Analysis in Development Planning: A Case Book" in assessing the role women play in project identification and design. This checklist is used to evaluate a project's response to women's needs, the level of women's participation and the effects of a project on women. The checklist includes a section on project identification, including assessing women's needs, defining general project objectives, and identifying possible negative effects. It also addresses project design with parameters such as impact on women's activities and impact on women's access and control.

Summarized from Michael Bamberger 1998.

Again, it is important to include community in impact assessment. Methods that don't require literacy, such as oral or picture-based methods, can be useful in areas where literacy levels are low, as is frequently the case for women in mountain regions of developing countries.

Field studies and photo-documentation

Field studies, including interviews, questionnaires, literature research, observation and photo-documentation can be useful assessment tools. Photographs may be used to document impacts such as litter or erosion, or they may be used to compare conditions over a period of time, from a few days (e.g. lodge construction) to many years (e.g. landscape change).

Impact Studies in the Velebit Mountains, Croatia

Within Croatia, tourism is expected to increase rapidly in economic importance, especially within relatively undeveloped mountainous regions. Although a number of mountain regions have been granted protected status by governments, they still face the potential of negative impacts brought in by tourism. As a result, Institute Rudjer Boskovic has conducted a comprehensive field study based on the use of a questionnaire involving 200 people and photo documentation. The objectives of the study were not only to identify negative impacts that are or could potentially be brought about by tourism, but also to examine visitor needs and behavior. The results of the questionnaire and photographic material revealed the role of infrastructure, or lack thereof, in generating increased impacts.

Summarized from Jagoda Munic 1998.

Infrastructure and Social Capacity Building

Infrastructure comprises the basic physical facilities necessary for community-based mountain tourism to function, including buildings, transportation, energy, water and waste management systems. Social capacity is equally important to successful community initiatives and may be strengthened through training, communication and dissemination of information.

There are many issues surrounding the question of infrastructure building for mountain tourism. What are the advantages? What are the challenges? How can it be constructed with minimal impacts to local culture and the fragile mountain environment? How can it be appropriately sized to allow visitation without exceeding carrying capacities? Conference participants brought out a number of these questions in their discussions. Several pointed out the potential harm that new tourism infrastructure can cause to mountain communities, including conflict, displacement of local communities, increasing reliance on the global economy, exploitation of local communities for cheap labor, cultural commodification and urban migration (e.g. C. Gurung 1998a; Koeman 1998a; McLaren, Taylor and Lacey 1998; Roberts 1998). Others discussed the negative effects that new tourism infrastructure can have on the mountain environments, including over-population in fragile mountain ecosystems and the concomitant exploitation of natural resources (McLaren, Taylor and Lacey 1998). Paradoxically, new infrastructure that initially supports tourism can bring enough negative cultural and environmental changes so that mountain regions are no longer desirable to tourists (Price, Moss and Williams 1997). Conversely, others have suggested infrastructure development to be pivotal in any community-based mountain tourism project, so long as it is implemented in a sustainable fashion and is in place prior to tourism activity in mountain regions (C. Gurung 1998a). Akhtar and Karki (1997) were optimistic: "tourism can be its own cure, i.e., the environmental, cultural, and economic

problems and ills associated with tourism can also be addressed through the infrastructure and resources built through tourism."

In the case of Vietnam, Annalisa Koeman (1998b) points out that while transportation and communication are essential for development, authorities are "not considering the consequences of enabling larger numbers of visitors to protected and sensitive areas, nor the general environmental impacts of infrastructure development." According to Tom Fletcher (1998b), infrastructure is not necessarily a requirement of successful small-scale ecotourism. Such statements suggest a need to rethink the form and degree of infrastructure development. Greater awareness also needs to be generated concerning the impacts which could result from tourism infrastructure.

Indeed, the development of tourism infrastructure in mountain areas is becoming an increasingly controversial issue. According to conference participants, infrastructure development should conform to the type and scale of tourism desired by local communities, and the full range of potential cultural and environmental impacts should be taken into account.

Roads and trails

Lack of accessibility is a defining characteristic of mountain locations. With tourism, however, comes the perceived need to develop roads that can link local communities and mountain regions to incoming tourists. Some participants viewed road development as absolutely essential to tourism development. In market terms, roads are the means for linking the tourist to the product.

The negative impacts of road development on mountain environments can, however, be considerable. Poor planning for road development can cause serious impacts on mountain ecology and water regimes (Dasmann and Poore 1992) as well as erosion (E. Byers 1995). With access to the outside world, communities may be faced with rapid and often negative cultural and social shifts. For example, traditional systems of forest protection may be abandoned near new road construction, when easy access by outsiders makes the forest resource impossible to protect. Short-term profiteering, an alienation from the traditional land base, and increased economic marginalization are common negative effects experienced by communities newly reached by roads (E. Byers 1995). Further, roads that bypass local enterprises can cause a decrease in business and lower revenue intake (C. Gurung 1998b).

As arteries between mountain communities and the outside world, roads need to be built with the welfare of both the community and the environment in mind. This is especially true of developing countries where, according to the United Nations Commission on Sustainable Development (1995), "poorly constructed mountain roads usually require much higher maintenance costs, and are often ecologically and even culturally damaging." Conference

participants have also suggested that roads be developed with culturally sensitive issues at hand, avoiding sacred sites and bypassing areas that local community members wish to keep private. One promising example comes from HandMade in America below.

Handmade in America and the Craft Heritage Driving Circuit, U.S.

The community-based mountain tourism program of HandMade in America in the North Carolina Appalachian Range has its basis in the handicraft industry of a number of regional communities. As with most towns in the US, a network of roads joins these communities; however, unlike most towns, these roads have been mapped out in a craft heritage trail guidebook that tourists use to direct their travels. The roads lead to craft studios within each of the towns but steer clear of any sites considered sacred or regarded as private by the community. In this way, tourists supply the economy through craft and service purchases in a relatively directed manner.

Summarized from Kim Yates 1998.
Like roads, trails are used to bring tourists to sites of attraction or interest and should have a design suited to erosion control and spreading, sacred areas, and differences in strides and levels of physical fitness that tourists have. Further, because trails can serve as the motivating factor for tourism, diversity in route is also important, as the trail system developed by the St-Martin Community in Switzerland, below, suggests.

Trails and the St-Martin Commune, Switzerland

The villages within the township of St-Martin, Switzerland have collaborated to revitalize and preserve the agriculture-based culture of this alpine region through a sustainable form of community-based tourism. Originally developed as an alternative to a winter ski resort, the project complements other ski resorts in the area as it provides a fair-weather activity for tourists who still wish to enjoy mountain environments.

The St-Martin Commune's project takes the form of a culture-based hike-and-stay experience with a focus on traditional architecture and agriculture. Tourists follow the trail starting at the based of the mountain and continue to the top, passing through a number of villages, traditionally constructed houses and mountain ecosystems. The trail naturally offers a great deal of diversity, as it ascends through various and unique microclimates and landscapes, some of flowering prairie, woods, terraced fields, and rocky terrain. The trail also offers diversity of man-made features, such as small hamlets, terraced fields and areas of tourist chalets and cabins. As such, tourists can enjoy different natural and cultural environments within a single trek.

Alternative energy programs

Of particular importance to the conservation of mountain ecosystems is the source of fuel for cooking, heating, and energy use, both for tourists and local populations. Renewable hydroelectric power is available in some mountain locations, particularly in more developed countries. Imported fuels are expensive to transport, and electrical grids do not reach some mountain locations even in developed countries. In the developing world, fuelwood is often used for cooking and heating, which poses an immediate challenge in terms of conserving the local environment. Sources of naturally occurring deadfall can become quickly depleted, forcing communities to cut trees to meet their needs. Since mountain forests regenerate very slowly, unsustainable use often occurs, creating increasing hardship for local users, who must travel long distances to gather necessary fuelwood. The beauty and ecological integrity of the local environment also suffers, thus undermining its attractiveness to tourists. Using an alternative to wood, such micro-hydropower or kerosene, enhances the sustainability of fuel use in many areas.

The case study of ecotourism in the Annapurna Sanctuary below provides a good example of the use of alternative energy.

Ecotourism in the Annapurna Sanctuary, Nepal

Mass tourism came to Annapurna in the mid-1970's, with impacts being noted soon after. In response to these impacts, the King Mahendra Trust for Nature Conservation implemented better tourism management strategies among local communities within the Annapurna Sanctuary Area. Six key programs were set up, one of which was an alternative energy program.

One of the central conservation problems being faced was the excessive cutting of trees for fuel wood. Key users of fuel wood are lodge-owners who use wood for cooking, heating and lighting. The Annapurna Conservation Area Project took a number of steps to supply an alternative means of fuel, the first of which was educating locals about the importance of the forest as a tourist attraction, as well as an important environmental feature. Although the local people suggested micro-hydro electricity as an alternative, this was not possible in the short time required to make a transition away from tree-felling. A consensus was then reached about the use of kerosene as an alternative. A kerosene depot was established at Chhomrong Village. The project provided a soft interest loan to the depot runner who was responsible for providing kerosene to lodges in the area and for ensuring the lowest price possible. Aid was also provided in marketing and transporting kerosene stoves and supporting stove repair and maintenance training. As a result of these efforts, all lodges today use kerosene and not wood for energy.

Summarized from Gehendra Gurung 1998.

While an excellent short-term solution, kerosene may be an unreliable fuel source in areas where it must be imported. Chandra Gurung (1998) cites the examples of the blockade by India to Nepal in 1989 and the Gulf War in 1991, which led to the shortage of kerosene at Chhomrong Kerosene Depot in the Annapurna Conservation Area. Other forms of alternative energy include micro- or mini-hydro power, solar energy, wind energy, low wattage cookers and back boiler stoves.

Waste management programs

Waste management is a critical aspect of tourist management that affects health and the aesthetic value of a destination. Cooperative action and appropriate infrastructure are helpful in waste management efforts. Waste deteriorates very slowly at high altitudes, and therefore much of the waste generated in the mountains should simply be carried out. In the vicinity of Mount Everest, for example, the Sagarmatha Pollution Control Committee shows how "well-coordinated local initiatives, local institutional systems for environmental care can be developed" (Sharma 1998) to combat the problems of tourist waste management. Within one year, this NGO collected nearly 200 tons of garbage in addition to 719 gas and oxygen cylinders and 603 kilograms of batteries (ibid).

Waste management can range from information distribution on litter and waste, to litter removal projects, to the construction of local incinerators and dumping pits, along with septic, pit, or composting toilets. These methods have proven useful in such mountain areas as Annapurna (C. Gurung 1998a), Aconcagua (Carlsson 1997) and Mt. Kenya (Carlsson 1998).

Waste Management on Mt. Kenya, Kenya

Every year, between ten to fifteen thousand tourists visit Mount Kenya National Park, most of whom climb one or more of the three routes ascending the mountain. Each of the three climbing routes up the mountain are developed for visitors and have huts for trekkers en route. Due to the large numbers of tourists, and particularly at heavily used hut locations, problems with litter and human waste are nevertheless prevalent.

Three kinds of initiatives are presently being undertaken to address the waste problem: (1) informative pamphlets and signs, (2) government sponsored and private-interest sponsored group clean-ups, and (3) disseminating information by word-of-mouth about impacts by tour operators to tourists. The key lies in collaboration between interest groups, which currently include the Association of Mount Kenya tour operators, National Park authorities, the Kenya Wildlife Service, National Outdoor Leadership School, the Mountain Club of Kenya, and the United Nations Environment Programme.

Tourist information centers

The development of tourist information centers and activities is an integral part of infrastructure development, and can help to achieve sustainable and long-term success of any project. Providing information about the destination helps meet tourist expectations and enhances appreciation of the surrounding environment. It can help establish the economic value of a region to tourists, give the tourist a stronger sense of mountain ecosystem vulnerability, and instill a feeling of responsibility in protecting the surrounding areas.

A number of tools can be used in informing tourists, the most economical being information panels established at gateways to parks and reserves and at trailheads. These can provide information on flora, fauna and precautions to increase tourist safety. Brochures, codes of conduct, and informed tour guides can also have a positive impact.

Visitor centers, cultural centers and cultural museums can have greater teaching value if they use hands-on or audio-visual teaching tools. Information centers are typically geared to provide a broad spectrum of information about an area, including information about the local community and ways of life that need to be respected. The Uluru-Kata Tjuta National Park Cultural Centre in the example below illustrates how responsible promotion can reinforce the values of the local community.

Uluru-Kata Tjuta National Park Cultural Centre, Australia

The Uluru-Kata Tjuta National Park in Central Australia is jointly managed by the Australian Nature Conservation Agency and the indigenous land owners, or Anangu people. The park houses one of Australia's most popular attractions: Ayers Rock, or Uluru. Over the years, Ayers Rock has become known among tourists as a geological feature to be climbed. To the Anangu people, however, Uluru has tremendous spiritual significance. In an effort to stem visitor climbing, the Anangu and the Australian National Conservation Agency have cooperated in developing the Uluru-Kata Tjuta National Park Cultural Centre. This centre informs tourists of the cultural and spiritual significance of Uluru and the surrounding area. One part of the Cultural Centre explains the sacredness of the route up to the top of Uluru and why tourists should not climb the rock. The Centre, then, is a marketing tool that promotes Uluru according to cultural values. It also deepens the tourists' understanding of the place and provides a shift of focus for visiting Uluru.

According to Teresa Morales, museums, like visitor centers, can be a vehicle for unifying a community as well as revitalizing community culture. "It is a place that generates pride and weaves together the old and new generations" (1998).

A community can become even more unified when it develops a cultural center as a tourism enterprise and when it involves community members in projects related to the cultural center. Conservation, community welfare and enterprise thus all come together through the creation of museums and visitor/cultural centers.

Other tools for educating tourists are professional lectures and environment-centered study programs. These are often offered through university or institute programs and incorporate learning with travel. Combined research and tourism projects can enhance meaning for tourists, instill a sense of responsibility and generate sensitivity toward natural and cultural environments, as the case of Dig Afognak below suggests. As awareness raising increases the quality of the experience, revenues have potential to increase as well.

Lectures at Dig Afognak, Alaska, U.S.

Dig Afognak is a project that arose from the interest of the Koniaq Alutiiq people in recovering a number of pre-historic artifacts located on a native-lands site. The primary source of funding for this project comes from museums interested in this site, but now the project has supplementary funding from tourists who partake in the archeological dig and learn about the local culture, geography and environment in general.

A central part of the program is lectures given to tourists and local community members who take part in the dig. Visiting scholars from the areas of geology, botany, dendrochronology, paleo-botany, natural history and linguistics contribute their knowledge and promote general learning about the Alutiiq history and culture. Lectures, combined with hands-on experience at the archeological site, create a unique and comprehensive learning experience for the tourist.

Summarized from Mary Patterson 1998.

Restoration of original physical infrastructure
Traditional architecture and historic infrastructure can be important primary or secondary tourist attractions. Tourists can be housed in restored or traditional buildings, served traditional foods, and led along ancient trails. Infrastructure restoration can also revitalize other forms of economic activity, as in the case of the St-Martin Commune above and of the town of Douiret below.

Rehabilitating Ancient Infrastructure in Douiret, Tunisia

In the Matmata Mountains of Tunisia, the historical town of Douiret is a cultural site of ancient Berber civilization. Its tourist appeal lies in its architectural ruins as well as many historical structures still in use. Due to rapid

modernization following independence in 1956, Douiret's inhabitants increasingly abandoned the ancient architectural structures and agricultural techniques and relocated to the new town of Douiret, which the government built, leaving the old Douiret deserted by 1990. In 1986, the Association of Sauvegarde de la Nature et de Protection de l'Environnement à Douiret (ASNAPED), was founded as a partnership between local community members and outsiders to restore the most important parts of the Douiret, including the mosque, the primary school, the retaining walls, and some of the houses. The Association has since broadened its scope to include the overall development of the local traditional economy through such means as ecotourism. Current projects focus primarily on the rehabilitation of the ancient infrastructure, including the water harvesting structures which will benefit local agriculture, ecosystem health and ecotourism promotion of the city. Other aspects of infrastructure being restored are old buildings and house, a traditional olive mill, and four traditional grave monuments of religious leaders. The restoration is carried out by local specialists so that original construction techniques are preserved. Restored buildings house a center for international studies and tourist hostels.

Summarized from Mohamed Ouessar and Habib Belhedi 1998.
The restoration of traditional infrastructure, particularly if the original construction techniques and design are employed, is an excellent example of the link between conservation and enterprise in community-based mountain tourism. As a result of their relative isolation, some mountain cultures retain traditional building skills which have been lost in more developed areas. This deserves significant attention, for, as Bill Semple (1998) notes, "The buildings of traditional cultures reflect a rich relationship between the practical and the symbolic, and are very rooted in the sense of place...and demonstrate the integral connection that exists between environmental and cultural sustainability."

The potential for infrastructure restoration to work hand-in-hand with national or international special classification is strong. The mechanism of classifying a region or town as a world heritage area, an international monument, an historic place, a national protected area, a conservation area or other is highly effective in fulfilling two goals. First, such classification—or granting of special status—can allow for conservation of an area through the existence of various regulating policies that accompany the status, as discussed above under sacred sites protection. Second, special classification establishes the environmental and cultural value of an area, hence becoming a promotional tool and increasing tourists' disposition to financially contribute to the maintenance of the area.

Skill-based training
Skill-based training provides a community with instruction in the technical aspects of operating and managing tourism, including cooking, house keeping,

and business management. It also provides information on the linkages between nature, culture and tourism. Without sufficient training, programs can fail, particularly in developing countries where tourism may be a recent phenomenon (Banskota 1998b; Ruiz Sandoval 1998).

Observation tours are one means to facilitate skill-based training while increasing community involvement and awareness of mountain tourism initiatives. Teachers and trainers have long recognized the value of real-life models for providing motivation and a clear example of how an operation might be undertaken.

Although not all community members can be involved in observation tours, those who are involved can pass the benefits onto other members. In the example of the Partnership for Quality Tourism program at Syabru Besi, for example, women included in the tour returned to the community to share knowledge with other women.

Skill-based Training in Langtang National Park, Nepal.

The United Nations Development Programme funded a two-year Partnership of Quality Tourism at Syabru Besi village in Langtang National Park. A number of short-term activities and revenue-generating programs for women were initiated to promote the link between tourism and community welfare.

One of these programs was an observation tour for potential lodge operators in the community. A number of accommodations were visited, including five-star hotels and lodges in Kathmandu and Pokhara, and later in Ghandruk village in the Annapurna region. Here, tour participants were able to see the standard of cleanliness to which tourists are accustomed. The ability to see the technology used in the Ghandruk lodges made tour participants more thoughtful and accepting of a new way of doing things. The Ghandruk hosts were also able to communicate the benefits of training and committee organizations. Women who participated in the tour disseminated awareness among other women in the community. In all, the models seen and messages heard on the tour helped establish a vision of standards that could be achieved by community members themselves.

Following the tour, community participation in the training sessions offered by the project increased. Lodge owners were motivated to enhance the cleanliness of lodges and to organize themselves into a Conservation Development Committee. They also constructed toilets within their lodges.

Summarized from Kamal Banskota 1998b
Trainers may remain in the communities for an extended period to monitor, follow-up and provide any necessary support, as they did in Syabru Besi (C. Gurung 1998b).

Women-specific training and awareness raising

Women-specific training and the raising of awareness can help combat the numerous hurdles facing the integration of mountain women into community-based mountain tourism activities. Time management conflicts due to fulfilling livelihood tasks in often extreme conditions, secondary social status, minimal education, and poor foreign language skills all contribute to lower participation rates among women in developing countries.

Awareness-raising begins with a community's understanding of the value of women and women's work. Women's production and caretaker roles should be valued along with men's work, preferably in non-monetary terms. Traditional roles of women that are readily transferable to mountain tourism tend to be undervalued and this can lead to diminished participation by women. As Wendy Lama states, "Helping a community to appreciate the 'value' of women and their contributions to sustainable village-based tourism and the community as a whole is the first step toward greater involvement of women in tourism" (1998).

According to Wendy Lama, tourism practitioners can facilitate a greater awareness of women's value through the use of discussions and workshops that incorporate participatory rural appraisal techniques such as (1) Venn diagrams, which depict village institutions including women's groups, (2) trend lines, which trace the historic changes in women's village activities, (3) seasonal calendars, which show the multiple tasks of women year-round, and (4) appreciative inquiry, or questions which bring out the particular strengths and positive contributions of women.

Once an understanding of women's value has been established, training can be achieved through a number of practices. These might include study tour exchanges or language courses geared toward women (Hewitt 1996 in Ives eds. 1997). As Wendy Lama states, "Communication and self-expression are key to empowerment, and vital to community-based tourism which depends upon an informed and understanding tourist" (ibid). Women role models represented in NGOs can also aid in the information dissemination process.

Women's Education and Community-Based Tourism in Langtang, Nepal.

The Mountain Institute's Langtang National Park community-based tourism project provides a framework for communities, especially women, to deal with the challenges of creating sustainable tourism enterprises. This includes management of and sharing in the benefits of tourism; marketing of sustainable tourism, community conservation practices and reinvesting tourism revenues in conservation. Among the many strategies used for facilitating women's participation, education through which all community members gain a better understanding of women's roles has been particularly effective. This education

is best achieved through Participatory Rural Appraisal techniques and appreciative inquiry.

Study tours enable women to network with other women and learn by seeing, hearing and doing. In one instance, a Langtang-Helambu exchange spurred the creation of a women's dance program for tourists, a revolving loan program and a monthly village clean-up without outside intervention. The funds they generated are used to restore a local monastery.

Education to raise literacy and English levels are also important. Although women may learn some English from trekkers, language skills tend to remain poor without supplemental English training. In response to this need, Kathmandu Environmental Education Project has introduced two English language training courses using selfgenerated funds.

Summarized from Wendy Lama 1998.

Institutional Development

Institutional development is one means through which local community members can empower themselves and generate the knowledge base and enthusiasm necessary for conservation and for involvement in community-based mountain tourism. According to Kamal Banskota (1998b), "how to promote and accumulate decision making, public action, institutional capability, participation, leadership, etc., are important. While there is a good idea on how to accumulate other forms of capital, how to accumulate and build social capital is still a learning process."

Institutions identified by conference participants include committees, cooperatives and networks. Committees and cooperatives can ease unhealthy competition between individuals or communities, and increase the resource base available to all participants. Networks provide community members with a means for transferring knowledge and experience with mountain tourism, including related impacts and useful practices.

Committees

Committees are the most frequently mentioned type of working partnership in the case studies of the conference. They exist in most geographical zones as well as in a number of socio-politically and economically diverse regions. This decision-making body can be seen as an essential part of community-based mountain tourism.

Committees can be organized and managed internally either by the community itself, or with the help of national or international NGOs. It is important that local committees work in a transparent and equitable fashion and that they

coordinate with the existing political organizations and other committees in the community (C. Gurung 1998b).

Funding for committees and committee-related projects can come through a number of means, including soft loans provided from NGOs and micro-enterprises. In Syabru Besi, for example, the Conservation and Development Committee relies on funds it is able to generate locally through the sale of brochures, a portion of which is reinvested into lodge maintenance and the Committee projects (Banskota 1998a).

Reserving a set number of seats for disadvantaged groups on decision-making committees promotes a more democratic representation of community interests. Indigenous groups, as in the case of Maori representation in New Zealand (Sole and Woods 1998), and women, as in the case of the Langtang ecotourism project (Lama 1998), are important to include. The Ghale Kharka-Siklis Ecotourism Project (Sharma 1998a) mandates representation from disadvantaged groups, as described below.

Village Development Committees and the Ghale Kharka-Siklis Ecotourism Project, Nepal.

The Annapurna Conservation Area Project facilitates the building of community-based local institutions throughout the Annapurna region. When the Ghale Kharka-Siklis Ecotourism Development Project started, several Conservation Area Management Committees (CAMC) had already been organized by the project. The CAMCs are responsible for managing forests and natural resources and for advising other committees. The strength of each CAMC lies in a relatively broad community representation. There are fifteen seats on each CAMC. Nine are elected, three are reserved for disadvantaged groups, and two are held by ex-office members. Other committees formed under consultation with the CAMCs are the Mothers' Groups, Lodge Management Committees, Campsite Management Committees, and Electricity Management Committees.

Summarized from Pitamber Sharma 1998a.
The Union of Community Museums of Oaxaca, below, demonstrates how a committee can fit well with the traditional form of local government (Morales 1998). Other studies have also shown the advantage of working with traditional social organization (e.g. see Cernea 1991).

Union of Community Museums, Oaxaca, Mexico

In the Central Valleys of Oaxaca, Mexico's Sierra Madre Mountains, the Union of Community Museums of Oaxaca has established itself as a support network for eighteen local communities. Each of the communities is represented by a

committee elected by the village assembly. The committees of the Union are responsible for creating and sustaining the community museums.

The Union's committees are part of a traditional form of local government, the general assembly, and have the ability to call upon the services and opinions of each community household head. This includes the selection of areas to be studied in the museum, research and documentation of their heritage, the creation and care of collections of historical and ethnographic artifacts, the creation of exhibits, the revitalization of traditional dance and music, and the creation of theater, radio and video programs. The committees promote local products and crafts, the formation of artisan groups, and the establishment of training services for local administrators and farmers. As such, community representation is fairly widespread and committee members are accountable to the larger community.

Summarized from Teresa Morales 1998.

Cooperatives

As action-based organizational structures, cooperatives are useful for enterprise formation. They often operate on a shared source of funding. In some cases, more successful members who benefit from closer markets or have other advantages will subsidize less successful members.

Contributions show that cooperative micro-enterprise has been very successful for women in traditional communities. In the cases of the women's cooperatives of Dadia and Yuendumu above and of Alta Cima, below, for example, cooperatives help develop the capacities of women while strengthening their confidence in starting and operating micro-enterprises.

El Grupo Mujeres de Alta Cima Women's Cooperative, Mexico

The community of Alta Cima in the El Cielo Biosphere Reserve, a mountain cloud forest in Northeastern Mexico, had traditionally depended on what is now a protected area for their livelihoods. They have found alternative livelihoods with the help of a local NGO, which assisted the community of about twenty families in organizing workshops and developing action plans. One of the results was the formation of a women's cooperative called El Grupo de Mujeres de Alta Cima.

With start-up money from a small international grant, the cooperative opened a restaurant and a small store, selling sodas, embroidered T-shirts, and homemade wine. The restaurant began on a dirt-floored pavilion with a wood stove, in which the women served local food, primarily tortillas, beans, rice, eggs and coffee. Today, the restaurant is outfitted with a screen, concrete floor, gas stove, rest rooms, photovoltaic DC lights, a CB radio, a truck and uniforms for the women.

According to the results of an economic impact study, the benefits from the cooperative are numerous. First, nearly all women of the town who want to work are employed by the cooperative. Therefore, tourism revenue and opportunity benefits are distributed widely within the community. Secondly, the incomes of the women have increased, affording greater independence in some cases. One single mother with two daughters, for example, was able to build her family a small house with the earnings from the coop.

Summarized from Scott Walker 1998a and 1998b.
Several participants indicated that cooperatives, in addition to funding micro-enterprise development and providing community benefits, often promote conservation and revitalization of land and culture as a by-product of business. David Betz (1998), for example, explains how the women of Yuendumu, Australia used the funds earned from art sales to purchase a four-wheel drive vehicle to take them to a distant sacred site. Chryssanthi Laiou-Antoniou (1991) also shows how the women of Lesvos, Greece transformed abandoned land plots into flourishing gardens of traditional foods. Cooperatives hence offer a unique and highly valuable model of partnership.

Networks

Networks allow people with common interests to share ideas and brainstorm solutions to resolve common issues. Rethinking Tourism Project, for example, is a network that shares current information among indigenous peoples to increase informed decision-making on issues related to tourism. The Indigenous Peoples Biodiversity Network is another such example.

Indigenous Peoples Biodiversity Network

The Indigenous People's Biodiversity Network is an international network of indigenous peoples and organizations working toward the conservation of biological diversity that will benefit indigenous communities and non-indigenous communities alike. The main thrust of the network is the exchange of ideas about indigenous knowledge, intellectual property rights and benefit sharing. Through this exchange, knowledge is increased, innovative practices are shared, and indigenous voices are strengthened, particularly in the area of national, regional and international policy formation.

Currently, the network is forming a Holistic Livelihoods Programme which focuses on tourism and sustainable community development. Working through case studies, workshops and pilot projects, the aim is community-based indigenous tourism enterprises in biologically diverse ecosystems, such as the Peruvian Andes.

Summarized from Alejandro Argumedo 1998.
Networks benefit mountain communities, particularly those communities which have limited access to up-to-date information. The start-up of networks,

however, requires significant effort and funding that may not always be readily at hand, particularly in remote or disadvantaged upland areas.

Tourism Association of Sa Pa, Vietnam

In the Annamatiq Mountains of northern Vietnam lies the town of Sa Pa, a major site for ethnic tourism. Because tourism is developing rapidly in Vietnam, the country faces many concerns about the direction of future development. The Sa Pa based project, "Capacity Building for Sustainable Tourism Initiatives" seeks to identify and raise awareness of the negative socio-economic, cultural and ecological impacts of tourism. Implemented by the World Conservation Union, the project offers assistance to mountain communities in Vietnam—often disadvantaged ethnic minorities—in developing sustainable tourism activities. Educational opportunities and maintaining cultural and biological diversity are emphasized.

With a group of NGOs, the Capacity Building for Sustainable Tourism Initiatives project is working to establish a tourism association to manage tourism in the area. The association will implement a number of identified priority activities, such as the creation of a tourism centre and a waste management program. Before this can be established, however, sources of funding and technical advice must be identified.

Summarized from Annalisa Koeman 1998.

Zoning and Regulation

Zoning and regulation of a tourist region are indispensable components of sustainable community-based mountain tourism. They are essential for protecting the fragile environments common to highland areas and also for maintaining the quality of the tourist experience. Less well-known but important applications of zoning include protection of local economic interests and sacred sites.

Establishing zoning and regulations in community-based mountain tourism depends on a number of factors, including biophysical constraints, community needs, and tourist motivation and impact. Biophysical constraints in mountain regions that affect zoning and regulation include access routes, slope, elevation, water supply, and concentrations of biodiversity or endemic species. Community needs include privacy, opportunities for income, and avoidance of sacred sites. Finally, tourist motivation may relate to the desire to experience traditional social life of mountain communities, to trek in relatively remote wilderness areas, to enjoy mountain recreation (e.g. alpine skiing), to trek with pack animals, or to lodge in small, but multi-party accommodations. At the same time, however, tourists may expect to have many of the comforts of

home. Practitioners and policy makers must consider these and many other factors when establishing zoning and regulations.

According to Wallace (1993: 68), zones should be created that relate to the specific management objectives. They should also be set according to visitor expectation and motivation. Examples provided by Wallace include: visitor density, number of encounters between visitors, amount of evidence of human activity and infrastructure, remoteness, type of travel, appropriate equipment, level of regulation or visitor freedom. Each of these attributes must match the environmental constraints but also be distinct so as to add to visitor diversity.

Similar consideration should be given to the establishment of regulations, which can restrict the size, number and location of architectural structures, tourists and pack animals. When coupled with zoning, regulations are highly useful for managing and monitoring biologically diverse and ecologically sensitive mountain regions.

Zoning for resource management

An example of how a mountain region can be zoned for specific management objectives is the Annapurna Conservation Area, described below.

Zoning in the Annapurna Conservation Area, Nepal

The King Mahendra Trust for National Conservation studied, systematized and formalized a traditional system of zoning in Nepal's Annapurna Conservation Area. This plan was then agreed to by the Nepalese government. Five zone types based on resource use have been designated.

The first of these is a fully-protected wilderness zone found above seasonal grazing elevations (15,000ft). This zone houses high mountains, glaciers, rock formations and meadows. The second zone is the protected forest/seasonal grazing zone which includes such resources as alpine grazing pasture and pine and temperate forest. Management implications are to restrict the use of the resources and limit use to locals only. Third is the intensive use zone that is a human settlement area of high impact. Agriculture, livestock, and fuel-wood collection all contribute to the impacts. Focus on this area is given to improving natural forest management practices, restricting hunting and commercial use of local resources, implementing conservation education, and creating alternative income generating activities. The fourth zone is the special management zone and it includes areas that have been directly affected by tourism activity. At the moment, this is a high-priority zone for conservation, encompassing roughly six major areas. Plans include the establishment of management and monitoring efforts directed toward reversing negative impacts. Lastly is the biotic/anthropological zone where isolation from modern technology has, to a comparatively large degree, left community traditions and cultures largely unchanged. Implications for this area include the

implementation of integrated conservation area management programs and activities, excluding tourism.

Summarized from Gehendra Gurung 1998b.

Accommodation Regulations

Regulations can be used to cluster lodges in designated "hub" areas, to limit the land space upon which a lodge and its accompanying facilities can be built, and to regulate the number of guests each lodge can host. An example taken from the Annapurna Sanctuary Area reveals that when combined, these restrictions can be effective in linking conservation with enterprise.

Lodge Restrictions in the Annapurna Sanctuary, Nepal

Until recently, the Annapurna Conservation Area was plagued by an excessive number of lodges, deteriorating quality of service, and waste disposal difficulties. In a number of cases, lodges were too small to accommodate more than a single tourist at a time. For many single travelers, these lodges presented themselves as dangerous situations. At the other extreme, some lodges would attempt to accommodate more travelers than the lodge could hold, and as a result, problems with quality of service and waste management resulted. Toilets and waste disposal units were spread out over excessive areas.

Following an assessment of these ineffective practices, restrictions were put into place. The Annapurna Conservation Area Project assisted lodge owners in moving lodges to a number of central sites, located two to three hours walking distance apart. Currently, there are twenty-six lodges in the Annapurna sanctuary, in seven clustered locations. Lodges are restricted to housing a maximum of fifteen guests per night. The land area occupied by each lodge has also been restricted, to a maximum 80 feet × 45 feet, including a pit or septic tank toilet, a bath room and rubbish pits for decomposable and non-decomposable wastes. To compensate for the decreased number of lodges, at least two households must share the ownership of each lodge.

Summarized from Gehendra Gurung 1998a.

Limitations on number of tourists and pack animals

Similar to regulations on lodge sizes and on guest numbers are regulations on overall tourist numbers, size of group-guided tours and number of pack animals. Large numbers of tourists and large tour sizes can severely impact the environment in the absence of adequate infrastructure. For the tourists themselves, large group-guided tours can sometimes mean a decreased enjoyment of scenic beauty, decreased opportunities for wildlife viewing and decreased overall tour quality. In Bhutan, a policy of 'low-volume, high-yield' tourism (Sharma 1998d) has allowed for significant control over environmental

and social impacts. The Nepalese government initially established similar efforts in Lo-Manthang (Upper Mustang) where limitations were once set at 200 visitors per year and royalties at $500 per person per week (see C. Gurung 1998a). This strategy requires that numbers are kept low, which can be difficult given the allure of greater revenues which might be generated from demand-driven tourism.

The concept of carrying capacity is as important as it is difficult to define. Direct correlations between visitor numbers and environmental or cultural impacts are difficult to establish. Indeed, a range of variables can potentially affect the environment, including visitor behavior and season of use. Despite such debate, the limitation of tourist numbers can still be a useful management tool. Tom Fletcher, for example, limits ecotours in Nicaragua to a maximum of fifteen people. On expedition tours, the maximum capacity is eight. In this manner, impacts can be better assessed and interpretive value retained (1998a; 1998c).

Policy makers can also influence the number of tourists by establishing written regulations for a given area. The national park board of Yosemite National Park, California, for example, has established a policy that requires tourists to purchase a pass to the park. Only a limited number of passes are distributed per season, hence regulating the maximum number of tourists that can enter at any one time.

An extreme number of pack animals in any mountain region can lead to serious environmental degradation through trampling of earth and grazing upon delicate plant species. In certain areas of the Annapurna region, this has been dealt with by establishing "no mule zones" (G. Gurung 1998a).

Strategic positioning of tourism services

Basic tourism services such as lodging, sanitation facilities and food supply centers can sometimes suffer from fierce competition among owners. While some level of competition may be beneficial to local businesses, excessive competition can lead to overcrowding of service structures, artificially low prices, social disharmony and decreased tourist satisfaction.

Adequate spacing of tourism services along mountain routes can ease environmental depletion, decrease rivalry, and increase tourist satisfaction, as shown in the case of lodge spacing in the Annapurna Sanctuary above (G. Gurung 1998a). The area between one service site and the next can be kept as wilderness, allowing a quality experience for the tourist and promoting environmental conservation.

Complementary to spacing tourism services is the creation of a tourism mini-hub. A mini-hub provides a centralization of services and caters to different activities situated within a short distance of the hub. These activities not only

diversify the tourism product but also enable multiple-night stays for tourists. As such, the economy increases while impacts are contained. According to Kamal Banskota (1998a), the development and marketing of a variety of new products lend to diversity, which in turn increases visitor nights and help stem leakages. Quality control, however, is a great importance here: "All products developed must maintain high standards and the services provided must be first-rate if tourist night and occupancy rates are to be maximized" (ibid).

Campsite centralization is another mechanism used for strategic positioning of tourist services. According to Adriana Otero (1998), a high dispersion of camp sites in the main National Parks of the Patagonian Andes in Argentina contributes to environmental degradation. One suggestion is to relocate campsites and day-use areas into concentrated areas or hubs, where other services can be centered as well. These areas would need to have, however, a relatively high level of environmental stability and accessibility and may have a certain degree of degradation already existing.

Pricing and service quality control

As noted by Kamal Banskota above, quality control is of extreme importance for ensuring greater tourist satisfaction. Quality control on services provided to tourists and on pricing is also necessary for instilling a sense of pride in micro-enterprise operators as well as promoting good hygiene and health.

With regard to pricing, it is easy for competition to build among individuals within the same enterprise, and this can drive prices below sustainable levels. As a result, quality of services may decline and hostility between entrepreneurs may develop. In the Annapurna Sanctuary, an Executive Lodge Management Committee was formed to create and enforce rules pertaining to the standardization of facilities, the fixing of minimum menu rates, and control of service quality (G. Gurung 1998a).

Restrictions on ownership

Restrictions that keep lodges, land and resources in community hands can help control impacts on mountain environments and communities. "No outsider" restrictions can decrease economic leakage and social exploitation by outside interests. Policies that restrict land ownership through local, regional or national legislation is highly effective, if combined with appropriate environmental policies. A number of areas and countries have legislation that prohibits foreign sales. For example, systems through which foreigners can lease land for an extended period of time, such as the ninety-nine year leases common in Australia, Fiji and Canada, can prove ineffective, as profits earned during the lease period generally leak to outside regions. Leakage from tourism accounts for one of the severest economic problems faced in several developing countries that allow foreign investments. As Kamal Banskota notes (1998a), the minimization of leakages in mountain tourism constitutes one of

the major issues deserving significantly more attention than has been given in the past.

Even without restrictive legislation in place, community members can have a "hidden rule," or an oral agreement amongst themselves, which discourages foreign sales. For instance, as part of the Annapurna Conservation Area Project discussed above, the community has formed a general rule, based on verbal agreement, to allow no outsiders to own or run a lodge in the area. Lodges are sold only to other locals (G. Gurung 1998a).

Site regulation

Site regulation may include closing a site with high levels of degradation or during sensitive periods of growth, such as newly-planted forest areas or breeding seasons for protected species. Site regulation may also include limitations, e.g. on the number of automobiles entering an area, or increases in fees in order to reduce demand. Promoting use during off-peak seasons by reducing fees may also help in regulating the conservation of an area (Otero 1998).

In some cases, site restrictions are based upon traditional practices, as in the case of the Maori *rahui* below.

Traditional Conservation and Maori rahui, New Zealand

Rahui refers to the traditional Maori practice of restricting access to essential natural resources when they are being damaged or falling below sustainable levels. For example, prohibitions on killing an economically valued bird species are set during breeding season or when its population seems to be declining. *Rahui* are imposed for a given period of time—for example, one to two years— to allow resources to build back to sustainable levels. *Rahui* could be established by a verbal notification or by a marker, such as a rock, scrap of cloth, bunch of fern or lock of hair and lifted only by those authorized to do so.

The tradition of *rahui* was historically widespread through much of the South Pacific and it is still used today in New Zealand. It is, however, less effective than government laws, as there is less respect toward Maori land management methods due to changing environmental and social conditions. Despite this fact, Maori tribal elders are working with the Department of Conservation to reinstate customary use of traditional resources complementary to government laws. They are also using *rahui* among their own people with respect to certain protected species, such as wood pigeons, and to waterways.

Summarized from Ailsa Smith 1998a and 1998b.

Sacred sites and traditional cultural properties protection

Mountains carry sacred connotations in many of the world's religions (Bernbaum 1997; Moussouris 1998). Spiritual or religious values are important forces for conservation and traditional stewardship of mountain environments.

Spiritual values may not be understood or appreciated by modern tourists, although some tourists are sensitive to local cultural values and may themselves visit the mountains in search of solitude, peace, and personal renewal. Differences in values and opinions regarding allowable uses of a sacred resource are not uncommon. According to Rex Linville, "Besides the potential for conflict between indigenous groups, conflict can also arise between indigenous groups and visitors or tourists, such as is happening in certain areas of the United States between rock climbers and Native Americans" (1998).

Policy or legislation that provides for the protection of sacred sites and traditional cultural policies is an important mechanism for linking conservation with tourism enterprise.

According to Bulletin 38 of the U.S. National Register of Historic Places, "Traditional cultural properties, and the beliefs and institutions that give them significance, should be systematically addressed in programs of preservation planning and in the historic preservation components of land use plans" (Parker and King 1989). Legal and regulatory practices that protect sacred sites can promote conservation of environment and of cultural values.

Sacred Sites Protection, New Zealand

Maori *wahi tapu* refers to cultural sacred sites and, literally translated as 'window to the past,' provides genealogical links of Maori people to their cosmological origins. These sites include burial grounds and caves, battlefields, and certain mountains. While a number of legislative acts affect *wahi tapu,* two have been seen to be most effective: the Resource Management Act 1991 and the revised Historic Places Act 1989. The Resource Management Act allows for tribal authorities to become heritage protection authorities on approval from the Minister for the Environment. A heritage protection authority can influence the local government to include a heritage order in a district plan to protect sacred sites. The Historic Places act also allows for Maori representation, but in the form of a Council.

Summarized from Tony Sole and Kirsty Woods 1998.

As mentioned by Tony Sole and Kirsty Woods in the example above, as well as by Ron Mader (1998a) and Barry Parker (1998), representation by the cultural parties concerned is essential if legislation is to be created which affects

cultural practices. Badger Bates and Dan Witter (1996, 1998) confirm this same point:

"The beliefs of a community concerning sacred mountains and sacred mountain sites demonstrates an important link between the community's cultural identity and traditional patterns of land conservation and use. If local people are involved in natural resource management decisions, including tourism development, this cultural linkage to land use practices can benefit conservation practices."

Code of ethics/conduct

A set of codes depicting desirable ethics or conduct is another mechanism used to regulate tourism impacts. Codes of ethics can be made a part of an accreditation program or offered as a set of guidelines to bring about awareness.

While a code of ethics to guide tourist behavior is, perhaps, the most widely used a code of ethics for guiding community organizational structures for tourism initiatives can also be highly useful. A code of ethics can remind community members what the goals of a given project are, especially if these goals seem in the distant future.

Revelstoke Tourism Action Committee Code of Ethics, Canada

Interested stakeholders in tourism planning for the geographical area east of Glacier National Park, Canada formed the Revelstoke Tourism Action Committee in April of 1995. The twenty-one participants worked together through workshops to build participation levels and multi-sectoral alliances and develop a sustainable tourism strategy. One year after its formation, the committee developed a code of ethics governing the promotion of tourism. This code emphasizes cooperation, sustainable development, concerns of the local community, and conservation of the environment.

Summarized from Jenny Feick 1998.
Codes of conduct can include (1) guidelines for conservation, such as staying on trails to protect fragile mountain vegetation, (2) safety concerns, such as measures taken to avoid high altitude sickness, (3) accommodation regulations (4) registration information, and (5) and practices for benefiting local communities, such as the use of local services or guides. Codes of conduct are distributed by tour operators or guides, printed on brochures and exhibited on signage.

The beauty of "best practices" guidelines lies in the ease with which they can be replicated. The Huascarán National Park Code of Conduct below, for example, was inspired by Yuksam Code of Conduct in the Sikkim Himalayas of India.

Code of Conduct, Huascarán National Park, Peru

The Huascarán National Park Conservation and Buffer Zone Development Project in the Cordillera Blanca of Peru, a part of The Mountain Institute's Andean program, devised a code of ethics used to protect the natural beauty and cultural heritage of the area. This code is given to travelers upon entering the park. Included in the code are the following general recommendations:

1. Be honest, respectful and professional in all proceedings,
2. Respect the past as well as local customs,
3. Help maintain the self-esteem of local people,
4. Conserve wild plants and animals of the region,
5. Preserve the cleanliness of all water sources,
6. Avoid contaminating the environment,
7. Use proper hygiene,
8. Help protect heavily visited areas,
9. Raise the level of awareness of all travellers

Summarized from Huascarán National Park 1998.

Financial Sustainability

Many of the positive environmental and social impacts of community-based mountain tourism are possible only if the tourism activities are financially sustainable. As with other businesses, tourism relies on the three primary business activities: financing, investing, and operating activities. In this model, financing refers to the money needed to start the business; investing involves the use of resources both to develop the actual business and to support the development of the environmental and cultural resources upon which community-based mountain tourism depends. Operating activities refer to the generation of revenue and fees collected as a result of the tourism services provided.

Conference participants identified several important types of financing options available for community-based mountain tourism entrepreneurs. These include grants, loans, and intra-cooperative subsidies. In regard to investing activities, participants discussed trust funds and revenue allocation schemes as useful mechanisms to reinvest profits from tourism activities back into environmental conservation and community development over a sustained period of time. Operating activities consist largely of micro-enterprise, fee collection, and regulation.

Grants

Due to the economic challenges of living in mountainous regions, grants are often needed as seed money to jump-start tourism initiatives. Many remote mountain communities do not have access to banks, loans or capital and therefore rely on NGOs and international aid and donor grants to finance their ventures. Such grants and international aid are particularly welcomed by communities because the money is essentially a gift and does not need to be paid back or returned, as in the case of a loan which is discussed next. In the case of Ixtlán de Jaurez (Suarez, 1998), initial grant money was effective in catalyzing sustainable tourism activities. A combination of strong community leadership and a communal conservation ethic were significant factors in the establishment of an integrated ecotourism component of the largely forest-based local economy.

Grant money, however, can have negative impacts, precisely because the money is a gift. Since tourism activities are typically for-profit businesses, they must be financially sound in order to be sustainable and have a positive impact on the community and the environment. If people are given free money, there is often a tendency to rush into an ecotourism project without developing a sound business plan, assessing the economic viability or devising a strategy to ensure long-term sustainability. Numerous tourism ventures have been established without adequate planning and consequently were short-lived—and even in some cases detrimental to both the environment and communities. In Syabru Besi, Nepal, tourism activities declined sharply when external support was withdrawn before sustainable systems were firmly in place (Banskota 1998b).

Another cautionary note in regard to the provision of grants is the need for close coordination and collaboration among the donors providing grants. As in the case of the Upper Mustang Conservation and Development project, many donors have been eager to contribute to this unique natural environment and to the communities living there. However, as the example illustrates, the lack of collaboration among donors has led to initial challenges.

International funding of Upper Mustang Conservation and Development Project, Nepal

On the northern border of Nepal adjoining Tibet, Upper Mustang has become a rapidly developing tourism region within the Annapurna Conservation Area. Upper Mustang was opened for trekking tourism by the Nepalese government after 1990. The government's aim was to encourage environmental and cultural conservation while bringing economic development to the region. While the King Mahendra Trust for Nature Conservation has been leading the Upper Mustang Conservation and Development Project, a number of international donors have been active in setting up other conservation and tourism-based projects. Currently, there are five international donor agencies funding multi-

year projects in the region. While some of these organizations have been working closely together, others have been operating independently, hence creating problems with duplication, contrary methods and competition for community support. To amend the situation, the King Mahendra Trust has successfully led meetings with the government and these INGOs for better coordination.

Summarized from Chandra Gurung 1998a.

Loans

Provision of loans are an alternative to grants in that loans also provide start-up funds needed to finance tourism activities. The main difference is that loans need to be repaid with interest. The organizations and/or banks that typically finance small start-up businesses in economically depressed areas often provide loans with an interest rate that is significantly lower than typical bank loans. While the interest rate and the need to repay the loan places a financial burden on the tourism operators, the provision of loans rather than grants often leads to more financially sustainable enterprises. Before granting a loan, the tourism activity is assessed by the lending agency to determine whether or not the business as designed has the capability of paying back the loan. If not, the business is required to restructure so it is more viable before the loan is granted.

Many loans are used to pay for infrastructure which will later generate revenue. As Chandra Gurung notes (1998b), the Asian Development Bank provided loans to Nepal's KMTNC to develop micro-hydro electricity, campsites, and community lodges in the Ghale Kharka-Siklis Ecotourism Area. Each of these activities will later generate revenue which can be used to repay the loan. At times, however, loans are used to pay for facilities and infrastructure which do not directly generate income. In Gurung's example, the Asian Development Bank also provided loans to fund the development of trails, community drinking water, and waste management. While such activities enhance the experience for tourists, repayment of these loans is more difficult to manage due to the indirect benefits from and beneficiaries of these improvements. In such a situation, grants may have been more appropriate for enhancing such public goods, while loans are more useful if provided directly to one individual or organization which is then accountable to repay the loan.

Loans to support community-based mountain tourism initiatives are typically provided by NGOs, regional or national governments, private banking institutions, or international funding agencies. It is important for such agencies to provide education and training programs when distributing loans to build capacity in business skills.

Many international development agencies struggle with whether to provide grants or loans. While their budgets often are adequate to provide grants

rather than loans, agencies also are beginning to recognize the advantages of loans vs. grants, which make loans a more attractive investment.

Intra-cooperative subsidies

Intra-cooperative subsidies are another financing mechanism identified by conference participants. As mentioned previously, cooperatives are a form of partnership whereby members work together and provide mutual support toward the achievement of a particular goal. The support is often financial. When some members of a cooperative are more successful at selling their product and are earning more revenue, these members have the ability to subsidize other members of the cooperative. Such support enables the cooperative as a whole to continue operation, with some revenue for all participants.

Such subsidies work best in communities with an orientation toward communal social organization. Among the Aboriginal people of Australia's central mountain regions, for example, intra-cooperative subsidies are highly effective due to a tradition of strong communal bonds.

Yuendumu Aboriginal Art Cooperatives, Australia

Art production has been a way of life for the Aboriginal people of Australia's central highlands for centuries. Contemporary art production is still prolific and has become a popular attraction for tourists visiting Australia's central territory. Art centers lie on Aboriginal land accessible to tourists only by permit or invitation. Sales are through art dealers and Aboriginal gallery owners largely in Alice Springs but also throughout the world.

Due to national policies now coming into place that recognize Aboriginal desires to maintain their culture, the Australian government has instituted a number of art centers. One example is the art center of Yuendumu, which, like other art centers, is owned by the local community and functions as a cooperative. The cooperative represents the basic social organization of traditional Aboriginal society in that entire families work closely together, with the more successful artists subsidizing other artists. Revenue generated from art sales to tourists keeps the enterprise operational. Extra revenue filters down through the rest of the community. With even the least successful artists receiving some revenue.

Summarized from David Betz 1998

Trust funds and investments

A key element in ensuring sustainable community-based mountain tourism involves reinvesting in the natural and cultural resources upon which this kind of tourism depends. Trust funds are a common mechanism designed to provide such reinvestments over a long period of time. Trust funds are most often

established as endowments, whereby a sum of money is invested and only the interest is spent each year. This ensures a steady flow of funding for the desired activities into perpetuity. In a tourism context, trust funds are often established either with external sources of funding from donors or with tourism profits. His Majesty's Government of Nepal, together with local and international NGOs, are currently working to establish a Nepal Trust Fund for Biodiversity which hopes to utilize bilateral and multilateral donor funding combined with internal tourism revenue to capitalize the fund. The annual interest generated will then be reinvested to conserve Nepal's biodiversity, thereby protecting the long-term viability of Nepal's lucrative tourism industry. Without making such visionary reinvestments in the country's biodiversity, Nepal's tourism industry would not be sustainable (Preston 1999).

Another example of an approach to pooling resources and then reinvesting them is the Community Development Fund established by the Budongo Forest Ecotourism Project in Uganda. In this example, fees from certain sources were pooled and distributed according to categories.

Budongo Forest Ecotourism Project, Uganda

Over a three-year period, approximately $2500 was earned as tourism revenue, which was put into a revenue distribution scheme whereby 40% of the total revenue was allocated to the community. The Budongo Forest Ecotourism Project field team decided this allocation was too high. Instead, the field team worked out a system of revenue sharing and reinvestment based on categories. The team collected revenues in two categories. The first category represented revenue raised from forest entry fees, camping fees and chalet user fees. This revenue was placed into the Community Development Fund, 60% of which was allocated to project maintenance, such as buildings, site expenses and publicity. The remaining 40% of the fund was allocated to community activities. Revenue raised from guided walks fell into the second category and was reinvested into the cost of running the operation, including paying for guide wages, trail maintenance and replacement of guide's equipment.

Summarized from C.D. Langoya 1998b.

Fees

Tourism initiatives must be designed to be self-sustaining, as well as generating revenue for reinvestment. Setting the appropriate fee level and fee structure often requires a careful cost analysis. The fees should theoretically be able to recover the direct costs incurred, as well as the indirect costs of operating a tourism business in a particular mountainous environment or community. For example, if a tourism lodge depends on firewood for cooking meals, the fees charged for meals should cover the cost of food and fuel. The fees should also cover the costs of planting new trees so that the tourism venture is sustainable and doesn't deplete forest resources. Similarly, the costs of staying at a lodge

which is only accessible by hiking should cover the indirect costs of trail maintenance. Examples of other indirect costs covered by tourism fees might include the preservation of religious and sacred sites, and even in some cases, support for local schools where government support is unavailable or inadequate.

In the example of the Bromo Tengger Semeru National Park in Indonesia, the park fees are used specifically to support conservation projects while the operational costs for the park are covered by government funding.

Revenue Generation and Fees in Bromo Tengger Semeru National Park, Indonesia

Bromo Tengger Semeru National Park in eastern Java, Indonesia currently receives the greatest number of tourists of any national park in the country, approximately 150,000 visitors a year. The objectives of the park are to generate sufficient revenue to provide benefits to the national parks authority, the people in the immediate area and the entire province of East Java. In 1995/96, revenue generated from park fees totaled approximately US$107,000. This represents only one-fifth of total operating costs of the park, which are paid entirely through separate government funding.

The revenue from the fees themselves supports several conservation projects. User fees are graduated on a declining scale for standard entrance, student entrance, and premium insurance, with a hefty surcharge for vehicles, thus effectively discriminating in favor of lower income, local people.

Summarized from Janet Cochrane 1998.
Several strategies have proven useful in setting fee structures. Often entrance fees are higher for international visitors than for domestic visitors. This enables adequate revenue to be generated while keeping parks affordable for locals. Similarly, fees may be higher during the peak season and lower during off-season to encourage additional visitors. Adriana Otero (1998) writes that "The administration of protected areas in general underestimates the user's ability to pay for services offered by National Parks." As Duncan Bryden points out, the payment of user fees helps establish the economic value of a park, which in turn can enhance the public's disposition to pay appropriate fees. For these reasons, setting appropriate fees requires careful analysis and market studies. Effective collection of fees can also pose a significant challenge. Common problems include toll booth operator scams in which fees are pocketed, coupled with non-issuance of a ticket, failure to double-check tickets, and failure to date-stamp tickets (Cochrane 1998).

Micro-enterprise
Micro-enterprise is at the heart of community-based mountain tourism. Through it, communities can generate revenue, thereby improving their

standard of living, developing a stake in conserving the local resource base and conserving their cultural heritage. The variety of enterprises discussed in the case studies is outlined in Table 3. General categories include lodging, food and drink, transport and access, culturebased micro-enterprise, nature-based micro-enterprise, and adventure and recreation. Each has potential to be linked with conservation. In the case of the Eco-Hacienda of Aztlan, for example, Sandra Skrei (1998) relates how the establishment of a tourist lodge led to the restoration of a pre-colonial estate and to the development of an environmental information center. Another example of the role micro-enterprise activities can play in conservation is the hiring of local naturalists as guides. Alton Byers (1998) related the case of a Rai shikari (hunter) in Nepal who earned income from tourists as a naturalist after his hunting grounds were declared a national park. A few of his many skills included the ability to call in several species of birds using grass blades, hollow reeds or whistles and identify the "thoughts" of a leopard by its pug marks.

Micro-enterprise was successfully used to value both cultural and natural heritage by the Dadia Women's Cooperative in Greece.

Micro-enterprise of the Dadia Women's Cooperative, Greece

The Dadia-Kefkimi-Soufli Forest Reserve of Greece is a rich ecosystem known for its variety and density of birds of prey and herpetofauna. Although residents of Dadia were initially opposed to the reserve due to limitations which were imposed on lumber activities, the community later made steps toward accepting and working with the reserve. A women's cooperative was formed in 1994 when the forestry service allowed the women to use the canteen in a recreation area. The village of Dadia then gave them a piece of land to build their own food kitchen. At first, store-owners in the nearby town of Soufli gave them credit for purchasing raw materials which was repaid once money started flowing in. The women now rent a small building to prepare traditional dishes, such as pasticcio, moussaka, chicken with bulghar rice, and charcoal cooked pies. The women also sell traditional products, such as pasta, filo dough village style, tomato paste, knitted socks for adults and babies, cloth and lace table coverings and wall hangings made from silkworm pupae, through the visitor center. The women were recently given an opportunity to receive US $114,000 as grant funding but are hesitant to take it because their cooperative is already self-funding and working well.

Summarized from Georgia Valaoras 1998a, 1998b.
The issue of financial sustainability is particularly challenging for environmental tourism in mountainous regions. One the one hand, the remote and rugged nature of these areas requires recognizing and accepting that proportionately greater investment per capita is required to initiate conservation-linked enterprise development in these regions. On the other

hand, the provision of long-term subsidies tends to undermine the ability of local people to manage ecotourism on a proper business footing.

The design of financial mechanisms therefore demands exceptionally careful attention. The first issue examined is that of ensuring that the enterprise itself generates sufficient revenue to cover full costs, rather than simply generating a positive cash flow. Indeed, not all ecotourism enterprises can meet such basic criteria, in which case it is better not to begin than make a commitment to perpetual subsidy, if such external support cannot be sustained. For most enterprises, however, the process of establishing a business plan and identifying true costs is an important step in establishing the structure and level of fees that are required. As has been noted, there is considerable upward flexibility in the ability and willingness of tourists to pay. The more important point is for community-based ecotourism services to recognize and recuperate costs, relying on competition to ensure that prices do not escalate without constraint.

More difficult is the issue of ensuring that an equitable share of "surplus" benefits flows to the community, rather than just to the individual entrepreneur. This is what makes community-based ecotourism in mountains different in many respects from other ecotourism. As noted above, the inaccessibility of mountainous regions makes it necessary—as a rule rather than as an expectation—that initial activities be subsidized by donors. The ultimate rationale for such subsidies is that the enterprises created will ultimately generate benefits for the entire community in a more cost-effective way than could be achieved through direct government support for services. For this reason, the mechanisms established for recuperating and allocating "surplus" revenues becomes a matter of critical importance (Pratt 1999).

In the examples cited, one thread that runs through nearly all of the cases is that success is associated with successful partnerships and collaborations. In most instances, the community (directly or through an NGO intermediary) works with government and/or donors to devise a mechanism for revenues to be shared for both the private and the common good. In addition, many successful cases have incorporated innovative mechanisms for decision-making that helps to ensure that stake-holders continue to collaborate in establishing priorities for community investments.

We have seen too often that development interventions in traditional and remote communities can severely test cultural norms and stress community relationships. Where a small women's cooperative generates revenue that exceeds the combined income of all men in the village, for example, the situation is more likely to generate resentment than appreciation. However, where arrangements have been carefully designed to ensure common benefit, the reaction is often widespread emulation and pride. Thus, in the example just noted, provision of steady wage income to cooperative members, coupled

with decision-making mechanisms that include broader and more inclusive representation of the community can help ensure that the common good is served.

Tourism Working Group in the Gobi, Mongolia

The Gobi Gurvansaikhan National Conservation Park, situated in the mountain steppe region in the south of Mongolia, was created in response to the Mongolian government's recent decision to open the country to tourism. As of 1992, the Mongolian government has been working with international aid agencies on the transfer of 30% of lands to protected areas. While much of the infrastructure and organizational structure is still underway, it has been proposed that all revenues generated from tourism will be separated from the park's budget. At the moment, park fees constitute the main source of revenue. How tourism revenues should be raised and distributed depends on the decisions of the Tourism Working Group. This group comprises representation from mixed interest groups, including park administrators, members of the Ministry, and consultants. The group is aiming to include local community representation as well. Currently, the Tourism Working Group is working on the issue of expanding sources of revenue, including the sale of brochures, souvenirs and handicrafts, employment of local guides, e-mail sending services (as an alternative to postcards) and sponsorship and donation schemes.

Summarized from Alan Saffery 1998.

Promotion

Well-structured and controlled marketing management can be a highly effective practice for ensuring the long-term success of community-based mountain tourism. Marketing management must encompass all aspects of traditional marketing focus, including pricing, place, product development and promotion. According to Steven McCool (1998) and Duncan Bryden (1998), however, a fifth element, or "P," to the traditional four P's should be added: protection. As most the aforementioned strategies and practices have been based somewhat on pricing, place, product development and protection, this section will present practices for promotion.

Successful promotional practices, like the more general marketing practices, are those tools that effectively ensure or create a stable tourist demand while meeting, and not overburdening, current resource supply. Although Pamela Wight (1994: 47) notes that a "there has been no consistent approach . . . to environmental marketing practices," conference participants have identified a number of practices that work toward such practices. For example, the state or regional government can facilitate local community marketing and promotion

by listing community-based mountain tourism programs in official travelling and tourist itineraries (Ouessar and Belhedi 1998).

Who takes responsibility for promotion may vary from region to region. According to Duncan Bryden, for example, international holiday itineraries in the United Kingdom are generally handled by large chains of travel agents (as opposed to the independent travel agent found in the USA), and these chains generally are not equipped to organize independent itineraries. A small number of specialists are able to handle smaller-scale products through newspaper ads or specialist magazines. For small-scale operations in other countries, promotion may need to be handled by the program operator due to perceived low economic return by travel agencies (Fletcher 1998c; Malek-Zadeh 1998). Ron Mader (1998b) notes that the USA and international marketing of Mexico's tourism secretariat is passed on every few years to a new firm. In this manner the international tourism campaign is weakened by the replacement of knowledgeable personnel by new, inexperienced personnel.

Niche or targeted promotion

Promotion geared toward a select market is referred to as niche or targeted marketing. Such promotion can offer greater control over the tourist market in drawing desirable tourist numbers and types. As Duncan Bryden (1998b) stresses, there is a marked difference between mountain tourism that is created through responsible, consistent marketing and that which is lead by market demand and volatilities. "Mountains are not like chocolate bars; they are a complex arrangement of communities and ecosystems and marketing needs to reflect this as a product. More segmentation, niche approaches and sensitivity are required."

In Scotland, for example, much of the country's tourist destinations are marketed to general audiences with images of mountains and valleys, as research has shown that these images appeal to consumers. According to Duncan Bryden, however, the German market, which is the second largest consumer, is targeted with images of wild landscapes with suggestions of limited human influence, such as a small white cottage. For the French or Italian markets, different images are used. When visitors arrive, however, all will fundamentally share the same resource (Bryden 1998a).

Responsible promotion

Responsible promotion refers to accurate and true representation of the tourism product as it exists in reality. Promotion that is not responsible can be harmful to both the tourist and the local community, as suggested in the case of Uluru-Kata Tjuta National Park Cultural Centre above. Tourist expectations are largely shaped by market promotions and images, which, when not met, can lead to disappointment on part of the tourist and the host community.

Inaccurate and particularly negative promotion can also prove to be detrimental to the quality and efficient operation of community-based mountain tourism (Parker 1998; Fletcher 1998d). In particular, negative promotion can affect local, regional and national economy. For example, according to Tom Fletcher (1998d) the past political state in Nicaragua has had severe consequences for the national tourism industry. Despite the relatively safe travel environment in most areas of the country, the perception commonly held, and perpetuated by some promoters, is a negative one.

Exploitation of environmental promotion is another area of concern whenever the word "conservation" comes into play. In such instances of exploitation, tourism operations will take advantage of the "greening" marketplace. As Pamela Wight states, "It makes sense to use the fact that 'green sells' for marketing purposes, but only when the product labelling conforms with both consumer expectations and to industry standards" (1994: 44). To avoid exploitation, systems of accreditation from acceptable organizations and policies that encourage and guide responsible marketing are needed.

World Wide Web promotion

Perhaps the newest means of advertising community-based mountain tourism experiences or products is through the Internet. Internet promotions have the advantage of wide international exposure at low cost. At the same time, however, not everyone has access to the Internet and as such, promotions can be limited. Furthermore, for communities without technical access and support, promoting a community-based web site may require outside assistance.

Web sites containing information on community-based mountain tourism, such as "Eco Travels in Latin America" (http://www.planeta.com) assist in raising awareness about the market, while other web sites might be geared purposely for specific destinations or enterprises, such as the sale of Huichol traditional art.

Huichol Art and Internet Promotion, Mexico

The communities of Huichol in Mexico have developed their traditional arts into an enterprise geared toward tourists and the general public. While small-scale tourism to Huichol land and community provides some revenues, benefits have come principally by way of art sales. The Huichol people have expressed a need for help in marketing their artwork to a wider audience, and the Mexican government has responded by sponsoring art displays. More recently, the Huichol people have taken an enterprising approach to marketing their artwork through a web site called "The Center of the Rose." While art sales are at an all-time high, there is concern that the growing popularity of this culture might attract unsustainable numbers of tourists, for which the Huichol are not yet prepared.

Summarized from Charmayne McGee 1998.

Web sites promoting community tourism ventures are becoming increasingly common, largely because of the information they can supply tourists that travel agencies often cannot. As Tom Fletcher notes, however, travel agents still have tremendous potential to benefit community-based mountain tourism (1998c).
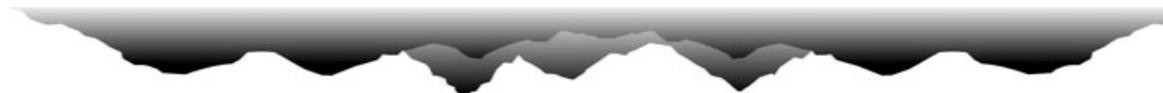
Linking environmental and cultural conservation with mountain tourism for equitable community benefits is an achievable goal, albeit a complex and challenging one, as illustrated by the case studies described in the previous section. Policy and action must work side by side to achieve long-term, sustainable results. Together, policy makers and practitioners must identify the impacts tourism has on the natural and cultural attributes of a region—the same attributes that attract tourists in the first place. Carefully undertaken, conservation efforts and enterprise development can be compatible and even mutually reinforcing.

Factors in Successful Community-Based Mountain Tourism Implementation

Conference participants identified a range of factors essential for the successful integration of conservation and enterprise in community-based mountain tourism. The following factors were highlighted in many of the case studies:

1. Holistic management strategies,
2. Local ownership and control of resources,
3. Supportive national and regional policies,
4. Balance between highland and lowland resource flows and decision-making,
5. Local knowledge and traditional systems of social and environmental management,
6. External knowledge and technology,
7. Infrastructure development appropriate to fragile environments,
8. Reinvestment of tourism revenues into conservation,
9. Equitable distribution of tourism benefits and opportunities,
10. Full integration of women,
11. Organizational capacity building,
12. Skill-based training,
13. Awareness-raising of all stakeholders,
14. Partnerships, and
15. Continuing research and information exchange.

1. Holistic management strategies

The objective of community-based mountain tourism is to maximize the positive impacts on local ecology, economy and culture, while minimizing the negative impacts. It should, therefore, seek to balance the natural, cultural

and social elements of tourism, as well as economic elements. Unbalanced focus will eventually cause attrition of the other elements and, consequently, damage the overall tourism effort or strategy.

2. Local ownership and control of resources

Local control appears to be a necessary component for creating and maintaining the link between conservation and tourism. Ownership rights and control over a particular resource provide incentives for active participation and effective conservation management. Policy and action should support initiatives that (a) encourage adequate representation of local people in decision-making and (b) give them a significant degree of control over the type of tourism to be developed and their individual and collective roles in it.

3. Supportive national and regional policies

National and regional policies and legislation are extremely important in stimulating sustainable mountain tourism activities. Supportive cultural policies, environmental protection policies, and economic policies for disadvantaged areas play a major role. Recognition of the needs of community-based mountain tourism initiatives must exist at the national or regional level for effective implementation at the local level.

4. Balance between highland and lowland resource flows and decision-making

In many mountain areas, the financial, technical or institutional means to develop tourism infrastructure and programs are lacking. When the means come from urban or lowland areas, decision-making may be lost at the local level. A balance should be created which values the primary mountain resource (i.e. the destination) and the lowland inputs, while providing for equitable decision-making.

5. Local knowledge and traditional systems of social and environmental management

The recognition and valuing of local knowledge, practices and traditional systems of social and environmental management provide a means for better linking conservation to enterprise. Tourism development should not be imposed upon communities who do not wish to have it. Policies and practices that safeguard local knowledge, establish links between traditional and scientific knowledge systems, and protect communities against unwanted change can promote conservation as well as the potential for enhanced enterprise development.

6. External knowledge and new technology

External knowledge that brings new or non-traditional technology can be crucial to linking conservation and enterprise. Policies and action that strengthen the integration of external and local knowledge show the greatest promise.

7. Infrastructure development appropriate to fragile environments

Infrastructure development should conform to the type and scale of tourism desired by local communities and, if possible, should be put in place before tourists arrive. Because of the far-reaching and often unintended negative impacts of infrastructure development in fragile mountain regions, the full range of potential cultural and environmental impacts should be taken into account prior to construction.

8. Reinvestment of tourism revenues into conservation

Policy and action that foster the direct link between community conservation practices and revenue generation / economic compensation are key to community-based mountain tourism. Revenue that is returned to local communities provides a means for and encourages sustainable environmental conservation practices.

9. Equitable distribution of tourism benefits and opportunities

Reinvestment of tourism revenue should be conducted in a manner that ensures equitable distribution to all community members. Policy and action that advance equitable distribution help maintain economic fairness, social well-being and community cooperation in conservation efforts.

10. Full integration of women

Mountain women, as traditional custodians of culture and resource management knowledge, have particularly important roles to play in mountain tourism. Access to training, credit, and group decision-making are critical.

11. Organizational capacity building

Policy and action that encourage institutional capability, participation, decision-making and leadership within local communities benefit conservation through the development of public action and sound management. Many of the examples provided in this report were dependent upon strong local organizational structures that increased leadership skills and active roles in decision-making.

12. Skill-based training

Skill-based training is most urgently needed by communities, and especially women, who have little prior experience with tourism. The accessibility, amount and quality of skill-based training are important factors in the degree of success community-based mountain tourism initiatives will have. Skills in financial management are as important as more commonly available training in food services or lodge operation.

13. Awareness raising of all stakeholders

Awareness raising of all stakeholders involved in community-based mountain tourism is essential for promoting an understanding of the beneficial link

between conservation and community development. Awareness raising and information dissemination to the community allows for greater self-determination and informed decision-making. For mountain communities, equitable access to information is particularly important because of their relative isolation from information bases. Awareness raising is equally important to other stakeholders involved, as it leads to greater understanding and sensitivity toward the variables involved in implementing community-based mountain tourism.

14. Partnerships

An important condition for successful community-based mountain tourism initiatives is close cooperation and strong local leadership within mountain communities. Of equal importance is the communication between mountain communities, outside experts, NGOs, tour operators, travel agents and regional, national and international government authorities. According to Miriam Torres, for example, "it is very important to develop alliances and relationships with external levels that have an important influence on the ratification of local decisions" (1998). Table 4 shows examples of roles and partnerships that were presented in the conference case studies.

15. Continuing research and information exchange

Community-based mountain tourism is a complex and nascent field of study, and much remains to be learned. On-going research is integral to understanding the means by which community-based mountain tourism can be made more economically, environmentally and culturally sustainable. Policy and action should promote continuing research through the provision of financial, academic, technical, and dissemination support.

Recommendations

From the principles and practices discussed in the previous chapters come a number of general recommendations for implementing community-based mountain tourism. Many of these are intrinsically linked to mountain features such as ecosystem fragility, political and economic marginality, and cultural diversity. Recommendations include:

- Community-based mountain tourism should not be seen as an industry capable of single-handedly sustaining the economic and socio-cultural frameworks of a community. Tourism planning must extend beyond this sector and must be carefully integrated into the broader goals of a community. In many areas, community-based mountain tourism should be considered as a supplementary means of income and used in combination with other sustainable livelihood sources.
- Community-based mountain tourism should be viewed as having potential to benefit more than just the economy. It should be designed to enhance quality of life through heightened self-esteem, cultural pride

and environmental responsibility. Note that this has been historically difficult to achieve, and may initially require additional resources.

- **Holistic and strategic planning**, coupled with monitoring and assessment is essential. The priorities, values and knowledge of local communities should be integrated into tourism planning. Local social structures, especially women's groups, can be important assets to build upon.
- **Marketing strategies** need to be more strategic in nature, focusing on protection of the natural and cultural environment as much as on placing, pricing, product development and promotion.
- **Economic leakage**, i.e. the capture of revenue by outside interests, should be minimized and the economic welfare of the mountain community should be maximized through innovative initiatives that promote local reinvestment of revenue.
- **Distribution of benefits** should be equitable. Women and disadvantaged groups should participate equally with more powerful groups.
- A vital component of **informed decision-making** is raising awareness about the potential positive and negative impacts of tourism development at the local community level as well as with tourists and outside organizations.
- Minimum tourist **group size and frequency** should be determined to avoid negative cultural and environmental impacts.
- **Project time frames and commitments** should be long enough to ensure that sustainable systems and organizational structures are firmly in place.
- **National and regional policies and legislation** are extremely important in stimulating sustainable mountain tourism activities. Supportive and arbitrating cultural policies, environmental protection policies, and economic policies for disadvantaged areas need to be more widely developed and applied.

Continued **information sharing** and dissemination of research results are needed to identify better solutions for linking conservation to tourism enterprise. In this regard, the Mountain Forum and other networks should continue to promote the exchange of experiences and study results related to community-based mountain tourism.

Tourism is the fastest-growing industry in the world. By the year 2010, the World Tourism Organization predicts that there will be one billion international tourists and more than US$1,500 billion generated in revenue. As tourism increases in mountain regions around the world, the environmental and social impacts of tourism can also be expected to increase. Tourism's potential for improving environmental conservation and community well-being is nevertheless considerable. Based on the results of the 74 case studies considered in this report, the key to accessing this potential is the direct involvement of local communities within a climate of supportive regional or national policy. Policy makers, non-governmental organizations, and practitioners of mountain tourism must therefore work to create opportunities that center on local communities, promote conservation efforts and link conservation with enterprise development.

The global mountain community, brought together through cross-cutting networks such as the Mountain Forum, has great potential for directing new policy and initiatives in mountain tourism. Electronic conferences such as the Mountain Forum's "Community-based Mountain Tourism" can help to disseminate innovative ideas and experiences from a wide range of participants in mountain regions around the world.

Policy makers and practitioners can implement a number of actions to facilitate sustainable and equitable mountain tourism. Many of these are intrinsically linked to mountain features such as ecosystem fragility, political and economic marginality, and cultural diversity. They include the encouragement and reinforcement of

- holistic planning and management strategies,
- local ownership and control of resources,
- supportive national and regional policies,
- balance between highland and lowland resource flows and decision-making,
- integrating local knowledge and external knowledge,
- infrastructure development appropriate to fragile environments,
- reinvesting tourism revenues into conservation,
- equitable distribution of tourism benefits and opportunities,
- organizational capacity building,
- skill-based training and awareness-raising,
- full integration of women,

- partnerships, and
- continuing exchange of experiences and ideas.

Community leadership and a favorable national or regional policy environment are two central components of successful community-based mountain tourism initiatives. Policies and actions that link conservation, enterprise development and community control in mountain tourism have the potential to address one of the most important challenges facing the 21st century—sustainable management of mountain resources and a sustainable future for mountain populations.

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Notes to readers

Synthesis of an Electronic Conference of the Mountain Forum, April 13–May 18, 1998

Citation: Godde, P. (ed.). 1999. Community-Based Mountain Tourism: Practices for Linking Conservation with Enterprise. Synthesis of an Electronic Conference, April 13-May 18, 1998. Mountain Forum and The Mountain Institute.

Appendix A: Case Studies & Examples, with URLs

Wakhan and Pamir Ecotourism
Abdul Wajid Adil
Afghanistan
http://www.mtnforum.org/emaildiscuss/cbmt/cbmt3/050498d.htm

Aconcagua Waste Management
Ulf Carlsson
Argentina
http://www.mtnforum.org/emaildiscuss/discuss97/sep97/090997a.htm

Patagonian Andes Tourism
Adriana Maria Otero
Argentina
http://www.mtnforum.org/resources/library/oter97a.htm

Mutawintji Cultural Tourism
Badger Bates and Dan Witter
Australia
http://www.mtnforum.org/emaildiscuss/cbmt/cbmt3/050698b.htm

Uluru-Kata Tjuta Cultural Center
Jim Kelly
Australia
http://www.mtnforum.org/emaildiscuss/cbmt/cbmt1/041998c.htm

Yuendumu Artist's Cooperative
David Betz
Australia
http://www.mtnforum.org/emaildiscuss/cbmt/cbmt5/051298d.htm

Eco-lodges
Chandra Gurung
Australia, Jordan, Nepal
http://www.mtnforum.org/emaildiscuss/cbmt/cbmt4/051098b.htm

Traditional Architecture
Bill Semple
Bhutan, India
http://www.mtnforum.org/emaildiscuss/cbmt/cbmt3/051198d.htm

Amboro National Park Ecotourism
R. Portugal
Bolivia
http://www.mtnforum.org/resources/library/portr97a.htm

Alberta Community Tourism
Laurence A.G. Moss
Canada
http://www.mtnforum.org/emaildiscuss/cbmt/cbmt2/050498a.htm

Revelstoke Tourism Action Committee
Jenny Feick
Canada
http://www.mtnforum.org/emaildiscuss/cbmt/cbmt2/042298e.htm

 Spirit Hawk Aboriginal Tourism
Barry Parker
Canada
http://www.mtnforum.org/resources/library/parkb98a.htm,
http://www.mtnforum.org/emaildiscuss/cbmt/cbmt3/050398a.htm

Women and Community-based Tourism
Wendy Lama
China, India, Nepal
http://www.mtnforum.org/emaildiscuss/cbmt/cbmt4/050898d.htm

Monteverde Institute
Quint Newcomer
Costa Rica
http://www.mtnforum.org/emaildiscuss/cbmt/cbmt2/042798c.htm

Velebit Biosphere Reserve
Jagoda Munic
Croatia
http://www.mtnforum.org/emaildiscuss/cbmt/cbmt1/041498c.htm,
http://www.mtnforum.org/emaildiscuss/cbmt/cbmt5/051598e.htm

Czech Inspiration
Laurence Moss
Czech Republic
http://www.mtnforum.org/emaildiscuss/cbmt/cbmt2/050498a.htm

Guandera Reserve Ecotourism
Larry Frolich
Ecuador
http://www.mtnforum.org/emaildiscuss/cbmt/cbmt2/042098e.htm

Bouma Falls Community-led Tourism
Pamela Godde

Fiji
http://www.mtnforum.org/emaildiscuss/cbmt/cbmt2/042298g.htm

Lovoni Ecotourism Project
Pamela Godde
Fiji
http://www.mtnforum.org/emaildiscuss/cbmt/cbmt2/042298g.htm

Mount Koroyanitu National Park
Pamela Godde
Fiji
http://www.mtnforum.org/emaildiscuss/cbmt/cbmt2/042298g.htm

Vakavanua and Cultural Tourism
Pamela Godde
Fiji
http://www.mtnforum.org/emaildiscuss/cbmt/cbmt2/042798a.htm

Pyrenees Guide to Mountain Politeness
Louise-Marie Espinassous
France
http://www.mtnforum.org/resources/library/espil94a.htm,
http://www.mtnforum.org/resources/library/arpe97a.htm

Caucasus Sustainable Tourism Center
Vano Vashakmadze
Georgia
http://www.mtnforum.org/emaildiscuss/discuss97/may97/050497a.htm,
http://www.mtnforum.org/emaildiscuss/cbmt/cbmt2/042898b.htm

Dadia Forest Reserve Ecotourism
Georgia Valaoras
Greece
http://www.mtnforum.org/resources/library/valag98a.htm

Lesvos Agro-Tourism
Chryssanthi Laiou-Antoniou
Greece
http://www.mtnforum.org/emaildiscuss/cbmt/cbmt4/050498c.htm

Prespa Lakes Ecotourism
Georgia Valaoras
Greece
http://www.mtnforum.org/resources/library/valag98a.htm

Yuksam Codes of Conduct
Sikkim Biodiversity and Ecotourism Project
India
http://www.mtnforum.org/resources/library/sikkia.htm,
http://www.mtnforum.org/emaildiscuss/cbmt/cbmt5/051598d.htm

Zoning Protected Areas for Ecotourism
Nandita Jain
India
http://www.mtnforum.org/emaildiscuss/mpl/mpl/040897d.htm

Bromo Tengger Semeru National Park
Janet Cochrane
Indonesia
http://www.mtnforum.org/resources/library/cochj97a.htm,
http://www.mtnforum.org/emaildiscuss/cbmt/cbmt5/051498e.htm

Mt. Kenya Waste Management
Ulf Carlsson
Kenya
http://www.mtnforum.org/emaildiscuss/cbmt/cbmt4/050598d.htm

Cerro Altamirano
Gerardo Osornio
Mexico
http://www.mtnforum.org/emaildiscuss/cbmt/cbmt2/042398a.htm

Chipinque Ecological Park
A.G. Robles
Mexico
http://www.mtnforum.org/resources/library/robla97a.htm

El Cielo Biosphere Reserve
Scott Walker
Mexico
http://www.mtnforum.org/resources/library/walks95a.htm,
http://www.mtnforum.org/resources/library/walks97a.htm,
http://www.mtnforum.org/resources/library/walks97c.htm,
http://www.mtnforum.org/resources/library/walks97d.htm,
http://www.mtnforum.org/resources/library/walks97e.htm

El Triunfo
P. Tanimoto
Mexico
http://www.mtnforum.org/resources/library/tanip97a.htm

Huichol Tourism & Traditional Art
Charmayne McGee and David Barkin
Mexico
http://www.mtnforum.org/emaildiscuss/cbmt/cbmt3/043098b.htm,
http://www.mtnforum.org/emaildiscuss/cbmt/cbmt3/050198c.htm

Ixtlán de Juarez
R. Montes, N. Angelica, and G. Ramirez; Antonio Suarez
Mexico
http://www.mtnforum.org/resources/library/montx97a.htm,
http://www.mtnforum.org/emaildiscuss/cbmt/cbmt4/051798a.htm

Monarch Butterfly
Daniel Ruiz Sandoval, David Barkin
Mexico
http://www.mtnforum.org/emaildiscuss/cbmt/cbmt2/042198f.htm,
http://www.mtnforum.org/emaildiscuss/cbmt/cbmt2/042398b.htm

Oaxaca Community Museums
Teresa Morales
Mexico
http://www.mtnforum.org/emaildiscuss/cbmt/cbmt2/042098f.htm

Queretaro Women and Ecotourism
Sandra Skrei
Mexico
http://www.mtnforum.org/emaildiscuss/cbmt/cbmt5/051898c.htm

San Nicolas Totolapan
Antonio Suarez; A.S. Bonilla and J.C. Ibarra
Mexico
http://www.mtnforum.org/resources/library/bonix97a.htm

Sierra Gorda Women and Ecotourism
Sandra Skrei
Mexico
http://www.mtnforum.org/emaildiscuss/cbmt/cbmt4/051698a.htm

Terra Nostra Community Workshops
Scott Walker
Mexico

http://www.mtnforum.org/emaildiscuss/cbmt/cbmt2/042298a.htm

Tourism Norms

Government of Mexico
Mexico
http://www.mtnforum.org/resources/library/mexg97a.htm

Gobi Gurvansaikhan Tourism
Alan Saffery
Mongolia
http://www.mtnforum.org/emaildiscuss/cbmt/cbmt2/051298e.htm

Annapurna Sanctuary Ecotourism
Gehendra Gurung
Nepal
http://www.mtnforum.org/emaildiscuss/cbmt/cbmt1/041598d.htm

Dhampus Women's Entrepreneurship
Dibya Gurung
Nepal
http://www.mtnforum.org/emaildiscuss/cbmt/cbmt4/051598c.htm

Ghale Kharka-Siklis Ecotourism
Pitamber Sharma, Gehendra Gurung
Nepal
http://www.mtnforum.org/emaildiscuss/cbmt/cbmt2/041998d.htm,
http://www.mtnforum.org/emaildiscuss/cbmt/cbmt2/042198h.htm

Kathmandu Environmental Education
Wendy Brewer Lama
Nepal
http://www.mtnforum.org/resources/library/keep.htm

Makalu-Barun Naturalist Guides
Alton Byers
Nepal
http://www.mtnforum.org/emaildiscuss/cbmt/cbmt3/050898a.htm

Mountaineering Reflections
H. Gurung
Nepal
http://www.mtnforum.org/resources/library/guruh98a.htm

Syabru Besi Quality Tourism
Kamal Banskota
Nepal
http://www.mtnforum.org/emaildiscuss/cbmt/cbmt2/042798b.htm

Tourism and Community Health
Stephen Bezruchka, Alton Byers
Nepal
http://www.mtnforum.org/emaildiscuss/cbmt/cbmt1/041598b.htm,
http://www.mtnforum.org/emaildiscuss/cbmt/cbmt3/050898a.htm

Upper Mustang Project
Chandra Gurung
Nepal
http://www.mtnforum.org/resources/library/guruc98a.htm,
http://www.mtnforum.org/emaildiscuss/cbmt/cbmt5/051098c.htm

Maori Rahui
Ailsa Lorraine Smith
New Zealand
http://www.mtnforum.org/emaildiscuss/cbmt/cbmt3/051298c.htm

Maori Sacred Sites
Tony Sole and Kirsty Woods
New Zealand
http://www.mtnforum.org/emaildiscuss/cbmt/cbmt3/050898e.htm

Ecotourism International of Nicaragua
Tom Fletcher
Nicaragua
http://www.mtnforum.org/emaildiscuss/cbmt/cbmt1/041598a.htm,
http://www.mtnforum.org/emaildiscuss/cbmt/cbmt1/041998a.htm

Bird Conservation Tourism
Tom Fletcher, Sandra Skrei
Nicaragua, Mexico
http://www.mtnforum.org/emaildiscuss/cbmt/cbmt1/041698b.htm

Do Walkers need Farmers?
Paul Hesp
Norway, Scotland
http://www.mtnforum.org/resources/library/hespp97a.htm

Ecotourism and Biodiversity
J. Mock and K. O'Neil
Pakistan
http://www.mtnforum.org/resources/library/mockx96a.htm

Huascaran National Park
Miriam Torres

Peru
http://www.mtnforum.org/emaildiscuss/cbmt/cbmt5/051498g.htm

Travellers' Code of Ethics
Huascaran NP Project
Peru
http://www.mtnforum.org/resources/library/tmi-a.htm,
http://www.mtnforum.org/emaildiscuss/cbmt/cbmt5/051598d.htm

Baguio Amenity Migration
Rommela S. Glorioso
Philippines
http://www.mtnforum.org/emaildiscuss/cbmt/cbmt5/051898a.htm

Tourism and Environment Initiative
Duncan Bryden
Scotland
http://www.mtnforum.org/emaildiscuss/cbmt/cbmt1/041698a.htm,
http://www.mtnforum.org/emaildiscuss/cbmt/cbmt1/041698c.htm

St. Martin Commune
Michel Gaspoz
Switzerland
http://www.mtnforum.org/resources/library/stmar98a.htm,
http://www.mtnforum.org/emaildiscuss/cbmt/cbmt3/042998a.htm

Douiret Ancient Architecture & Tourism
Mohamed Ouessar and Habib Belhedi
Tunisia
http://www.mtnforum.org/emaildiscuss/cbmt/cbmt3/051298a.htm

Budongo Forest Ecotourism
C.D. Langoya
Uganda
http://www.mtnforum.org/resources/library/langx97a.htm,
http://www.mtnforum.org/emaildiscuss/cbmt/cbmt5/051398a.htm,
http://www.mtnforum.org/emaildiscuss/cbmt/cbmt5/051498f.htm

Mountain Gorillas & Responsible Tours
Carla Litchfield
Uganda
http://www.mtnforum.org/resources/library/cst98a.htm

Colorado Tourism Board
Marcus Endicott

USA
http://www.mtnforum.org/emaildiscuss/cbmt/cbmt1/041398c.htm

Dig Afognak Archaeological Tourism
Mary Patterson
USA
http://www.mtnforum.org/emaildiscuss/cbmt/cbmt3/043098c.htm

Handmade in America
Kim Yates
USA
http://www.mtnforum.org/emaildiscuss/cbmt/cbmt1/041698d.htm,
http://www.mtnforum.org/emaildiscuss/cbmt/cbmt2/042298b.htm,
http://www.mtnforum.org/emaildiscuss/cbmt/cbmt3/043098a.htm

Marketing Ecotourism to Travel Agents
Elizabeth Makel-Zadeh
USA
http://www.mtnforum.org/emaildiscuss/cbmt/cbmt1/041798a.htm

Montana Sustainable Tourism
S. McCool, C. Burgess, N. Nickerson
USA
http://www.mtnforum.org/resources/library/mccox98a.htm

Pikes Peak Internet Promotion
Marcus Endicott
USA
http://www.mtnforum.org/emaildiscuss/cbmt/cbmt1/041398c.htm

Re-thinking Tourism Project
D. McLaren, R. Taylor, D. Lacey
USA
http://www.mtnforum.org/resources/library/mclad96a.htm,
http://www.mtnforum.org/emaildiscuss/cbmt/cbmt3/050598e.htm,
http://www.mtnforum.org/emaildiscuss/cbmt/cbmt3/050598f.htm

Stevens Village
D. McLaren, R. Taylor, D. Lacey
USA
http://www.mtnforum.org/emaildiscuss/cbmt/cbmt3/050598f.htm

Sa Pa Tourism Association
Annalisa Koeman
Vietnam
http://www.mtnforum.org/emaildiscuss/cbmt/cbmt4/050598g.htm,

http://www.mtnforum.org/emaildiscuss/cbmt/cbmt5/051198b.htm,
http://www.mtnforum.org/emaildiscuss/cbmt/cbmt5/051198c.htm

Appendix B: Selected Discussion Topics, with URLs

Biodiversity and Tourism
German Environment Ministry, Indigenous Peoples' Biodiversity Network
http://www.mtnforum.org/resources/library/gfme97a.htm
http://www.ecouncil.ac.cr/rio/focus/report/english/ipbn.htm

Cultural Tourism
Pam Godde, Barry Parker, Tom Fletcher, Andrew Roberts, Deborah McLaren
http://www.mtnforum.org/emaildiscuss/cbmt/cbmt3/050198e.htm,
http://www.mtnforum.org/emaildiscuss/cbmt/cbmt3/050398a.htm,
http://www.mtnforum.org/emaildiscuss/cbmt/cbmt3/050398b.htm,
http://www.mtnforum.org/emaildiscuss/cbmt/cbmt3/050598a.htm,
http://www.mtnforum.org/emaildiscuss/cbmt/cbmt3/050598e.htm

Defining Community
Pitamber Sharma, Pam Godde, Laurence Moss, Quint Newcomer
http://www.mtnforum.org/emaildiscuss/cbmt/cbmt2/042198h.htm,
http://www.mtnforum.org/emaildiscuss/cbmt/cbmt2/042298g.htm,
http://www.mtnforum.org/emaildiscuss/cbmt/cbmt2/042898a.htm,
http://www.mtnforum.org/emaildiscuss/cbmt/cbmt3/050198e.htm,
http://www.mtnforum.org/emaildiscuss/cbmt/cbmt2/050498a.htm,
http://www.mtnforum.org/emaildiscuss/cbmt/cbmt2/042998e.htm

Defining Ecotourism
Marcus Endicott, Tom Fletcher, Andrew Roberts, Laurence Moss
http://www.mtnforum.org/emaildiscuss/cbmt/cbmt4/050598c.htm,
http://www.mtnforum.org/emaildiscuss/cbmt/cbmt4/050698c.htm,
http://www.mtnforum.org/emaildiscuss/cbmt/cbmt4/050798a.htm,
http://www.mtnforum.org/emaildiscuss/cbmt/cbmt3/050898b.htm

Defining Local Knowledge
Pam Godde, John Studley, Yorgos Moussouris
http://www.mtnforum.org/emaildiscuss/cbmt/cbmt2/042798a.htm,
http://www.mtnforum.org/emaildiscuss/cbmt/cbmt3/050798c.htm,
http://www.mtnforum.org/resources/library/studj98a.htm,
http://www.mtnforum.org/emaildiscuss/cbmt/cbmt3/050898f.htm,
http://www.mtnforum.org/emaildiscuss/cbmt/cbmt5/051798a.htm

Ecotourism Standards
John Shores
http://www.mtnforum.org/resources/library/shorj96a.htm

Gender Issues
Pam Godde, Michael Bamberger, Wendy Brewer Lama, Pitamber Sharma
http://www.mtnforum.org/emaildiscuss/cbmt/cbmt4/050498c.htm,
http://www.mtnforum.org/emaildiscuss/cbmt/cbmt4/051498a.htm,
http://www.mtnforum.org/emaildiscuss/cbmt/cbmt4/050898c.htm,
http://www.mtnforum.org/emaildiscuss/cbmt/cbmt4/050898d.htm,
http://www.mtnforum.org/emaildiscuss/cbmt/cbmt5/051598b.htm

Leakage of Revenue
Kamal Banskota
http://www.mtnforum.org/emaildiscuss/cbmt/cbmt1/041998b.htm

Local Re-investment

Threats to Indigenous Communities
Andrew Roberts
http://www.mtnforum.org/emaildiscuss/cbmt/cbmt3/051298b.htm

Michael Bamberger <jbamberger@worldbank.org>
Senior Sociologist
Gender and Development Unit
World Bank
Washington, DC USA

Kamal Banskota <crest@crest.wlink.com.np>
Center for Resources and Environmental Studies (CREST)
P.O. Box 2481
Kathmandu, Nepal

David Barkin <barkin@cueyatl.uam.mx>
Professor of Economics
Universidad Autonoma Metropolitana-Xochimilco
Apartado 23-181
Xochimilco, 16000 Mexico
Tel: 52 5 724 5100
Fax: 52 5 724-5235

Badger Bates
New South Wales National Parks and Wildlife
PO Box 1967
Hurstville, NSW 2220
Australia
Tel: 02-9585-6444

Dr. Habib Belhedi <khaledb@gnet.tn>
Chirurgien Dentiste
Rue Habib Ghandour
3200 - Tatouine
TUNISIA
Tel: +216 (5) 860 540

David Betz <abart@sirius.com>
Director
Songlines Aboriginal Art Gallery
San Francisco, CA USA
Tel: 1-415-285-9454
Web: http://www.aboriginal-art.com

Dr. Stephen Bezruchka <sabez@u.washington.edu>
International Health Program
Department of Health Science

University of Washington
2030 Bonair Dr. S.W.
Seattle, WA 98116-1822 USA
Tel: 1 206 932-4928
Fax: 1 206 685-4184

Giorgio V. Brandolini <acrf@mediacom.it>
Centro de Ricerca Fitotecnica
30, via Mazzini
I-24 128 Bergamo
Italia
Tel: +39 (0)35 21.91.42
Fax: +39 (0)35 21.91.42
Web: http://mediacom.it/~acrf

Duncan Bryden <DU.BRYDEN@HIENT.CO.UK>
Project Manager, Tourism & the Environment Task Force
c/o Highland & Islands Enterprise
Bridge House
20 Bridge Street, Inverness IV1 1QR
United Kingdom
Tel: +44 1463 244241/244322
Fax: +44 1463 244 435

Alton Byers <abyers@mountain.org>
Program Director
The Mountain Institute
P.O. Box 907
Franklin, WV 26807 USA
Tel: 1-304-358-2401 Fax: 1-304-358-2400
Web: http://www.mountain.org

Elizabeth Byers <ebyers@mountain.org>
Senior Program Officer
The Mountain Institute
245 Newman Ave
Harrisonburg, VA 22801 USA
Tel: 1-540-437-0468
Fax: 1-540-437-0494
Web: http://www.mountain.org and http://www.mtnforum.org

Ulf Carlsson <ulf.carlsson@unep.org>
Programme Officer
Environmental Education and Training
United Nations Environment Programme (UNEP)
P.O. Box 30552

Nairobi, KENYA
Tel: (2542) 623469
Fax: (2542) 623917
Web: http://www.unep.org

Janet Cochrane <Jecochrane@aol.com>
Bramhill House
Burton Pidsea
East Riding of Yorkshire
HU12 9BG
Tel: 01964-670839

Jana Castro Dario A. < h0847csk@rz.hu-berlin.de>
Berlin / GERMANY
Fax:+49-89-6661-743504

Marcus L. Endicott <mendicott@igc.apc.org>
PO Box 5069
Colorado Springs, CO 80931-5069 USA
Web: http://www.infotec-travel.com/mendicot.htm

Jason Espie <jespie@mountain.org>
Program Officer
The Mountain Institute
245 Newman Ave
Harrisonburg, VA 22801 USA
Tel: 1-540-437-0468
Fax: 1-540-437-0494
Web: http://www.mountain.org and http://www.mtnforum.org

Louise-Marie Espinassous
Parc National des Pyrénées
c/o ARPE
14 rue de Tivoli, 31 068 Toulouse, France
E-Mail: Arpemp@mipnet.fr
Tel: (33) 05.61.33.50.79
Fax: (33) 05.61.33.53.11.

Jenny L. Feick <feick@acs.ucalgary.ca>
3123 47th St. S.W.
Calgary, Alberta
T3E 3X2 Canada
Tel: 1-403-249-8226
Fax: 1-403-240-1613

Tom Fletcher <einsa@ibw.com.ni>
President
Ecotourism International of Nicaragua, S.A.
Apartado Postal LC93
Managua, Nicaragua
Web: http://www.eco-nica.com

Larry Frolich <larry@uio.satnet.net>
Guandera Reserve and Biological Station
Casilla 10-01-699
Ibarra
Ecuador
Tel: 593-6-989-043

Marianne Fry
Guandera Reserve and Biological Station
Casilla 10-01-699
Ibarra
Ecuador
Tel: 593-6-989-043

Michel Gaspoz <st-martin_vs@bluewin.ch>
Secrétaire communal
Commune de St-Martin
CH-1969 St-Martin/VS Switzerland

Rommela de la Glorioso <lmoss@bendnet.com>
L. Moss & Assocs. and I.C.R.I.
Deer Park
PO Box 4836
Sunriver, Oregon 97707 USA
Tel: 1-541-593-1983
Fax: 1-541-593-9186

Pam Godde <pgodde@mountain.org>
Research Associate, The Mountain Institute
2041 Paseo Dorado
La Jolla, CA 92037 USA
Tel: 1-619-456-8740

Esmeralda Guevara
Guandera Reserve and Biological Station
Casilla 10-01-699
Ibarra
Ecuador
Tel: 593-6-989-043

Chandra Gurung <cgurung@go.com.jo>
JICA Jordan Office
P.O. Box 926355
Amman, JORDAN
Tel: (962-6) 592 4148
Fax: (962-6) 592 4148

Gehendra Gurung <gbg@mos.com.np>
Programme Coordinator (Northern Sector)
Annapurna Conservation Area Project (ACAP)
P.O.Box 183, Pokhara
Kaski, Nepal
Tel: 977- 61- 21102, 28202
Fax: 977- 61- 28203

Harka Gurung <info@newera.wlink.com.np>
New ERA Consultants
P.O. Box 722
Kalopool, Sifal
Kathmandu, Nepal
Phone: (977-1) 413603, 423176
Fax: (977-1) 419562

Nandita Jain <njain@mountain.org>
The Mountain Institute
Asian Regional Office
P.O. Box 2785, Bishalnagar
Kathmandu, Nepal
Tel: 977-1-419356, Fax: 977-1-414902
Web: http://www.mountain.org

Jim Kelly <jkelly@connectnet.com>
PO Box 3790
Via de la Valle 204
Del Mar, CA 92014 USA

Annalisa Koeman <tourism.iucnvn@netnam.org.vn>
Advisor
Capacity Building for Sustainable Tourism Initiatives Project
IUCN Vietnam
13 Tran Hung Dao, Hanoi, Vietnam
(IPO Box 60)
Tel: 844 8265 172
Fax: 844 8258 794

Dave Lacey <dlacey@mosquitonet.com>
Manager
Yukon River Tours
214 Second Avenue
Fairbanks, AK 99701-4811 USA
Tel: 1-907-452-6172
Fax: 1-907-452-5063

Chryssanthi Laiou-Antoniou
c/o Mrs. Pargarita Papandreou Romelias 1
Kastri Athens Greece
Tel: 0 1130 16449365

Wendy Brewer Lama <wendy@lama.wlink.com.np>
Ecotourism Planner
The Mountain Institute
Asian Regional Office, Kathmandu
home tel: 414195
office tel: 419224

C.D. Langoya
Nyabyeya Forestry College
Principle Bag
Masindi
Uganda
Tel: +256-465-20110/20375
Fax: +256-465-20411

Rex Linville <rexl@mountain.org>
The Mountain Institute
P.O. Box 907
Franklin, WV 26807 USA
Tel: 1-304-358-2401
Fax: 1-304-358-2400
Web: http://www.mountain.org

Ron Mader <ron@planeta.com>
Eco Travels in Latin America
http://www.planeta.com
telnet://fc.greenbuilder.com:3000
modem: 512.462.0633

Kent Madin <boojum@mcn.net>
Boojum Expeditions
14543 Kelly Canyon Road
Bozeman, MT 59715 USA

Web: http://www.boojumx.com
Tel: 1-406-587-0125
Fax: 1-406-585-3474

Elizabeth Malek-Zadeh <betmalek@juno.com>
Travel Scope International
718 Congress Ave.
Austin, TX 78701 USA
Tel: 1-512-477-99446
1-800-235-9638
Fax: 1-512-477-3336

Grizelda Mayo-Anda <elac@pal-onl.com>
Environmental Legal Assistance Center
Palawan, Philippines

Stephen F. McCool
Professor and Coordinator
Recreation Management
School Of Forestry
University of Montana
Missoula, MT 59812 USA
Tel: 1-406-243-5406
Fax: 1-406-243-6656

Charmayne McGee <clmcgee@hotmail.com>
PO Box 8562
St. Joseph, MO 64508 USA
Tel: 1-816-232-5358
Fax: 1-816-232-6011
Web: http://www.webspawner.com/users/BlueDeer

Deborah McLaren <RTProject@aol.com>
Director
Rethinking Tourism Project
PO Box 581938
Minneapolis, MN 55458-1938 USA
Tel: 1-612-521-0098

Angelica Montes Rodriguez <grsixt@antequera.com>
Avenida General Fidencio
Hernandez # 19
Ixtlán de Juarez, Oaxaca, Mexico. C.P. 68725
Tel/Fax: 91-955-3-60-75, 91-955-3-61-11.

Teresa Morales <muscoax@antequera.com>
Union of Community Museums of Oaxaca
Tinico y Palacios 311-12
Oaxaca, Oax. C.P. 68000
or
Centro INAH Oaxaca
Pino Suarez 715
Oaxaca, Oax. C.P. 68000
Mexico
Tel: 52-951-50400
Fax: 52-951-50389

Laurence A.G. Moss <lmoss@bendnet.com>
L. Moss & Assocs. and I.C.R.I.
Deer Park
P.O. Box 4836
Sunriver, Oregon 97707 USA
Tel: 1-541-593-1983
Fax: 1-541-593-9186

Yorgos Moussouris <yormouss@eexi.gr>
PO Box 18003
GR 11610 Athens
Greece
Tel. & Fax 30-1-7241806

Jagoda Munic <jagoda@rudjer.irb.hr>
Institute Rudjer Boskovic
Bijenicka cesta 54
10 000 Zagreb
385 1 4561 043
http://www.irb.hr/~jagoda/

Kevin J. Murray <kmurray@selway.umt.edu>
Visiting Assistant Professor of Biology
Division of Biological Sciences
University of Montana
Missoula, MT 59812 USA
Tel: 1-406-243-5122
Fax: 1-406-243-4184

Quint Newcomer <quintimv@sol.racsa.co.cr>
Executive Director
Instituto Monteverde
Tels: 506-645-50-53, 506-645-53-65
Fax: 506-645-52-19

Apartado 69-5655, Monteverde de Puntarenas
Costa Rica
or
1641 NW 79 Avenue, Miami, FL 33126-1105 USA

Naomi Offler <naomi_offler.anthropology@muwaye.unimelb.edu.au>
6 Lock St.
Yarraville, VIC 3013
Australia
Tel: 613-9314-5533

Gerardo Osornio <cuitlahuac.osornio@uia.mx>
Cerro Altamirano NGO and the JFK Institute
Mexico

Adriana Otero
Vice Dean
Tourism Faculty
Universidad Nacional del Comahue
Buenos Aires 1400
8300 Neuquen
Argentine
Tel: 54-99-490378/81
Fax: 54-99-490377

Mohamed Ouessar <houcine.khatteli@ira.rnrt.tn>
Institut des Regions Arides
4119 – Medenine
Tunisia
Tel: 216-5-640-661
Fax: 216-5-640-435

Barry Parker <spirithawk@sympatico.ca>
Spirit Hawk, Aboriginal Tourism Services
#14-12 Stirling Ave.
Ottawa, Ontario
Canada KIY 1P8
Tel: 1-613-722-1255
Fax: 1-613-722-1055

Mary Patterson <maryp@afognak.com>
Afognak Native Corporation
P.O. Box 1277
Kodiak AK 99615 USA
Tel: 1-907-486-6014

Fax: 1-907-486-2514
Website: http://www.afognak.com/dig

Roberto Portugal <robertop@gate.net>
OAS Consultant
USA

Jane Pratt <dpratt@mountain.org>
President & CEO
The Mountain Institute
P.O. Box 907
Franklin, WV 26807 USA
Tel: 1-304-358-2401 Fax: 1-304-358-2400
Web: http://www.mountain.org and http://www.mtnforum.org

Gustavo Ramirez Santiago <grsixt@antequera.com>
Avenida General Fidencio
Hernandez # 19
Ixtlán de Juarez, Oaxaca, Mexico. C.P. 68725
Tel/Fax: 91-955-3-60-75, 91-955-3-61-11

Greta Rana <greta@icimod.org.np> (office)
<grana@saligram.mos.com.np> (home)
Senior Editor
Tel: 977-1-525313 (off.)
977-1-538001 (Res.)
Fax: 00977-1-536747
00977-1-522346

Andrew Roberts <andrew@ima.kth.se>
Industrial Ecology Dept./EESI
Royal Institute of Technology
Stockholm, Sweden
Tel: (+46) 070 775 5005
Fax: (+46) 070 711 6943
sms: 0707755005@sms.comviq.se

Ana Gabriela Robles <mito@infosel.net.mx>
Monterrey, Mexico

Alan Saffery <gtzgobi@magicnet.mn>
Office of the South Gobi National Protected Areas'
Administration
Dalanzadgad
Omnogov Aimag
Mongolia

Tel. (976) 053 3973
Fax. (976) 053 1226

Daniel Ruiz Sandoval <druiz@ine.gob.mx>
Mexico

Bill Semple <INSCAPE_DESIGN@on.infoshare.ca>
Inscape Design
206 Sunnyside Ave.
Ottawa, Ontario
Canada K1S OR5
Tel: 1-613-730-4820
Fax: 1-613-730-1121

Pitamber Sharma <pitamber@icimod.org.np>
Regional Planner
International Centre for Integrated Mountain Development (ICIMOD)
P.O.Box 3226
Kathmandu, Nepal
Fax: 977-1-524509/536747
Web: http://www.south-asia.com/icimod.htm

Sandra Skrei <skrei@swbell.net>
Naturally Curious, Inc
Rt 2, Box 729
Cedar Creek, TX 78612 USA
Phone: 1-512-321-2089
Fax: 1-512-303-0165

Ailsa Lorraine Smith <SMITHAL@kahu.lincoln.ac.nz>
Centre for Maori Studies and Research
P.O. Box 56
Lincoln University
Canterbury, New Zealand

Tony Sole
Senior Advisory Officer
Manatu Maori
New Zealand

John Studley <John_Studley@CompuServe.COM>
Rural Development Forestry Specialist
46 Sarsfeld Road
Balham
London SW12 8HN
Tel/Fax: 0181-6720456

Febo Antonio Suarez B. <febobalam@laneta.apc.org>
La Aurora 112 Col. Pastores
Naucalpan Estado de Mexico. C.P. 53340
Mexico
Tel: 560-44-53 or 849-37-07

Philip D. Tanimoto <tanimoto@turbonet.com>
Conservation Imaging, Inc.
121 Sweet Avenue
Moscow, Idaho 83843 USA
Tel: 1-208-885-3691
Fax: 1-208-885-3803

Roy Taylor <Rtaylor@iatp.org>
Director
North American Indigenous Peoples Biodiversity Project
2105 First Ave. South
Minneapolis, MN 55404 USA
Tel 612-870-3411 Fax 612-870-4846

Miriam Torres <montana@net.cosapidata.com.pe>
The Mountain Institute, Andean Program
Alameda Grau 1028
Huaraz, Perú
Tel: 5144-723446
Fax: 5144-726610

Georgia Valaoras <valaoras@hol.gr>
Asklepiou 14
GR-10680
Athens, Greece

Vano Vashakmadze <stc@access.sanet.ge>
Director
Sustainable Tourism Center
14 Griboedov Str.
380004 Tbilisi Georgia
Tel: +995-32-995-873 (w) 996-304 (h)
Fax: +995-32-995-873

Michael Victor <omichael@nontri.ku.ac.th or>
Publications/Information
Regional Community Forestry Training Center (RECOFTC)
Kasetsart University
PO Box 1111
Bangkok 10903, Thailand

Tel: (662) 940-5700 ext. 1222
Fax: (662) 561-4880
corveer@mozart.inet.co.th

Dan Witter
New South Wales National Parks and Wildlife
PO Box 1967
Hurstville, NSW 2220 Australia
Tel: 02-9585-6444

Abdul Wajid Adil <adl@save.psh.brain.net.pk>
SAVE, Director
House No. 514
ST.15, E2, Phase I,
Haytabad, Peshawar, Pakistan
Tel/Fax: 92 91 813838

Katherine Waser <aln-request@ag.arizona.edu>
Editor, Arid Lands Information Center
Office of Arid Lands Studies
The University of Arizona
1955 E. 6th St.
Tucson, AZ 85719-5224 USA
Tel: 1-520-621-8584
Fax: 1-520-621-3816

Scott Walker <sw24316@academia.swt.edu>
NASA Space/Geoscience Program
Our Lady of the Lake University
411 SW 24th Street
San Antonio, Texas 78207-4689 USA
Tel: 210-434-6711 x8217

Kirsty Woods
Policy Analyst
Manatu Maori
New Zealand

Kim Yates <wnccrafts@aol.com>
Project Manager
HandMade in America
P.O. Box 2089
Asheville, NC 28802
Tel: 1-828-252-0121
Web: http://www.wnccrafts.org

Notes to readers

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