Global Alternative Tourism Network
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Introduction

Alternative Tourism and the YMCA Movement

This book is organized to promote GATN (Global Alternative Tourism Network), which is the Asian and Pacific Alliance of YMCAs (APAY)’s version of alternative tourism. GATN takes alternative tourism not simply as a different mode of travel from mass tourism nor a program to travel with responsibility only, but more proactively as a process of social movement challenging the neo-liberal globalization. However, at the initial stages of advancing the concept, it was triggered by the necessity to generate a source of in-house revenue for the sustainable development of the YMCA movement. It was considered as an approach to strengthen the managerial dimension of the movement.

The inspiration for GATN was birthed on one sunny afternoon in 2008, by the beach of Penang, Malaysia. It happened while I was gazing at the beautiful sunset and chatting over a cup of coffee with Mr. Geh Cheng Lok, then concurrent president of the National Council of YMCAs in Malaysia and Penang YMCA. He was lamenting over the declining viability of the YMCA movements in Asia in particular and that of the world in general. He kept on talking about the heydays of YMCAs in hostel services and camp site operations and pinpointed about the shrinkage of internal revenue resources as one of the major
reasons leading to the decline in the movement.

He asked me to do something, in my capacity as the then president of the APAY, to revitalize such services in our movement. Such suggestion reminded me that the YMCAs have entered into a completely different working environment from that of the past when we use to monopolize the service providing opportunities to the youth in the local communities. However, nowadays, working with the youth and the communities is no more a blue ocean for the YMCAs. There are many competitors who have entered into this arena all across the world especially after the upsurge of numerous value seeking NGOs in the 1980s and the 1990s,

YMCA has proved, however, its institutional resilience as the oldest NGO of the world by its strong continual existence. It has and is still providing renowned services to the youth for 171 years after its birth in 1844. Such institutional sustainability, I believe, owes much to the systematic incorporation of the internal revenue mobilization mechanism, e.g., gyms, camp sites, hostels, and many other fee generating programs, which is completely different from that of many other NGOs who rely solely on membership fees and outside donations.

In this regard, YMCA is a pioneer in converging the values of civil society and market or those of public arena and commercial business by crossing over the boundaries separating them in its institutionalization process. It also could be counted as an origin of social enterprise, which has begun to flourish nowadays as an attempt to overcome contradictions persistent in the modern society which usually squares things into binary modes, e.g. government and civil society, civil society and market, and government and market.

Such a conceptual framework of understanding the organizational nature of the YMCAs has driven me to take tourism as a tool to
promote internal revenue generation. In other words, my initial motive to promote tourism within our movement was to contribute to the “movement strengthening” through the ways of developing and mobilizing additional internal source of financial resources. In fact, YMCA has a long history in providing hostel facilities for the people in transit and we proudly have called our hostels as ‘home away from home’. It has served the purpose of providing a safe and caring environment for the youth and the working people along the lines of Biblical teachings and also generated resources for the developmental activities of the movement. This has been a sustainable resource for many YMCAs for their active engagements in the social agendas of the local communities.

It did not take long a time, however, to learn that YMCAs should not run tourism oriented programs such as hostels, camp sites, home stays, etc., solely based on a business mindset seeking profit-maximization even though they are designed to generate financial resources to the movements. The process of generating financial resources itself should be in alignment with the values and objectives of our movement and remain within the boundary of the movement’s ultimate goals since the only reason for mobilizing resources and thus strengthening movement is to contribute for the accomplishment of the movement goals.

YMCA is a faith based organization incarnating or embodying the meaning of God’s sacred words. Thus, resource mobilization could not be separated from such organizational raison d’etre of the movements. Such an approach to resource mobilization for movement strengthening has led me to focus on an alternative tourism which also counters the massive and commercialized tourism business seeking profit-maximization. It focuses on the value dimension of tourism instead of its material side. Alternative tourism has an added value to our movement of promoting cross-movements collaborations
worldwide, enhancing the interconnectedness of our movement, providing opportunities for our staff to be further acquainted with the globalizing world and its realities, and furnishing organizational momentum to retrospect ourselves as a global movement.

These were the conceptual base and my understanding of institutional circumstances of our movement which pushed me to give a birth to an alternative tourism movement of the APAY -- Global Alternative Tourism Network. It also was promoted further by the realization of the deepening seriousness of unfair globalization, thus the radical change of institutional environment in which we work and the impending agendas brought up in front of our movement. This was the starting point to take GATN as a tool to promote social movement.

Alternative Tourism as an Instrument to Meet the Challenges of Globalization

There are two schools of thoughts, facing each other, concerning the outcomes possibly brought by the advent of the globalization era. The first view is widely shared among the optimists who would be benefited by the idea of neo-liberalism and who are naïve enough in believing in the value of cosmopolitan humanitarianism crossing over the national boundaries. The other is among the pessimists who are destined to suffer from the outcomes of “neo-Colonialism” or the advent of “neo-Medieval age” and who are more often inclined to take the neo-Marxian approach in analyzing the world system. Relatively speaking, the former is more elite oriented, while the latter has a preferential option for the least and the last.

Faced with the challenging thrusts arising in the process of globalization, it was imperative for the APAY to redefine the nature of social structures and their interconnectedness under which individual
member movements are positioned and to develop alternatives to wrestle with such challenging social agendas. As the extension of such struggles to overcome neo liberal globalization, we were forced to develop a counter force to balance against the hegemonic power frame of the global establishment, which was believed to control social change directions of this globalizing world. In such a context, it is very natural for the YMCAs to work for the construction of a global civil society as an alternative or a counter source of power to the established center of the world since YMCA, as an active member of civil society from its own birth, is designed to work for the general interest of the least and the last.

At the extension of such a thought, the APAY has identified several social thrusts for its quadrennial projects to promote fairer globalization, namely, global citizenship education, climate change and global warming, poverty and sustainable development, aging population, youth leadership and gender equity. These agendas are interlinked with each other under the umbrella of a globalizing world. And I have discovered that alternative tourism has a lot to contribute in responding to the emerging social thrusts under such contexts.

Alternative tourism was identified as a strong independent variable in challenging neo-liberal globalization exceeding far beyond that of being a simple tool to strengthen the managerial dimension of YMCA movement. For instance, the concept of "global citizenship" carries a lot of implications with which we can counter against unseen and seen impacts of globalization. We could find our own route to greater social cohesion and more opportunities when we identify ourselves as equal members of the "globalized city" rather than those of individual local communities as we do at present. It will be more difficult to realize justice and peace if the present route of globalization is left on autopilot. Balanced and reasonable changes in our ways of reasoning and thinking are necessary especially for the construction of
a global civil society. Therefore it is important to drive into our hearts
the realization that fairer globalization, which creates opportunities for
all, is an imperative at this critical juncture of our human history.

Thus, it is important for YMCA to spread this new perception of
equal membership globally. Looking at this issue of sharing widely the
idea of global citizenship, alternative tourism is perceived as an
efficient and thus ideal tool to expose the people to the outer world and
global interconnectedness, learn about cultural diversity, cultivate an
accepting mindset towards “the others,” and construct a more cohesive
world of the commons. It provides an opportunity to reflect upon the
globalizing world and learn about global citizenship by serving and
learning through traveling abroad. It cultivates a global mindset for the
volunteers visiting host communities and interacting with the local
people there.

Owing much to the interconnectedness and more frequent visits
and transportation of the people and goods of the world, globalization
has been blamed for the increased pollution of the environment and
subsequent change of climate leading to global warming. Climate
change has already started to affect weather patterns, sea levels,
seasons, and both glacial and polar ice. The global weather system is
threatening to spin out of control. For people, this means that seasons
become un-predictable, farming becomes riskier, freshwater supplies
become unreliable, with storms and rising sea levels threatening to take
away whole islands and coastal areas. Survival under such conditions
becomes even more difficult. In the last few years, there have been
more environmental refugees than at any other times in history.

Climate change, if left unchecked as it goes on nowadays, will
drive these incidents out of control. We have to take some decisive
action to retard the speed of climate change and escalating global
warming. In that regard, it should be reminded that alternative tourism
(especially eco-tourism) has been developed and employed as a working mechanism to mitigate environmental degradation and ecological destruction. The prime objectives of eco-tourism are to increase social awareness about the threats arising from environmental change and to diminish negative impacts incurring in the process of traveling abroad. Thus, alternative tourism seen from the objectives of eco-tourism is a practical tool to mitigate against climate change and global warming.

Poverty seen from the global structural perspective is not simply a lack of resources but a denial of rights. It is a lack of focus on forms of development and social organization which emphasizes equal access to resources rather than constant competition and finally falling in the sustainability trap. It is not a matter of simple shortage of food but a matter of whether the voices of the poor and marginalized are heard since, in most of the cases, poverty is a remote outcome of the egocentric decisions monopolized by the center of the world. Therefore, for the eradication of poverty, the first step should be to provide opportunities for the poor to be heard. This also invites us to empower poor people to participate in the growth process. It is only through this way that the majority of people can benefit from the growth and rid of themselves from abject poverty. Empowerment is an effective means of increasing incomes and enhancing the human and physical assets of the poor.

Empowerment, in that sense, refers to the ability of people to shape their own lives and destiny. Community-based tourism, in that regard, aims at empowering the people in local communities in the belief that they know better than any others what they really want and need. They try to provide templates and opportunities to the people in the local communities to participate in the process of development planning and finally to decide the forms of development and development strategy. This is especially so when it goes with economic
leakage issues. Community-based tourism counts the strategy of the local people’s participation in the tourism development planning process as a critical condition for successful local economic development. Alternative tourism is a conduit through which external forces could penetrate into or collaborate with local communities in assisting them to build self-sustaining power among themselves.

One of the greatest transformations in many countries of the world today is the shifts in their demographic profiles. Such demographic changes have been triggered mainly by improvements in nutrition, sanitation, health practices, and medical care which have dramatically reduced infant mortality and extended the life expectancy of children and adults. In addition to such changes in living conditions, social structural change has also contributed to the demographic challenge. Globalization and the advantages of taking opportunities across the world have encouraged young people to move out of their hometowns. In many developing countries and countries with economies in transition, ageing population is significant in rural areas due to the exodus of young adults. Older persons are now left behind without traditional family support and even without adequate financial resources. Older persons in rural areas experience a lack in services and have insufficient economic and community resources.

Similarly with older persons, youth and women also suffer most from the negative impacts of globalization. Youth is marginalized by its own definition. It is in the process of transiting from being cared to become an independent provider of social goods and responsibilities and is yet to be fully integrated into society. As a marginalized identity, it is very natural that the consequences of unjust and unfair relationship among the people of the globalized world would bring greater negative impacts to them. One of the pertinent effects generally observed among the youth is to do with intensifying unemployment. The demands of competition for qualified work associated with globalization, income
reduction and the increase in work hours create tremendous pressures on the family in particular, including the need for youth to enter the work force prematurely as a means of survival. Polarizing domestic economy owing much to globalization aggrandizes such a tendency further.

The situation of women is not much different from that of the youth. Globalization has had a huge impact on the lives of women in developing countries. This is especially so since neo-liberalism, coupled with globalization, places priorities on economic growth, efficiency, and profit making over other social values such as the promotion of economic justice, enhancing democracy and good governance. As the competition in global economies becomes intense, exploitation of women workers is a very natural step as they are the most marginalized in the society in terms of representation, unionization and compensation. Even though globalization has forced many developing societies to be more open to the outside world and thus provide relatively fairer competition base for women workers than before, women are still socially discriminated and not accorded equal treatment. In remote areas, it is the women who make the most sacrifices in the wake of economic disparities triggered by globalization. Uprooted from their daily lives, most are forced to migrate to foreign countries.

As such, the older persons, the youth, and women are pushed towards the margins of society by globalization. And they are really in need of imminent care and humanitarian services. At present, grand remodeling, structural change of the world system and domestic restructuring could be too remote and unrealistic to respond to their upcoming daily needs and demands. In that regard, volunteer tourism motored by altruistic motivation of the visitors could relieve their pains and needs by serving and caring for them. Community-based tourism focusing on these marginalized segments of local communities could
assist them to be empowered. Alternative tourism as such expands the opportunities to work against the negative impacts of neo-liberal globalization.

In fact, alternative tourism could be perceived as a dependent variable to globalization in the sense that it is coined to overcome the negative impacts of mass-tourism, whose expansion has been brought about by globalization and the increased interconnectedness of the world. However, it has huge potentialities to work as an independent variable as we see in promoting fairer globalization by mitigating its negative impacts and encouraging positive ones as well. It means that alternative tourism is also an independent variable to the success of the YMCA movement since it is a pending thrust for the YMCA movement to proactively respond to the challenging agendas of the globalizing world. On the other hand, it also should be noticed that the YMCA movement could work as an independent variable to the success of alternative tourism. Looking closely at the institutional quintessence of YMCA movement, it could be easily detected that it has a lot to offer to the proliferation of alternative tourism.

YMCA Movement as a Vehicle to Facilitate Alternative Tourism

Alternative tourism is a collective term which covers a vast range of concepts. Especially in this fast changing social context, different concepts of alternative tourism have been developed depending upon which facets they would like to emphasize, for instance, sustainable tourism, ego-tourism, new moral tourism, new tourism, responsible tourism, and post tourism. As such, the APAY has also developed diverse models of alternative tourism at the initial stage of advancing the idea of GATN: education tourism, volunteer tourism, spiritual
tourism, eco-tourism, sports tourism, rural tourism, and even solidarity tourism.

However, upon closer scrutiny, it can be easily found, that they are interrelated to each other since they deal with social agendas which are interwoven to each other by their own nature. It would be good to review such relationships among diverse models of alternative tourism vis-a-vis their relationship with the YMCA movement in order to upgrade our understanding about such interrelatedness.

From the perspectives of feasibility and desirability, the nature of collaborations and the interrelatedness between the models and the institutional quintessence of YMCA movement will be examined. The following four models are selected as they stand for quadruple concentric circles representing basic components of human society: spirit (pilgrimage tourism), individual (volunteer tourism), community (community-based tourism) and environment (eco-tourism).

Volunteer Tourism and the Mediating YMCAs

In summary, volunteer tourism opts to provide services to the hosting communities and is a beneficial learning experience to one’s own self for the volunteering visitors. Visiting local communities solely to serve them cannot be motivated without an altruistic mindset, while traveling to learn is nothing but to add to one’s own self. In that sense, the conceptual frame of volunteer tourism is constructed on the base of double sided objectives, which are absolutely contradictory to each other by its own nature – altruism and egotism.

However, they are interlinked to each other since learning through volunteering comes from servicing. Egotism could be counted as a byproduct of altruism in this case. In addition to that, serving hosting communities does not go away empty-handed but provides emotional
satisfaction to the volunteering visitors. They may volunteer because of such emotional returns. In other word, there is no pure sense of altruism but only egotism. Such relationship between the egotism and altruism dimensions of volunteer tourism reminds us of the consumerism theory (Ahuvia, 2015) in the modern world. They place additional value to the products which signify higher social status, e.g., signature brands, far beyond the actual price of material inputs placed into the production of goods. It might be one of the reasons that volunteer tourism has become a trendy fad nowadays. A similar analogy could be detected in the theory of the dream society (Jensen, 1996) where people look for a new mode of life, paying more attention to “servicing the emotions” rather than simply buying materials of consumable goods and leisure pursuits. As we see in these cases, emotional return or satisfaction from social status symbol is interconnected with materials or products. Thus egotism and altruism working behind such interrelatedness are also interlocked with each other. They cannot be separated from each other. In that sense, they are not in the displacement relationship but are supportive of each other.

However, we cannot evaluate in advance whether a volunteer is motivated by egotism or altruism from a deterministic point of view. Hustinx (2001: 65) states that “volunteers are not ‘born altruists’; they can adopt any position on the continuum between pure altruism and pure egotism.” The motivations of the volunteer tourists may change over a given period of time and place. Sometimes, volunteer tourists are ‘vacation-minded’ rather than ‘volunteer-minded’, where the volunteering component is often only a small portion of the whole trip. And at other times, they could instead volunteer for the entire length of the trip (Wearing & Grabowski, 2011). As such, the egotism component and the altruism component of volunteer tourism construct a seesaw relationship. They displace each other.

In such double layer controversies existing between the two
values of egotism and altruism, it is very natural that a need arises to manage them. When we approach this issue within the boundary of mindset, there is no way to overcome such a controversy since they are completely oppositional. We have to be able to go beyond simply putting them into separated little boxes in our mind in order to realize the double-sided objectives of volunteer tourism. We need some umbrella frame which subsumes such little boxes of the human mind. In other words, in order to go beyond the boundary separating egotism and altruism which is incurred in the process of volunteering, we need a certain form of self-reflection which requires an ethical rule or measurement, e.g., spirituality, which goes over the limits of the material world and the emotional dimension of human mindset as well. In that regard, it is spirituality as an ultimate form of ethics or morality which makes us able to subsume and overarch contradictory mindsets of egotism and altruism into a unitary mode.

Therefore, it becomes very important to consider who governs with what motivation in order to guarantee a successful implementation of volunteer tourism. In that regard, it should be reminded that YMCA is one of the few NGOs who are obliged to govern themselves by spirituality since it is a faith oriented organization. They are ordained to prioritize spirituality in its working milieu, which is not very often present in many other NGOs of this modern world. Therefore, YMCA is well prepared to deal with such contradictions persistent within volunteerism. The volunteering visitors would seldom confront seriously such controversies as long as they are guided by YMCA movements which prioritize spirituality in their works. Since they judge and take actions along the line of God’s words, there would not be too much need to discern egotism from altruism and vice versa. They could work at the place where spirituality subsumes them all.

On the other hand, there is an unproven assumption that volunteer tourists’ service to local communities would benefit them. Even if they
volunteer with a real intention of serving communities in need, there could be a possibility that the extended hands by the visitors from outside could bring in “intervention effects” to local communities, alter the pre-existing social structure of the hosting communities and thus change the basic nature of needs and demands of the societies. In that case, it is a very much visitors’ friendly bias to believe that the volunteer visitors do serve the interest of local communities. They may have a genuine intention but this is viewed from their own judgment only, which may not be beneficial to local communities at all.

Viewing from a neo-Marxian perspective, such an intervention by the volunteer visitors could be interpreted as a gesture solely to attenuate repulsion to and uphold neo-liberal globalization and world system designed to exploit them even if their service to hosting communities appears to be beneficial to them. It could also be accused as an intention to be relieved from the guilty feelings of free consumerism which is pertinent in mass tourism nowadays. In such a context, the pivotal issue is who can bring the visitors closer to the actual sites where community needs and demands arise, minimize misunderstanding and develop trust between volunteer visitors and the people in the hosting community.

YMCA as a mediator between volunteer visitors and local communities is well positioned to know both of them and be geared into the social structures of both communities. In most of the communities, it has built social credit by collaborating with local people, providing services to those in needs, and representing the voices of those who are not easily heard. Such credit could be used as a template to mobilize trust from both parties of volunteer tourism. Thus, YMCA is an ideal tool to promote alternative tourism in general and volunteer tourism in particular.
Community-based Tourism and the Receiving YMCAs

The basic assumption of community-based tourism is that without the involvement of local people in the planning process of alternative tourism, there is no way but to fail in accomplishing the values and objectives of alternative tourism. It has been asserted that a governance system between visitors and hosts is inevitable since there is no one who knows better than the local people themselves about the actual circumstances. This is the adoption of governance philosophy into tourism studies, which is pertinent in the studies of post-industrial society and counted as a new governing mode. In that sense, it could be named as an emergence of “new tourism.”

However, when it goes to the forefront of community-based tourism implementation site, it becomes evident that the local people as participants of governance are not monolithic. Scheyvens (2002) discusses that communities are heterogeneous and do not have equal access to the involvement in tourism planning. Usually those who are pro-active, and therefore, more easily accessible to the outside visitors or travel mediators, dominate the governance process and possess a stronger voice. They are the relatively small segment of the people who belong to the domestic establishment and own a hegemonic power base of the community. Most of the general local people are reluctant and unprepared yet to effectively join in serious deliberation with the visitors from the outside. They are, in fact, even disconnected from the inside communication network of the local community. In this sense, the concept of community-based tourism is biased towards the Western culture, which is nurtured and accustomed to the society where the power is shared among the members of the society in a relatively equal base. It also reminds us of the value of elitism which takes it for granted that the stronger are always better.

Thus, in reality, community-based tourism governance could
reflect or prioritize the interest of the establishment rather than that of the general public of the local community. Simply providing opportunities for the local people to participate at the planning process of alternative tourism does not necessarily qualify all the sufficient requirements to promote community development. It is necessary for the outside visitors to be able to detect real leadership of the local community and prepare the general public for the genuine participation to the governance with persuasive impact. Community-based tourism implies that, at this point, we have to empower local people at the micro level in order to empower them at the macro level. It is especially so when we understand community development in terms of socio-political change. In other words, socio-political change and thus reallocation of power structure in local communities is a precondition for empowerment of the local people, while empowerment of local people is an outcome of community development which comes together with social and structural change. We need to develop some practical implementation strategies to work out from such tautological fallacy, which is built in the logic of community-based tourism theories.

It should also be reminded that governance in general increases the number of participants to the decision making process by its own nature. Increased number of stake-holders usually expands the range of diverse opinions, interest, and values and thus makes it more difficult in building consensus among them. They are not single-minded. It takes, therefore, a longer time to arrive at conclusion of debates. For the visitors who come from outside of the community and who stay for a relatively short period, it is not affordable to bear with such “inefficiency and impracticality.” More than anything else, the needs and demands of the local community itself are not static but change continuously particularly in this rapidly evolving world. Therefore, there are pending needs to adjust to these changing aspirations of the
local people. We need to develop some built-in and systemic mechanism to follow-up continuously on pending issues arising in the process of governance between visitors and hosts by taking even a relatively longer perspective. We need something to inter-connect the present to the future of the local community.

YMCA in general and receiving YMCAs in particular are the ideal mediators of community-based tourism in the sense that they have developed their institutional capability to link local elite and general community people, local government and local elites and local government and the general community people as well. They have positioned their functional locus as one of the mediating organizations interconnecting government, civil society and market. They have worked as a power broker and also a communication knot among the stake-holders of local communities through their work of providing community services and programs. The receiving YMCAs are an integral part of the local community smeared and geared into the daily lives of the local community.

Unlike the other travel mediators in the business world, the receiving YMCAs continue to work at the local communities and carry out regular follow ups on the many community-based tourism programs, serving one batch after another. As long as they try to be loyal to their organizational ethos and objectives of community-based tourism programs, there is a higher possibility for them to succeed in realizing community development, compared with the other organizations or mediators of community-based tourism programs. They are not a one-time shooter but a continual service provider to the local community.
Eco-tourism and the Missional Message

Eco-tourism is a concept which is yet well-defined. It has been debated in theory and evolved in practice for about two decades. At the initial stage, it was introduced as a strategy to divert travel destination from environment destructive mass-tourism e.g., luxurious resorts developed at the expense of the local environment to relatively undisturbed nature e.g., tropical forest, mountainous areas, and beautiful rivers with its flora and fauna. Soon after, however, the realization dawned that such a diversion of travel destination does not prevent tourism from polluting the environment, disturbing the ecological process and, in some cases, exposing even further risk of leaving footprints to the places where are less visited by human beings before. Thus, the main focus of interest has now shifted to reducing the net negative impacts to the environment to minimal levels. As the extension of such an approach, they began to talk about environmentally responsible travel knowing that environment preservation is not an isolated issue but interlinked with many other dimensions of a given society. The concept of responsible tourism, thus, has begun to encompass all modes of travels, keeping them sensitive to environment protection and ecology preservation and expanding its sphere even to cultural, economic and social sustainability.

According to the Cape Town Declaration which is treated as the Magna Carta of responsible tourism nowadays and taking only some core components of the concept, responsible tourism is to minimize negative environmental impacts, generate greater economic benefits for local people, involve local people in decisions that affect their lives and life chances, make positive contributions to the conservation of natural and cultural heritage embracing diversity, provide more enjoyable experiences for tourists through more meaningful connections with local people, and a greater understanding of local cultural, social and
environmental issues, and encourage respect between tourists and hosts, and build local pride and confidence.

In other words, eco-tourism has generated sustainable tourism and is based upon community-based tourism for its operational strategy. It is so because in tourism, the customer is at the place of production. Therefore, involvement with the life of hosting community is inevitable. It is the major reason that it should be dealt from the vantage point of the local community. And now it is expanded even to the sphere of advocacy and lobbying to campaign for environmental protection issues, going far beyond simply changing the mode of travel to mitigate environmental pollution incurred in the process of travel. They would like to use travel as an opportunity to expose the people to foster environmental awareness. They begin to emphasize the importance of value sharing or belief system and international collaboration in their work for promoting eco-friendly travel. The realization is fast growing that actions to protect the environment comes ultimately from one’s own value system and the interconnectedness of the world.

In that regard, YMCA is an ideal tool to work with eco-tourism since the preservation of the environment is a missional duty for them as they see it from the ethical point of view. It is tantamount to keep the integrity of Creation by the Lord. Therefore, there is a very strong value confirmation between YMCA movement and eco-tourism. There is no need for them to persuade the importance of social needs to work for environment preservation. This is why most of the YMCA movements are already engaged in environment protection drive as one of their major social campaign projects. For instance, the APAY has already engaged in the Green Ambassador program. Even if we take a social and structural approach, we still need YMCA to successfully realize eco-tourism. Eco-tourism cannot be realized without the restructuring of society since whole aspects of eco-tourism are
interconnected with the social structure in which it is supposed to operate. That is why eco-tourism does not deal solely with the environment issue but many other issues such as cultural heritage, social equity, economic well-being and tradition conservation.

In other words, we need a holistic approach to deal with eco-tourism successfully and such an approach could easily be provided by YMCAs since they have developed such a working milieu as a social movement organization dealing with almost all of pending social issues. This is because YMCA is a community service providing organization. At the extension of such a discussion, we also need a community-based approach, especially participative tourism planning (Kiper, 2011) for the promotion of community sustainability and finally successful implementation of eco-tourism. It is very clear that eco-tourism cannot work without the collaboration of the local people since they are the source of information required for measuring tourist carrying capacity in travel destinations and even location of such destinations itself. The people who best know and understand how these areas function are the people who deal with these places on a regular basis. It should be reminded that when nature is destroyed, it is the local people and communities who suffer most. Without preserving the local community, we cannot preserve its ecological order since it is an integral part of the community. That is why we are concerned with community sustainability and as long as community sustainability is concerned, YMCA is one of few organizations which are recognized for their excellence in dealing with such a task.

Pilgrimage Tourism and the Mediating YMCAs

To put it simply, pilgrimage tourism is a combination of pilgrimage and tourism. This combination varies according to the degree of intensity of religious motivation. Sometimes it is a journey
solely driven by faith, religion and spiritual fulfillment. At the other extreme, lies the secular tourists who may seek to satisfy some personal need through tourism. Between tourism and pilgrimage, one could find innumerable combinations of pilgrimage and tourism defined by an individual’s religious, cultural, spiritual, and knowledge needs (Smith, 1992). Yet such an interpretation does not lead us to reach to the fuller understanding of the real nature of combined identity of both.

Since we view pilgrimage tourism as a kind of alternative tourism, it is very natural that we go beyond the simple idea of journeying to a sacred place or practicing religious rituals and focus more on the value side of it. In that regard, it is a journey to afford an emotional and spiritual space to reflect upon oneself and increase understanding of others, a chance for renewal, and a learning experience that can be carried forward into daily life. It is a way to seek a deeper meaning in life, shed light on one’s new or real self through a de-socializing process, and enable the real self to emerge. It also is a cleansing process, in that sense, resulting in enhanced self-knowledge, providing increased spiritual enrichment, and representing inner spiritual peace.

It is focused on the mirroring of our souls to see ourselves and our relationship to the world around us, how our consumption of resources affects others, and the role we play in creating an environment of alienation, anger and hatred. Thus, the transformation of the world needs to begin with us, the world changes us, and then we begin to change the world again. Pilgrimage tourism reflects upon the interests and values of those involved. Therefore, the real meaning of pilgrimage tourism will be defined by the personal belief attached to one’s attitudes toward religion and spirituality as well. This is a great challenge for those committed to the YMCA movement since they have a strong belief in Biblical teachings. Commitment to YMCA itself could be counted as a journey for transformation of oneself as they try
to realize the Kingdom on earth

Since we are situated at the borderline between secular world and religious communion, YMCA has a strategic advantage in mobilizing participants to pilgrimage tourism, guiding them to encounter one’s own selves, assisting them to arrive at a deeper understanding of others, providing a template to appreciate human solidarity through dialogue and programs, and encouraging them to take actions upon arrival from journey. For instance, the School of Peace is a very much affirmative program run by the APAY for such purposes. Since 2003, Interfaith Cooperation Forum (ICF), a joint initiative of the APAY and Christian Conference of Asia, has sought to promote justice and peace actions through its 14-week School of Peace (SOP), and accompanying and mentoring the local actions of the SOP alumni through the ICF network. The participants of the School are from various religious backgrounds who believe they are journeying together in search of inner purpose, reconciliation and redemption.

GATN as a Movement for the Structural Change of Host Communities

The APAY approached GATN from the perspective of social movement as it realizes that YMCA is well positioned at a relatively ideal locus to pursue alternative tourism and secondly, alternative tourism functions as an ideal tool to pursue the objectives of the YMCA movement in this world of globalization. When the APAY takes it as a social movement, there is an incorporation of two-folded meanings. One is to take alternative tourism as an object to push further, the other is to take it as a tool to further change social structure in a more proactive manner. The former is a strategic expression of the APAY’s determination to promote “doing” alternative tourism widely in and out of YMCA communities or furthering the YMCA agendas
through the window of alternative tourism, while the latter is to intensify further the social movement nature of alternative tourism.

YMCA works for the least and the last and thus there are pending needs for the YMCA movements to strive for the changing of social structures, which usually excludes the general people from the interest-sharing process. They are in constant need of an effective vehicle to mobilize people to participate to achieve such public ends, nurture normative orientation, share concern for change, and keep sustained and engaged efforts to make collective claims. More than anything else, they need a conical conduit or practical frame to bring the diverse social thrusts arising in the process of unfair globalization of the world into a unified focal front for more efficient confrontation against them.

In that regard, the APAY wanted to share the idea of alternative tourism as an ideal instrument to respond to such operational needs of the YMCA movements. However, conventional understanding of alternative tourism lies in a rather passive attitude toward such issues of social change as it approaches the issue basically as a by-product or unforeseen outcome of travel in many occasions and does not venture to make social change a direct objective. Even from the beginning stages of planning alternative tourism programs, we wanted them to pursue social change as a primary objective of travel abroad. We wanted to take a more proactive stance in conceptualizing itself in order to produce stronger impacts to social change. Alternative tourism should be oriented further toward change rather than maintaining status quo.

It is so requested because in order to effectively confront against the contemporary mode of globalization, it is an imperative to change the current power structure of local communities which is linked to the external establishment most of the times. In order to act more
proactively to change the socio-political structure of local communities through alternative tourism, we need to change the world view of the participants to be more proactive toward such challenges. To make them more proactive, it is also requested to change basic understanding of alternative tourism itself. We need to re-conceptualize it adjusting to such needs. It is also necessary to change basic attitudes of YMCA staffs involved in social movement in general and alternative tourism in particular. In this case, alternative tourism is not a simple objective to carry out but a thrust to mobilize social energies. That is why GATN approaches alternative tourism from the perspective of social movement and not as a simple managerial object or a program to run on a daily basis.

On the other hand, GATN projects the globalizing world from the vantage point of the local communities and not vice versa. It is because this is where the actual disparities and inequality take place owing much to neo-liberal globalization. Local people are not only the source of social problems but they also have the means to resolve them. That is why GATN focuses more on the local people and tries to respect their pride in the implementation process of alternative tourism. This is a little bit different from the usual alternative tourism in general and especially that of many other conventional development assistance programs extended by the external donors. No matter with what terms they may try to camouflage the donor’s superiority in their relationship with the recipients, there still exist an unequal basis of collaboration between them since most of the relationships are not based on reciprocity.

However, GATN prioritizes equal basis of interactions and encourages the self-respect of local people by actively opening their eyes about what they truly possess, reminding that they are not receiving assistance from the outside unilaterally but on a reciprocal basis and by facilitating self-transformation of the visitors through
learning and community development. Such an equal base of interaction provides opportunities for the hosting communities to preserve their pride and self-respect.

Mass tourism is an outcome of responding to the needs and demands arising in the process of industrialization meanwhile alternative tourism is a response to the advent of “de-massifying” society. This requires further differentiated response to the individualized need, goes beyond the objectification of human beings and prioritizes meaning and value to the material side of tourism. GATN adopts such a nature of alternative tourism and strengthens its ability to further respond to the individualized needs of local communities. That is why it emphasizes the importance of developing local community specific programs rather than a one-fits-for-all type of alternative tourism program. GATN encourages all stakeholders to develop a community specific program through dialogue and collaborations between visitors and hosts. This reflects the individualized needs of the participants better rather than suggesting or imposing ready-made prototypes. Thus, in these ways, GATN aims to target community-based social movement.

However, GATN has a long way to go. It is only at the stage of finding its way. Diversification and responding further to individualized needs are not problems but lack of some back hold to put them together is a challenge. We need some common springboard to push all of us together towards sharing and aiming for greater clarity of vision. 7 years has passed since the first initiative of GATN, i.e., the workshop which was held in Chiang Mai in 2008. We need some momentum to review the past and to prepare for the future in order to mobilize internal energies to progress further and to encourage participation and commitment from outside. I wish the publication of this book could provide such momentum for all of us.
The book consists of two parts. Part one deals with the theoretical background of GATN in order to provide a template to discuss about where to go from here while part two reviews what we have done and are doing in order to furnish an occasion for self-reflection as a YMCA Movement.

I would like to take this opportunity to express my gratitude to those whom I prefer to call comrades as they have contributed valuable articles squeezing time to write out of their tight workload in this alien world of writing something. My special thanks go to internationally renowned scholars in the field of alternative tourism who have generously allowed us to reprint their valuable articles in this book. It also should be mentioned that GATN owes much to the exemplary leadership provided by Kohei Yamada, general secretary, Jose Varghese, former executive secretary (present executive secretary of the World Alliance of YMCAs), Duncan Chowdhury, present executive secretary, Beng Seng Chan, GATN coordinator and the task group members of the APAY. They were really instrumental in developing GATN to the present level. I would like to acknowledge partial financial support from the APAY in addition to the Research Institute for Korea Future Governance Institute in Korea for the publication of this book.

More than anything else, I would like to thank to God for calling us to this challenging task of widening the horizons of service. “We pray not for tasks equal to our strength but for strength equal to our task” and to unite in our purpose. Let us, therefore, march ahead undaunted and undismayed with greater dedication for the fullness of life of all creations of this world.

Jai Chang Park
References


Part One Theories of GATN

Chapter 1. Alternative Tourism as a Social Movement
  _ Jai Chang Park

Chapter 2. International Volunteer Tourism for Development
  _ Stephan Wearing and Simone Grabowski

Chapter 3. Alternative Tourism for Community Development
  _ Andrea Giampiccoli and Melville Saayman

Chapter 4. Responsible Tourism and Climate Change
  _ Annagret Zimmerman

Chapter 5. Climate Change and Alternative Tourism
  _ Jai Chang Park

Chapter 6. Missional Challenge Against Tourism
  _ Wati Longchar

Chapter 7. Theological Re-imaginations of Tourism
  _ George Zachariah
I. Introduction

The advent of postmodern society has brought double-sided impacts to mass tourism; it brings in opportunity and peril at the same time. As borders between nations have become blurred, and the movements of people have increased, resulting in the growth of travels to more various regions, mass tourism is in its groundbreaking heyday. As of 2009, it has been grown by 4.4% each year for the last 10 years and accounts for 9.2% of the total global GDP, and about 235 million people are employed in mass tourism. By 2020, it is expected that the number of people working in mass tourism will be increased to 300 million, which is 9.2% of world’s working population, and that its share in the global GDP will grow to 9.6% (WTTC, 2010: 1).

This considerable proliferation of mass tourism, however, has caused several problems too. There is the high risk of assimilation and integration into the global culture biased toward western culture in that the travel of western people are far more active and that more frequent
contact and exchange stimulate cultural assimilation among different regions, which has caused numerous cases of local cultural identity being damaged. The decrease in cultural diversity surely will reduce authentic local attractions and is very likely to lower the demand for mass tourism.

As the movements of people for hobbies and leisure have explosively expanded, carbon emissions, which is a likely cause of climate changes, have increased. Changed climate will cause damages or floods in cultural relics with heavy or acid rain. This, however, is just one of many ways of environmental destruction accompanied by mass tourism. Mass tourism depends on mass-transaction system that promotes the construction of large-scale recreational facilities or resorts and leads to disruption of local ecological environment. It causes the destruction of species and forests, making difficult to keep sustainable ecological environment.

The crisis of mass tourism is also caused by the fact that it seeks profit. The more competitive industrial environment that has been intensified by the globalization of economic activities pressures companies to strive for profit maximization. When they disregard residents’ participation in their process of business management or keep decision-making process closed, by reason of excessive expense, it will be hard to establish tourism industry that is based on local community and community-friendliness (Suresh, 2005: 8-9). It won't be easy for the tourism industry without regional or local foundation to last long.

When the maximization of simple profit is focused, infringement of human rights is often done without hesitation; paying low wage to local workers, hiring unskilled workers, exploiting women and children, forcing the native or lower class to move out, and the like. And this causes a high rate of economic leakage unlike the initial expectation that it will contribute to the vitalization of the local
Alternative tourism as a Social Movement

It increases the dependency of local economy on the tourism industry, brings uni-polarization or unbalanced growth and stimulates the transition to the economic system dependent on imports.

Mass tourism, on its way to expansion, can trample over the sustainability of culture, society, environment and economy of local community, and consequently be trapped in self-contradiction that confines its existence denying the sustainability of its own. We cannot expect sustainable mass tourism industry with this (Serrano & Carranza, 2005: 6). This recognition worked as a critical motive to search for alternative tourism at the opposite side of mass tourism. Alternative tourism, however, connotes various meanings depending on the aspect of mass tourism to which alternatives are looked for.

Alternative tourism is not a term settled into a frame of refined theory yet, but rather a kind of collective term that involves very various concepts like “sustainable tourism (Beck, 1992),” “ego-tourism (Schveyens, 2002),” “new moral tourism (Butcher, 2002),” “eco-tourism (Nowaczek, 2010),” “tourism not to move physically (Feifer, 2002)” or even “new tourism (Poon, 1993),” “responsible tourism (Goodwin and Francis, 2003),” and “post tourism (Urry, 2002),” concepts that include all above terms.

Tourism or alternative tourism consists of tourists, hosting local community, and intermediary institutions that arrange or mediate tourism. Literature review reveals that most of the previous researches on alternative tourism have been focused on two former components and seldom on the last variable. Being reminded of the fact that tourism is a series of behavior patterns that is stimulated by motivational factors of tourists and that aims to achieve some goals through the touring process, there have been many discussions about motivational factors at individual level and the desired goals to achieve at hosting local community level, but not about the process of touring...
which connects these two.

Not a few perspectives have seen the relationship between tourism and social change as the latter is a passive consequence or a byproduct of the former, but there have been few attempts to recognize and to approach tourism as an active means of social change. However, with the construction of global civil society and increasing demand for social movements transcending borders of nation states, there have been growing needs to utilize tour or travel as an opportunity or a means to change social structure of hosting local community. Especially YMCA, as an INGO (international non-governmental organization), has shown the initiative in recognizing and coping with this matter.1)

Being aware of this reality and problems, this chapter will approach the process of tourism that connects tourists and hosting local communities with a focus on arrangers or mediators. It is also examining whether YMCA, which wants to stimulate and support social movements transcending borders among nation states, has appropriate qualifications for an intermediary institution to mediate or organize alternative tourism as a social movement. For this, I will consider the process of reconstruction or de-differentiation that current global society is experiencing corresponding to social demand and characteristics of postmodern times.

1) Asia Pacific Alliance of YMCAs held the workshop for the construction of Global Alternative Tourism Network (GATN) to discuss the validity of adopting a role of mediating tourism at Chiang Mai, Thailand on July 27-30, 2009, and World Alliance of YMCAs passed the resolution about promoting global alternative tourism and researches on them at Hong Kong on July 19-24, 2010.

40 © Global Alternative Tourism Network
Chapter 1. Alternative Tourism as a Social Movement

II. Post Modern Era and Approaches to Alternative Tourism

The difference between post-modernity and modernity is that general principles of the past are not working anymore. We are in the need of new paradigm because changes in modern lifestyles have caused self-contradiction. With the dissolution of structuralism, dominant feature of modernity, grand theories, unitary projects, and mega-narratives have lost their persuasiveness and risk society has emerged, which has characteristics of poly-atomism, specialization, mobility, anonymity, insecurity, and the like. There also have been changes in tourism, which have altered existing orders and basic structures of tourism at least, with the advent of new ways of tourism. The rise of various types of motivational factors that stimulate tourism can be seen as one of these changes.

Alternative tourism, started as a way of passive resistance to mass tourism, has evolved to cover various meanings and contents and entered into the stage of constructing of its own identity, suggesting new viewpoint and perspective as itself and not as simple opposition to existing ways of tourism. And if we closely examine the pluralistic characteristic of alternative tourism, we can see that generally two approaches have coexisted depending on whether to focus on: tourists or hosting local communities and motivational factors about tour at the individual level or ultimate goals of tour at structural level.

First of all, according to postmodern consumption theories, alternative tourism is a way of conspicuous consumption (Veblen, 1994) or consumption of superfluities, which recognize alternative tourism as a means to show off one’s social status or standing. Originally in traditional society, it was common to keep a lifestyle that was familiar or inherited corresponding to one’s inborn social status or relationships. However, with the rise of industrial society, hereditary social class or the caste system collapsed and, as a result, lower social...
class could imitate lifestyles of higher class.

When lower social class realizes that they could not afford due to economic limitations, however, they become to identify consumption as a social privilege or a symbol of social status. As for higher social class, when they have no leisure time to enjoy spending for themselves, they also show off their standing or status by making their proxy, wife or children, putting on expensive clothes or jewelries. Consumption is transformed into a goal-oriented action that aims for consumption itself, not a means to satisfy physical needs (Mustonen, 2006: 35).

These kinds of phenomena have been intensified in post-modern times, and consumption now became a means that represents one’s lifestyle (Miles, 1998: 16-18). Displaying one's identity or differentiating with others is attempted through ways of consuming (Scott, 2002: 23). Therefore, the demand for consumption is not about the utility of some product anymore but about difference (Baudrillard, 1998: 77-78) or signs (Featherstone, 1991: 85). Esthetic value (Lyon, 1999: 72), rather than functional aspects, of a product and ecstasies of hyper-reality, not of actual reality, become to be emphasized more.

From this perspective, leisure travel today is not merely for unknown natural phenomena or visual stimulations, rather it is motivated by symbols or meanings accompanied with them. It is not about existential reality of hosting local communities but about seeking the encounter with ontological existence, and in that sense, it can be considered as an effort to find authenticity (true one’s self) escaping from the pressure of everyday life. In this way, travel can be described as experiencing truly new things through encountering one’s true self and real experience (Wang, 1999: 364), not exotic attractions of something.

This perspective, however, has been criticized as egocentric and egotistic, calling for volunteer approach. Volunteer approach recognizes alternative tourism as voluntary action driven by altruistic
motivation (Ackerberg & Prapasawudi, 2009), often focusing on conducting development and changes in a society or others, such as the development of hosting local community, improving sanitation conditions, enhancing the sustainability of ecological environment or cultural heritage, democratization, or reducing social-economic inequality. But this does not mean that voluntary participation in tourism is driven only by altruistic motivation.

Volunteering for tourism involves different kinds of egotistic motivations other than altruistic motivation. A person may volunteer for tourism to enjoy the development of humane solidarity while empathizing or sharing sentiments with others who participate in tourism with altruism or to develop solidarity among family members who are traveling with or to experience self-satisfaction from altruistic services. However, if alternative tourism wants to focus on the development or improvement of hosting local community, it would be reasonable to see it as a manifestation of altruism.

There surely are numerous factors for that, but we can find the main factor in the structural characteristic of postmodern era among others. Post-modernity has the characteristic of consilience of vertical and horizontal structure, and of the fusion or extinction between their boundaries through the process of regressive differentiation. Consequently, tourism and other domains of society influence each other and we can observe the effect of tourism or quasi-tourism in other domains of society. Tourism is no longer something distinct that is separated from other domains of society, and it becomes to materialize or to be interpreted while being dissolved with other values or standards of judgment and interacting with them.

For example, it is the reason for inpouring of intellectual ability or professionalism that enables the invention of new concepts such as eco-tourism easily into the domain of tourism. As Beck (1992) asserts, the rise of risk society in post-modern era and the formation of
introspective society in accordance with it are some of the reasons that motivate travelers who participate in tourism to reflect on various kinds of negative effects of modern mass tourism and to search for new alternatives. The de-differentiation of specialized social structure forces us to think about the contradictory reality and, as a result, it increases absorptive capacity for knowledge or information related to ecology leading to the enlightenment that we should contribute to the preservation of environment and ecological health of hosting local community.

Most volunteers share altruistic motivation even though they are not participating in tourism due to its fundamental characteristics (Pedicini, 2008). Therefore, volunteer approach perceives alternative tourism as a more ethical way of tourism in essence (Guttentag, 2009). Moreover, it can be said to be on the extension of a developmental perspective in that it intends to stimulate the development and changes of hosting local communities (Scheyens, 2007: 130). It aims to contribute to the diversification of lifestyles, social development, and the empowerment of people in hosting local community.

However, it’s not easy to have a positive answer to the question of whether this kind of ethical and voluntary service of travelers always helps host society and whether this service is really what a local community needs. It means that without understanding of and communication with a host society, well-intended voluntary service can be a source of disaster. Such a problem could also be seen with the postmodern consumption theory. Consumption is not always working with someone’s identity and rather it could be a kind of social behavior that is not made alone, but in relationship with others. Consumers are often influenced by common lifestyles or culture of the society they belong to without even recognizing it.

Post-modern consumption theory and volunteer approach focus on motivational factors of individual tourists and the structure of host local
society respectively, but in reality, they are interconnected and in a relationship that can constitute more appropriate way of understanding or interpreting alternative tourism. It means that postmodern consumption theory and volunteer approach can improve the degree of their perfection when they are in a complimentary relationship.

Discussions on alternative tourism, however, have only focused on motivational factors of individual tourists and/or changes in the structure of host local society so far, and have rarely paid attention to the interaction between them or the process of tourism. They have simplified elements of tourism as tourists and hosting local communities only.

For a tour to be made, we usually need a tour organizer that connects tourists and destinations, and even bag packers and drifters, which are done individually and independently, need some kinds of mediators to be connected to destinations. An analysis of tourism should contain discussions on the process of tourism, and when we focus on that, it can give us the advantage that helps the construction of an integrated perspective that link tourists and hosting local communities since the process of tourism includes both. This is the reason we should give attention to social movement approaches that aim to promote the development of hosting local communities through organizing tourism.

III. Alternative Tourism from the Perspective of Social Movement Theory

Social movement theory generally tends 1) to deny established orders, 2) to criticize opponents with other perspectives 3) to have the group identity or solidarity and 4) to keep these attributes (Tarrow, 1994). Therefore, participants in social movements are mostly who have more aggressive motivation for works to change society by...
changing established orders and creating new ones. Researches on identifying the nature of social movements have shown two conflicting views, depending on what they perceive as the active motivation bringing participation in social movements.

First, according to classic theorists with social psychological approach, people who have psychological problems, such as cultural fringers, structurally neglected people, socially frustrated people, irrational or emotional people, and people with personality disorders, participate in social movements as a means to overcome what they have failed in having their way through existing orders. Participants in social movements are described as impulsive, irrational and volatile (Smelser, 1969). This approach, however, has limitations in that it is class-oriented and prejudiced. Concepts like exclusion, deviation, and irrationality are themselves the result of self-centered, subjective standards and judgments.

Most of all, it has a critical problem that it does not match the empirical reality. We can often see representative intellectuals in certain times have participated in and lead social movements. Various empirical works also have confirmed that participants in social movements are rational, reasonable, systematic, and are not only from fringe groups of a society. And the more fundamental problem is that it does not consider social structural factors.

It is this kind of reflection that brings resource mobilization approach. When we examine the social and economic background of participants in social movements, they are not irrational people or social fringers, but rather, they make rational choices that maximize utilities by rationally distributing limited social resources (Wiktorowicz, 2004). The reason for them participating in social movements is that they think it is the most rational and reasonable choice given social and economic conditions. Participants in social movements are not seen as extreme psychological deviations but as the
most rational and reasonable agents.

It can mean contextual approach to social movements, which understands it from relativistic perspective. According to rational choice theory, however, the most rational choice is the free riding to social change without paying any opportunity costs. And if everyone chooses free riding, social movements cannot exist from the first. Rational choice theory assumes that there are some a priori models or standards for rational choice, agreed and accepted by all human beings. These are flaws resulted from counting on socio-structural factors too much (Jasper, 2004: 3).

Both social psychological approach and resource mobilization approach is not able to explain social movements completely. They are in a complementary relationship in that they can complement each other's weakness and problems. Moreover, they are not in a conflicting relationship in that social psychological approach focuses on individual level and resource mobilization approach focuses on social structure. They are in an interacting and interconnecting relationship in that social structure is formed through the process where individual perceptions or actions are transformed into the collective being and that individual psychological condition is formed with the influence of social structure.

Therefore, when we take an integrated approach that fuses both approaches, understanding and explanation that can embrace both become possible. As the former is the result from micro-approach and the latter is from macro-approach, it can be said as middle range approach, bridging and embracing both. From this integrated perspective, social movements can be understood as the formation of group identity in the process of interactions between socio-structural factors at macro-level and individual factors at micro-level.

This kind of group consciousness will stimulate the sharing of structural pain or problem awareness at the individual level, and
furthermore will become the critical motivation for participation in social movements. When the relationship between individuals and social structure is examined around this group identity, we can see that group identity, which appears in a dynamic evolutionary process of continuous interaction between individuals and social structures where they belong, encourages individuals to develop self-efficacy and problem awareness and enables social structure to extend its network.

Group identity has characteristics that increase individual confidence that they can solve social problems with their own efforts, stimulates the concept of boundary that distinguishes between “I” and “Others” or we and them, and encourages self-confidence about the group or the class they belong to. As this kind of process recurs repeatedly, a kind of network is formed among individuals who share a group identity. We can define the analytic nature of social movements as interactions through this network among people who share group identity.

According to this integrated approach to social movements, alternative tourism transcending national borders is the process where tourists or travelers who belong to a society make the introspective development or change while interacting with the structure of different societies and make the structural change in these societies while building a group identity with members of hosting local communities. Conspicuous consumption in a certain society transforms into an ethical action or volunteering service in another society and produces the outcome of social movements. Certainly, mediator or mediating process that connects different societies is necessary for social movements transcending borders of different societies.

From the perspective of this mediator or intermediary, tourism can mean the administrative project and instrumental way or resource for social movements. It is the reason mediating alternative tourism is considered as a process or an effective means of social movements.
IV. Development Process of Alternative Tourism and Intermediary Institutions of Tourism

1. Demand for Mediator in the Development Process of Alternative Tourism

Before alternative tourism can be organized and managed as a means of social movements, the most urgent task, from the socio-psychological viewpoint, will be to detect, lure, recruit, and keep people who want to do volunteering service through tourism, developing the self-awareness about social problems and achieving self-development. It is the same reason customer segmentation is important in pioneering a new market. Human beings live up to expected value or preference they seek. To sort out people who prefer altruism or the value sought in alternative tourism as a social movement, there should be an understanding and identification of these people (Kotler & Andreason, 2000: 273).

Otherwise, there will be a gap between tourists’ understanding of tourism and host local communities’ understanding of tourism. Moreover, it will be hard to keep the balance between egoism and altruism, self-development and volunteering services, recreational and value elements, recreational effects and the contribution to hosting local communities, all of which are involved in tourism. Certainly, this will become a reason that causes difficulty in maintaining or managing alternative tourism as a social movement. Therefore, it will require institutions, understanding both the society where tourists come from and the society where tourists visit, to connect or mediate the relationship between these societies. This means that it is calling for the mediating role of institutions, which have the foundation of movements in each society and the international networks.

In order that recruited tourists can do volunteering services through the contact with hosting local communities and, as a result,
induce positive changes, there need to be a decision making process for tourism industry policies where consumers and producers, and employers and employees of tourism participate in together. And for this, it is required to release relevant information hosting local communities and local governments have, to guarantee the transparency in decision-making process, and to decentralize the structure of relevant policy making process (Thongma, 2009). It’s because, for the realization of the value of social movements, it is absolutely necessary to communicate through local residents’ participations and to take holistic approach denying the unilateralism that is inherent in centralized, top-down policy-making process.

If tourism industry is not developed from the viewpoint centered on hosting local communities, it cannot be the one for local communities; if it is not tourism for local communities, it will be hard to realize tourism that is value-oriented and, moreover, social movements-oriented. In that sense, participatory tourism can be another name for tourism centered on hosting local communities. Since there should be primary efforts creating and promoting the participatory space in order to stimulate local communities’ participation, institutions, which are rooted in local communities and capable of mobilizing resources in those regions, should be active in mediating.

First of all, in respect to economy, tourism centered on local communities can target tourism industry utilizing regional specialties like local food, and consequently can diversify local communities by lowering economy leakage and increase self-containedness of local communities. This kind of the nature-friendly tourism will enable tourists to experience a trip adhered more to the reality of local communities, to become aware of the reality and social characteristics of these regions, and finally to reach self-development. This is called as edu-tourism by people who focus on these properties. Edu-tourism
includes realizing the value of cultural pluralism or cultural relativism through the exposure to local, native culture and experiencing the importance of environmental conservation, as well as recognizing the reality of local communities.

It also includes indirect education through experiences and the case where education itself is the object of visiting. English education, skill education for economic development, history education, human rights education, and peace education are examples of the latter where education itself is an immediate purpose for tourism. In addition, when exploratory tourism, exploring historic sites or examining ecological environment is aimed, self-confirmation of intellectual ability and self-efficacy can be developed while applying social research methods, building networks, and acquiring information resources.

Even though this kind of process can stimulate changes and development of local communities and self-efficacy and problem awareness of individual tourists, still there needs to examine whether it can work as a fundamental factor that encourages and pressures the continuous participation in social movements. To induce the continuous participation of people who have never participated in social movements before, one or two times of tourism experience or the exposure to hosting local community would not be enough: consistent management and follow-up measures are required. From the perspective of social movement theory, continuous participation in social movements can mean the new way of life to participants in tourism, and thus needs resolute determination. This is why it needs intermediary institutions in charge of consistent management and follow-up measures.

2. Self-contradictory Task for Mediating Process of Alternative Tourism

Alternative tourism is certainly more eco-friendly than mass
tourism. However, it has self-contradictory factors in that eco-tourism as alternative tourism, in whatever forms it is crystallized, cannot but contribute to environmental destruction eventually. It means that there is no tourism like eco-friendly tourism in the first place. The movements of population naturally come with transportation which causes the increase in the amount of carbon emissions, and the fact that eco-tourism aims for the ecological environment in host societies as an object does make tourism eco-friendly as a matter of course. It can increase the risk of destruction or disturbance of an ecosystem with in-depth experience in or more frequent visits to ecological sites. It might be true that tracking is a lot less destructive than the construction of large resorts, but that does not mean it has no negative effect on the preservation of natural ecology. Instead, the tour close to ecological sites can have more regressive effect on the preservation of ecological sites.

The same thing can be said about the alternative tourism that intends to protect tradition or culture of local natives. The increase in outside visitors will cause different kinds of cultural shocks, in whatever forms it might take, to hosting local communities, and in that sense, it cannot be positive to the protection of traditional culture. It has clearly shown in the case of U.S. Indian policy that sets up Indian reservations and turns into them tourism assets for their livelihood, which has not contributed to the conservation of traditional culture of Indian societies or to the vitalization of social communities but rather has acted regressively on their cultural identity bringing the destruction of personality and the loss of self-esteem in people living in reservation areas. When these points are considered, the task is that organizing alternative tourism as a social movement should be done on a small scale and not so frequently.

This is self-contradictory task in that alternative tourism needs to be organized more frequently and to be encouraged for more
participation from more people if it wants to devote to the realization of values that social movements aim. The sustainability of intermediary institutions is critical task to keep the sustainability of host local societies at ecological, cultural, and economic levels and to secure the sustainability of tourism itself. For this, intermediary institutions should be able to reinvest at least in alternative tourism, and in order for reinvestment to be possible, the work for mediating tourism should be able to guarantee the payability or economic profit that needs for reinvestment. From the perspective of resource mobilization theory, this leads us to the conclusion that the larger the scale of tourism, the better.

However, if they focus on producing economic profit, they will certainly lose the meaning of the existence of alternative tourism or the spirit as a value-oriented tourism mediator or a social movement intermediary. In addition, tourism as an industry has itself characteristics that commercialize culture, tradition and environment of hosting local communities (Wall & Mathieson, 2006). Values of hosting local communities can be undermined by the commercialism that tries to transform culture and tradition into easily salable goods for creation of income or increase of household income. This is the reason that the pursuit of values of social movements will be hard when alternative tourism mediator takes the form of pure business weighing only the profitability.

Therefore, we face the task that the process of mediating tourism as a social movement should be done on a small scale and keep its value-oriented character. In the field of tourism industry, however, alternative tourism is not the only one existing or marketing. It needs to compete with established mass tourism as well as other alternative tourism. Intermediary institutions for tourism here face another different task to keep appropriate service quality and reasonable price in the middle of a competition and to achieve the value-oriented goal as
a means of social movements.

From the perspective of resource mobilization theory, there is a problem of whether participatory tourism can guarantee democratic participation when an opportunity space for residents' participation is made in the place which has not enough cultural and social resources for residents' participation. It will be like expecting democratic decision-making process and direct democracy to flourish in a place where social capital is not accumulated. The influx of foreign comprador capital might be able to be blocked with local residents' participation but there is a high possibility of false participation or mobilized participation by a small number of local businesses or wealthy local powers.

This implicates the risk of forming another kind of exploitation structure inside local communities. Cutting off the relocation of fruits from local economy to outside local communities and consequently reducing the rate of economic leakage does not promise fair share or equal distribution to all participants in tourism industry in hosting local communities. Rather, there is a high possibility that it will rationalize or perpetuate the exploitation of lower class by higher class in local communities. The problem that the trickle-down effect of economic development implicates will also work inside local economic communities.

Same problems are suggested in protecting human rights of socially inferior groups through alternative tourism. In its management process, alternative tourism intends to exclude all kinds of activities that treat women as the subject of sexual amusement, exploit child labor, or neglect legitimate rights of minorities or natives. This is so natural that there would be no one giving different opinion about it. However, there still remains the problem of what would happen to their livelihood in that case. Being unable to put up with the pressure from civil society movement organizations blaming the exploitation of child
labor, handmade carpet factories in Turkey had to lay off all the child labor. The fact that these children, all of a sudden, lost means of livelihood, entered into human trafficking market, and had to live even more miserable life has great implications.

This leads us to the conclusion that we should not recognize or deal with tourism as a separate domain isolated with the pluralistic structure of society. This means that an institution, which copes only with tourism itself or the work of mediating tourism separately, should not run for tourism mediation. Intermediary institutions for tourism should be able to take an organic approach to social movements through tourism at the holistic and pluralistic level and should have conditions for that. And this means that it should be institutions that can have empathy for hosting local communities and have resources and the will to approach social policies multi-dimensionally.

V. YMCA as an Intermediary Institution for Alternative Tourism

1. Civil Society Movement Organizations as Intermediary Institutions

The works organizing and mediating alternative tourism or alternative tourism as a social movement is facing multidimensional self-contradictory tasks. This means that there is a high demand for the role of intermediary institutions as a coordinator or balancer. Therefore, we can expect the higher possibility of problem solving and even the multiplier effect when civil society movement organizations go to mediating works for alternative tourism as an ancillary means for realizing the existing goals or expanding the power of movements, rather than existing intermediary institutions like travel agencies or hotels that has commercial characteristics.
First of all, they have an advantage at capturing target groups to solicit participation in alternative tourism as a social movement. Volunteer-type tourists, who focus on the reflection of self-identity or the development of hosting local communities, not limiting them to hedonistic motivation simply enjoying leisure time, are different with participants in commercial mass tourism in social and psychological conditions such as hobby, personality, values, and economic status. Civil society movement organizations can relatively easily capture this kind of value-oriented person. They can easily figure out the target for promotion because they are close to people who already support and participate in civil society movements of their own, and they can expand the target group based on these people.

Since people who are recruited through civil society movement networks are more homogeneous, it is easier to construct and keep the network among participants. Moreover, they have the advantage that they can consistently manage people after participations in tourism, develop follow-up works and connect to existing works of civil society movements.

From the perspective of resource mobilization theory, there is a relatively less demand for additional resources or costs in the case of civil society movement organizations, since they can organize or mediate alternative tourism as an extension of social movements they have already done and carried forward. The sunken cost related to social movements has already been accumulated, and they can utilize established manpower, resource, organization, and value system. As a result, civil society movement organizations are in an advantageous position for keeping small-scale tourism while maintaining sustainability of intermediary institutions. It is easier for them to tune the profitability per unit in the mediating process of alternative tourism due to the sunken cost.

When existing commercial organizations try to take the mediating
works for tourism, there is high possibility that they will aim to expand continuously the scale of tourism due to the nature of the capital and the attributes of business. On the other hand, when civil society movement organizations organize and mediate tourism, they have the limit of their own because they try to work within the range that is sponsoring, encouraging and complementary to the achievement of established goals of movements, not the basic desired value of commercialism.

In the sense that the cooperation adhered to and supporting local regions is possible when institutions that are well-acquainted with the tasks and demand of host local communities mediate tourism, civil society movement organizations are definitely in an advantageous position. They know well what are needed and where these are needed through civil society movements in local regions. They also have the advantage that they can mobilize human and material resources with relevant networks. These strengths are the factor that makes hard for market, which excludes value orientation, to compete with them. And of civil society movement organizations, one that is based on global networks would be mostly appropriate because it should be well-acquainted with both the society where tourists are recruited and the host local society.

Mediating activities of civil society movement organizations, especially of comprehensive civil society movement organizations, are urgently needed when we consider the fact that there is need for residents’ participation in host local communities and that the accumulation of social capital is the precondition for that. The accumulation of social capital cannot be done in a day, requiring hard efforts to be made intentionally, which is one of the works that civil society movement organizations have carried forward as ordinary tasks. Especially for the case of comprehensive civil society movement organizations that run very various kinds of relevant programs, it
would be easier to make cooperative efforts through their solidarity with each domain of society. Local civil society movement organizations can be even more effective for monitoring deviation or distortion after participation.

After all, mediating alternative tourism, as a social movement would have greater efficiency when it is developed by comprehensive civil society movement organizations, which are value-oriented, adhered to fields, oriented to locality, and equipped with networks for solidarity activities in each domain of society and around the world.

2. YMCA as a Civil Society Movement Organization

The Young Men's Christian Associations seek to unite “those young men who, regarding Jesus Christ as their God and Saviour, according to the Holy Scriptures, desire to be his disciples in their faith and in their life, and to associate their efforts for the extension of his Kingdom amongst young men. In its way of operation, it has maintained the openness principle, the young men priority principle, and the Christ-centered principle.” This is to open the door of YMCA to everyone regardless of their class or beliefs which cause the division in society. This also means that YMCA does not limit the qualification for membership only to Christians and that it embraces all levels of society and all occupational social classes (merchants, office workers, students and the like). For areas of works and programs, it does not limit itself to religious programs in a narrow sense and seeks comprehensive openness that deals with all kinds of tasks for social policies facing local communities, cities, rural areas, and/or the whole nation with a sense of mission (Park, 2006).

Therefore, YMCA can be said as the movement organization that is highly value-oriented and also emphasizes the solidarity of movements in that it is organized and operated with ecumenism and the Christian sense of mission to build God’s Kingdom on earth. It is also
the comprehensive civil society movement organization in that it is trying to cope with various tasks for social policies comprehensively. This can be confirmed in various works for social policies YMCA has been carried out, which includes numerous tasks such as keeping the life and peace, reducing the poverty, protecting environment, enhancing human rights, promoting fair trade, improving public health and sanitation, eradicating illiteracy, and providing the emergency relief. YMCA is one of the most representative civil society movement organizations in the world.

For YMCA, mediating alternative tourism is just one of various social movement programs it organizes and runs. Mediating alternative tourism is not the sole work, but one of the many works that contribute to the nature and determines the existence of YMCA.

The diversity of its movement tasks is influenced by the fact that YMCA is an international civil society movement organization with global networks. YMCA is the oldest International non-governmental organization (INGO) established at the 1st World Council of YMCA in Paris. At the time of its foundation, it was active around Europe and North America, and now it has over 45 million members from 127 countries. This massive network will work as a very effective device for promoting the exchange of human resources and information that are needed to mediate supply and demand of alternative tourism.

Meanwhile, YMCA has maintained the field-first spirit. While it seeks common global values, about the way of the realization, it intends to respect contextual the spatiotemporal characteristic that each YMCA faces. This shows the flexibility and adaptability of YMCA movement that is trying to correspond to changes in environments of the times and the tendency of being socially relevant that respects and embraces the characteristics and traditional values of local societies. This is also shown in the Kampala Principles, one of the universal guides for YMCA movement. It has its origin in supporting and
encouraging individuals who live in postmodern society to be developed into healthy human beings who are created equal in His image, without being pressured by the structural contradiction of society. It is to say that the priority goal of the movement is building a community in local society. This makes the way of developing movements focusing on encouraging residents’ participation and being centered on local society. And this is the movement organization that is adhered to fields and regional sedentary.

Since its foundation for the realization of these values in 1844, YMCA has made efforts to achieve them mostly through education and experience. It has been equipped with various and extensive facilities and equipments and accumulated management experience in fields through running them for a long time. It has built hostels, cafeterias, campsites, swimming pools, and gyms and maintained cooperative relationship with local societies and local governments to operate them more effectively. This means that it has accumulated necessary facilities and management experience for alternative tourism and that it has the high sunken cost required for mediating and managing alternative tourism.

More importantly, mediating alternative tourism itself has the very significant strategic value for keeping the sustainability of YMCA and for realizing its objects for the social movement. YMCA has been able to keep its consistent viability as a civil society movement organization, continuously growing for a long time because it has operated on the base of an internal structure of revenue mobilization than other NGOs. YMCA has promoted social movement programs for the development of various local communities and at the same time, it also has run fitness facilities like gyms and swimming pools for the spirit, body and mind development of children, outdoor training facilities like campsites, and accommodation facilities like hostels. This kind of internal resource mobilization structure makes YMCA different
from other civil society movement organizations that depend on raising funds and donations from outside for the most part of its revenue. In that sense, YMCA can be said as the first social enterprise.

In postmodern times, however, it became hard to keep its exclusive position, and competitiveness of the past as the market of social sports had been diversified and private companies and other NGOs had entered into this area. The structure of creating revenue inherent in the institution cannot work properly anymore, which have caused financial difficulties in many YMCAs all over the world. There has been an increasing pressure from inside YMCA that claims to build aggressively the new internal structure of mobilizing resources.

Moreover, there has been continuous questioning regarding the problem of whether it would be appropriate to keep pursuing social development in postmodern times from the closed perspective of the past that gives priority to local communities. In the postmodern times of globalization where boundaries between village and village, boundaries between region and region are being blurred, the strategic view that concerns the development of local community over other things can encourage conflict and confrontation between region and region or between nation and nation, emphasizing ‘our’ village first. Or, at least, it has a fundamental weakness that makes it hard to settle the conflict. This kind of reflection on philosophical principles of YMCA movements has spread the argument that they need to find the direction for more legitimate movement.

It was at the 16th World Council in 2006 when the resolution was passed, which adopted global citizenship as the direction for movement considering the whole globe over villages or local communities, based on the above recognition. Moreover, the 17th World Council in 2010 adopted thematic slogans for the coming quadrennial years as “Striving for Global Citizenship for All” (World Alliance of YMCAs, 2010: 14-19). Mediating alternative tourism as a means of social movements
is the task that closely corresponds to this kind of global citizenship spirit and consequent global movements and interactions of people over the world. And it is one of the works that YMCA mostly needs to do in that it mobilizes financial resources. Mediating alternative tourism is a new alternative that makes YMCA movements in times of globalization sustainable.

VI. Conclusion

Multidimensional interpretation becomes possible when we approach alternative tourism from the social movement perspective. Alternative tourism is the outcome of social movements in that it appeared as one of the actions to report and correct harmful effects of mass tourism. It is an instrumental method for social movements in that it intends to alleviate or rectify the structural contradiction in host local societies through alternative tourism. It also can be a way of social movements in that it corrects the frame of participants' recognition of introspection or social tasks.

Therefore organizing or mediating alternative tourism from the social movement perspective naturally becomes multidimensional. Approaching to alternative tourism from the social movement perspective began as the opposition to the fact that alternative tourism still includes residues from mass tourism even though it started from the critical assessment of mass tourism, which makes this approach itself one of outcomes of social movements. On the other hand, it is strategic means of social movements in that it promotes and stimulates social movements through alternative tourism. It becomes a way of social movements when it corrects the frame of recognition of alternative tourism in the process.

Considering these multidimensional aspects as a social movement, if we deal with mediating alternative tourism as an extension of social
movements, it is all too clear that it will be more effective with civil society movement organizations that have been active bearing social movements as their aims. They have relatively advantageous conditions in mediating alternative tourism; favorable position in capturing and recruiting the target groups for alternative tourism participation, abilities of understanding and adhering to host local communities, the power of global solidarity and international networks, the ability to connect to other various policy tasks, the high accumulation of the relevant sunken cost, the ability to act organically as comprehensive movement organizations, and the perspective that approaches as promoter and supporter. Especially YMCA has shown these advantages very clearly.

However, approaching alternative tourism from the social movement perspective is not always eurhythms. Even though it is for overcoming alternative tourism, more specifically the problems of alternative tourism as an extension of social movements, it is difficult to completely get over hedonistic aspects of tourism, which is the core of criticism to mass tourism. Actually, one of the motivations in approaching alternative tourism from the social movement perspective is that alternative tourism can have the factors attracting participations because it still has hedonistic elements in spite of its value-oriented characteristics. In that sense, the key in an effort to mediate alternative tourism from the social movement perspective is how to keep a balance between hedonistic elements and value-oriented elements with what standard of distribution.

This is also a phenomenon that appears multi-dimensionally over egoism and altruism, leisure-oriented and volunteering-oriented, socio-psychological and socio-structural factors, and rationalism and emotionalism. Nevertheless, alternative tourism from the social movement perspective or the works of mediating it should be more strongly value-oriented than existing tourism because it is the way of
being defined and it intends to make as the driving force of social movements. In this respect, mediating alternative tourism from the social movement perspective involves normative elements. And this is why promoting these kinds of ethical travels in the real world is not always successful.

It can cause a disturbance in local labor market or the decrease in the quality of labor by stimulating inflow of tourism participants or volunteers into host local society. There also is the possibility to harm the self-sufficient socio-economic structure of host local society increasing dependency on outside aids. Most of all, there is a serious problem that it is helpless in making tourists overcome the notional boundary of ‘othering’ host local society. In order that tourism can move desired value to the realization of values through volunteering, not the enjoyment of attractions, it is premised on conspicuous consumption, that is, differentiation with others, in post-modern times. Due to the attributes of tourism, the exposure to host local societies cannot but have short-term effects basically, and as a result, time perspective for volunteering or participation in the development of local society is also short-term, which implicates problems.

In this sense, there are criticisms that value-oriented alternative tourism and the works of arranging and mediating it are nothing but detouring or misleading individual guilt for the third world. It even faces wary suggestion that it is just a manifestation of imperialism in postmodern version, stimulating the nostalgia for the colonial period (Harkin, 1995: 652). These differences in recognition can be seen as the demand for efforts for more communicating with the surrounding environment and fully sharing information in the process of alternative tourism and mediating it. Alternative tourism and the works for mediating it themselves are self-contradictory tasks in that they are the kinds of ways and means of cultural, racial, human, and social communication and, at the same time, without communication it will
be hard to achieve their goals.

However, we can find some comfort in that postmodern society does not coerce the general guiding code anymore. Diversity and pluralism are now like the nature of this age. Coexistence of many different things and warm desire for coexistence are the code of postmodern times. It is transforming from times where the relationship between people were about being together with others into times where it is about caring for them. The former relied on the power while the latter relies on love. In that very sense, it is well-timed and appealing suggestion that YMCA intends to act as an intermediary institution for alternative tourism.

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I. Introduction to Tourism

The tourism industry is one of the world’s greatest generators of income (Doan, 2000; Neto, 2003). Tourism has become such a popular development phenomenon that authors compare it to neo-colonialism and Western exploitation (Hall and Tucker, 2004; Macleod, 2004; Mowforth and Munt, 2003; Nash, 1996). It gives countries the opportunity to develop economically from revenue generated by inbound foreign travellers. Consequently tourism has become an alternative source of economic growth for many nations (Macleod, 2004; Mbaiwa, 2005; Sreekumar and Parayil, 2002), outweighing traditional industries like agriculture and fishing. Governments perceive the economic benefit of tourism to be so great that their policies are aimed at continuing to stimulate this growth (Briedenhann and Wickens, 2004; Neto, 2003; Wearing and Neil, 1999).
The tourism industry is an important source of employment (Neto, 2003: 215). Governments have the opportunity to introduce tourism programs which benefit local communities economically, thereby increasing the standard of living of their people. The creation or modernisation of infrastructure and the need for people to service tourists creates a need for employment of locals. The community then benefits from the extra infrastructure needed to support tourism “such as airports, roads, water and sewerage facilities, telecommunications and other public utilities” (Neto, 2003: 215). Locals also have the opportunity to utilise the infrastructure which improves the efficiency of the production of other goods and services.

Although seen to be an economic saviour providing jobs and an increase in GDP, tourism can have disastrous economic effects on nations, especially in developing countries. Here, tourism relies heavily on foreign investment creating an excessive foreign dependency (Brohman, 1996; Timothy and Ioannides, 2002). With most of the investment coming from Western multinational companies, the revenue gained will flow back to these companies creating huge economic leakage (Smith, 1989; Wearing and Neil, 1999). Additionally, the change in composition of the working population from traditional industries like fishing and agriculture to service-based tourism and hospitality industries, severely disturbs the community and its cultural identity (Macleod, 2004).

Tourism (as constructed around the idea of mass tourism with the main movement of the tourism from North to South) is seen to create many more negative than positive impacts for the communities involved (Wearing and Wearing, 2006), and for this reason has generated an interest in a mechanism that can lead to more sustainable tourism development.
II. The Development of Sustainable Tourism

In the last 30 years there has been the growth of a new type of tourism which is small in scale, independent and self-sustaining – entirely the opposite to the mass packaged tours made popular in the 20th Century. Hunter and Green (1995: 7) note that “tourists are becoming more discerning, seeking activities, arrangements and experiences which depend, crucially, on a high-quality physical and cultural environment”. Additionally, Sofield (1991) points out that the prospect of encountering different cultures attracts tourists to different destinations. This tourism has been given many names: responsible tourism (Wheeller, 1991), ecotourism (Wearing and Neil, 1999), new tourism (Mowforth and Munt, 2003) and alternative tourism (Mieczkowski, 1995) to name some. The commonality here is the interest in ensuring minimal impact and “sustainability”.

In 1987 an awareness of sustainability was brought to the forefront of tourism issues in the World Commission on Environment and Development (WCED) report Our Common Future (1987). Since then Redclift (1992) and Liu (2003) have recognised that defining sustainable development and sustainable tourism has been problematic and is entirely dependent on one’s disciplinary background, whether economic or sociological. Sustainable tourism defined by Bramwell and Lane (1993: 2) encompasses both the need for economic and socio-cultural sustainability. They note that it is: “...an approach which involves working for the long-term viability and quality of both national and human resources. It is not anti-growth, but it acknowledges that there are limits to growth. Those limits will vary considerably from place to place, and according to management practices. It recognises that for many areas tourism was, is and will be an important form of development. It seeks to ensure that tourism developments are sustainable in the long term and wherever possible help in turn to sustain areas in which they operate. And, for good
measure, sustainable tourism also aims to increase visitor satisfaction.”

Some authors acknowledge that sustainable tourism development has the potential to minimise negative impacts caused by conventional mass tourism (CMT) (Holden, 2003; 2008; Macleod, 2004; Wearing and Neil, 1999). CMT has been criticised for damaging society through the commodification of culture (Harrison, 1992; Mathieson and Wall, 1982). The culture of the destination is exposed to tourists through the display of religious and tribal rituals or the selling of traditional arts and crafts through an increased interaction between locals and tourists. MacCannell (1973) has proposed that these cultural displays have the potential to become staged and lose their meaning for host populations.

Additionally, Valentine (1992) suggests that local communities begin to resent tourists who in many cases are more affluent than the local people. They have different religious and cultural backgrounds and portray a lack of respect for the local culture wearing offensive clothing or entering restricted religious sites. Young people in local communities begin to follow these displays, which are noted in the literature as the “demonstration effect” (Harrison, 1992; Macleod, 2004; Teo, 1994). This results in greater social problems such as crime, drugs and prostitution (Holden, 2000).

In contrast to these views, some recent empirical studies have argued against a theory of cultural homogenisation and subjugation of the host community. Macleod (2004), for example, concludes that the influx of many different cultural groups to an isolated community can increase awareness of the diversity and the host community can “become increasingly aware of their individuality and group identity” (2004: 218). Lea (1993), found this to be the case in Bali where the Balinese have proved resilient in the face of CMT due to strong nationalism, religion and other social movements within society; this however is a rare case. The people of Goa, India have recognised
the damage that CMT can do, erecting signs in airports that read “Our limited resources cannot be sacrificed to meet your lustful luxury demands” (Lea, 1993: 709).

Holden (2003) suggests that sustainable tourism is more compatible with the natural environment than the CMT that preceded it. Vegetation, animal habitats, and prime agricultural land made way for new infrastructure through deforestation which harmed the ecosystem and landscape. Neto (2003) recognises that impacts from tourism on the natural environment have a cyclic effect, in that years later these outcomes will then impact on tourism through effects like global warming.

Mowforth and Munt (2003) caution that sustainable tourism is not always an appropriate solution. Sustainability is “socially and politically constructed and reflects the interests and values of those involved” (Mowforth and Munt, 2003: 18). Because the idea of sustainable tourism differs for different cultures, so too will development initiatives. Additionally, Mowforth and Munt present the view that sustainability has become a catch-phrase for the middle classes in the First World to signify a new form of guilt free consumerism, which is merely a trendy alternative to mass consumption. Harrison (2004: 21) questions whether it is achievable in the “real world”: “Tourism can indeed bring many benefits to Pacific islands, but sustainable tourism development needs to be carefully planned, efficiently organised and implemented, and consistently monitored. If this does not occur, the benefits may be short-lived and the price may be high.”

Tourism’s impacts that have been discussed are not only products of CMT. Some have argued that CMT can in fact be just as sustainable as small-scale, alternative forms of tourism like ecotourism and backpacker tourism (see for example Butler, 1990; Cater, 1993; Macleod, 2004; Mowforth and Munt, 2003; Wheeller, 1991).
Brandon (1993: 134) has argued that “ecotourism has led to numerous problems rather than provide the substantial benefits that may have been intended.” The reason behind this is that the level of communication and contact between tourists and the host community is much greater (Cater, 1993; Macleod, 2004). If sustainability is about preservation of both the natural and cultural environments, then these authors would contend that CMT is comparable if not less harmful than alternative tourism. Despite these claims, we have seen a shift in the way we do tourism, especially in developing countries, to more responsible forms of tourism (Fennell, 2006; Holden, 2003; Hughes, 1995; Lea, 1993). Particularly as they are arguably sustainable and equitable tools that developing countries can use to “escape the confines of underdevelopment” (Mowforth and Munt, 2003: i).

We can therefore assume that the evolution of many of the sustainable and alternative types of tourism, which focus on impacts and inclusiveness, might have more successful outcomes. One of the newer developments in this field that has sought to achieve this has been Volunteer Tourism.

II. Volunteer Tourism

An increasingly popular form of sustainable tourism is volunteer tourism, estimated to attract 1.6 million volunteer tourists a year with a value between £832m and £1.3bn per year (AUD 1.3bn – 2.1bn) (TRAM, 2008). Volunteer tourism, also known as volunTourism or volunteering for development, has been positioned under the umbrella of sustainable tourism, working alongside community and environmental goals.

Volunteering for development has emerged especially in a response to growing social and environmental issues in developing countries and also as a response to disasters like September 11 and the
2006 Boxing Day tsunami that affected much of South East Asia. As well as humanitarian projects, volunteer organisations design several other types of projects with the intention of serving communities in need. These include but are not limited to education, business development, environmental regeneration, protection and research, building projects and cultural development (Callanan and Thomas, 2005). In their research, Callanan and Thomas (2005) found that generally these projects are short term; the majority lasting less than four weeks.

Despite the growing popularity of volunteer holidays, systematic academic research in this area is still limited. Generally, the literature on volunteer tourism has looked at the demand side. That is, a sociological inspection of the volunteers themselves. Volunteer tourists have been defined as those who “volunteer in an organized way to undertake holidays that might involve aiding or alleviating the material poverty of some groups in society, the restoration of certain environments or research into aspects of society or environment” (Wearing, 2001b: 1).

The research has established that the volunteer tourist is motivated to volunteer for several (sometimes overlapping) reasons. Some of these reasons are altruistic, while others are egoistic. Callanan and Thomas (2005) developed a conceptual framework around volunteer tourist types. They presented three types which differ based on six main criteria: destination, duration of project, focus of experience (altruistic vs. self interest), qualifications, active versus. passive participation and level of contribution to locals. The three tourist types are shallow, intermediate and deep volunteer tourists. Those at the ‘deep’ end tend to think less about their own personal interest and more about the community, while shallow volunteers are interested in self-development and career-enhancement. Therefore the experience does not need to be necessarily a meaningful one for deep volunteer
tourists, but the type of project is highly important.

Many volunteer tourism organisations advertise to potential volunteers the benefits that will be gained by undertaking the experiences they have to offer. These experiences can provide intrinsic and/or extrinsic benefits to the individual. Typically volunteer tourists are not motivated by the extrinsic external rewards in the same way that mainstream tourists might be. For example, Brown and Lehto (2005) found that there are four motivations that underpin volunteer tourism: (1) cultural immersion, (2) making a difference, (3) seeking camaraderie, and (4) family bonding. All of which seek to satisfy intrinsic needs. This is similar to Seibert and Benson’s (2009) study which resulted in five main intrinsic motives: (1) to experience something different/new, (2) to meet African people, (3) to learn about another country and culture, (4) to live in another country, and (5) to broaden one’s mind. Volunteer tourism organisations have realised the value of intrinsic benefits and promote these to attract new volunteers. Below is an example taken from Cactus Volunteers Abroad (2010) which promotes the following benefits to potential volunteer tourists:

• it opens the door to many new and exciting opportunities abroad
• it gives you the chance to help people and communities that really need it
• it gives you a privilege not afforded to the average traveller - the chance to experience local life first-hand
• it provides you with a real sense of personal achievement
• it will broaden your horizons and give you a new perspectives on life
• it will improve your foreign language skills

Although the above studies have provided evidence for an intrinsically motivated volunteer tourist, there are still several researchers, as well as those in the media, who debate whether these motivations are altruistic or egoistic. That is: Is the activity performed
to serve the purpose of the community/organisation or the individual?

Altruism and self interest are common themes in the recent literature on volunteer tourists. Ehrichs (2000) and Callanan and Thomas (2005) argue that volunteer tourism is an altruistic pursuit. However, there are many authors that disagree with this notion. For example, Hustinx (2001: 65) states that “volunteers are not ‘born altruists’; they can adopt any position on the continuum between pure altruism and pure egotism”. This change in the structure of volunteering has seen the classic altruistic, self-sacrificing approach be replaced with a personal search for fulfilment and identity (Hustinx, 2001; Rehberg, 2005). Where altruism was the key motivation of volunteer tourists many years ago, it is now seen as an aside to the personal gain that can come from the experience.

The act of volunteering in developing countries attracts a predominantly young Western traveller. Many of these young travellers are on a quest for self discovery and are at a time in their life of great discovery and change (Lepp, 2008; Wearing, Deville and Lyons, 2008). Simpson (2004) followed the experiences of gap-year travellers who were in a period of transition between school and tertiary education or work. Although their motives appear to be very self-serving, researchers in the developmental sciences have found that youth are now much more open to diverse cultural beliefs and are more likely to change their values and beliefs (Arnett, 2002; Jensen, 2003). As very impressionable people, they are likely to make well-informed decisions on a path to ‘cultural identity formation’ (Jensen, 2003) which needs to be taken into consideration by the NGOs that target these volunteers.

La Brack (1985: 3) notes humans are naturally nomadic creatures and unique in that they “can live and work in any econiche, including sea bottoms and outer space”. Kim and Gudykunst noted in 1987 that “the flow of humans across national and cultural boundaries is more
active than ever before” (1987: 7). It is not only the people that move but their cultural values and practices also cross spatial boundaries (Clifford, 1992; Rojek and Urry, 1997).

Patterns of mobility have become far more complex in modern times, as people are now more likely to move for voluntary rather than involuntary reasons. Hall and Williams (2002) note that these new forms of voluntary mobility are a consequence of globalisation. Thus in every country one travels to one can buy Western products such as MacDonald’s and Coke and “on the flip side, consider the multitude of ethnic restaurants” (Mitchell, 2006:10) in Western countries. Urry (2000) describes two schools of thought around globalisation theory. The first school sees globalisation as a cosmopolitan ‘borderlessness’ offering new opportunities through the advancement of information and communications technologies and transport. The second school however, sees globalisation as a return to medievalism with a lack of clear borders and several powerful empires. This neo-colonial approach highlights the inherent power/knowledge relations imbedded in development processes.

Matthews and Sidhu (2005) note that the second approach to globalisation elicits the creation of the cosmopolitan citizen of the world. This conceptualisation is a very masculine, individualistic and elitist view of an individual who has little time for his/her local community and instead perpetuates the expansion of global capitalism (Matthews and Sidhu, 2005; Venn, 2002). On the other hand, globalisation also brings forth a new examination of the cosmopolitan individual. The ‘global citizen’ challenges paternalistic notions of identity, memberships and obligations to the local and can be “positive if it creates possibilities for dialogue with the traditions and discourses of others and if it widens the horizons of one’s own framework of meaning”(Matthews and Sidhu, 2005: 55). In essence, a globally oriented citizen is morally and ethically committed.
There has to date been little research carried out on the older volunteer tourist. Bakker and Lamoureux (2008) note that the ‘baby boomers’ make up one of the largest groups of volunteer travellers, and therefore a growing number of organisations are targeting them. However, this growth is not reflected in the research with the exception of a few notable studies. Firstly, Brown and Lehto (2005) found that the older age group (40-70) do not necessarily have egoistic motivations for volunteering. Instead they are motivated by cultural immersion, seeking camaraderie, giving something back and family bonding (for those with children). In contrast, Carter (2008) interviewed a group of volunteer tourists with very varying ages between 17 and 65 (at the time of their trip). She found that the primary motive for her sample was to experience something new while the secondary motive was to help others. Self-discovery was the least important to this group suggesting that life stage is very important in understanding motivations something that Erik Erikson (1959) theorised in his eight psychosocial stages of identity development1). Similarly, Stodart and Rogerson (2004) established four demographic profiles in their sample. They included young volunteers (20-29), mid age volunteers (30s and 40s), early retirees (50-59) and retired older persons (60+). Although they did not segment the motivations of these demographic groups they found that by far the most important motivation was to help the less fortunate. This was followed by building skills, relationship building and travel, all egoistic motives.

1) Erikson’s work was based on Freud’s earlier categorisation of human development in five stages. The eight stages represent the psychosocial crises that humans encounter throughout their lifetimes and as a consequence mature to the next stage. For example the transition into adolescence brings a conflict between ego-identity and role-confusion leading to a strange mix of motivations for this group of individuals. Erikson suggests that the late adolescent/early adult stage of life is characterised by a period of “psychosocial moratorium” (Erikson, 1968: 156). By this, Erikson suggests that people in this age group have the opportunity to try out new images, roles or identities in order to find the one that best suits them.
It has been found in numerous other studies on tourism motivation, that a niche market, like the volunteer tourist market, is not homogenous\(^2\). Generally there are overlapping motivations which can change over a given period of time and place. However, there is a distinct difference between the tourism experience and the volunteer tourism experience. The nature of the volunteer tourism experience is such that the volunteers work in collaboration with the community, usually in developing countries, to achieve development goals. In fact it is often argued that the nature of the volunteer tourism experience is such that the interaction between host and guest is more profound than in other forms of tourism (Zahra and McIntosh, 2007). These volunteers need to be distinguished from volunTourists who, as Brown and Lehto suggest, are ‘vacation-minded’ rather than ‘volunteer-minded’, where the volunteering component is often only a small portion of the whole trip. Volunteer tourists instead volunteer for the entire length of the trip.

Stoddart and Rogerson (2004: 317) note that “volunteer tourists are ‘new tourists’ in search of an experience which is beyond that offered by mass tourism”. The experiences in volunteer tourism are seen to be more meaningful between the players of different cultural backgrounds. Therefore volunteer tourism is aligned with a wider range of values and behaviours than mainstream tourism. It has degrees of altruism and conservation of community benefits and development and generally attempts to act positively for both the environment and the host community. This makes the host communities\(^3\) that

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2) See for example Wight's (2001) work on the ecotourist market.
3) The term host community is used here in a broad sense. It refers to a group of people who share a common identity, such as geographical location, class or ethnic background, or who share a special interest, such as a common concern about the destruction of native flora and fauna and are the community associated with the destination area of the tourist. Their input to tourism development is critical to their long term survival which will be discussed in the following section.
participate in volunteer tourism and their input and interaction an even more essential part of volunteer tourism than for CMT.

IV. Communities and their Involvement in Tourism

It should be noted that over the last 40 years various interpretations of how best to conceptualise the effects of tourism development on communities have been proposed. These views have ranged from seeing community as a passive victim of tourism, to seeing community as a partner with the tourism industry in protected area management and nature tourism development (Hardy, Beeton and Pearson, 2002; Promburom, Klunklin and Champawalaya, 2009; Wearing and McDonald, 2002; Wearing, Wearing and McDonald, 2010). Central to all discussions regarding the effect of tourism development on host communities is however, the notion that in the end tourism must be culturally appropriate to be socially sustainable (McIntosh and Zahra, 2007; Wall, 1997).

Tourism destinations are often made up of a series of separate ‘places’ such as landscapes, wildlife and specific activities. The people who best know and understand how these areas function are the people who deal with these places on a regular basis. This usually is the host community who uses the area rather than the travel agencies or other organisations that bring people to the area. However rarely is the community asked by private operators for their vision for the area. Neither have they been traditionally part of the planning process. Likewise, planning decisions have often been made by people who do not understand the intricacies or functions of the destinations and attractions of the region. As a result, the tourism destination created does not suit community needs or use the resources to their best advantage.

Krippendorf (1987), Brohman (1996), Wearing and McDonald
Global Alternative Tourism Network (2002) and Hampton (2005) acknowledge that in the case of communities in developing countries, a new approach to tourism planning must be sought. Due to changing discourses on the role of rural and isolated communities and increased accessibility to economic resources, there are expanding opportunities for these communities to explore tourism as a business.

The origin of the term “community-based tourism” dates back to 1988 when Louis-Antoine Dernoi (1988) acknowledged a type of tourism that fostered intercultural communication and understanding between hosts and guests. He described this as Alternative Community-Based Tourism (AT/CBT). In recent literature, the concepts of community-based tourism and ecotourism have merged so that community-based ecotourism (CBE) is now a primary focus of sustainable tourism practices (Jones, 2005; Kontogeorgopoulos, 2005; Scheyvens, 1999; 2002). It is linked to a primary concern for the natural environment via conservation while at the same time the protection of the indigenous communities in areas where ecotourism is prevalent. For example, in describing the management of mountain areas, Williams et al. (2001: 206) note that there must be a “careful balance between the protection of these natural resources, the needs of local people, and the desires of tourists”.

CBT seeks to solve a number of issues in developing countries. First, Scheyvens (2002) discusses that communities are heterogeneous and do not have equal access to the involvement in tourism planning. This is supported by Tosun and Timothy (2003) who ascertain that traditional tourism has created heterogeneous communities and changed the power structures within them. Additionally, Wall (2007) laments tourism’s imposition on local communities with minimal consultation and involvement in development. CBT therefore aims to empower communities so that they can plan and manage their future (Sofield, 2003).
Second, communities lack the information, resources, training and power in relation to other stake-holders involved in tourism (McLaren, 1998 in Scheyvens, 2002; Wall, 2007). Therefore they are open to exploitation. CBT can assist in fostering an understanding between the industry and community and between the host and guest. Third, tourism to developing countries has been criticised for creating economic leakage (discussed previously). CBT encourages economic revenue to stay within the destination as the community is more involved in all facets of planning and managing and there are less Western facilities required.

“Empowerment”, “participation” and “sustainable development” are terms that are part of the current discourse on development (Scheyvens, 2002). Mowforth and Munt (2003: 211) contest that the “relationships of power between local populations and the tourists, the governments, the industry, the NGOs and the supranational institutions produce effects which reflect and promote the unequal development of visited populations”.

Consequently, participatory techniques have been developed to include locals in decision-making. “Participatory Rural Appraisal” (Prakash, 1994) is one such technique that “enables local people to make their own appraisal, analysis and plans” (Wearing, 2001a: 398) for tourism. It ensures that all community groups participate in decision-making, project design and monitoring (Mukherjee, 1993).

Throughout the tourism planning literature it is acknowledged that success for local communities is more likely if they are encouraged to participate in the tourism decision-making process (Baud-Bovy, 1982; Dowling, 1993; Getz, 1986; 1987; Getz and Jamal, 1994; Gunn, 1994; Jamal and Getz, 1995; Murphy, 1988; Prentice, 1993; Simmons, 1994). The rationale for this assumption is the idea that residents “should be given the opportunity to participate in the planning of their future development and express their views on the type of future community
they want to live in” (Inskeep, 1991: 27). Too often tourism planning is done without community involvement at the outset. Many projects that are prepared as a result of this planning are prepared by professionals or managers without input from the community. When these projects are made available for community input, they often fail to get support as they do not meet community needs or values. Further, these groups often feel helpless because they do not know how to get their concerns addressed.

There are however, several criticisms of empowerment and participatory techniques. First, Wearing and McDonald (2002) caution that “participation” and “empowerment” have become buzzwords and falsely ensure a successful project and the alleviation of poverty. The danger can be that participation “serves to justify a project, rather than it truly creating an interpretative tool to be used by the communities” (Wearing and McDonald, 2002: 202). Second, “empowerment of communities for tourism development is more likely to occur in democratic countries than in dictatorships, military regimes, and centrally controlled economies” (Sofield, 2003: 103). Furthermore, Sofield (2003) notes that tourism must be locally owned and planned so that decision-making is shared by all in the community. This then rules out a large proportion of developing countries in which tourism is often controlled by the state.

Finally, participation does not necessarily change the structures of power within a community (Mowforth and Munt, 2003; Taylor, 1995). In fact, as a Western construct, these techniques are usually led by First World professionals and therefore “such approaches may not be appropriate for addressing the structural and long-term problems of community development” (Mowforth and Munt, 2003: 220). In his study on CBT in Phuket, Kontogeorgopulos (2005) found that often empowerment of individuals is obtained by forfeiting political and social empowerment of communities.
Nevertheless, as tourism is seen to play an important role in the construction of a developing country’s national identity (Hampton, 2005), local participation in planning helps to foster that identity. Additionally, communities see their culture and heritage as an important attraction in their own right (Sofield, 1991). Tourists with varying needs and motivations for travel are attracted to these vastly different cultures and environments.

V. Communities and Volunteer Tourism

It is one thing to talk about the ideas, values and principles of community and the world we would like to operate in but it is another to actually do something about it. Most tourism is self-serving in the sense that it is of greatest benefit to the tourist. On the contrary, volunteer tourism seeks to provide resources that are directed toward the community and the needs they have identified as important for their development. But volunteer tourism is not just ideas, values and aspirations for a better world. In many circumstances it concerns itself with how tourism in destination areas can be used to support and enhance the local community.

How does volunteer tourism operate within this context? While stake-holders such as governments may pursue tourism to re-invigorate a rural economy, most agree that tourism planning that does not also include consideration of resident views can carry significant social costs (Faulkner and Tideswell, 1997). For this reason it is imperative that volunteer tourism, particularly where it is occurring in rural/developing country populations, ensures that communities are actively incorporated into tourism planning processes in a manner where the communities specific interests are recognised.

Successfully involvement of local communities in volunteer tourism planning and projects for volunteer initiatives requires that the
goals for a particular tourism project be located within a broader community framework (see for example Butcher and Smith, 2010; Wearing, 2001b; Wearing and McDonald, 2002; Wearing and McLean, 1997; Wearing et al., 2010). This is essential for volunteer tourism, given the claims it makes as a form of community. But it is also important to note that this is not a panacea for locating programs and projects solely within a community participatory approach (Botes and van Rensburg, 2000; Buendia and Gonzalez, 1998). Some of the more recent literature in the ecotourism area (see for example Clifton and Benson, 2006; Gray and Campbell, 2007) and volunteer tourism (see for example McIntosh and Zahra, 2007; Raymond and Hall, 2008) demonstrates the need to refocus on community. This has however been an important view from the early inception of the idea of volunteer tourism; “While it is important to understand volunteers, they represent only one half of the story, and understanding the phenomenon of volunteering in tourism should take into account both the demand and the supply sides of this industry” (Uriely, Reichel and Ron, 2003: 61).

It is interesting to note that despite Wearing (2001a) emphasising the importance of community (see also for example Wearing and Larsen (1996)), it seems it has taken some time to come back to the communities’ role in volunteer tourism as an essential element of this area. Communities that are living an existence that is marginal often will take assistance in the form of projects to assist them without any critical evaluation of these projects. It is important these communities are encouraged to take a more critical look at what they are allowing to happen within their communities so that they are able to use this input in an advantageous way.
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VI. The Way Forward

One of the essential areas of focus in this genre of tourism has been community based projects for volunteers to participate in. Careful analysis, organisation and planning can help to enhance the positive aspects of tourism development and alleviate the negative. Because each community is unique, each must make its decision based upon local circumstances. That is, what has worked in one community may not apply in another.

There is a growing awareness within small communities of the benefits to be derived from developing tourism as part of their economies. Often this awareness comes on the heels of the declining traditional local industry such as agriculture or manufacturing. To be a truly successful part of a community’s economy, tourism must be sustainable, even if only on a seasonal basis. To be sustainable, it must be properly planned and managed to ensure a continuing high quality experience for the visitor. Not every community is suited for tourism development nor is tourism suitable for every community but volunteer tourism offers a means to support community based projects without having to enter into the infrastructure required for more mainstream tourism.

Volunteer tourism can play a valuable role in the development of community in rural areas. Its ability to empower and involve host communities through acknowledging the valuable contribution they make will enable planning for community. Volunteers can provide the resource to sustain community projects that are not tourism related and assist communities to maintain other types of development. This was a particular outcome in Sin’s (2010) personal volunteering experience in Vietnam. Sin found that the local people were very appreciative of the assistance given by volunteer tourists in upgrading schooling facilities which meant that double the number of children were able to attend. More importantly, it also meant that the local people could concentrate
on farming and earning an income for their families while the children were being further educated.

Gray and Campbell (2007) found that generally there is widespread community support for volunteer tourism. One of the main reasons for this is that the community does not view the actors as tourists but as volunteers. Therefore the volunteer tourist experience is one which is decommodified and does not bring with it the negative environmental impacts and loss of maintenance of local control which usually accompanies traditional tourism. This is supported by Devereux’s (2008) study in Cambodia which showed that the local communities relish the fact that the volunteers try to understand the locals through genuine interaction. He concludes that international volunteers therefore can make effective inroads to sustainability and capacity building in developing countries.

The initial basis of volunteer tourism was developed from a need to find alternative ways to undertake tourism and perhaps channel the altruism inherent in a portion of the tourism market. Essentially then we must examine the values on which it is developed and the goals of the development. Here we see that this area has developed in response to the unquestioning acceptance of the effects of unrestrained tourism development on communities and the natural environments. Recent critiques by environmentalists and others have attacked the economistic pro-development viewpoint and its application to tourism. They also try, we believe, to move beyond the more selfish focus on ‘self’ so apparent in today’s neoliberal societies and is particularly obvious in the travel behaviour of many individuals from Western societies. Volunteer tourism recognises the effects of visitors on an area and does not hold a naive faith in the so-called benefits of development as unrestrained growth of tourism but seeks to use tourism to provide other types of resources such as resources to undertake community based projects. This approach would ensure that
host communities receive equitable and positive redistributive socio-economic effects and poverty alleviation in terms of jobs, as well as a fair share of the profits that may accrue from tourism.

References


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I. Introduction

Tourism is considered a principal sector shaping the world and it is associated to various aspects of development (Higgins-Desbiolles, 2006). Therefore, many tourism destinations are embarking on growing their respective tourism plans, focusing on different tourism products or a combination of products. Developing countries use tourism as a tool to address poverty. However, the positive relationship between tourism growth and poverty reduction has been questioned and criticised (Gartner & Cukier, 2012; Saayman, Rossouw & Krugell, 2012).

As part of the global system, tourism is within the same hegemonic framework (Giampiccoli, 2007) and it works within a neoliberal milieu (Cleverdon & Kalisch, 2000). The hegemonic milieu works through the hegemonic control and formation of specific
discourse to specify the permissible and not permissible, and what to endow positively or negatively (see Escobar, 1995: 5; Gosovic, 2002; Peet, 2002).

The growing relevance of the tourism sector (specifically of mass/international tourism) has been under scrutiny and has often been criticised (see for example Bryden, 1973; De Kadt, 1979a; Britton, 1982; Pleumaron, 1994; Brohman, 1996a). At the same time, alternative forms of tourism development that are supposedly able to deliver better outcome in development (specifically in the context of developing countries with disadvantaged communities) have since been proposed (see for example De Kadt, 1979b; Brohman, 1996a). Thus, since the 1980s, alternative concepts of tourism have gained attention such as responsible tourism (RT), fair trade tourism (FTT), ecotourism (ET) and pro-poor tourism (PPT). More possible positive outcomes to poverty alleviation and community development through the potential of alternative tourism forms such as CBT (López-Guzmán, Sánchez-Cañizares & Pavón, 2011) and PPT (Mitchell, 2010) have been proposed.

This chapter, which is a literature review and website analysis, is concerned with alternative forms of the tourism development that has previously been conceptualised and practiced in order to minimise the damage of, or restructure completely, the mass/international tourism in favour of a more socially just, equitable and redistributive (of power/resources/benefits) form of tourism. The starting point of this chapter is a review of issues that are related to community-based tourism (CBT). Thereafter, other forms of alternative tourism will be analysed. The alternative forms of tourism development that are here considered are ecotourism (ET), responsible tourism (RT), fair trade tourism (FTT) and pro-poor tourism (PPT). Keeping in consideration the contextual milieu that is proposed, the article aims to examine and compare different forms of alternative tourism development in relation
to neoliberalism and community development, specifically by contrasting CBT with RT, PPT and FTT. It will be argued that compare to other forms of alternative tourism development investigated in the paper CBT is better positioned to advance a more socially just and equitable tourism that can promote holistic community development and redistributive allocation of power and resources in comparison with other alternative tourism strategies.

The chapter intends to contribute to the discourse on the role of alternative tourism in community development, specifically within the context of the relationship between alternative tourism forms and neoliberalism. This relationship has been explored, for example, in the context of justice tourism (Higgins-Desbiolles, 2008), PPT (Hall, 2007a), ET (Duffy, 2008) and CBT (Zapata, Hall, Lindo & Vanderschaegh, 2011). However, there does not seem to be specific comparative studies on various forms of alternative tourism. This review is important, as it contributes to the exploration of the raison d'être of alternative tourism forms. The reason for this is that the terminology of alternative tourism forms often seems to be unclear and overlapping or, possibly more importantly, does not necessarily mean in reality what the term suggests to indicate. Terminology can be used as a camouflage and may contribute to the mismatch between theory (the terminology) and practice in alternative development approaches.

II. Literature Review

Tourism is often referred to as one of the fastest growing sectors and contributing to increased wealth in disadvantage contexts; however, tourism has also been proposed to be a form of production of inequality (Cole & Morgan, 2010: 15). Contemporary tourism must be understood within its working conditions and the (de)regulation that is associated with a neoliberal framework, where a multiple connection
between neoliberalism and international policy-making exists. The tourism sector is “shaped by a much broader array of national, international, and global policies and process” (Wood, 2009: 595). The spread of global neoliberalism since the 1970s has contributed to the guiding and transforming of tourism sectors that are based on a neoliberal milieu (Bianchi, 2010).

In contextualising the issues that are related to alternative tourism, it is valuable to commence by mentioning that alternative tourism forms started to rise as a reaction and criticism towards ‘mass tourism’ and are a consequence of the sustainability debate of the 1980s (Cornelissen, 2005: 18; Le, Weaver & Lawton, 2012: 362). From the perspective of developing countries, alternative tourism can be seen as promoting a more participatory, equitable, culturally and environmentally appropriate form of tourism development (Rogerson, 2004: 16). Alternative approaches to tourism must be viewed in a context of challenging the dominant neoliberal globalisation (Higgins-Desbiolles, 2012). The issue is to analyse if and how supposedly alternative tourism forms are really alternative or whether they are only camouflaged, embedded in the neoliberal milieu.

Since the work of Seers (1969), community development concepts have evolved from an economic-centred perspective to a more holistic one in which community development must be interpreted in its holistic sense, including economic, cultural, social and environmental matters, and must advance the empowerment, self-reliance and sustainability of community members (individually and collectively). The Cocoyoc declaration of 1974 has been seen as a starting point to alternative development (Hettne, 1990) and the Swedish Dag Hammarskjöld Foundation (1975: 7) amongst other matters has proposed that “Development is a whole; it is an integral, value-loaded, cultural process; it encompasses the natural environment, social relations, education, production, consumption and well-being” and
development can have a number of patterns and is an endogenous process. Brohman (1996a: 60) parallels similar concepts from a tourism perspective, proposing that tourism development should follow an alternative tourism development approach with the involvement of the local community and “tourism should also be assessed according to how it has been integrated into the broader development goals of existing local communities”. The need for community involvement in tourism development is suggested extensively in the literature (Graci, 2012: 65). While a community development process should ideally be autonomous, it often requires the involvement of an external actor or actors that should follow specific strategies of facilitation to advance community development properly (see Giampiccoli & Mtapuri, 2012). In this context, facilitation should be directed towards just, equitable and redistributive forms of tourism in which the community becomes the owner, manager and beneficiary (not only in economic terms) of the tourism development process. A shift of control pattern is required in order for tourism to become more locally controlled and beneficial.

The community-based development approach has its origin in the alternative development approach (Karim, Mohammad & Serafino, 2012). It follows that CBT can be linked to the alternative development strategies of the 1970s; therefore, it can be correlated to concepts and issues of empowerment, self-reliance and sustainability, and by the critics of negative impact of international mass tourism (Sharpley, 2000; Tosun, 2000; Cornelissen, 2005: 21; Ruhiu, 2007: 2; Telfer, 2009: 156; Zapata et. al., 2011).

The conceptualisation of CBT is challenging and there are various interpretations, definitions and models of CBT (Ndlovu & Rogerson, 2003; Mayaka, Croy & Mayson, 2012: 397; for some models, see for example Häusler & Strasdas, 2003; Zapata et. al., 2011; Mtapuri & Giampiccoli, 2013). A major aspect in CBT is the ambiguity surrounding issues of ownership and management (Ndlovu &
Rogerson, 2003). However, it has been proposed (correctly) that “(o)wnership of the tourism product is necessary for a successful community based tourism product” (Graci, 2012: 68). Thus, CBT should remain under full control of the community to be effective CBT (Mtapuri & Giampiccoli, 2013). Despite criticism and different interpretations of CBT (Mayaka et al., 2012: 397) CBT maintains its hope and potential (Moscardo, 2008: 172; Rocharungsat, 2008: 71).

As a community-based development strategy, CBT strives for more equal power relation at various geographical levels, while it works to break the community from hegemonic actors, whether external or internal (Timothy, 2002: 15; Giampiccoli & Hayward Kalis, 2012). Jealous (1998: 10) states that “CBST [community-based sustainable tourism] primarily utilizes marginalized sectors of society to attain social justice and equity”. Thus, CBT does not only strive for better terms for community members in an externally controlled and managed tourism sector, but it also implies a breaking away from and restructuring of the current tourism sector in terms of control, ownership, management and benefits.

III. Alternative Tourism and Neoliberalism

1. Ecotourism

Earlier ecotourism’s (ET’s) ‘soft’ approach and the earlier conceptualisation of ecotourism do not seem to include much of the social dimension (see Laarman & Durst, 1987: 5). However, it is currently recognised that ET should be socially oriented and “sustain the well-being of local people” (WWF International, 2001: 2; Yaman & Mohd, 2004). Limits remain in local benefits and control, as ecotourism is usually controlled by external actors to the community and “does not contribute much to the community itself” (Yaman &
Mohd, 2004). As suggested, “(e)cotourism is far from fulfilling its promise to transform the way in which modern, conventional tourism is conducted; with few exceptions, it has not succeeded in moving beyond a narrow niche market to a set of principles and practices that infuse the entire tourism industry” (Honey, 1999: 394). In a current context, ET is seen as under the control and influence of a neoliberal framework; thus, ET “is one means by which an increasing range of non-human phenomena, especially landscapes, wildlife and even local cultures in the South, are being neoliberalised” (Duffy, 2008: 341).

2. Responsible Tourism

The campaigning for responsible tourism (RT) started in the “mid-nineties, with VSO [Voluntary Service Overseas] and then Tearfund” (Goodwin, 2007: 1). The more ‘official’ origin of RT seems to be based on the values of the Cape Town Declaration that originated during a Conference in Cape Town (organised by Responsible Tourism Partnership and Western Cape Tourism) just before the 2002 Summit on Sustainable Development in Johannesburg (RTP online).

According to the Cape Town Declaration, the characteristics of RT are related to environmental, economic, cultural and social milieus. Specifically on the control and benefits of the tourism sectors in relation to local communities the Declaration proposes that RT should “generate greater economic benefits for local people and enhances the well-being of host communities, improves working conditions and access to the industry [and] involves local people in decisions that affect their lives and life chances” (RTP online). The problem, however, is not the guidelines per se, but the controlling and management framework within which they are embedded. In this realm, contradictions are present, for example when “tourism mega-corporations profess a commitment to social justice and responsible tourism whilst cutting jobs, even during profitable times”

South Africa seems to be an exemplar. The RT principles were laid down during a conference held in Cape Town (South Africa) and the conference itself was generated by the work on RT in the same country during the conference (RTP online). South Africa was the first country to adopt an RT approach and challenge the tourism sector to move towards RT practices (Goodwin, 2011a). Of importance is the fact that, at the same time that RT was promoted by the Tourism White Paper of the country (associated with the RDP [Reconstruction and Development Programme]), Tourism in the GEAR (Growth, Employment and Redistribution Strategy) policy came out in support of the former White Paper policy (Spenceley & Goodwin, 2007). Despite major accomplishments of the RDP before its conclusion in 1996 (Cheru, 2001), the advent of the GEAR policy does not seem to be coincidental, as it was inherent to the re-inclusion of South Africa in the global milieu through its globalisation strategies towards making South Africa appealing to foreign investment, enhancing the private sector and decreasing the role of the state (Rogerson, 2000). It could be said that it is not coincidental that the shift in the mid-90s in South Africa’s macroeconomic policy from RDP to GEAR seems to endorse the RT approach that is based on a global economic framework. Curiously, in its origin, RT was supposed to be named ethical tourism, but “the language of Responsible Tourism came to predominate because for many operators, and for travellers too, the claim to be ethical felt very heavy” (Goodwin, 2011b: 17). This fact seems already to accommodate the industry (promoter of neoliberal policies) instead of ‘forcing’ them towards more rigid guidelines.

While RT is not a ‘new’ passing trend any more, but “has become a recognized and accepted sector within the industry, with holidaymakers becoming more aware of their responsibilities as travellers” (Goodwin, 2007: 1), doubts arise if, at the same time, its
guidelines have been put in practice by ‘mainstreaming’ them in the whole tourism sector. The South African RT handbook “encourage” the tourism industry to adopt RT practices (Department of Environmental Affairs and Tourism [DEAT], 2003: 4) thus doubts remain about the degree to which the tourism industry in the country has adopted the RT guidelines practically and transformed its management practices (Frey & George, 2010: 621). As stated, “[o]nly 2% of tourism businesses globally are participating in responsible tourism or CSR initiatives such as the Global Compact, and South African studies into the hotel and tour operator sub-sectors show low levels of transformation” (Frey & George, 2010: 621). RT seems to resemble (or correspond with) ET; unfortunately, in South Africa, while ET should in principle include community participation and benefit local communities, these benefits do not occur in practice often, except when they are used for public relations or political reasons of the specific company (Scheyvens, 1999; Weaver, 2000: 59; Scheyvens, 2002: 72).

3. Fair Trade Tourism

The history of fair trade can be traced back to the 1940s when American and English NGOs fostered the neo-colonial vision in an international cooperation framework that included NGOs, states, private sectors and consumers (Kocken, 2006; Hussey & Curnow, 2013). Summarily, “there are serious problems and limitations with Fair Trade” (Hussey & Curnow, 2013: 59). Fair trade tourism (FTT) follows very similar features, as it has been “developed in the United Kingdom from the collaborations of the NGO Tourism Concern, the University of North London and the British government’s Voluntary Service Overseas development initiative” (Higgins-Desbiolles, 2008).

In South Africa, FTT is another form of alternative tourism that is supposed to favour community well-being. The FTT’s aims are to let
the people who supply the tourism resources benefit from the tourism business (FTT, 2013a). FFT remains within an RT framework, as its main entity, a non-profit organisation, “promotes responsible tourism in Southern Africa and beyond […] Tourism businesses that adhere to the FTT standard use the FTT label as a way of signifying their commitment to fair and responsible tourism” (FTT, 2013a, b).

FTT exists within the Fairtrade Labelling Organizations International (FLO) as an umbrella organisation (FTTSA, 2011). The FLO presents itself as a “non-profit, multistakeholder body that is responsible for the strategic direction of Fairtrade, sets Fairtrade standards and supports producers” (FLO, 2011a). The Fair Trade (FT) movement reaches most of the countries of the world today (see Map 1).

Map 1.


However, the geographical distribution of producer networks and National Fairtrade Organisations (including labelling initiatives and marketing organisations) seems to be in line with the ‘old’
understanding of the ‘core-periphery’ structure or division of the world where the core controls the periphery (see Cleverdon & Kalisch, 2000). Map 1 shows the National Fairtrade Organisations in blue and the producer networks in green. Table 1 presents the definitions of each category within the FLO and the list of members.

Table 1. FLO member’s definitions and list (FLO, 2011b, c, d).

<table>
<thead>
<tr>
<th>National Fairtrade Organizations</th>
</tr>
</thead>
<tbody>
<tr>
<td>Your local Fairtrade organization is the best place to find out where you can buy Fairtrade products, how to become a licensee, or learn what’s happening near you. Our members include labelling initiatives and marketing organizations.</td>
</tr>
</tbody>
</table>

<table>
<thead>
<tr>
<th>Fairtrade Labelling Initiatives</th>
</tr>
</thead>
<tbody>
<tr>
<td>Fairtrade Labelling Initiatives license the FAIRTRADE Certification Mark on products and promote Fairtrade in their territory. As founding members, many of these organizations helped to establish Fairtrade International in 1997. There are 19 national Fairtrade organizations covering 24 countries: Australia, Austria, Belgium, Canada, Denmark, Estonia, Finland, France, Germany, Ireland, Italy, Japan, Latvia, Lithuania, Luxembourg, The Netherlands, New Zealand, Norway, South Africa, Spain, Switzerland, Sweden and the UK.</td>
</tr>
</tbody>
</table>

<table>
<thead>
<tr>
<th>Fairtrade Marketing Organizations</th>
</tr>
</thead>
<tbody>
<tr>
<td>Fairtrade marketing organizations market and promote Fairtrade in their country, similar to labelling initiatives, but Fairtrade International licenses the FAIRTRADE Mark for use in these countries: Czech Republic, Hong Kong and Korea.</td>
</tr>
</tbody>
</table>

<table>
<thead>
<tr>
<th>Associate members</th>
</tr>
</thead>
<tbody>
<tr>
<td>USA and Mexico.</td>
</tr>
</tbody>
</table>

<table>
<thead>
<tr>
<th>Fair Trade Producer Networks</th>
</tr>
</thead>
<tbody>
<tr>
<td>Producer networks are regional associations that Fairtrade-certified producer organizations may join if they wish. They represent small-scale producers, workers and other producer stakeholders. There are producer networks in three continents, namely Africa, Asia, and Latin America and the Caribbean: Fairtrade Africa Network of Asia and Pacific Producers (NAPP) Coordinator of Fairtrade Latin America and the Caribbean (CLAC)</td>
</tr>
</tbody>
</table>

Except for very few exceptions such as South Africa and the list of Fairtrade Marketing Organisations and Applicant Members, it still seems as if the ‘South’ produces for the ‘North’ or, in the case of tourism, as if the ‘South’ furnishes the ‘North’. In this regard the definition of the marketing seems to indicate that the control of product
licensing still remains outside the control of the country in this category, as the licensing is done by Fairtrade International. It also serves to reinforce distinctions between the poor Global South farmer or artisan and the benevolent Global North consumer. Fair Trade may channel more income into a select number of Global South communities, but it fails to interrupt poverty and “further entrenches the neo-colonial and capitalist structures that produce and maintain producers’ impoverishment on an ongoing basis” (Hussey & Curnow, 2013: 40).

Often, a developing country that seeks to be involved in international tourism "confirms its dependent, subordinate position in relation to the advanced capitalist societies – itself a form of neo-colonialism” (Wearing, 2002: 238). However, while suggesting that the FTT has various challenges and difficulties, Cleverdon and Kalisch (2000) suggest that there are possibly positive outcomes in FTT if responsible actors in the North and the South collaborate. It is valuable to link this neo-colonial and neoliberal position of FT with its origin.

The problem is not for poorer producers to enter neoliberalism in better conditions, but to restructure/dismantle and radically change the present neoliberal system itself, as suggested along these lines. Substantial structural transformation towards more equitable social, eco-economic systems will only occur if the values that lead to such causes change dramatically. It is likely that they will not change rapidly or voluntary. Ultimately, as poverty, climate change and depletion of social and natural resources take their course, a more responsible approach to the management of society will need to prevail by necessity, with or without certification (Kalisch, 2010: 102). The concept of FT should not be put aside all together but it should be used in its more radical approach that counter the historical power relation rooted in the colonial past (see Hussey & Curnow, 2013: 59).
South Africa has been a pioneer in FTT (FTTSA, 2011). The reinsertion of South Africa in the global milieu, coupled with its potential of tourism attraction in a context of extreme socio-economic inequality, seems to make South Africa a ‘mecca’ for experimenting with an ‘alternative’ tourism approach that is supposed to be more oriented towards the disadvantaged communities. It has been proposed that FTTSA has made a valuable contribution to sustainable development (in the increase in number of visitors in the country), transformed the tourism sector, reformed the labour market in tourism and, “to some extent, poverty alleviation” (Mahony, 2007: 405). Curiously enough, however, “(b) by mid-2006, FTTSA had certified 21 enterprises – a negligible fraction of all tourism enterprises in South Africa” (Mahony, 2007: 403). The dedication to FTT by government and NGOs is not succeeding in changing the tourism sector that, instead, “carries on as usual” (Scheyvens, 2007).

4. Pro-poor Tourism

Compared to ET, RT and FFT, it can be advanced that pro-poor tourism (PPT) is a new concept. While PPT’s origin is recent in time (Higgins-Desbiolles, 2008), the geographical and socio-political context that originated in PPT is very similar to the origin of the other alternative tourism development strategies such as RT and FFT. PPT came afloat during the late 1990s, having its background in study that was commissioned by the UK’s Department of International Development (DFID) (Scheyvens, 2007; Harrison, 2008).

PPT has been defined as a type of tourism that is more related to the destination in the South compare to the ones in the North and it aims “to increase the net benefits for the poor from tourism, and ensure that tourism growth contributes to poverty reduction” (Ashley, Roe, & Goodwin, 2001: 8). It has been advanced that the main argument of PPT (namely increasing the linkage between PPT and the mainstream
tourism sector) has been proven to be the right solution (Mitchell, 2010: 6). At the same time, any type of tourism development, also mass tourism of the most intensive type, can be regarded as PPT, “even if the non-poor also benefit” (Harrison, 2008: 856); thus, “any type of tourism can be pro-poor” (Mitchell, 2010: 4).

Within this espoused understanding, PPT is not seen as an alternative to mainstream/mass tourism, but is proposed as a general approach to tourism development that strives to ‘unlock’ more opportunity for the poor (Van der Duim, 2008: 182). PPT maintains the current status quo (Harrison, 2008); it is not aimed at changing the global neoliberal structural inequity or the global tourism sector within it (Sharpley & Naidoo, 2010). In this context, PPT is supported by the donor community and tourism sector that are associated with the neoliberal agenda and favour a soft approach to PPT, one that is based on a self-regulatory framework that will continue to give more benefits to the non-poor compared to the poor (Scheyvens, 2011: 221; Schilcher, 2007). Tourism and international cooperation to favour poor community development can serve as an instrument of capitalist penetration into ‘virgin’ territories and fit well with tourism organisations and private capital that use the pro-poor tourism label to “‘sold’ tourism under the banner of poverty alleviation, coupled with the fact that tourism fits with donors’ neo-liberal approach to poverty alleviation based on economic liberalization and private-sector driven growth” (Schilcher, 2007). Within this perspective, PPT is used through international cooperation to favour disadvantaged communities’ development, but it serves, instead, as an instrument for capitalist penetration/maintenance. The same of RT and FTT also PPT has not been recognised to be far-reaching. According to Mitchell (2010: 4), “mainstream tourism has been timid in adopting PPT principles, and its embracing of social and environmental sustainability has been late and piecemeal”.

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Interconnections between RT, FTT and PPT are visible. The background of PPT is situated in the UK’s Department of International Development (DFID) and the Department of the Environment, Transport and the Regions (DETR) (Scheyvens, 2007). Thus, it also originated in the British (or better, the Northern) context, just like RT and, partly, FT. It is interesting to note that the PPT website is maintained by the Responsible Tourism Partnership (RTP) and if one clicks on ‘Responsible Tourism Partnership’, the home page of the RTP opens (see PPT online). PPT is a collaborative research initiative in which the International Centre for Responsible Tourism (ICRT) is involved (Hall, 2007b). At the same time, there also seems to exist a connection between FTT and RT. Beside the FTT webpage title, ‘Responsible tourism resources’, and the ‘Responsible tourism links’, FTT of South Africa seems to be indicated unquestionably as an RT labelling agency (and self-endorsing its regional position) by stating: “South Africa’s leading responsible tourism NGO, Fair Trade in Tourism South Africa (FTTSA), is changing its name to Fair Trade Tourism (FTT) in order to signal the intention of becoming a regional responsible tourism certification programme” (FTT online 2013 b).

Thus, RT seems to be the umbrella milieu within which PPT and FTT operate and generate their guidelines and principles.

The origin and role of ET, RT, FTT and PPT could be summarised by what is proposed by Duffy and Moore (2010: 742) when they argue that, “(d)espite claims that alternative tourisms such as ecotourism, responsible tourism and nature-based tourism offer a challenge, [a study] of elephant back safaris demonstrates that they have been central to the expansion and deepening of neoliberalism at a global scale”. It could also be said that within the origination and management of hegemonic discourse, changes in names are proposed, but the state of affairs remain the same, in the same vein as the way in which “supranational organisations have had difficulty coming to terms with
and adapting their policies to the effect of increasing poverty and inequality beyond cosmetic alteration of names, titles and terms” (Mowforth & Munt, 2003: 267).

IV. Community–based Tourism, Neoliberalism and Its Comparative (and Integrative) Position to Other Alternative Tourism Forms

It has been proposed that specific features of alternative forms of tourism development (namely ecotourism, sustainable tourism, pro-poor tourism, fair trade in tourism, peace through tourism, volunteer tourism and justice tourism) foster social and environmental transformation towards an alternative globalisation process in which they have been “co-opted by a threatened tourism industry and diverted from fulfilling their full capacities” (Higgins-Desbiolles, 2008: 347). This chapter argues that, while it is true that those alternative forms of tourism development (ET, RT, FTT and PPT) have been coopted and re-shaped by the tourism industry within a more general neoliberal philosophy, their origin and development have never been outside the neoliberal framework and the mainstream tourism industry’s ‘guidance’ and control.

While the potential value of justice tourism in opposing the forces of neoliberalism is also recognised (Higgins-Desbiolles, 2008), this chapter proposes that CBT should be seen in the same disposition, namely as a form of tourism development that can counteract the forces of neoliberalism and is more inclined to facilitate socially just, equitable and redistributive (of power/resources/benefits) tourism development. CBT’s original stance does not propose to insert CBT within neoliberalism, but intends to break from the hegemonic structure of the tourism sector in favour of social justice for the disadvantaged people (see Jealous, 1998: 10; Timothy, 2002: 15;
Giampiccoli & Hayward Kalis, 2012). CBT is about a different vision on the structure of the tourism industry, developed and managed towards a more socially just and equitable form of tourism that should lead to a redistributive process of ownership and control, and the just distribution of resources, knowledge, capacities and benefits within the tourism sector. It could be said that the above mentioned problem of definitions/interpretations of CBT has been exploited by neoliberalism forces to undermine, despite its recognised challenges, its potentials. Neoliberalism works against proper CBT; it works to undermine and dismantle the very base of the tourism neoliberal structure. CBT propositions have been circumscribed, re-conceptualised and, to a great extent, co-opted by neoliberalism to decrease value. While some alternative forms of tourism aim to reform, but are within (and supportive and supported by) the neoliberal milieu (see RT, PPT, FTT and ET), CBT proposes alternative strategies of tourism (and general) development, but they have been hijacked and re-conceptualised by neoliberalism interest. Giampiccoli and Mtapuri (2012), for example, suggest how neoliberal forces have developed different understandings of CBT. In relation to CBT, this issue has been specifically recognised. CBT concepts and practices have been influenced by, and embedded in, the neoliberal framework, thereby losing their original values and objectives (see for example Pleumaron, 2002; Beeton, 2006: 50; Giampiccoli & Mtapuri, 2012). Pleumaron (2002) explains the changes (or hijacking) of an alternative tourism approach, starting from the 1990s, also associating it with the Western-based “burgeoning movement of conservation and ecotourism globalizers” (see also the analysis of Mowforth & Munt, 1998, of sustainable ‘new tourism’).

PPT, RT and FFT are based on voluntary, self-regulating frameworks to adhere to their set of principles. Instead, CBT is not a self-regulating voluntary process, as it is a form of tourism with its own characteristics, challenges, problems and potentials. CBT is not based
on the voluntarism of the mainstream tourism sector, but is a form of tourism that starts from within the community. It is not the mainstream tourism sector going to the community, but the community itself that owns and manages the tourism process.

In its quest to be more socially oriented, ET needs to embrace a CBT perspective, thus going in the right direction of the definition where it states that “the term ‘community-based ecotourism’ takes this social dimension to a further stage. This is a form of ecotourism where the local community has substantial control over, and involvement in, its development and management, and a major proportion of the benefits remain within the community” (WWF International, 2001: 2). Still better, with ET it is possible to sustain the argument that ecotourism projects should be seen as “community-based initiative where business enterprises are owned and managed by the community” (Yaman & Mohd, 2004: 584; see also Scheyvens, 2002: 71 on similar matters).

Interestingly, an exactly similar concept has been put forward regarding the relation between PPT and CBT. Thus, PPT works if it remains within the CBT parameters, not the contrary. As such, it has been argued that, “to be really affective, PPT must be integrated in a broad community-based development strategy” (Karim et al., 2012). It is curious, but seemingly not a strange contradiction, that (in order to be really more socially oriented) alternative forms of tourism development such as ET and PPT (which are supported by and supportive of the neoliberal system) are supposed to work within a CBT paradigm. CBT, that neoliberal milieu, is trying to re-conceptualise itself by becoming more neoliberal friendly.

V. Conclusion

This chapter has reviewed alternative forms of tourism
development and posits itself in relation to community development. The article’s aim has been to compare different forms of alternative tourism development in relation to neoliberalism and community development. This aim has been reached by outlining the contextual background and, within this background, reviewing various forms of alternative tourism. CBT on one side and ET, RT, PPT, and FTT on the other side were compared. CBT’s origin is within the alternative development approach to neoliberal mass/mainstream tourism, thus working towards an alternative working system of the tourism sector. On the other hand, PPT, RT, ET and FTT originated within (and remain within) the neoliberal framework that is linked to the mass/mainstream tourism system.

The chapter is limited in scope, as it focuses only on a number of currently existing propositions of alternative tourism forms. More comprehensive theoretical and empirical research is needed to understand in more detail the role (and difference) of the various forms of tourism in development within a comparative approach. The main finding of the study is how development milieu (neoliberalism in this case) can serve to develop and manage conceptual understanding of alternative tourism forms that in reality are not so much alternative as fully embedded, circumscribed, managed and controlled by the neoliberal discourse to be an effective alternative in practice. This chapter suggests that alternative tourism forms (ET, PPT, RT and FTT) are not congruent with their theoretically (and terminologically) proposed aim, but they remain (are constructed) within the neoliberal framework and are thus not leading to a real alternative in tourism development. On the other hand, CBT’s (despite its intrinsic challenges and limitations – as any forms of tourism development) origin and contextualisation seem more in line with the alternative tourism approach and holistic community development. Neoliberal forces are jeopardising CBT by re-conceptualising and circumscribing it within
specific neoliberal parameters (see also Giampicoli & Mtapuri, 2012). To be really alternative, RT, FTT, ET and PPT should be integrated within the CBT approach and not vice versa, as the neoliberalism’s aim seems to be.

References


Chapter 3. Alternative Tourism for Community Development


DEAT see South Africa. Department of Environmental Affairs and Tourism.


________________________. (2011d). National


Chapter 3. Alternative Tourism for Community Development


I. Introduction

Tourism is one of the world's largest industries and one of its fastest growing economic sectors. It accounts for approximately 240 million jobs worldwide. The United Nations World Tourism Organization (UNWTO, 2014) estimates that the number of international trips in 2013 totalled close to 1.09 billion. Even though tourism has seen an enormous growth during the last decades, its potential to contribute to sustainable development has not been realized to the same extent. Tourism has a multitude of impacts, both positive and negative, on people's lives and on the environment.

International tourism is characterised by its cross border activities and therefore it seems to be challenging to apply regulative mechanisms to the tourism sector. At the global level there are a few specialised agencies of the United Nations which are in charge of
applying rules to ensure responsible tourism development. But we often see a lack of implementation.

Tourism can serve as an important bridge between nations. But people who travel to developing countries are not necessarily helping the local population. Although many economies, especially developing countries, rely on tourism as a development option, it is often only foreign entrepreneurs who benefit – with enormous hotel complexes and theme parks that harm the environment.

Tourism can contribute to development if local people benefit from the income generated by tourism and if the conservation of nature, tradition and culture has priority over economic interests. This is possible if tourism is integrated into regional economic processes and involves local service providers and stakeholders.

The Asia and Pacific Alliances of YMCAs (APAY) developed their own concept (CHANGE) to promote and establish responsible tourism in their region. It can help to provide a sustainable and future oriented framework for local development. Most of the YMCAs participating in the Global Alternative Tourism Network (GATN) offer services and learning experiences, volunteering, and also some kind of holiday feeling, or even a combination of all, which gets close to what many understand as voluntourism. The main idea of voluntourism is a very good one, as young people have the intention to help. But in order to help without doing any harm, they need to know some facts and principles and need to take them into consideration.

In discussing tourism it is important to consider the impacts of tourism on climate change and the main reasons for these impacts. Therefore, this chapter shows the most important emitters in the context of tourism and the touristic supply chain. A highly sensitive aspect within this discussion is climate justice. Climate protection, adaptation, and offsetting should follow the principle of “common but differentiated responsibility”, incorporating the responsibility of those
who have caused the problem, and their ability to solve it.

II. Responsible Tourism and Sustainable Tourism

In order to minimize negative impacts and to strengthen positive ones, it is important to apply sustainability principles. These principles are based on the approach of sustainable development, which means that we should not waste resources which our future generations are entitled to. It was first defined in the Brundtland report by the World Commission on Environment and Development (WCED) in 1987: “Sustainable development is development that meets the needs of the present without compromising the ability of future generations to meet their own needs. It contains within it two key concepts

- the concept of needs, in particular the essential needs of the world’s poor, to which overriding priority should be given; and
- the idea of limitations imposed by the state of technology and social organization on the environment’s ability to meet present and future needs” (Brundtland, 1987).

These sustainability principles refer to the environmental, socio-cultural and economic aspects of tourism development. It is essential to keep a suitable balance among these three dimensions to guarantee long-term sustainability.

In our understanding, sustainable tourism is almost similar to responsible tourism. It takes into consideration of the process of organising the value chain in such a way as to contribute to sustainable development in the destination. According to the Guide for Policy Makers (2005) by the United Nations Environment Program (UNEP) and UNWTO, it means that in tourism development environmental
resources shall be used carefully, essential ecological processes shall be maintained and natural heritage and biodiversity shall be conserved.

The socio-cultural authenticity of host communities is a local treasure and shall be respected as well as the built and living cultural heritage and traditional values of destinations. Responsible tourism means to contribute to inter-cultural understanding and tolerance. In tourism, the customer is directly at the "place of production" and has the opportunity to meet the people who work for their product: the employees at the hotel, the bus driver, or the tour guide, and not to forget the people living in the destination.

Responsible tourism means to ensure viable, long-term economic operations, providing socio-economic benefits that are fairly distributed, including stable employment and income opportunities and social services to host communities, and contributing to poverty alleviation.

Furthermore, it is important to guarantee participation of all relevant stakeholders at all levels, strong political leadership to ensure wide participation and consensus building as well as to protect human rights, including land rights and access to water and other resources. Achieving responsible tourism is a continuous process and requires constant monitoring of impacts, and preventive and corrective measures whenever necessary. Responsible tourism should also lead to a high level of tourist satisfaction and ensure a meaningful experience to the tourists, raising their awareness about sustainability issues and promoting sustainable tourism and sustainable lifestyle practices amongst them.

In conclusion, responsible tourism could, in theory, be a fair tourism which respects other cultures, which is based on cooperative relationships between tourists and local communities, which uses natural resources diligently, which guarantees a local participation, and which respects human rights. However, facing huge challenges like
climate change, peak oil, international mobility, or the increasing impoverishment and dispossession suffered by the part of our societies, and acknowledging the need for development options, tourism players must urgently rethink the role their sector plays in the societies involved, with due consideration of the major socio-environmental and ethical challenges it poses.


20 years after the United Nations Conference on Environment and Development, the International Community met again at Rio de Janeiro for the Conference on Sustainable Development in 2012. Since then, the magic solution is called “Green Growth”, sometimes with the term “inclusive” tagged on to emphasise the social dimension of sustainability. Tourism is a key sector in this concept, as it supposedly – if designed in a sustainable manner – contributes to economic gains and job creation. The so-called Sustainable Development Goals (SDGs), which will replace the Millennium Development Goals (MDG) for Poverty Reduction from 2015, will probably also establish a link with tourism as a sustainable production and consumption strategy, as can be inferred from the final document issued by the Preparatory Committee of the Open Working Group on Sustainable Development Goals. The proposals for 17 goals are already on the table, and tourism is mentioned three times. But only a good, comprehensive sustainability management and consistent reflection of the causes and conditions of poverty at local and global level can significantly contribute to a “development-friendly” tourism.
III. Climate Change and Tourism

After years of tourism development, today there is a new and very important problem. Climate change is threatening the lives and livelihoods of billions of people. Poor communities, especially those who are vulnerable and marginalized at the same time, did not really contribute to this phenomenon, but are suffering from a serious problem created by others. Many of the impacts directly or indirectly affect their human rights, including the rights to food, water, health, and housing.

The diagnosis is unmistakable: tourism is a victim as well as a culprit of climate change, and mobility is what contributes most to tourism-generated emissions, with a clear upward trend. Tourism contributes up to nine percent to global greenhouse gas emissions – with a high annual growth rate (UNWTO-UNEP-WMO 2008). As against the majority of illustrations, it should be noted that this figure includes the sector’s contribution to radiative forcing, a measure considering the warming caused by all greenhouse gases (e.g. nitrous oxides, soot particles) and aviation-induced cirrus clouds, apart from CO2. In high altitudes, these emissions contribute to additional warming of the atmosphere. Water vapour and soot particles form contrails and cirrus clouds, which reflect heat radiation of the Earth's surface, and, as a consequence, increase the greenhouse effect. Today, a considerable part of the cirrus clouds is already attributed to aircraft emissions. That's why the emissions caused by aviation are different from ground-level emissions in terms of their relevance in climate change. The difference is an average factor of about 2.7. The so-called radiative forcing index (RFI) describes the ratio of total warming potential of all emissions to the warming potential of CO2 emissions alone.

Considering only accommodation, air and sea transport, these add up to around 93 percent of cumulative CO2 emissions in tourism. Thus,
tourism confronts international climate policy efforts to curb global climate change through reduction and adaptation strategies. Discussing responsible tourism, it is therefore necessary to be aware about the critical points when it comes to climate change and tourism.

1. Air and Maritime Traffic – the Main Emitters of Greenhouse Gases in Tourism

Moreover, neither the emissions generated by tourism nor those caused by international air and maritime traffic are in any way subject to emission reduction legislation. There are no legislative instruments obliging the tourism industry to reduce its CO2 emissions.

The negative impacts of tourism on climate, and hence on humanity, must be avoided, and measures to adapt to climate change – to the extent that this cannot be avoided – in the tourism industry must be encouraged. This is necessary not only because tourism contributes to global climate change, but because it suffers its negative impacts as well.

Data on air traffic’s share of anthropogenic climate change vary considerably. According to IPCC 2007, it accounts for between two and eight percent. More critical scientists, headed by David Lee, even put this at two to 14 per cent (Lee et al. 2009). Since air traffic emissions are released at high atmospheric altitudes, their effects are particularly serious. The global tourism industry (e.g. through the WTTC) and the UNWTO avoid this issue. All their reduction announcements only refer to CO2 emissions. When calculating emissions, airlines and tourism operators do not take into account the harmful impact on climate either, restricting their calculations to CO2 emissions. This allows them to downplay the impacts due to air travel.

Climate-harming impacts due to tourism-related air traffic are in the spotlight. Reducing them is the main challenge for the future. Air traffic, considering its climate impacts in the higher atmospheric levels,
accounts for around 66 per cent of the global tourism climate balance. Political regulations on responsibility and attributions regarding the climate impact generated by international aviation are costly and time consuming. The attribution of emissions to certain specific countries is an especially complicated process. However, complexity should not be an excuse for inaction. No effective and efficient reduction measures are envisaged in this area. Economic interests focused on growth take precedence over emissions reduction efforts. It is therefore essential to stress alternative and fair concepts and demand an emissions reduction and energy efficiency policy.

Another problem are subsidies for aviation and tourism, as they promote a highly carbon intensive sector and at the same time, through this misallocation of funds, governments lose large amounts of revenues.

Shipping actually is responsible for a billion tonnes of greenhouse gas emissions a year, a little more than Germany emits as a country. In addition, ships release ten percent of global sulphur dioxide emissions and up to one fourth of total nitrous oxide emissions. Cruise tourism, which generates part of maritime traffic emissions, has grown considerably. Its share of global emissions fell from 3.2 percent in 2007 to 2.5 percent in 2012, according to the latest figures approved by the International Maritime Organization (IMO). But this reduction needs to be seen in the context of the global financial crisis. The IMO has taken a few indirect steps to limit emissions, the main one being energy efficiency design standards for new ships (established in 2013) and the requirement that all operating ships need to have energy efficiency management plans. However, a strategy to curb emissions is missing. Shipping emissions are set to rise by 50-250 per cent by 2050, depending on the rate of economic growth.

Maritime traffic, like air traffic, is characterised by a strong growth trend. This is also relevant for the tourism industry. Not only on
account of tourist mobility such as cruises, but also due to the shipping of innumerable goods required for tourism, such as food, infrastructure elements, or equipment. On a global scale, almost 80 per cent of all goods are carried by sea. But efforts to tackle emissions head on, with a carbon tax or market, have been held back by a fundamental conflict between IMO and the UNFCCC. While the IMO, mainly concerned with activities outside national boundaries, insists on “no more favourable treatment” for one country over another, the UNFCCC approach is based on the principle of “common but differentiated responsibility” for emissions cuts, acknowledging the different capacities of developed and developing countries.

2. Greenhouse Gas Reductions Along the Tourism Value Chain

Isolated local initiatives within the tourism industry in the areas of accommodation, food or local activities, such as energy efficiency enhancements and the use of renewable energies, or fossil fuel-free destinations are positive efforts. But in the long term they can only have a positive impact if they do not just remain exemplary mitigation or adaptation projects, but start to be implemented at the supra-regional level as well. There is an imperious need for action in the implementation of efficient reduction measures in outward and return travel to tourism destinations.

The target on global climate is the reduction of the total loading of the atmosphere with greenhouse gases so as to restrict global warming to a maximum of two degrees centigrade, though ideally not exceeding 1.5 degrees centigrade. Moreover, there must be a joint assumption of responsibility in order for the harmful effects of anthropogenic warming to be reduced as much as possible and offset whenever they occur. Climate protection, adaptation and offsetting should therefore be governed by the principle of “common but differentiated
responsibility”, differentiating according to the responsibility of the originator of the problem and their ability to solve it.

At the same time, travel is a privilege of people who can afford it: around the world it is especially the middle and upper classes that travel. Only two per cent of the world’s population (Peeters et al. 2007) actively participates in air traffic – the resulting climate harming impacts are caused by luxury. However, the impacts of climate change primarily affect those who are unable to travel and who often stand little or nothing to gain from tourism. They are the people from developing countries who make a living out of farming and whose food sources are wiped out by extreme weather events such as droughts and storms, or the fishing families on the coasts whose livelihood is changing together with the climate and who are threatened by a rise in sea levels. Vulnerability in tourism not only means a threat to tourism infrastructure and the loss of beaches. It also implies the vulnerability of people who work in tourism and whose work around the world makes tourism possible.

The tourism industry has great responsibility, but it also has great power. Given its economic importance, the tourism industry demands greater political attention. However, not only is the recognition of its political importance called for, its social and environmental responsibilities must also be taken seriously. On this issue political institutions must prove their management competencies to achieve a substantial and verifiable reduction in CO2 and reduce the climate-harming impacts caused by tourism.

Climate change presents a very difficult scenario for the continuity of the current tourism development model. This is compounded by peak oil effects, i.e., the progressive difficulty in accessing conventional fossil-based energy sources at the same prices as in the past. And it would appear that new energy sources cannot solve the problem either. Against this backdrop, the tourism expansion policy
based on public subsidies for aviation fuel will clearly be affected.

Climate change and peak oil are forcing us to rethink a concept of tourism that can hardly continue to operate like in the past.

3. The Problematic of Agrofuels in Aviation

Agrofuels a few years before were filled with very positive spirit. But time passed and today we know that the list of negative impacts of agrofuels is long enough to lobby against their positive image. The climate mitigation targets for the aviation sector defined by the ICAO and the IATA are: fuel efficiency to improve by two percent per year until 2020, CO2-neutral growth of aviation by 2020 and a 50 percent reduction of net CO2 emissions by 2050, compared to the base year 2005. In order to achieve this, the aviation sector also hopes for the development of alternative fuels for aircraft. The contribution of agrofuels to climate mitigation and the expected benefits have been and remain highly contested. In addition, there are currently unresolved technological challenges as well as problematic consequences in terms of ecological and development impacts. In many cases, the yields are still rather poor.

The major part of the alternative fuels currently used is from crop plants. In aviation, mainly oil plants, especially oil palms, jatropha, and camelina (a rapeseed variety) are of importance. Another alternative is agrofuels from residual materials such as straw, wood, or effluent sludge. Crop biomass, including different types of grass or fast-growing varieties of trees, can also be used to produce fuels. Recently, the aviation sector has also built up hopes for the production of kerosene from micro algae.

(1) Climate Impact and Ecological Footprint

In the combustion of agrokerosene, the same amount of CO2 is
being emitted as from fossil kerosene. The decisive difference is that energy plants absorb CO2 from the atmosphere while they grow. However, the CO2 balance is not at all neutral. Throughout the life cycle, CO2 is being emitted, for example in production, processing, and transport.

Indirect land use changes (ILUC) also cause considerable negative impacts, for example, when primeval forest and other ecosystems worth protecting are converted into agricultural areas, while former agricultural land is now used for the production of energy plants.

(2) Human Rights and Social Impact

Various case studies from Asia, Africa, and Latin America prove that in the production of agrofuel crops, land-use conflicts frequently occur, even leading to the displacement of local people, water shortages, water pollution, loss of biodiversity, and competition with food production.

Other negative impacts include the displacement of local and indigenous people from their land and the consequences, such as hunger and poverty, which are not acceptable both in terms of human rights and social impacts. Unclear land ownership, poor governance in many agrofuels producing countries, but also the promotion policies for agro-diesel by the European Union fuel these conflicts.

Another important aspect is the working conditions of local people which are partly neither in accordance with international standards nor subject to national legislation. Various reports by people affected indicate, for example, adverse effects on health from pesticides and fertiliser. Due to the increase in agrofuels production, food prices have risen in many regions, which is not acceptable given the fact that 842 million people worldwide suffer from hunger. Small bottlenecks in food supply due to rising prices may have enormous impacts on people in regions with a tight food situation. Demand forecasts indicate a
drastic increase in future land requirements, stirring conflicts over fertile land.

(3) Increasing Yields – at What Price?

The agrofuels which are currently available must be produced in a sustainable manner and without negative impacts on food security. To achieve this, increasing yields and using degraded or marginal land is discussed. However, there are already major conflicts over land as a valuable and scarce resource. Land is needed for the production of food and fodder, for grazing livestock, and for the cultivation of energy crops. According to estimates by the Food and Agriculture Organization of the United Nations (FAO), today’s agricultural production must be doubled by 2050 in order to feed a growing world population that is going to be increasingly affluent (IFEU 2014b). This corresponds to a growth in production of 2.4 percent per hectare and year. Against this backdrop, it must be examined very carefully whether increasing yields of agrofuels for aviation is possible at all without competing with the food industry for land.

(4) Potentials of Agrofuel Production

The biomass potential from agriculture and forestry, residues and waste is limited. Statements about its availability involve many uncertainties, as the underlying assumptions in the studies used vary considerably, e.g. concerning the availability of land, diminishing forest areas, and population growth. Some analyses on biomass potential also show different results, depending on whether their focus is on what is socially and ecologically acceptable, or on what is technically feasible. Studies indicate that research mainly aimed at identifying biomass for bio-energy purposes tends to be more optimistic with regard to increasing yields and efficiency than research
focusing on food security (IFEU 2014b). Ensuring food security should generally have priority over material utilisation and production of energy crops.

(5) Not at the Cost of Food Security

Growth rates in aviation must decline. This may lead to less competition for agricultural products. According to Bread for the World, there is a danger that agrofuels for aviation – the big hope – may not be feasible. At the moment, the agrofuels available as an alternative that may serve to reduce emissions are mainly from oil-rich energy plants. It is therefore essential to produce them in a sustainable manner, i.e. without negative environmental and social impacts and in accordance with human rights. Sophisticated certification systems like the International Sustainability & Carbon Certification (ISCC) or the Roundtable on Sustainable Biomaterials (RSB) can be helpful in this regard. Approaches to intensify agriculture will be gaining importance, and so will methods to identify unused and degraded land in a reliable manner.

The challenge lies in making use of additional yield potential without endangering the productivity of natural ecosystems and without further increasing the land use pressure on existing agricultural land which is already high. Increasing yields must not happen at the cost of food security and a growing world population. The aviation sector does not have priority in using the land. Furthermore, it is essential to encourage social processes to bring about change with regard to established consumption and mobility patterns.
IV. Tourism – A Largely Unregulated International Economic Sector

The cross-border nature of international tourism seems to require that the sector is largely unregulated. Although there are international organisations which are mandated to ensure responsible tourism development, results are barely sufficient.

1. United Nations World Tourism Organization (UNWTO)

One of those international organisations in charge of tourism policies is the UNWTO, a specialised UN body committed to the goal of sustainable tourism development. In its Davos Declaration in 2007, the UNWTO acknowledges the responsibility of tourism in climate change and acknowledges the need for emission reductions within the industry. The declaration contains recommendations for policy makers, the private sector, and for travellers. But it often seems that UNWTO's focus is on the growth of tourism and the reduction of barriers that may limit tourism growth. The "Global Code of Ethics" provides guidance for countries and companies, but does not include binding regulations, duties to implement it, or mechanisms to deal with violations.

2. International Civil Aviation Organisation (ICAO)

Till today the international community has not been able agree on binding emission reduction targets for international mobility. Aviation and maritime transport – with the exception of small, low-threshold regulation islands in the EU – have therefore been allowed to grow without financial restrictions. Under the Kyoto Protocol, the International Civil Aviation Organisation (ICAO) was put in charge of developing a viable global model for the reduction of CO2 emissions in air traffic. Finally, the ICAO is now developing a global market-based
mechanism, which should be completed by 2016 and applied to international air traffic emissions from 2020. Thus, after decades of fruitless negotiations, binding emission reduction measures could be achieved in one of the fastest growing industries. One of the most effective concepts would involve a cap-and-trade system with strict CO2 emission caps and limited emission certificate trading. The aviation industry, mainly represented by the International Air Transport Association (IATA) and the ICAO, however, is against binding reductions and advocates offsetting 100% of CO2 emissions instead. However, experience with emission certificates acquired by the aviation industry shows that trading in certificates with particularly weak environmental and social standards also takes place (Filzmoser 2013). The ICAO also discusses several technological methods of reducing the climate impact of air traffic. These measures include efficiency enhancement, technological breakthroughs, continuous training in the aviation industry, and efficient navigation in the global air space. However, especially the use of “sustainable” alternative fuels (agrofuels, waste oil fuels) should be subject to a critical assessment of environmental and social impacts.

If the ICAO wishes to fulfil its international mandate of developing a CO2 emission reduction concept for air traffic, it must, in addition to technological considerations, also agree on specific and binding reduction targets.

3. United Nations Framework Convention on Climate Change (UNFCC)

Another important body is the United Nations Framework Convention on Climate Change (UNFCC), which coordinates policies responding to climate change. International air and maritime traffic emissions (known as bunker emissions) have not yet been taken into consideration. Under the Kyoto Protocol (1997), which regulates
global greenhouse gas emissions within other sectors, the ICAO and International Maritime Organisation (IMO) were put in charge of developing emissions reduction instruments. However, the UNFCCC should not hide behind this allocation of mandates and should send a strong political message, urging the ICAO and IMO to endorse ambitious goals for the international transport sector. Civil society organisations and scientists always stress the need to include tourism in climate negotiations and call for a more prominent consideration of the tourism industry.

4. Private Sector

Due to the fact that tourism is a largely unregulated international economic sector, private players have a key role in the area of Corporate Social Responsibility (CSR). The World Travel & Tourism Council (WTTC), which represents the interests of the global tourism industry, for example announced in 2009 plans for a 50 percent reduction in emissions within the industry by 2035. However, no provision has been made so far as to how these reductions are to be achieved. It is of particular concern that these reduction announcements are not in line with the airline industry’s emission reduction pledges. If the tourism industry wants to effectively reduce emissions, it must select other means of transport and hence rely on other tourism products. CSR measures within the tourism industry focus on business management and on the local impacts of business operations on people and the environment. Climate impacts caused by mobility are excluded, or are only addressed by appealing to the travellers’ responsibility to offset their air travel emissions.
V. The Role of the APAY in Responsible Tourism Development

Reflecting on historic tourism development, there are plenty of types of exploitative tourism which the people affected see as new forms of colonialism and as a burden. One of the main causes driving the exploitation is poverty in the rural areas and it became clear that tourism development did not resolve this. Contrary to the claim, there was hardly any trickle-down effect of tourism. Adding insult to injury, when tourism development moved to the beaches, fishermen and farmers were evicted from their lands. These effects gave rise to a movement, supported by the World Council of Churches (WCC), which puts critical perspectives on tourism on the agenda. Through the network of the churches, this movement spread and also found supporters in tourism sending countries. Tourism was put on the agenda of “justice, peace and the integrity of creation”. Relating it to the “integrity of creation”, the social component of the sustainable or responsible tourism debate was linked to the “Green Agenda”.

The Asia and Pacific Alliance of YMCAs (APAY), which followed this example, has a very important role and could assume an even more progressive one. In the context of a symposium with the Church Development Service (EED) in 2011, the APAY expressed the demand that in addition to their own tourism-related activities such as accommodation and programmes, it is important to act and lobby for responsible tourism. At this symposium, the participants unanimously agreed that the engagement made by the APAY also has the potential to play a central part within churches, civil society and ecumenical groups in the debate on sustainable or responsible tourism. The plan for cooperation in the fields of qualification of their products, responsible and climate-friendly travel, and international lobbying and advocacy was initiated. An intensified exchange in the context of South-South-partnerships and joint lobbying, advocacy and awareness
raising measures in touristic source markets has become more difficult, due to the absence of an international organisation to follow up on the work of the Ecumenical Coalition on Tourism (ECOT).

The APAY with its Global Alternative Tourism Network (GATN) could take up these challenges and strengthen youth, NGOs, and civil society who seek to criticise or oppose tourism development and who have difficulties in participating in the international debate. The APAY is known throughout Asia and the Pacific. With its role in education, its excellent network and its will to assume a new lobbying and advocacy role, it could in the future be a relevant player in shaping tourism policy.

The APAY is based on the ecumenical and voluntary work of young people. In their daily business, local YMCAs are offering touristic products, because youth exchange and service activities are closely connected with visiting touristic hotspots or attractions in the surroundings of a YMCA. Most of these activities were developed independently at the local level. This means that there are very different successful offers.

Broadly, the APAY and its Global Alternative Tourism Network (GATN) developed a common concept for alternative tourism called ‘CHANGE’ (Community Centred, Holistic Approach, Advocating Global Citizenship, Networking, Gender Sensitive and Economically Viable), which is in line with the principles of responsible tourism.

The certain similarity between the GATN offers and other volunteering offers gives motivation to mention this publication from Bread for the World about voluntourism.

It is very positive that more and more young people are interested to learn more about the living conditions in developing countries and therefore they want to be engaged in projects. Intensive encounters often have longer effects than the stay in the project itself. It can create lasting friendships and global & civic engagement. But many volunteer
offers have significant deficits, especially in child protection and sustainable development.

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<th>What Voluntourism Operators are Required to Do</th>
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<td>Commercial and non-commercial operators of volunteer services are required to develop standards to protect children effectively and to place the local organisations at the centre of their products. Especially with regard to child protection they may use rules and standards as orientations that are already legally binding at the national level. For example, this includes voluntary commitments, training programmes, or police clearance certificates as a precondition for the work in institutions for children and youths.</td>
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1) Designing Voluntourism Products in a Sustainable Manner

Integrate volunteer services into concepts of sustainable travel and pay attention to social standards and the ecological footprint. This includes fair contracts, good working conditions and, in as far as possible, climate-friendly mobility. Publish your sustainability performance in a transparent manner and undergo an independent assessment.

2) Ensuring Child Protection

Introduce a child protection policy in your company and develop a child protection management system. A child protection policy describes the responsibilities for child protection in the company and bundles tangible measures. A risk and impact assessment with regard to the rights of the child is part of the policy.
An important part of the child protection policy is a code of conduct for volunteers according to which they assure in writing that they will adhere to the rules of the company’s internal child protection system. This includes rules on how to deal with children, procedures to report observations of any assaults against the well-being of the children as well as information on how to handle photos of and with children. Encourage your local project partners to develop and implement similar tools.

3) Entering Solid Partnerships with Local Organisations

Enter long-term partnerships in which the local organisation plays a front role and analyse, together with the receiving organisation, what kind of support is needed there. Jointly undertake risk assessments, for example with regard to the competition for scarce resources and local workers. When planning the volunteer’s stay, the needs of the local organisation should be the decisive factor. This organisation should decide independently what kind of volunteer service is needed. If you are not able to identify a local partner organisation, check the possibilities of cooperating with renowned and established institutions in governmental and non-governmental development cooperation.

4) Avoiding Poverty–Related Marketing

When marketing your travel products, take responsibility for the rights of children and local people and protect their dignity. Responsible advertising also includes exact project descriptions. And it includes placing them in a development context while considering the risks involved. This puts the role of volunteers
into perspective and the focus will be on supporting the project, and not on the special experiences and leisure fun of the volunteers.

5) Ensuring Transparent Prices

Show in a transparent manner how the travel price is distributed and foresee a rather large share for the local communities. Also consider the staff needed in local organisations that might for example need to employ a coordinator for the volunteers. Since it is not sure that there will be long-term financial support from the volunteers after their stay, don’t claim that such a support is likely in order to avoid compensating the efforts required.

6) Improving the Selection of Volunteers

Introduce tools for the selection of candidates and establish standards such as letters of motivation, CVs and police clearance certificates. The details regarding the suitability of a candidate for specific tasks should be discussed in a dialogue with the receiving organisation. If the candidates have hardly any experience, the duration of stay should be longer. The final decision on the selection of volunteers who do not have sufficient experience and knowledge should be taken in coordination with the receiving organisation.

7) Improving the Preparation of Volunteers

Ensure a good content-related preparation of volunteers and avoid neo-colonial clichés of poverty and underdevelopment. In the preparation courses, also reflect on the volunteers’
Chapter 4. Responsible Tourism and Climate Change

For more information about Voluntourism please find this publication:

VI. Future Challenges

There is an urgent need to acknowledge the challenges for international governance posed by global mobility, climate change, and other issues discussed in this chapter. There is a lack of critical reflection on the potentials of tourism as a path towards poverty reduction, on the consequences of poverty in climate change, and on the participation of civil society in decision making processes. The underlying conflicts can therefore not be resolved in a constructive expectations.

8) Increasing the Duration of Stay and Avoiding Short-Term Placements Involving Children

Offer stays which are as long as possible and allow for sufficient time in the receiving organisation for the preparation of volunteers. Do not offer short-term stays in projects with children at all and offer placements in orphanages only as part of volunteer services that last for more than six months and include intensive preparation.

9) Establish Forms of Follow-Up

Establish motivational incentives in order to regularly inform former volunteers about possibilities to support their former host organisations and point out possibilities for development-related action after their trip.
manner, nor can any alternative tourism development plan be devised. The vision of unlimited growth is clearly an inappropriate response to progressive climate change. A different tourism is required!

The tourism and transport industries, as well as tourism policy makers, systematically underestimate their responsibility for climate change. They evade it with statements on the economic importance of tourism, without taking into consideration of the industry’s impact on increased poverty due to climate change. Climate policies must recognise tourism as a key sector and include binding reduction targets. Tourism, as a luxury economy, should bear its part of the costs arising from climate change in line with the “polluter pays” principle.

All emission savings are being eroded by the growth in air traffic. Tourism must cast off its dependence on the aviation industry and shift to the most environmentally friendly forms of mobility possible. Sustainable and responsible tourism can only be achieved if travel to and from destinations happens in a sustainable manner. Sustainable production and consumption patterns are not compatible with a “faster, farther, sooner” concept of travel and can only be achieved through consistent product development efforts aimed at an effective reduction of air travel.

References


Chapter 4. Responsible Tourism and Climate Change


I. Introduction

Over the past decades, tourism has expanded and diversified continuously, becoming one of the largest and fast-growing industries in the world. In 2012 only, over one billion international tourists traveled world, generating over US$1.2 trillion dollars in export earnings (UNWTO, 2013: 1). Technological advances in air transport are the key factors for such a rapid growth of tourism in addition to the rise of middle class, the growing wealth in emerging countries, government’s supports to promote foreign travel and the forces of globalization instigated largely by the advent of information society and the fall of socialist bloc.

Such a rapid growth of tourism has produced no small problems. There took place a high risk of cultural assimilation and integration biased toward western society as the travel of western people is far
more active, which led to the abrasion of local cultural identity. As the tourism industry looks for profit maximization under the severe competitiveness of the world market, infringement of human rights as like the exploitation of youth workers and aboriginals is often done without hesitation. High rate of economic leakage from host community leads to the increased dependency of the local economy to the outside capital.

More than anything else, it causes increased emission of carbon dioxide leading to climate change and global warming. Higher dependency on mass-transportation system requires high energy consumption. Expanded number of travelers promotes construction of large scale recreational facilities and resorts leading to disruption of local ecological environment. Frequent visits to the sites of natural beauty and environmental protection increase human footprints there. Expanded tourism has become a remarkable source of climate change and global warming.

Increased awareness of such trend in climate change and global warming and negative impacts contributed by expanded tourism as well calls for the role that alternative tourism could play as a tool to mitigate. Here arise the social needs to develop concrete ideas and strategies from which we can design programs and policies for such combat purpose. Korean cases will anchor our discussion further.

Ⅱ. Impacts of Tourism to Climate Change

Global warming and climate change have become a usual phenomenon nowadays. We have witnessed a very steep rise of such a trend in recent decades. According to the international forecasting report (UNWTO, 2007), such a trend will be further aggravated. Average surface temperature will go up by 6.4°C at its maximum and sea level by 59cm in 2100. In each decade, average global temperature
Chapter 5. Climate Change and Alternative Tourism

is projected to rise by 0.2°C. When such a pace of warming is kept, it is predicted that, in 2050, 1% of global GDP is required to adapt to such a changing situation, 4 billion people will experience shortage of water, and 500 million people will be stricken by hunger.

Such a changing pace of climate brings in wide-ranging impacts to our natural environments: retreating glaciers, longer growing seasons, higher speed wind as like cyclone, shifts of species ranges, increasing drought, more frequent torrential rain falls, and health impacts due to the unprecedented heat wave (Mishev & Mochurova, 2008: 1).

Climate change brings in very serious impacts not only to such natural environments but also to the whole industries of the world. Tourism industry is not an exception from such negative impacts. It alters attractive traveling destinations and brings in damages or floods to cultural relics and heritage sites with heavy or acid rain. Clean environment and favorable weather conditions are crucial to visitor satisfaction and fundamental factor for the development of tourism industry (Mishev & Mochurova, 2008: 1). When climate change destroys such attractive conditions of frequently visiting sites, decrease of tourists becomes an inevitable outcome. Nature-based tourism is more sensitive to climate-induced environmental changes. In addition to that, degree of such impacts to a hosting community varies according to the rate of economic dependency to a tourism industry. Thus, poor community becomes more vulnerable to poverty. Tourism is more a victim than a vector of climate change in this sense (Mishev & Mochurova, 2008: 1).

However, it is not deniable that tourism contributes a higher share to climate change. It contributed 4.95% of the whole CO2 emissions of the world in 2005. Among them, transportation of tourists makes 75%, accommodation 21%, and activities 4%. Out of 75% of transportation, air transportation contributes 40%, car transport 32% and other means of transport 3%. In other words, aviation traveling is a single most
important contributor to the CO2 emissions (Scott et al., 2010). Such a situation would aggravate further in the future. According to a research outcome jointly conducted by UNWTO-UNEP-WMO in 2008, air transport is projected to contribute 52% of CO2 emissions from the tourism sector in 2035. Accommodation will make 25%, car transport 16% and activities 7% (UNWTO-UNEP-WMO, 2008).

It is very natural in such a situation that people start to think about alternative way of “Traveling with Climate in Mind”, which refers to a more fortified response than “Green Tourism” movement, implying a call for “Low Carbon Tourism” with the development of more strengthened mitigation policies against GHG(green-house gas).

III. Tourism to Combat against Climate Change

“Traveling with Climate in Mind” is a multidimensional task by its nature since tourism covers whole dimensions of human life. When we approach traveling from its outward dimension, it could be defined as a visitor’s behavior taking place within certain environmental conditions of hosting community. And one of the major determinants of hosting community’s social structure is government and its policy directions. In other words, traveling takes place within the network of tripartite concentric circles consisted with traveler’s behaviors, government policies and community structures. In addition to these environmental determinants, when we approach traveling from its inward dimension, traveler’s mindset plays a critical role in determining behavioral attitudes of travelers. Basic components of the human mind are intelligence, personality and moral character (Dweck, 2008). Intelligence is interrelated with information and knowledge. Personality interlinks with one’s value system. And moral character is interlocked with spirituality as its ultimate and supreme form. Therefore, we can think of six determinants --- three outward ones and
three inward ones --- affecting modes of “traveling with climate in mind.”

From such a scheme discussed above, we can devise six different approaches to combat against climate change: for outward dimension, 1) social movement approach, 2) political process approach and 3) community-based approach and for inward dimension, 4) technological approach, 5) epistemological approach and 6) religious approach. Social movement approach aims to redesign behavioral patterns of traveling and thus perform alternative modes of travel in order to mitigate climate change, implying similar philosophy and performances as well of the new social movements in 1970s and 1980s in other fields of the world as like gender, peace, and anti-nuclear movements. Adaptation of the modes of tourism to mitigate climate change is the practical prime strategy of this approach. Political process approach focuses on and prioritizes government mitigation policies as a prime tool to combat against climate change believing that government policies have a direct and strong power to control social interactions and thus traveling modes. Therefore, it has an inclination to deal with relatively wider range of issues going beyond the boundary of mitigating CO2 through or by traveling. Lobbying and participation to the political process are the strategies to realize its objectives. And community-based approach emphasizes the importance of community structure and network in which tourism takes place. They try to alter outside conditions of tourism to make it more responsible to the needs and demands arising in the process of mitigation.

Technological approach assumes that without scientific information and knowledge, they cannot trace the cause and effect relationship between traveling and CO2 emission precisely and thus cannot develop adequate and relevant mitigation strategies. Researching and analyzing the technical side of traveling are the prime foci of interests. They want to produce and provide relevant scientific
information to the development process of adaption strategies to change traveling modes to mitigate. Epistemological approach intends to change conceptual framework and value system of the stakeholders engaged in tourism by sharing experiences and deepening of understanding of the phenomenon relevant to the reduction of CO2 emissions. Doing and learning are the mottoes of this approach. Religious approach believes that without changing life-style to eco-friendly ones, we cannot change the basic nature of traveling and make it more fit to mitigate CO2 emissions. The ultimate way of changing life patterns from the contemporary mechanism of mass production and mass consumption to the alternative way of slow life could be possible when we go through with very serious self-reflection and such reflection needs spirituality which ultimately controls moral character of stake-holders engaged in tourism.

When we take social movement approach, it becomes very obvious from the above discussion that the longer we travel, the more we produce CO2 emissions. At the extension of such logic, it could be advisable to travel short. However, such a scenario of “staying at home” contradicts directly to the basic nature of traveling abroad looking for opportunities to be released from daily routine ways of life and thus seems to be unrealistic as well as unattractive. Even if they are fully aware of the dangers of global warming, they will not be able to give up their well-deserved holidays and unable to find any practical climate-friendly alternatives. However, it could be advisable to travel wisely. “Traveling wise” is to shorten total traveling distance by combining multiple travel needs into fewer traveling opportunities and ultimately reducing traveling frequency and so distance.

It also should be noted that most tourism trips are relatively eco-efficient as 80% of the whole trips -- by rail, coach and car (except air) -- cause just about 20% of the GHG emissions. And further prospects for increasing fuel efficiency of air transport are relatively
low at present since the technology of jet aircraft is already mature and reflected. Alternative fuels will not be introduced on a large scale within the next three to five decades (Zussman, 2007). In such a situation, there is no other option, but to alternate transport mode from air to rail, coach, ship or other conventional means in order to mitigate emissions by choosing adequate tools of transportation.

As far as the length of stay is concerned, the shorter, the better to make the trips eco-efficient since accommodation is a higher source of emissions. However, such suggestion establishes an adversarial relationship with the frequency of travel. There is an inclination that the longer you may stay, the less frequently you may travel resulting shorter total distance of trips. Therefore, it is recommendable to stay longer once you make a trip. For the mode of stay, it is advisable to prefer nature-friendly and so eco-efficient accommodations. Instead of high energy consuming accommodation at luxurious tour resorts, it is advisable to choose home-stay or hostels consuming fewer energy.

Political process approach requests the stakeholders of tourism as like travelers, travel agencies, and advocacy NGOs to collaborate in campaigning and lobbying against government officials to develop stronger mitigation policies regulating higher standards for eco-efficient transportation, accommodation and activities. In order to design such policies, we need to know further in detail about the economic costs of climate change and that of adaptation at local level. They want to ask the government to make further in-depth researches and disseminate relevant information to the public and the stakeholders of tourism as well. In fact, national mitigation policy frameworks are emerging but slowly and uncoordinated yet (Go’ssling, 2010: 25). Facing with a rapidly globalizing world and tourism expansion crossing over the national boundaries, it becomes further important to urge global integration of tourism policies throughout the world and mitigation policies as well for more efficient supervision and
promotion of combating programs against climate change.

When we take community-based approach, it becomes important to redesign a community and its nature as an object of travel attraction to make them more adaptable to climate change mitigation. Under this scheme, we can think of many programs as like reforesting barren land, promoting local food program, creating slow city, constructing pilgrimage route, campaigning no garbage movement, building bike-only road, and etc. They would like to create living conditions in which travelers could lead eco-friendly living at the hosting community and make such living condition as an object of tour or point of attraction for the visitors. It is very natural that, without supports and collaboration from the residents of hosting community, any intentions to mitigate CO2 in the walks of traveling are useless.

When we take a technological approach, it is important to strengthen institutional capability of government and advocacy NGOs as well to review the causal relations assumed by conventional approaches to mitigate climate change in terms of scientific knowledge and data. Establishing collaborative network with scientific experts, therefore, is required to produce and amass information relevant to this checking. For instance, planting tree has been suggested and implemented by the conventional approaches as an appealing program to offset CO2 emissions produced in the process of traveling and counted as a tool to teach tourism stakeholders through doing and learning about the importance of fighting against climate change. When it is checked from the technological point of view, however, it is known that planting tree does not help to the work of mitigating CO2 emissions. Even if we agree it helps, it takes too long a time to grow up to offset by producing O2 meanwhile climate change is a very imminent issue. For the grown up trees, whether they are cut down and burnt or go through natural decaying process, they are destined to produce CO2 at their end. Reviewing from the technological point of
view, trees are not efficient, immanent and scientific tool to combat against climate change contradicting to our conventional wisdom. It is very important to check, thus, scientific viability of any alternatives suggested as a tool to mitigate climate change caused by traveling.

When we approach from the vantage point of epistemological perspective, we can make use of travel as a template or an opportunity to share the idea of carbon reduction to mitigate climate change. Tour programs could be designed to teach and learn eco-friendly ways of life as like taking local foods, planting vegetables for their own consumption and thus spread and promote environmental awareness in hosting communities and among the travelers as well. The prime goal of this approach is laid upon spreading new value system to the stakeholders of tourism believing that without new value system we cannot easily promote the idea of mitigating against climate change and thus adapting to new modes of travel.

Taking a religious approach, in order to promote alternative ways of life and eco-friendly value system it becomes important to internalize the concept of ecological right and environmental sovereignty. It believes that strong power and energy of oneself come basically from self-reflection and self-centeredness and not from being compelled by the outside forces. Therefore, moral obligation could be counted as an efficient tool to drive people to eco-friendly life. One of the best ways to promote one’s sensibility to moral obligation is to bring the issue into the realm of divinity. For instance, especially for the YMCA movement, it becomes important to emphasize a life leading a self toward Christlikeness. At the extension of such a thought, we could devise and carry out programs as like pilgrim tour and sacred tour programs to promote spirituality in the process of and by way of traveling. Such a rather fundamental strategy to promote mitigation idea is to make the travelers experience, self-reflect, and communicate with their inner minds and, thus, transcend into new
ways of life. Providing opportunities to contemplate over one’s own life and to grasp ultimate value of life, they believe, could instigate people’s mind to prioritize slow life over greediness and thus to upgrade sensibility to eco-friendly modes of life in general and those of traveling in particular.

IV. Mitigation Programs in Korea

Several local governments and community based NGOs in Korea have strived to take the rising demands to mitigate global warming and to combat against climate change not as a crisis of tourism but as a momentum or opportunity to proactively renovate tourism itself and to promote tourism industry as well. At the extension of such a thought, they tried to promote green tourism as one of the major locomotives of the green new deal project coined and run by the central government. They approached the idea of “traveling with climate in mind” not as a simple instrument to mitigate global warming but as the power source of driving local economic growth, recognizing it as a high-value producing service industry. Below are the model programs designed and implemented by such local governments and NGOs in Korea

1. Chang Won City of Kyung Nam Province
   (Kim, 2009: 13)

   They hosted the 10th Meeting of the Conference of the Contracting Parties to the Convention of Wetlands - Ramsar List of General Assembly - in 2008 and proclaimed the city as a “Capital of Environment” in order to build up the image of city as an attractive traveling destination with beauty of nature and environmental preservation. Obviously they wanted to draw attention of the general public to the importance of environmental protection and preservation
of nature. At the extension of such a strategy, they built eco-town and restored ecological function of streams running through the city. They drove a very strong campaign for riding bike instead of a car, CO2 offset program throughout the city and developed tour program visiting Woopo wetland near to the city. The tour program to wetland is designed to emphasize the importance of preserving ecological settings.

2. NGO Olle kil of Jeju Island (Jeju Olle, 2014)

A former journalist, Ms. Myung Sook Suh, developed trail courses called “Olle kil (narrow path)” in Jeju island for the first time in 2008 as a part of people’s voluntary movement for eco-friendly travel after visiting and getting idea from Santiago Pilgrimage route (Camino de San Tiago) in Spain. Now there are 22 courses developed carefully avoiding artificial touches, preserving ecological settings and being friendly to nature. Each course covers a trail running 10 to 20 kms requiring about 3 to 6 hours of walking. The trails run either alongside the seashore or through the deep forests of the island canvassing history, mythology, culture, and gender issues of the island. One of the beauties of the Olle kil project is that it has diversified travel destinations from mass tourism centers developed by major conglomerates of Korea into small villages of the island and thus has started to divert inflow of economic earnings from mass tourism centers to the residents of local communities in addition to providing eco-friendly travel modes to mitigate CO2 emissions.

The NGO supervising and promoting “Olle kil” runs a couple of sister programs aimed to mitigate climate change. They run a program called “Grandma’s Guest Room.” The program is to support and develop private rooms left behind after kids grown up and leaving home town as guest rooms for Olle kil travelers. This program contributes to the reduction of CO2 emissions by curtailing needs to
build additional accommodations for expanded travelers and utilizing already existing rooms left vacant. Another program is to engage in a campaign of not using disposable products as like paper cups, disposable tooth-brushes, and paper towels while traveling, which is called BYO(bring your own) drive. They also run a joint campaign together with National Trust Fund for Nature Preservation, one of the most active NGOs to protect environment in Korea, which calls for donations from the Olle kil travelers to offset their own footprints left behind due to their trail walking and to buy private forests in the island to preserve from any profit-seeking development. “Clean Olle kil” program is to advise the trail walkers to pick garbage bag at the starting point of the trail, to collect trashes left behind by other visitors and their own along the trail walking, to take proving shots by cellular phone and to go for competition to win prizes donated by business circle. They also run a green tourism academy in order to share eco-friendly philosophy and way of life among the stakeholders of tourism and the general public as well.

3. Jeju Special Self-Governance Province (Kim, 2009: 15)

Jeju province hosted World Conservation Congress in 2012 organized by the International Union for Conservation of Nature, which is the only NGO bestowed with observer status by UN, where they agreed to work for making Jeju as world environmental hub in 2020. From that time on Jeju province started to accelerate its green tourism policies in order to get qualified for such status in 2020. They would like to increase target share of green tourism up to 30% of total tourism inflow of the island. Understanding that simple number of green travelers could not make such target qualification, they began to emphasize quality side of green tourism. Green tourism policies they consider to introduce are: to provide incentives to the eco-friendly tourism sites and destinations designated officially by the government
as such, to adopt prior-review system for the eco-friendly tourism resources development projects, to collect carbon tax according to the estimated carbon emissions produced by individual tour programs at their initial stage of development, and to provide tax reduction benefit to the eco-friendly tourism facilities and programs.

4. NGO Good Travel (Good Travel, 2014; Na, 2010)

Good travel is a social enterprise registered to Korean government, which looks for promoting and realizing the idea of sustainable, responsible, ecological, fair and ethical tourism. They believe world alternative tourism development paradigm has been changed from nature preservation and environmental protection tourism in 1990s to sustainable tourism in 2000s especially after the Davos Declaration in 2007 jointly adopted by UNWTO, World Meteorological Organization, and UN Environment Programme, which emphasizes low carbon emission instead of no carbon, optimal utilization of ecological resources instead of simple preservation of ecology, and balance between economic benefits and energy consumption. Following such a shift of paradigm, they develop and carry out eco-friendly tour programs as like home stay at Vanho village of Vietnam and Hmong tribe’s village of Cambodia, cyclo tour in Cambodia, joining to talk shows run by professors in Vietnam and Laos about ecological travel and anti-sex tour issue. They also run “Tree-House” program jointly organized by Good Travel and local NGOs from 2012 which provide opportunities for the good travelers to stay, learn and participate to the hosting community works as like planting trees and developing local mitigation programs. They cover mainly travels to Mekong river basin as like Yunnan of China, Vietnam, Cambodia, Laos, Thailand, and Burma.
5. Temple Stay by Chogye Order of Korean Buddhism  
(Temple Stay Center, 2010)

Temple stay is a cultural and religious tour program which is designed to let the visitors experience the life of Buddhist practitioners at traditional temples scattered in mountains across the nation. It was developed in 2002 and run by the national order of Korean Buddhism as a response to increased foreign visitors to Korea to learn about Korean culture and recognized as one of 5 most successful tour programs by OECD for 8 successive years in 2010(Our Buddhism, 2010.10.11). A typical program entails an overnight stay at a Buddhist temple, and participation in religious rituals as like ceremonial service, Zen meditation, monastic meal, tea ceremony and strolling along the forest path. Zen meditation is a way to discover the Buddha mind and a true nature of oneself. It is considered as one of the ways to reach supreme enlightenment of oneself. Monastic meal is designed to eat ecologically, in complete silence and with no wasting of food at all. The meal is served with complete vegetarian dishes and allows one to live in harmony with nature. Through the practice of tea ceremony, one can find true stillness and tranquility in a cup of tea. While walking along a peaceful forest path in the vicinity of temple, one can listen to one’s own inner voice and through the practice of 108 prostrations one can learn the technique of putting down one’s inner desires and attachments.

V. Conclusion

When we review whole spectrum of tourism, we can easily note that only a small part of all tourism as like aviation trip, in fact, is responsible for the main share of GHG emissions. This means that it would be better to prioritize our mitigation efforts to this relatively
smaller part of tourism (Zussman, 2007). Even if we agree to focus on this part of tourism, it is important to notice that mobilizing government mitigation policies is more demanding since they cover wider ranges and more efficient in responding to such needs. However, it also should be learned that few governments, in fact, develop adaptation policies specifically targeted to tourism. To the government officials who are trained to look into the world from the perspectives of efficiency and economy, it is costly and uncertain to combat against negative impacts of tourism only since the returning impact loops of such policies are too long, interconnected and complex to trace. Not many government officials are well and fully exposed to the importance of developing adaptation policies. And sometimes government policies are not applicable throughout the world and thus curtailed for global collaborations. For instance, high rate of the carbon tax for aviation is more significantly effective in reducing fuel use in OECD countries than in the others (Sterner, 2007).

In addition to this, it becomes clear that any adaptation policies require additional costs and financial resources. Such increased travel costs caused by the adoption of adaptation policies as like incentivizing the reduction of GHG emissions could curtail tourist mobility (Assimacopoulis, 2013). Knowing such limits of political process approach, we may prefer social movement approach requiring changes of travel modes and behavioral patterns. However, alternative modes of travel, which are designed to combat against CO2 emissions, have inclinations to curtail hedonistic pleasure of tourism by their nature. Without changing value system of the stakeholders of tourism, it would not be easy to keep tourist inflow level as usual. Therefore, it becomes important to teach and learn about alternative way of life and to change one’s value system into prioritizing eco-friendly mode of life ultimately. Even if we take community based approach, we have to rely on inward dimension oriented approaches also as like altering way of

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thinking and value system as well since community people’s way of thinking and preferences and their subsequent collaborations determine whether to succeed in obtaining supports from them or not. The close collaborations from the community residents cannot be guaranteed without changing their value system into eco-friendly ones.

Therefore, it becomes evident that information relevant to green tourism and eco-friendly life as well should be shared widely since education, learning, and contemplation start from sharing information. Korean experiences confirm to such practices. They hold either international gatherings as like Ramsar meeting and WCC, seminars as like Green Academy and Tree House, or meditation in retreats in order to promote and share the idea of eco-friendly way of life widely. From such interrelatedness of outward dimension oriented approaches and inward dimension oriented approaches tackling over traveling and its mitigation strategies, it becomes clear that six approaches suggested above do not establish displacement relations but complementary and supplementary ones as well. Thus, there is no single approach accomplishing the job of mitigation but collaborations among the multiple approaches could lead to the success of mitigation programs.

And it also should be noticed that we cannot work on alternative tourism only isolating it from the rest of the world since whole social network is interconnected. In other words, it is important to draw attention of the whole community and the world as well. Therefore, it is also advisable to collaborate further throughout the world since any country cannot be detached from the rest of the world as long as climate change and its mitigation strategies are concerned. They are interrelated further in this rapidly globalizing world.
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I. Introduction

Myanmar is fast changing in all spheres of life after the apparent political reform in the recent past. Being a country where magnificent and ancient Buddhist temples, rich cultural heritage, hospitable people, plenty of life-giving rivers, lush mountain forests, and intricately-drawn cities, tourism industry will boom very fast in Myanmar. In the coming years thousands of tourists will arrive at Myanmar. The industry is potential of changing the outlook of Myanmar. The Government is pushing hard for fast tourism development. Since 1992, the government of Myanmar has encouraged tourism in the country. After the military junta transfer power to civilian government, the tourism sector saw increase in tourist arrivals and for the first time in 2012, tourist arrival surpassed the one million mark. In 2013, Tourism Master Plan is created, targeting 7.5 million
arrivals by 2020.1)

Tourism in Myanmar has been promoted by advocacy groups as a method of providing economic benefit to Burmese civilians, and to avoid isolating the country from the rest of the world. *Voices for Burma*, a pro-democracy advocate group, states, “We believe that small-scale, responsible tourism can create more benefits than harm. So long as tourists are fully aware of the situation and take steps to maximize their positive impact and minimize the negatives, we feel their visit can be beneficial overall. Responsible tourists can help Burma primarily by bringing money to local communities and small businesses, and by raising awareness of the situation worldwide.”2)

However, considering what is happening in tourist destinations in global south, we need to caution ourselves: Will the industry do good to people? or brings more damage and marginalization? Who benefits? What we do? Where do we stand?

II. Ministerial Challenges

- How do we challenge and critique the nexus between the present profit-oriented paradigm of tourism industry, climate-justice and survival of marginalized communities;
- How do we help scholars, church leaders, missionaries identify new forms of violence against marginal communities, e.g. indigenous people, women, children perpetuated by neo-liberal project of

1) “Amid Burma Tourism Boom, Calls for Govt to Aid Development”. Retrieved 9 January 2014. It is recorded that in 2010, 791,505 foreign tourists visited Myanmar, with 295,174 foreign tourists entering the country via Yangon International Airport. In 2012, more than 1 million foreign tourists visited Myanmar and that figure is expected to rise to around 1.5 million in 2013. In 2013, the number of foreign arrivals reached more than 2.04 million, counting both air and overland arrivals.

tourism industries;
• How do we challenge the dominant paradigm of Christian faith and practices that support one-sided tourism industry and help rediscover new paradigm of God-world-human relationship based on the spirituality and experiences of the people in the margin, especially indigenous people;
• How do we engage in tapping religious and cultural resources to promote just tourism;
• How do we challenge prosperity theology?
• How do we conscientious church leaders, theological educators and Christian leaders engaged in diverse ministries on the inter-connection between the issues of environment, marginalized communities and commercial tourism with knowledge, skills and action ground on justice; and
• How do evolve a ministerial, missiological and theological perspective of an alternative just tourism.

1. Globalization and Tourism Industry

Globalization has come to be a principal characteristic feature of the new millennium and it has become an inescapable reality in today’s society. It operates with a basic ideology. The underlying logic is maximum profit, maximum capital accumulation, and maximum exploitation of labour and earth’s resources supported by global military hegemony. This ideology of ever-increasing growth and the thirst for maximization of profit, enjoyment and absolute domination of the earth’s resources goes back to the Enlightenment movement with their stress on human reason and independence. The revolution that emphasized the scientific temper was both aggressive and dualistic ideology and has found the answer to all human problems in the domination and exploitation of nature (John, 2002: 34-35). Development is measured in terms of the amount of goods and services
produced rather than by what is produced and how it is distributed justly. All human’s creativity and natural resources are objectified and directed to the market for the purpose of commodity production and profit making. It is in this framework that tourism industry is promoted as an instrument to promote and intensify globalization.

A dominant ideology is that Tourism will boost the economy, the dollars will flow in. It will provide full and varied employment for all the people. Contact with other cultures will surely improve the texture of living. This is promising but this can happen only when people and their culture are commoditized for market needs. We often hear marketing slogans like Incredible India, Amazing Thailand, Malaysia Truly Asia, Remarkable Indonesia, Beauty has an address: Oman, The Heart of Asia: Taiwan, Cambodia: The Kingdom of Wonder, Marvelous Melbourne, Infinitely Yours: Seoul, Golden Burma, Hornbill Festival of Nagaland, etc.

Globalization as neo-liberal economic project operates in many ways. Tourism industry is one among them and it is grouped among the four largest industries in the world, with oil and fuels, arms and pharmaceuticals. Tourism’s outlays are estimated around 10 per cent of the global GDP, while employing around 300 million, or about 10 per cent of the global workforce. With rising incomes, the number of leisure travelers is increasing, with a billion tourist arrivals in a year globally now, and heading towards 1.6 billion by 2020, according to the UN estimates.

The policy makers see tourism development as a means of poverty alleviation for the income generated from tourism is perceived as a panacea for the problems of the poor countries. This perception is based on an assumed understanding that the profits from the tourism industry will trickle down and benefit the poor communities.3) All over

3) The Shillong declaration issued by the participants of the joint consultation on “The North East India Churches’ response to development and tourism”
Asia the tourism industry is intensifying with a promise of peace and prosperity. It is applauded as a “motor for development” (D’Mello, 2010: 6). Many people see that it is an engine of investment, employment, growth, and national development and considered as one of the best industries for the third world countries to earn foreign currencies in terms of Dollars and Euros. It is also propagated that tourism industry will improve airports, local transportation facilities and other infra-structures which will ultimately benefit all the citizens of the country.

As a result of these apparent development and benefits, unlike other issues, tourism has not been a major ministerial challenge and issue. This may be because the majority of people in church and society are co-opted into believing the widely propagated notion that tourism is a boom and a tool of liberation for the poor and marginalized. The church also see the industry as ‘smokeless’, costless, clean, green and non-polluting due to long and dominant theology of prosperity theology. Other benefits claimed include the influx of income, foreign exchange, employment and fostering of cultural exchanges between peoples. In some counties it is seen as an instrument to explore human rights violation as in the case of Myanmar.

2. Tourism and Objectification

While acknowledging the existence of some positive forms of tourism that bring beneficial incomes and infra-structural development, we need to challenge unjust tourism structure and practices from a theological and ministerial perspective. We need to raise questions like:

organized by the Ecumenical Coalition on Tourism (ECOT), National Council of Churches in India (NCCI), Presbyterian Church of India (PCI), and the Martin Lutheran Christian University (MLCU), on 29-31 March, 2011 at the PCI Center, Shillong, Meghalaya, India. p.1. Hereafter “Shillong Declaration”.
What is tourism development for? for whom? at whose cost? Does tourism protect and respect local communities, their cultures, spirituality and land? Does tourism industry generate employment for marginalized sectors without discrimination? How far local communities are benefitted by golf courses, amusement parks, franchise restaurants, resorts and wild life sanctuaries? What are ecological implications?

Tourism as a tool of a neo-liberal economic project touches all realms of human life and mother earth. To meet the demand of the tourist, the hosts have to sacrifice many things including their culture, bodies, water, electricity, land and a variety of infrastructure. One serious negative impact on people and nature is objectification. It is an act of treating a person merely as an instrument of sexual pleasure, making them a “sex object”. Objectification more broadly means treating a person as a commodity or an object, without respect to their personality or dignity.

Some of the serious negative impacts of tourism on marginalized people and land are:

a) Objectification human body: Commercial tourism is a human’s self-seeking satisfaction or pleasure driven enterprise by objectifying others as commodity or means of one’s satisfaction.4) A study shows that a majority of the tourists are military personnel and industrial workers. A research conducted on Israeli tourist behavior and patterns in Goa, India has revealed that the Government of Israel provides travel package incentive to all the soldiers after the completion of compulsory military service as incentive. The intention is to release stress and appease the soldiers after stressful work and

4) “Travel” for human needs and ‘pilgrimage’ for spiritual renewal should not be confused with tourism which is connected with sole enjoyment and pleasure.
training. Similarly, industrial workers in developed countries are given travel package bonus by the companies to release their accumulated feelings of oppression in alienating and health hazard working conditions. Today tour packages are consciously organized by the ruling and owning class to avoid unrest, protest and rebellion. Tourists who travel under these circumstances arrive at the destinations merely for enjoyment, relaxation and pleasure. They objectify everything as commodity for enjoyment and pleasure. Consequently, women and children are forced into the flesh market. They are seen as mere object of pleasure without worth and dignity. Often the hosts internalize themselves as inferior due to poor economic situation and allow tourist to abuse their body. In some case, the owner of five star hotel, tour operators, etc will provide some support schemes and project themselves as savior of the poor. All these tactic applied to appease the oppressed and exploited communities to remain silent.

b) Objectification of culture: Traditionally indigenous customs, rituals, sacred shrines, places of worship, sacred music, and ceremonial dress with much reverence. Today they are commercialized to take advantage of tourists. Musicians, dancers and other artists perform, exhibit and sell their creativity to earn some income, at the cost of their self-respect. Today our sacred music and dances have turned them into mere cabaret performances for enjoyment. The development of ecotourism is further causing wide scale eviction of indigenous people from their ancestral lands leading to breakdown of

5) For detail, refer to Claiming the Rights to Say NO, (Goa: CSJP & Equations, 2009).
6) For the indigenous people, land is sacred and life. It is the land that holds family, clan, village and tribe as one community. The identity of the people is deeply rooted in the soil. It is the life sustaining power.
traditional values and land-centered spirituality. In summary, commercial tourism’s sole objectives are mere profit, pleasure and enjoyment. It does not respect life, culture and spirituality. It denies the right to live in dignity especially to the poor and marginalized people.

c) Objectification of nature: For indigenous people, land is sacred and the whole creation is exegesis of God. God indwells in creation and so alive. The scientific method of reductionism took the mystery out of the Western view of nature. People began to believe that there is nothing amazing about the cosmos. The physical world is viewed merely as the sum-total of many materials components and energies. To understand the world, one has only to know the laws which govern these components. This worldview further contributed to the secularization of the world. By detaching God from nature, natural resources are seen as something to be manipulated and exploited without any compunction. Nature has only an instrumental value, determined by the extent to which human can utilize it. Within such a perspective, the ideology of tourism operates. God’s creation is seen merely from a utilitarian perspective denying the integrity and its wholeness. The sanctity of worship places, sacred groves and shrines are mere object for tourist gaze. Tourism thus contributes to the violation of sacred space and loss of bio-diversity. People depend on land, air, trees, water, plant, seas and rivers, and these are destroyed for promotion of tourism. When nature is destroyed, it is the local people and communities who suffer most.
3. Nexus between Poverty and Indecent Employment

Can tourism industry alleviate poverty in the global south? No. A profit driven industry cannot alleviate poverty. Maximization of profit is possible only when labour power is commoditized and exploited, and land and ocean resources are privatized and exploited. In modern tourism enterprise one will notice that deliberate attempts are being adopted to make the indigenous people and women remain illiterate and that they depend solely on the sale of their labour power. Tourism is promoted with the slogan that it will alleviate poverty, create employment and generate more income. Generate employment for whom and what kind of employment? Local people are employed mostly for indecent manual labour jobs like watchman, waiter, cleaner in hotels and massage parlors! Generate income for whom? A major portion of income generated through tourism goes mostly for hotels and tour agencies, and thus only a few rich and owning class are benefitted. On the other hand, in the process of tourism development, indigenous people are forcefully evicted from their ancestral places without adequate compensation. In the process of being re-packaged for visitor’s consumption, indigenous people’s historical and religious sites, rituals, festivals, arts and crafts are often unrecognized, distorted and commercialized. This creates new form of poverty, indecent living style, identity and spiritual crises.

A study on the policy of tourism, especially ecotourism, has proved that belief in tourism alleviating poverty of the indigenous people, is faulty. This false promise has created more misery and unemployment to many people. Being poor, illiterate, and denied of their life sustaining resources, it has further aggravated poverty. Many people receive just seasonal and meager wages. Local communities are given only manual jobs, and their services do not get regularization. Most of them are seasonal contract workers. Decent jobs are deliberately denied, promotion curtailed or jobs not regularized to keep
the local communities illiterate and economically dependent. This paves the way for more manipulation and exploitation by the rich. To earn their living, women and children have not option except to sell their bodies and labour. Men are induced into drug and other illegal businesses. All these indecent lifestyles contribute to diseases like HIV, TB, and so on. Tourism has also not given indigenous people education or any other skills to live a decent life. It makes people dependent, lazy and unproductive. People just sit and wait for the tourist to arrive to generate a meager income for their living.

4. Unjust Tourism Structure

Can capitalist structure of tourism promote poor? To what extent will/do the poor benefit from profit driven tourism industry? The Kolkata consultation on “Theology of Tourism” cautioned that

Mass tourism is marked by the massive diversion of essential resources, including land, water, electricity, a variety of other infrastructure, taxation revenue, from the local community that sorely needs them to tourism interests. Alongside the displacement resulting from tourism development, most of the employment it supposedly creates in the local community is low status, low paying, and insecure. Mass tourism treats women as a service or commodity that is in stark contrast to the countercultural attitudes and teachings of Jesus. Women and children are trafficked and they have little control over their situation in the face of ruthless forces promoting sex tourism motivated by the lure of money. Major beneficiaries from tourism are owners of capital, and their operators such as the managerial elite, in both the North and South. The income and benefits the local people enjoy is negligible when one considers the residual and lasting cost and impact, arising from the gigantic tourism investment (The Kolkata Statement, 2013: 2).
There is no balanced share in the global tourism between the rich and poor countries as well as local host and visitors. Globally, it is the rich countries who are benefited from the industry. Europe and Canada, USA, Australia, Japan and South Korea account for nearly 80 per cent of world tourism leaving a vast majority of the world’s population abused and exploited. Since the whole industry is monopolized and controlled by the companies in the wealthy countries, the profit goes back to the rich nations. The host countries receive just a meager benefit out of the tourism industry. Tourism industry thus increases debts burden of the Third World countries as the profit goes back to the rich countries. For example, most of the five-star hotels, resorts, golf courses and aviation industries are owned by the rich people in the rich countries. What are the use of these facilities when poor are not in a position to get 1 US Dollar a day?

As the major portion of tourism investment is mostly capital intensive, the poor and disadvantaged are the most exploited one locally. As stated earlier the employment opportunity generated by tourism is low order, transitory, and uncertain. Tourism also causes problems for the local people and their own economy. Attracted by the easy as well as lazy income expected from tourism, the local economy tends to become a dependent economy rather a self-reliant one. The local worker, especially the younger workers, assuming an easy tourism income, tend to be less inclined to engage in their traditional industries such as agriculture, fishing, farming, and so on. Jobs like security guards, gardeners, cooks, cleaners, chamber maids, receptionists, life guards on beaches do not bring sufficient income to live a dignified life. Furthermore, as the market laws of supply and demand come into play, tourists and others capable of paying higher prices inflate the costs of limited vital resources beyond the reach of the local population, impoverishing them even further.

Therefore, the promotion of commercial tourism has to be located
within the larger structural injustice. The injustice and destruction perpetuated to nature and people are massive. The church cannot remain a silent spectator. All these challenges demand urgent ministerial intervention because most of the affected people are indigenous people, women and children. God’s creation is also groaning due to over exploitation. We are called to listen to their cries.

### III. A Theological Contour for Ministerial Action

In spite of its negative effects, we also need to recognize its immense potentiality to create global community for peace and justice. Tourism is an important modern activity that can promote interaction among religions, cultures and civilizations, and serve as a catalyst for numerous projects and programs for human development. It can create and promote new social movements, if the present paradigm is directed to a just-tourism.

Unjust tourism is modern face of suffering and unequal sharing of power and resources; it depicts one modern expression of human affliction. While a few enjoy disproportionate profits, and engaged in building hotels, resorts, amusement parks and so on, majority people are denied of their land, sea and mountain rights.

The Bible in one sense is an account of people on the move. There is the constant travel of people – for better quality of life, refuge or sanctuary, missionary purposes, conquest, trade. Bible affirms that travel is essential, but gives a different view than modern tourism.

There is a difference between travel in the Bible and modern tourism. Modern tourism is mainly directed to human’s self seeking pleasure objectifying others as mere commodity. The Bible challenge objectification and commodification of people, their culture and reducing God’s creation for creed and personal gratification. In Biblical language it is making people slaves. Indebtedness was one of
the main reasons for slavery. Minors would be sold by poor or indebted parents or adults would sell themselves. (Exod. 22:25-27, cf. Deut. 234:19, 24:6, 17). Elsewhere in ancient Near East, exorbitant interest rates were the chief cause of slavery (Philip, 1984: 54). In Israel the lifestyle rich who were competing to build “winter and summer house” forced the poor to slavery. The competition of tourism development force many indigenous people to slavery. We can compare today’s commercial tourism with ancient slavery system.

All human beings, females and males, are created in God’s image, and hence are the subjects of their life and not objects for exploitation. Any practice or system that pictures human beings as objects for enjoyment by commodifying them is a travesty of human values, and an insult to human beings. Modern tourism operates around such an ideology. With their myths and demands, and the financial power of the tourists, people in host countries are regarded as mere instruments and means of service and entertainment. They are not perceived as human beings with their own dignity and autonomy. But they are subjected to slavery.

The Bible testifies that in the scheme of God’s creative plan, creation belongs to all, shared by all. The Earth is the Lord’s, and everything in it (Ps. 24:1). It is entrusted to humanity to be governed responsibly, nurtured carefully, and loved gratefully. People and the rest of creation are not meant to be exploited nor destroyed. Its fruits are a repository bequeathed for the benefit of all humanity. However, today, inequality is the order of the day. A relatively few have seized a disproportionately large share of the world’s resources, consigning a vast majority, especially in the global South, to poverty and subsistence level existence. Such principalities and powers, who exist at all levels of human society, determine the structure and priorities of the economy that is fundamentally unequal to most.

Tourism, a dominant industry, needs to be prophetically
challenged to understand that the earth and all its gifts are created by God, and belong to all, not just to the investors of the industry, the tourists, the world’s affluent, or those who promote a kind of ‘development’ that does not benefit the poor.

God’s gifts have to be enjoyed with care and responsibility. We have to acknowledge that God’s creation has been violated; the root cause is human greed and the belief that the market ideology is paramount in society. We must speak out and act in the pursuit of life, justice and peace for all and respect the integrity of God’s creation.

The Bible also speaks about Sabbath. The rest in Biblical tradition is not what modern day idea of holiday. The Bible testifies that holiday is a day free from work, just as God rested after His work (Gen 2:2-3). In Ex 20:8-11, God commanded the people of Israel that the Sabbath be kept holy. It is not a time for personal gratification as tourism dictates, but a time of contemplation, rest from our daily work to foster a closer relationship with God, within community and the whole of God’s creation and be blessed. It is not a time to get away from or forget God but go nearer to the Creator. The Sabbath is thus rooted in doing justice to the poor and to entire God’s creation. The concept of holiday promoted in tourism goes contrary to the Biblical understanding. With the increase of tourism arrivals with the sole objective of profit the understanding of ethics of leisure is driven toward mere pleasure rather than a time of opportunities to meet God. The Biblical understanding of holiday has no place for exploitation and objectification of people and earth’s resources.

IV. Conclusion

Mass commercial tourism industry as we hold today does not respect life; it objectifies people especially women, children and indigenous people’s culture. There is not just sharing of God’s
resources. It is violation of the God-ordained order and purpose. The God of the Bible is God of justice. Oppressive structure and power are essentially wickedness. The wicked are those who bring down the frail and the needy poor and make them slaves. God intervenes when people and nature are objectified and slaves of market.

As Christians, we have the duty and the task to provide leadership through our ideas and practice. When creation is under threat and when people are commoditized as slaves, we are called to speak out and act in the pursuit of life, justice and peace, for the stewardship and integrity of creation. Churches are called and entrusted to demonstrate prophetic witness to announce God’s love for all and denounce the ethic of domination. This is a great ministerial challenge before us.

References


When the tourists flew in, our island people
metamorphosed into a grotesque carnival
   A two-week sideshow

When the tourists flew in, our men put aside
their fishing nets to become waiters
   Our women became whores

When the tourists flew in, what culture we had
flew out of the window
We traded our customs for sunglasses and pop
We turned sacred ceremonies into ten-cent peep shows

When the tourists flew in, we could no longer
go down to our beaches
The hotel manager said; “Natives defile the sea-shore”
When the tourists flew in, the hunger and the squalor
were preserved as a passing pageant
For clicking cameras, a chic eye-sore!

When the tourists flew in, we were asked
to be ‘side-walk ambassadors’
To stay smiling and polite
to always guide the ‘lost’ visitor…
Hell, if we could only tell them
Where we really want them to go! (Rajendra, 1978).

I. Tourist Gaze: Narratives from the Margins

Seven years ago, the day after Christmas day, the coastal communities in South and South East Asia cried aloud when giant waves in the form of Tsunami invaded their shores. Death literally hunted down the households in the coast line resulting in the untimely death of hundreds of thousands of innocent people. Millions were displaced from their livelihood. The scars of the Tsunami are yet to be healed. The dominant narratives explained the Tsunami as a natural calamity, and blamed overpopulation as the reason for the magnitude of the disaster. The groaning that refuses to fade down is in fact a counter narrative: A counter narrative that exposes the structural sin and injustice that cause eco-crisis and genocide.

The coastal regions of the countries affected by the 2004 Tsunami have been undergoing tremendous changes in recent years. In the era of globalization, as there is no salvation outside the market, it is imperative to enter the bandwagon of progress and development by linking local economies with transnational capital. Globalization has invaded the coastal regions of these countries in the form of commercial tourism. Tourist resorts and hotels conquered the coast line destroying the tropical mangrove forests, one of the world’s most
important ecosystems. Mangrove swamps have been nature’s protection for the coastal regions from the large waves. They also serve as the habitat for three-fourths of the commercial fish species that spend part of their lifecycle in the mangrove swamps.

The coastal regions, the habitats of the traditional fisher people, have been converted into tourist resorts to attract tourists and thereby foreign exchange. Many of the tourist resorts that mushroomed in the coastal areas came into being by uprooting hundreds of villages of the fisher people, who used to live in a harmonious relationship with the ocean. Thousands of hectares of mangrove forests and other bushes were cleared to make the resorts beautiful for the tourists. Traditional communities have been displaced from their land and livelihood to welcome the transnational corporations to take over and abuse their land, water, and environment. The groaning from the tsunami affected communities exposes this correlation between ecological disaster and globalization. This narrative is based on the very fact that the tsunami could not destroy coastal villages covered with mangroves. In other words, the tsunami was more than a natural calamity. It was the consequence of the commodification and plunder of the ecosystem for profit.

The grand plan to redeem the war-torn Sri Lanka predated the tsunami by two years. The priests of this redemptive mission to perform the entry of Sri Lanka into the world economy were USAID, the World Bank and the Asian Development Bank. The experts identified tourism as the panacea for Sri Lanka’s accumulated ills. “Under the plan, Sri Lanka’s jungles…would be opened up to adventure eco-tourists…Its religions…would be retrofitted to nourish the spiritual needs of Western visitors—Buddhists monks could run meditation centers, Hindu women could perform colorful dances at hotels, Ayurvedic medical clinics could soothe aches and pains” (Klein, 2007: 495). Sri Lanka thus became the high-end tourist
destination by combining luxury, wilderness, adventure, pilgrimage, and ecological tranquility into a single package. But in order to facilitate this redemptive plan, the government had to prepare the way: The government changed the prevailing legal barriers to private land ownership. It also changed the labor laws according to the interests of the investors. The government further initiated modernization of the infrastructure—highways, airports, water and electricity. Global financial institutions were generous enough through their loans to help the government to prepare the way of redemption. Finally that dawn has come when “the poorest among them were being asked to give up the little plots of land and property they had—a vegetable garden, a simple house, a boat—so that a Marriott or a Hilton could build a golf course and villagers could pursue careers as street hawkers in Colombo” (Klein, 2007: 498).

This is the time when the giant waves visited the small island. For the then President Chandrika Kumaratunga, the tsunami was a kind of “religious epiphany,” which helped her to see the “free-market light.” “We are a country blessed with so many natural resources, and we have not made use of them fully… So nature itself must have thought ‘enough is enough’ and whacked us from all sides and taught us a lesson to be together.” Tsunami was a divine punishment for failing to sell off Sri Lanka’s beaches and forests! Standing at the ravaged beaches of Sri Lanka, Naomi Klein observed: “And yet, underneath the rubble and the carnage was what the tourism industry had been angling for all along—a pristine beach, scrubbed clean of all the messy signs of people working, a vacation Eden. It was the same up and down the coast: once the rubble was cleaned away, what was left was…Paradise” (Klein, 2007: 490).

According to Herman Kumara of the National Fisheries Solidarity Movement in Sri Lanka, it was “a second tsunami of corporate globalization and militarization, potentially even more devastating than
the first. We see this as a plan of action amidst the tsunami crisis to hand over the sea and the coast to foreign corporations and tourism, with military assistance from the US marines.”1) As Naomi Klein observes, “The two economic poles of globalization, the ones that seem to live in different centuries, not countries, were suddenly put in direct conflict over the same pieces of coastline, one demanding the right to work, the other demanding the right to play. Backed up by the guns of local police and private security, it was militarized gentrification, class war on the beach” (Klein, 2007: 508). Disasters are not only caused by corporate interests but they also provide the corporations new opportunities to continue their pillage in the name of humanitarian interventions and reconstruction. Naomi Klein calls this phenomenon “the disaster capitalism.”

The post-tsunami redemption package was christened as reconstruction, and the community felt it as “victimizing the victims, and exploiting the exploited.” So the victims were angry and they protested against the salvific mission of reconstruction. Narrating a protest march that she witnessed in Arugam Bay, Naomi Klein writes: “As they marched past the hotels, a young man in a white T-shirt with a red megaphone led the demonstrators in a call-and-response. ‘We don’t want, we don’t want…’ he called out, and the crowd shouted back, ‘Tourist hotels!’ Then he shouted, ‘Whites…’ and they cried, ‘Get out!’ Another young man, skin toughened by the sun and the ocean, took over megaphone duties and yelled, ‘We do want, we do want…’ and the answers came flying: ‘Our land back!’ ‘Our homes back!’ ‘A fishing port!’ ‘Our aid money!’ ‘Famine, famine!’ he shouted, and the crowd replied, ‘Fisher people are facing famine!” (Klein, 2007: 492).

1) Quoted in Zachariah (2011, 34).
II. Problematizing Tourist Gaze

In common parlance, tourism is generally understood as a private leisure-time activity that enhances human flourishing and cultural interaction. However, the narratives from Sri Lanka invite us to rethink this common perception to understand the politics of our visual perception and visual experiences. Through tourist gaze “the native becomes the spectacle.” Michael Foucault, has long back dismantled the claim that our looking practices are pure and innocent. The tourist gaze is not merely the portrayal of an existing reality out there; rather it is an epistemological activity where meaning is constructed both visually and discursively. As Urry and Larsen rightly observe, a critical study of tourism hence invites us to analyze the “processes by which the gaze is constructed and reinforced, and consider who authorizes it, what its consequences are for the places which are its objects and how it interrelates with other social practices” (Urry & Larsen, 2011: 2).

Said differently, through gaze, subaltern communities and their life world lose their subjectivity. For Jean Paul Sartre the gaze objectifies us and robs us of our freedom as a subject "insofar as I am the object of values which come to qualify me without my being able to act on this qualification or even to know it, I am enslaved" (Sadre, 1956: 110).

As Page Law rightly observes, “the tourist gaze in ethnic tourism produces the tourist and the other as differently raced, classed, gendered, and sexualized subjects through representations informed by Orientalist discourses⋯. In ethnic tourism, enjoyment is derived specifically from the consumption of the “untouched, pristine, authentic” other. The Other becomes a commodity to be consumed for enjoyment through the tourist gaze, which is constructed through the difference between the “ordinary/everyday and the extraordinary” as well as the self and the other” (Law, 2012). Gaze is the ideal and efficient medium for reinforcing the domination of the dominant. Jennifer Reinhart articulates this power dynamics of gaze in a
compelling way: “Power becomes manifest in a disembodied gaze and spread over the minutest aspects of life, perpetuating itself not through external force but through internal penetration. Order is established not through steel bars but through the submission of everyone to an omnipresent and impenetrable gaze; we are seen yet cannot see” (The University of Chicago, 2004).

In the history of tourism, it is Thomas Cook who transformed tourism into an industry of mass consumption by introducing tourist-friendly systems such as ticketing, guiding, conducted tours, etc., to convert an otherwise expensive, risky, and unpredictable holidaying into a systematically organized product for the masses. What we find in the Cook model is the McDonaldization of tourism, the Fordist attempt to perceive consumption as a homogenized and standardized activity. “McDonaldization suggests that tourists crave for experiences and services that are predictable, standardized, risk-free and calculable—just like the Big Mac no matter where it is served” (Urry & Larsen, 2011: 54). However, in the post-Ford era, we see a shift in the character of consumption. It rejects the notion that the primary motivation for consumption is materialistic. “Rather, satisfaction stems from anticipation, from imaginative pleasure-seeking...People seek to experience in reality the pleasurable dramas they have already experienced in their imagination” (Urry & Larsen, 2011: 51). Commercial tourism thus became an “experience economy” where the service providers are transformed into “stagers of sensation,” which we find in Disney theme parks. “Disneyization is a strategy through which businesses seek to increase the value of good and services by transforming them into differentiated experiences magically making the ordinary extraordinary.” Gaze is an important category in the experience economy.

Through tourist gaze, subaltern communities and their cultures,

2) For a detailed analysis of the character of consumption, see Campbell (1987).
landscapes, and historical artifacts are discursively constructed as the other, and stripped of their subjectivity and reduced to exotic commodities for the consumption of the tourist. For example, sex-tourism reduces bodies as objects of tourist gaze. Tourism departments of several countries promote sex-tourism through their advertisements, exhibiting female bodies on their brochures for tourist gaze. This is how the Jamaican Tourist Board introduces the Caribbean Island of Negril: “Rugged cliffs give way to pure white beaches, making a luscious mixture of seductiveness and innocence. The sun is so warm it’s almost sinful. As it melts into tranquil Caribbean sea, tempting sunsets appear as girls with cinnamon-colored skin walk the beach wearing bikinis the size of butterflies. This is your Eden. Welcome to the Negril” (Urry & Larsen, 2011: 68).

When subalterns work under tourist gaze in performing service, they are expected to engage in bodily performances to please, seduce, and entertain the tourist gaze. They engage in their work faithfully without reacting to the abuse from customers and managers, subjecting themselves as inferior to the guests. They are nothing but “smiling bodies”—docile and disciplined—destined to provide satisfaction and pleasure to the gazing guests. The norm of ideal tourist host, constructed by tourist gaze, identified bodies that need to be excluded from the gaze of the tourists as they fail to seduce and entertain the tourist gaze. They are the “stigmatized bodies”—over weight, too old, deformed—and they will not find a front-stage job in the tourist industry. Tourist gaze is similar to “zoological gaze” where the animals in the zoo are tamed and trained to perform theatrically for the tourist gaze.

Landscape is yet another construct of tourist gaze. “Landscape is what the viewer has selected from the land, edited and modified in accordance with certain conventional ideas about what constitutes good view...”. Landscape is about how humans take control and possession
of, and derive pleasure from nature… It de-materializes place” (Urry & Larsen, 2011: 110). The stigmatized bodies and their daily engagement with their land are excluded from the frame of the tourist gaze.

“Indigenous people do not own their own tourism and culture… We are an Indigenous Zoo and I take extreme offence to that.” We hear this outburst coming from a member of the Hawaiin indigenous community echoed from other subaltern communities all over the world. Johar, the manifesto of the Jharkhand Organization for Human Rights (India) articulates beautifully the anguish and anger of the subaltern communities against the dominant gaze. “Johar for us in Jharkhand is more than just a word in our language. Johar is a spirit, an attitude, a feeling and an expression of welcome, of gratitude, of praise, of togetherness, a salutation. It is the word we first use when we meet one another for the first time. We said Johar to you, but our song and dance, our language and folklore have become just pages in books of libraries where your anthropologists can debate over. Thus you have distorted our history. You have misinterpreted our culture, and made it a commodity to be marketed at your universities and seminars. We said Johar to you” (Equations, 2007).

“Exotic” tourism and ecotourism are the best examples of tourist gaze where the indigenous communities, their landscape and cultures are packaged into marketable commodities for tourist gaze. Through that process the subaltern communities are discursively constructed as exotic. The Incredible India campaign of the Ministry of Tourism brochure presents North East India as the “Paradise Unexplored.” In the brochure, tribal villages are depicted as “mystical, paradise-like, intriguing places that provide the viewer a glimpse of mystery, a taste of an alien culture.” (Equations, 2007).

Ecotourism, emerging from a bio-centric and misanthropic understanding of ecological consciousness, advocates conservation, and as a result, large number of indigenous people are uprooted and
displaced from their ancestral lands to facilitate ecotourism. The process of conservation is carried out through creating Protected Areas, National Parks and Sanctuaries, protected from the subaltern communities, the “ecological ethnicities,” who have been living in communion with forest and its flora and fauna from time immemorial. According to official statistics, India has 650 protected areas and 2 million conservation refugees, the victims of conservationism and eco-tourism.

Cultural tourism or heritage tourism is yet another form of tourist gaze disguised as creative, educational, and cultural experience. Commoditization of subaltern culture is the biggest casualty in cultural tourism. Cultural practices of traditional communities which are intrinsic to their spirituality, ethics, and identity are converted and packaged into products for tourist gaze and consumption. Tourist gaze converts traditional motifs into artifacts and souvenirs, and traditional dresses and accessories into costumes.

India’s “tryst with destiny” on the midnight of August 14, 1947 was not just the inauguration of an independent nation, but also the beginning of a new form of colonization. The development gaze perceived commons such as land, forests and waters as untapped resources to be plundered for “common good” and “national interest.” The subaltern communities in India are the offerings sacrificed for the construction of mega dams, heavy industries, and expressways; the modern day temples of India. These avatars of progress and development in India are built on the colonized land and the colonized bodies of the subalterns. Tourism in India today initiates pilgrimages to these “holy shrines.” Mega dams have become holiday destinations as “tourism is developed on the watery graves of people’s homes and lands. What were once thriving villages and hamlets, where people had lived for centuries and contributed to the regeneration of forests and its biodiversity are now reduced to endless lakes. The
pleasure-seeking tourist is often oblivious to the tragedy that rests beneath and to what may have transpired before a dam was built; before a community was displaced” (Equitable Tourism Options, 2010). The Gujarat government’s plan to erect a 182 meters tall statue of Sardar Vallabhbhai Patel, christened as Statue of Unity, in Kevadia near the Sardar Sarovar Dam is the best example for this.

Commercial tourism has become a corporate venture thanks to the Corporate Gaze and subsequent invasion of the life world of the subaltern communities in the name of growth, progress, and eco-tourism. The corporate tourist industry is not only insensitive towards the impact of the industry on the subaltern communities and their life world, but also is reluctant to respect the rights of the communities and to be responsible for the negative impacts of tourist industry on these communities. Corporate Social Responsibility (CSR) is a strategic package emerged from the logic of neo-liberal capitalism to provide a human face to corporations with an attempt to redeem and absolve the sins of the corporations. The World Business Council on Sustainable Development defines CSR as the “commitment of business to contribute to sustainable economic development, working with employees, families, the local community and society at large to improve their quality of life” (Equations, 2013).

Corporations are created to accumulate wealth through corporate gaze and commodification of “cheap lives” and the landscapes of the subalterns. CSR is an ethics-coated strategy to address and solve the legitimation crisis of the corporations. The destructive impacts of corporate greed on subaltern communities and their commons raise serious questions about the legitimacy of corporations. CSR with its commitment to intervene in the lives of the communities with humanitarian aid is cleverly used by the corporations to regain their lost legitimacy. In the tourism sector, the corporate hospitality industry is actively involved in CSR initiatives. After displacing hundreds of
fishing communities from their traditional abodes and occupation, through CSR the industry offers the victims of their gaze employment opportunity, food supplies, and scholarships for school children. One of the corporate hotels in the outskirts of Chennai has employed young people from the local community to protect the hotel from the peoples’ movement against displacement! Said differently, CSR is used to divide the subalterns to protect corporate interests.

Corporate Accountability, according to Friends of the Earth, affirms “the ability of those affected by a corporation to control that corporation’s operations” (Equations, 2013). Unlike CSR, Corporate Accountability proposes a shift in power. It is focused on impacts and regulations, and it makes corporations accountable to the communities affected by corporate gaze. Corporate Accountability is possible only with strict governmental regulations which are closely monitored by the subaltern communities. Differently said, Corporate Accountability becomes effective only through the oppositional gaze of the subaltern communities that expose and contest the corporate tourist gaze.

III. Subaltern Oppositional Gaze: Affirming Agency for and Subjectivity

The theory of the gaze as an instrument of domination has contributed immensely to develop critical consciousness about the subtle ways through which the hegemony of the dominant is perpetuated and reinforced in our times. It has also inspired communities and scholars from the margins to develop alternative theoretical models to contest the silencing and disciplining gaze from the center. In the field of film studies, bell hooks contrasted the theory of male gaze with her theory of the “oppositional gaze” informed by the resistance and affirmation of agency of black women spectators. For hooks, “there are moments of rupture in film where…many female
black spectators have actively refused to identify with the film, choosing to laugh or criticize the white representations of blackness that they saw rather than be defined by them” (The University of Chicago, 2004). She further states that "the ability to manipulate one’s gaze in the face of structures of domination opens up the possibility of agency" (Hooks, 1992: 121).

“Oppositional gaze,” is therefore an epistemological category for bell hooks. When the oppositional gaze is absent in the perception of the subalterns, they do not see reality differently due to the colonization of their perception by the dominant ways of seeing and knowing. So an active collective resistance to dominant ways of knowing is a pre-requisite for subaltern oppositional gaze. To put it in bell hooks’ words, with oppositional gaze “we do more than resist. We create alternative texts that are not solely reactions. As critical spectators, (we) participate in a broad range of looking relations, contest, resist, revision, interrogate, and invent on multiple levels.”3) The affirmation of lived experience as the primary source of knowledge is essentially a revolt against the dominant epistemology deduced through gaze. It proclaims the embodiment of knowing in the everyday lived experiences of the communities. For Ada Maria Isasi-Diaz the epistemological function of experience is to indicate that “the struggles of the poor and the oppressed taking place in the underside of history constitutes the place, the moment—the horizon—of grassroots people’s knowledge of reality. There is a triple dimension to knowing reality: becoming aware/getting to know reality, taking responsibility for reality, and transforming reality.” (Isasi-Diaz, 2002: 13).

So lived experience becomes epistemological when subaltern communities transform this experience into an oppositional knowledge through oppositional gaze. It involves a critical understanding of the

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dominant gaze and the reality of subordination, and a vision and the political strategy to replace that reality with just and participatory social relations. It is the “coming to voice” and “coming to power” of the subalterns. Said differently, it is seeing from the vantage point of the subalterns that has the potential to create oppositional knowledge.

IV. Subaltern Oppositional Gaze: Theological Re-imaginations

Contextual theological re-imaginations demand from us the courage and commitment to transgress the dominant ways of doing theology. The marginalized are no more a category that provides the professional theologians the missing data—their experience of marginalization; rather they are epistemic communities that create oppositional knowledge. It is the seeing from their vantage point that has the potential to create transformative knowledge and politics. Subaltern oppositional gaze questions the claim of normativity of the dominant gaze, and affirms the agency of their oppositional gaze to interpret their particular reality and to transform it radically. We see this conflict between the dominant gaze and the oppositional gaze in the Bible as well. However, the subaltern oppositional gaze narrated in the Bible testifies the Divine gaze as oppositional.

The first two books of the Bible contain graphic descriptions of the violence perpetrated on the enslaved people and communities by the dominant gaze. The colonial gaze of the rulers of Egypt constructed the “tribes of Yahweh” as lesser human beings, and on their colonized bodies, the imperial regime built the cities of Egypt. The male gaze of Abraham legitimized the sexual abuse of Hagar, the slave girl, and the subsequent disinheritance of Hagar and Ishmael. The groaning of the enslaved people reverberated in Egypt and in the wilderness were not groaning of despair and resignation; rather they were lamentations of
protest against the dominant gaze. In the lamentations of the subalterns they discovered the Divine gaze as oppositional gaze. God reveals Godself as the one who sees the misery of the slaves (Exodus 3:7). Transgressing the Jewish tradition, Hagar named God, “El Roi; the God who sees me” (Genesis 16:13). We see here the theological re-imaginations, emerging from the oppositional gaze of the subalterns, which testify God’s seeing too as oppositional gaze: An oppositional gaze which not only shares the pain and pathos of the wretched of the earth; but liberates them from the shackles of oppression and exclusion.

We see the same tension between the dominant gaze and the oppositional gaze in the life and ministry of Jesus, and the gospels contain vivid descriptions of how Jesus, through his oppositional gaze, confronted the dominant gaze. The oppositional gaze of Jesus was a gaze of compassionate justice, which not only challenged the prevailing order and its gaze, but also liberated people from the bondage of dominant gaze, and enabled their agency and selfhood to restore their lost humanity. For Pope Francis, Jesus’ gaze provides us dignity. “It is a look that always lifts us up, and never leaves you in your place, never lets us down, never humiliates. It invites you to get up—a look that brings you to grow, to move forward, that encourages you, because [the One who looks upon you] loves you. This gives the courage to follow Him. Tax collectors and sinners felt that Jesus had looked on them and that gaze of Jesus upon them—I believe—was like a breath on embers, and they felt that there was fire in the belly, again, and that Jesus made lifted them up, gave them back their dignity. The gaze of Jesus always makes us worthy, gives us dignity.” (Fox, 2013).

The Markan narrative of Jesus healing the man with a withered hand in the synagogue explains the contrast between the dominant gaze and the oppositional gaze. “Again he entered the synagogue, and a man was there who had a withered hand. They watched him to see whether he would cure him on the sabbath, so that they might accuse him. And
he said to the man who had the withered hand, “Come forward.” Then he said to them, “Is it lawful to do good or to do harm on the sabbath, to save life or to kill?” But they were silent. He looked around at them with anger; he was grieved at their hardness of heart and said to the man, “Stretch out your hand.” He stretched it out, and his hand was restored. The Pharisees went out and immediately conspired with the Herodians against him, how to destroy him” (Mark, 3: 1-6).4) The pharisaic gaze is a gaze that defends, and perpetuates a religiosity that legitimizes the status quo. Whereas the oppositional gaze of Jesus is a gaze filled with moral anger that brings about healing and restoration through violating the norms and morality of the prevailing order. Said differently, in our times, we see the Divine gaze in the subaltern oppositional gaze to overthrow the prevailing order for the healing of all.

V. Another Tourism is Possible: Alternatives Emerging from Subaltern Oppositional Gaze

The subaltern oppositional gaze emerging from the marginalized communities around the world raise profound questions on the claims of corporate commercial tourism as the sole agent for human flourishing and cultural interaction. Exposing the tourist gaze and its inherent colonial, racist, casteist, and patriarchal ethos, subaltern communities courageously proclaim that another tourism is possible. Let us look at three subaltern attempts to re-imagine tourism informed by subaltern oppositional gaze.

River Narmada is considered as the lifeline of Central India as it flourishes and nourishes life in diverse ways in three central and western Indian states. It is considered as one of the holiest rivers in

Hinduism. The Narmada Parikarma is a sacred ritual practiced from ancient times in which pilgrims circumambulate the river barefoot. Traditionally, the parikarma takes three years, three months and three days to complete. The pilgrims on parikarma are required to follow certain ascetic practices which include going barefoot, not cutting any hair, collecting food grains through alms, eating only once a day, bathing in the Narmada once a day, abstaining from sexual activity, and refraining from speaking lies, malice and hostility. The parikarma enables the pilgrims to perceive the universe in its physical as well as mystical form. When development became a fetish in India, mega projects such as dams have been perceived and consecrated as the new temples and shrines. Thus Narmada was dammed through the construction of several thousands of mega, big, and small dams. Damming of Narmada is considered as “India’s greatest planned environmental disaster.” Narmada Bachao Andolan, the historic social movement of the communities in the Narmada Valley, in its campaign against the violence of development in the valley, has creatively been using traditional pilgrimages such as Narmada Parikarma to create awareness against the destruction of the river and the community of life in the valley, by enabling the community to realize the sacredness of the river as it nurtures, supports, and protects life in the valley. In 2008, Friends of the River Narmada, under the leadership of Arundhati Roy organized a Rally for the Valley, which provided a rich experience to a wider community of people from all over the world to visit the valley, and to join the struggles of the subaltern communities. What we find here is an alternative tourism where people engage in pilgrimage and tourism which not only help them in flourishing their humanity, but also provide them a unique opportunity to immerse in the struggles of the subaltern communities to save life.5)

5) For a detailed study of the Narmada Bachao Andolan, see Singh(2009) and Zachariah(2011).
Chengara is a beautiful mountain strip in the southern plantation belt of Kerala. Today Chengara is the site of a new politics and spirituality as tens of thousands of landless dalits and adivasis occupy the plantation land there. In spite of the land reform, majority of the dalits and adivasis in Kerala are still landless. Communities who have been living in communion with the land from time immemorial, practicing prudential care of the earth, are alienated from land and agriculture. Some of them possess ¼ cent, 2 cents and 4 cents in colonies situated on the sides of the streets and streams. There are about 12,500 dalit colonies and 4,083 adivasi colonies in the state, where they are destined to live without basic amenities, violating their human and civil rights to lead a dignified life. There are even instances of landless people burying their dear ones in pits made in their very huts.

It is in this context that a subaltern movement initiated the Chengara struggle to reclaim the land for the landless, demanding permanent ownership of agricultural land through transfer of ownership from corporate monopolies. Around 5000 families and 29000 people joined the struggle from all over the state, and occupied about 2000 acres of land, currently under the possession of Harrison Malayalam Limited. The movement has developed a commune in the occupied land. The land struggle exposes the casteist nature of not only the social relations in India, but also the dominant environmental movements. According to statistics, 85% of the landless in Kerala are dalits and adivasis, and their deprivation in terms of social, economic, and political capital and their landlessness are interconnected. It is in this context that Chengara becomes prophetic as it rejects the dominant casteist environmentalism, and initiates a new politics of combining the struggles to eradicate caste system with the struggles for ecological justice.

Chengara is a counter narrative to the dominant political culture of
our times. Communities uprooted by the colonization of their life world are creating a new politics which is not dictated by any meta-narratives. In their struggle for land, they expose the correlation between caste, race, patriarchy, poverty, and neo-liberal economic policies. Chengara has developed an earth-centered commune with its own social practices, spirituality, and political praxis. We find in their spirituality, expressed through their rituals and songs, a rejection of the ungods who perpetuate the disposssession and marginalization of the dalits and the adivasis. The rejection of the ungods leads to the search for new meanings and expressions of the divine in their midst. The spiritual practices of the community herald the dawn of alternative social and ecological relations. They have developed a commune in the occupied land and transformed it into a commune that experiments and practices an alternative worldview and community living. They have converted the rubber estate into an organic farm practicing prudent care of the earth and the community of creation. Chengara is situated in a region which is known for its pilgrim centers like Sabarimala, Aranmula, Maramon, and Manjanikkara. Chengara can be the site of an alternative tourism and pilgrimage, which will help us to experience a deep-rooted spirituality emerging from the historical struggles of the subalterns to abolish casteism and to create life affirming inclusive communities.

Alternative Tourism Group (ATG) is a Palestinian NGO established in 1995 to initiate alternative justice tourism “which holds as its central goals the creation of economic opportunities for the local community, positive cultural exchange between host and guest through one-on-one interaction, the protection of the environment and political/historical education” (Higgins-Desbiolles, 2010: 6). ATG, through Justice Tourism, instills in us the audacity to believe that alternative tourism is possible. The basic ethos and vision of this alternative tourism is found in the words of Father Elias Chacour: “You Westerners have been coming to the Holy Land for centuries to visit
the shrines, the dead stones. But you do not see the living stones—the human beings who live and struggle before your eyes. I say ‘wake up!’ What matters are the living stones!” (Higgins-Desbiolles, 2010: 5).

This statement is a bold critique of tourist gaze, and it comes out of the disturbing reality that majority of the tourists to the Holy Land goes there and returns without a genuine attempt to understand the life of the Palestinian communities under Israeli occupation. “Only by living what Palestinians experience all the time can a visitor recognize the injustices that are their daily bread.” Justice tourism, therefore, is an organic experience of deeper fellowship of communities through hospitality where our diverse and distinct horizons meet together to celebrate the beauty of human solidarity. Just and alternative tourism re-imagines tourism as a holistic experience of mutual flourishing, where both the guests and the hosts reject the neo-liberal exploitative trajectory of tourism and develop tourism and pilgrimage that protect the environment, improve the economic needs of the host communities, bring about justice and peace in the host communities, and enhance the humanity of both the hosts and the guests. It is a deeper spiritual experience which nourishes the guests through their organic engagement with the host communities—their cultures, environment, spiritualities, and history without the motive of exploitation and commodification. Justice tourism is committed to widen understanding, mutual learning, economic flourishing, environmental protection, and hospitality.

The code of conduct for travelers to the holy land developed by Palestinian organizations is an attempt to promote justice tourism: “Respect and learn about the local culture. Observe local customs. Interact and spend time with local people. Be aware that your cultural values may differ from theirs. Other values are not wrong or inferior; just different. Make sure that you encounter and engage with the local

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6) Quoted in Mathew(2010: 9).
communities who are struggling for the respect of their dignity. Support the host communities in a responsible way, without encouraging them to change their customs in order to adopt yours. Co-operate with locals in conserving precious natural resources. Buy local products. Contribute to ensuring that tourism has a beneficial outcome for the local community. Use local transportation, guides, accommodation, restaurants and markets to benefit the local economy. Take time to live and experience the daily life of the local people” (Kairos Palestien, 2014).

Pilgrimage to the Holy Land has become a regular program for several of the urban churches in India. Christian leaders have been lobbying with government officials for providing subsidies for their pilgrimage to the Holy Lands to “enable poor Christians to strengthen their faith and knowledge about Jesus Christ to live a better spiritual and moral life.” (Sezarianworld, 2009). The Tamil Nadu government has already set apart 20 million rupees to provide subsidy for Christian pilgrims to the Holy Land for the next two years. At the same time, there are critical introspections on the theology and politics of our “Christian” pilgrimage to the Holy Land. The Church of South India (CSI) has already made the bold decision not to renew the contract with EL AL, the official airlines of Israel to publish their advertisement in CSI Life, the official magazine of the CSI. Viji Varghese Eapen, the former director of the Department of Ecumenical Relations and Ecological Concerns of CSI observes that, “Unfortunately we seem to foster some kind of geo-polity, forgetting the fact that, every rupee that we contribute towards the so called ‘holy tours’ goes to the ‘unholy war’ by Israel against the Palestinians.”7) For the people of Palestine, “who consider it to be Palestine, ongoing nakba (catastrophe) for the past 64 years, tourism that legitimizes the occupation of their land is the last thing they want” (Abraham, 2012: 60).

7) Quoted in Abraham(2012: 63).
Alternative Justice Tourism is a call to repentance. In our dominant models of pilgrimage to the Holy Lands, we tend to “come to the Holy Land as spectators, touring holy sites as they would museums, not caring or realizing that for Palestinian Christians these are living places of worship. Reflecting the pious practices of the Pharisees, we search for a personal blessing, seeking to renew an egocentric, individualistic faith. What we choose to see and do only reinforces our prejudices, preconceived notions, and limited understanding of a complex situation.” Instead, we need to initiate alternative and justice pilgrimages, challenging the stereotypes and untruths about the communities. “The genuine Christian pilgrim seeks the living Christ in the now, in solidarity with the oppressed, the poor and the imprisoned” (Kairos Palestine, 2014: 11).

The Palestinian Christians articulate the theological basis of justice tourism in a persuasive manner: “God intervenes in human history whenever life is threatened, abused, and destroyed—for the slain Abel, Uriah, Naboth, the slaves in Egypt, the poor and the widows. God revives the dry bones that ‘come to life, stand on their feet and become a great army.’ The reign of God is present wherever life is set free, the blind see, the lame walk and the good news of liberation is announced. God sends the prophets to liberate people from oppression and speak words of judgment. God is on an eternal pilgrimage into our here and now for the sake of justice and love. God’s incarnation in Christ is God’s way of entering into the moral struggles of the world and showing us how to live a truly human life. Jesus identifies himself with all those unjustly treated in order to expose injustice”(Kairos Palestine, 2014: 12). Pilgrimage and tourism for us today, is to become incarnate in the here and now, entering into the struggles of the world as moral presence of transformation. “Come and see” is the invitation emerging from these sites of subaltern resistance and celebration, where communities at the margins contest
the objectifying and thingifying gaze of the dominant and initiate alternative looking practices, affirming their dignity, selfhood, and agency. “Come and see” is a call to rethink our looking practices and to flourish our humanity by coming out of the imperial gaze by being in solidarity with the movements of life in our times.

References

Christians Contemplating a Pilgrimage to the Holy Land. *Come and See.*


Part Two Practices of GATN

Chapter 8. Growth of GATN as a Movement
   _Jose Varghese

Chapter 9. Role of Codes of Ethics in GATN
   _Ceaser D’Mello

Chapter 10. Sender’s Reflection of Nurturing Community
             _Andrew Leo and Dora Tan

Chapter 11. Receiver’s View of GATN from Pangasinan
            _Juanito C. Bacani, Jr.

Chapter 12. Receiver’s View of GATN from Chiang Mai
            _Chularat Phongtudsirikul

Chapter 13. Participant’s Evaluation of the “Raonatti”
            _Aeri Kang

Chapter 14. Promoter’s Reflection of GATN by the APAY
            _Duncan Chowdhury
I. Introduction

Committed to its contextual mission, the YMCA movement always identifies itself with the least and lost in the process of social change and looks for alternative strategies for empowering the community and especially young people by working with them. This ideology of building alternatives for transformation inspired the Asia and Pacific Alliance of YMCA to take the pioneering leadership for developing the concept of YMCA Alternative Tourism.

One of the hero’s of this development process was Dr. Jai Chang Park. Soon after assuming the role as President of APAY in 2007, Dr. Jai Chang Park was very keen on exploring the scope of alternative tourism to be developed as one of the quadrennial agendas of the regional YMCA movement and finally as a social movement across the world. He said, “Building alternatives consists of not in seeking new
landscapes but in having new eyes.” His vision for an alternative movement, passion for engaging in social transformation and leadership for realizing the vision through systemic process was instrumental in establishing the YMCA Global Alternative Tourism network.

It is evident from the experiences of the YMCAs and ecumenical movements in the region that the negative impact of the tourism is largely affected on the poor and marginalized sectors. However, the tourism could also be looked as new possibilities for social transformation if organized in an alternative way. To take this agenda forward, a task group was established at the APAY and I had given the responsibility as Executive Secretary of the APAY.

Our approach to alternative tourism was to integrate the concept to the strategic direction of APAY encompassing ideal of global citizenship and develop it as a network of YMCAs. In this chapter, I am attempting to elaborate the historical process undertaken for developing the concept, establishment of the Global Alternative Tourism Network and building capacity for YMCAs to deliver alternative tourism products.

II. Concept Development and Task Group on Alternative Tourism

The task group after being organized met several times and observed that tourism is too often a one-dimensional activity in which the privileged and affluent people visit a location for purely hedonistic pleasures. Shorter, though intense, working hours are becoming the general rule everywhere. This situation creates opportunities for a large number of people with leisure time. People are setting out in search of the ‘exotic’ as a means of escape from the dull and dreary everyday chores of life. Tourism ‘products’ are commercialized and host
communities are converted into ‘commodities’ and objects of adventure and curiosity.

To undo the risks of tourism being merely a self-seeking venture, it is important to develop a persuasive program that strives for transformation of the visitors and strengthen the communities and natural and cultural goods of the hosts. Only then will the marketplace of tourism and leisure be a resource for true human enrichment for all. Tourism would then be an instrument of building global citizenship by creating a consciousness of the ‘other’; not as in an ‘us and them’ paradigm, but in a mindset that enhances appreciation of the distinctiveness of ‘the other’.

The task group also opined that the YMCA movement with its access to people-on-the move, its infrastructure, its global network, massive contact with, and acceptance by large sections of people, could easily be the instrument, which transforms tourism by looking it through a new lens. It could be a rallying point from where the multi-faceted potentials of the YMCAs in tourism combine to retain the best in ongoing practices, and seek enhancement and introduction of other dimensions that instil values of global community. YMCA vision for a transformed tourism is a value-based enterprise where tourism becomes a tool for empowerment of people, strengthening of YMCAs and other social movements while the benefits of tourism are equitably shared among the various parts of the tourism equation - the tourist, the entrepreneur, and the host - and where values of human dignity govern the relationship between the hosts and travelers.

The task group envisaged the establishment of the YMCA global network that could develop and promote tourism products, respect human values, ethical consumption, environment, local culture, etc. and make tourism a meaningful opportunity for the local communities as well as pilgrim experiences for the visitors. It could also be linked to the promotion of global citizenship education by giving opportunities
for the participants and visitors to understand local people, its culture, heritages and interact with local communities.

In this perusal, the task group assumed the roles of overseeing the activities of the GATN programs, setting up policies, rules and regulations, developing skills related to the operation of the programs, supporting the marketing strategies of program products, promoting alternative tourism, and mobilizing resources for the GATN, and involving in climate change advocacy.

1. Workshop on Global Alternative Tourism

As a first step to develop alternative tourism as one of the main thrusts of the APAY, Dr. Jai Chang Park, then president of the APAY, took leadership to organize a workshop bringing experts on the subject in and out of the APAY. As an outcome of such initiation, there assembled 29 delegates from 9 countries for the first Regional Workshop on Global Alternative Tourism from 27-30 June 2009 at the YMCA of Chiang Mai.

The objectives of the workshop were:

- to learn and experience tourism products developed with socio, ethical, and environmental concerns,
- to develop conceptual framework and strategies for YMCAs’ involvement in tourism world with missional objectives,
- to share alternative, community-based, sustainable tourism cases from different YMCAs of the region, and
- to develop working mechanism for YMCA’s Global Alternative Tourism network.

The participants came with a broad range of experiences on various engagements. Together with the resource persons they had undergone a cross-fertilization of concepts, ideas and experiences in alternative tourism. A study field trip was made to the Mae Wang
district in Chiang Mai and a broad framework was presented on community-based tourism. They had looked at alternative tourism in the perspectives of global citizenship and social responsibility exploring the possibilities of using it as a tool for resource mobilization and mission accomplishment as well. They have used the framework of ‘See, Judge, and Act’ in this experiential journey towards envisaging strategies that could fit in well in the context of the YMCA movements.

The workshop participants recognized that any movement of people taking place at local or global levels which is just, equitable, participatory, culturally sensitive, ecologically sustainable and respects human values can be regarded as alternative tourism. They also recognized that the YMCA movement with its large membership, participants and clientele across the world has tremendous potential for facilitating and promoting alternative tourism programs along with mobilizing and preparing people to take part in such activities.

At the extension of their dialogue, the workshop crafted three ideological constructs for the YMCA alternative tourism:

An opportunity for learning and sharing for visitors and hosts
A development initiative to care for present and future
A beneficial program for hosts and visitors

The workshop outcome underlined that alternative tourism takes place in communities, natural and cultural heritage sites and environments, where people live and work. Alternative tourism can be a tool to conserve and enhance local, natural and cultural heritage as well as strengthen local economy. Having recognized the wholesome trends in community-based tourism, the workshop felt that the local communities need to be empowered to exercise control over the forms of tourism that they wish to see developed in their communities.

The workshop also recognized the potential of the YMCAs to
provide safe, affordable, and meaningful travel and tourism experiences and develop an organizational structure to deliver professionalism in alternative tourism activities and ensure quality service through training and certification.

2. CHANGE – Defining YMCA Alternative Tourism

The question on the defining major characteristics of the YMCA Global Alternative Tourism was ably addressed through developing the CHANGE concept in the workshop. The features of the YMCA Alternative Tourism framework as encapsulated in CHANGE are:

(1) Community Centered

Reflecting community-based tourism values
Addressing economic, political, social, cultural needs of community
Empowering community towards sustainability
Promoting and consuming local products
Ensuring benefits remain in the community
Protecting dignity and rights of the communities
Pursuing reasonable policies for the benefits of the communities
Promoting local networking
Participatory and inclusive

(2) Holistic Approach

Developing body, mind & spirit
Value-based
Culture rich and protective
Safe, secure & caring
Innovative & learning
(3) Advocating Global Citizenship & Global Networking

- Multicultural coexistence
- Global ethics
- Human rights
- Interdependence
- Justice and development
- Concerned with challenged communities, HIV-AIDS
- Peace and cooperation
- Global solidarity
- “That they all may be One”

(4) Nature Sensitive

- Environmental responsibilities;
- low environmental impact and ecologically sustainable
- Natural resource conservation

(5) Gender Sensitive

- Gender just and child protective
- Empowering youth and women

(6) Economic Viability

- Affordable & competitive
- Sustainable and income generative
- Develop volunteer & philanthropic resources
- Promote ethical consumption

The strategy for promoting GATN and optimizing utilization of YMCA facilities and services through coordinated promotion and sharing of best practices was formulated in the workshop. It also
proposed the theme of ‘Go with YMCA, Make a Change’ as marketing theme and recommended to develop the programs in line with the characteristics of CHANGE, providing certification guidelines to YMCAs and develop GATN website.

3. Development of Alternative Tour Themes

After the establishment of GATN, much work has been made for developing concepts for alternative tour models that are relevant in the context of YMCA. These models include Educational Tour, Volunteer Tour, Spiritual Tour (pilgrimage), Sports Tour, Eco-cultural Tour, and Solidarity Tour, etc.

YMCA Education Tour aims to provide learning through alternative educational experiences that are authentic, holistic and progressive. It provides alternative learning experience to the participants while learning language, history, music, religion, development concepts, social and environmental issues, business practices, and etc. It also enables the participants to make responsible travel with true community experience and minimum impact on environment. This could be ideal for school and college groups, social organisations, families, NGO’s, corporates, and etc.

YMCA Volunteer Tour could facilitate people’s desire to travel as practitioners as part of their continuing education, skill development, practical training, interaction with peers, research on a topic of interest, volunteering in community projects and social movements, and etc. It provides opportunities for learning through voluntary services and makes tangible contributions for the development of the host community for educators, university students or individuals who wish to learn through volunteering.

YMCA Spiritual Tour could support the spiritual progressive movements that work for inter-religious understanding and social justice. It is a pilgrimage for experiencing spirituality of transformation
and just-peace that goes beyond journeying to sacred places, offering powerful spiritual vacation in different destinations for individuals and groups that wish to experience spirituality rooted in just-peace.

YMCA Eco-adventure Tour could provide small group eco-adventure tours to explore fascinating environmental beauties of the world with adventure spirit. It networks with local environmental conservation groups and trekking groups and provides life enhancing experiences keeping concerns for the environment and comfort and safety of the participants around the world to experience the relatively unexplored areas in the world and support the local environmental conservation movements.

YMCA Sports Tour aims to promote and strengthen movements that strive for social change through strengthening sports and games. YMCA with its pioneering role in sports and physical activities with the motto of Body, Mind and Spirit, aims to strengthen the indigenous games and helping young people to have more access to sports activities at local level with international participation through sport tourism. YMCAs could provide opportunities for sports players, athletes, coaches and fans around the world to participate friendship games, international championships, coaching, mentoring, and etc.

YMCA Rural Tour supports the social movements that strive to promote rural development through connecting tourism with rural community. It also provides interactive experiences between the visitors and rural communities and enables the tourists to explore rural environmental beauty, agricultural practices, indigenous cultural richness as well as helping rural peoples’ initiatives for alternative development. YMCAs could offer wide rage of rural tour options to travelers to be part of rural development process and derive satisfaction of supporting a worthy cause through their travel.

YMCA Solidarity Tour aims to enable the individuals and groups that have humanitarian concerns around the world to perform their
concerns and solidarity to the victims of natural and man made calamities, indigenous and marginalised communities and people who are in the needs for global solidarity. It also creates opportunities for the participants to engage in meaningful service and solidarity partnership with individuals, communities and social movement organizations for reducing their sufferings and bringing change. YMCAs could facilitate Solidarity Tour and provide opportunities for people in different disiplines that have humanitarian, peace and development concerns.

III. Responding to the Basic Operational Needs of GATN

1. GATN Training Workshop: Pilgrimages in Search of Truth

As a result of the relentless efforts of promoting the ideals of alternative tourism as a global citizenship action over a year, several YMCAs in the region had proactively responded to this idea by taking initiatives to organise alternative tourism activities. However, we had realised that specific training to the staff and volunteers at local YMCAs are necessary for integrating the concept well into their action responses and also expanding the programs to other potential YMCAs of the region. Together with the Interfaith Cooperation Forum (ICF) and the Mennonite Central Committee, a training workshop on pilgrimages in search of truth was organized at Nepal on 19-25 February 2011. A week-long workshop provided training about the concepts of alternatives in tourism and pilgrimage which is a journey to find truth that can lead to personal and social transformation. It brought together YMCA staffs, volunteers and social activists from ICF network that are committed to explore ways of creating pilgrimages in search of truth to replace conventional tourism.
The workshop strengthened the ongoing alternative tourism and pilgrimage initiatives of the YMCAs and other collaborative organizations by strengthening their capacity to address the negative impacts of the conventional tourism and initiate transformations in tourism that gives pilgrim experiences for the visitors. The content of the workshop consists of investigations of the local and national realities of the participants, sharing of experiences related to tourism, studying the difference between tourism and pilgrimage, and brainstorming on strategies for developing effective pilgrimages for transformation.

The participants from Nepal, India, Bangladesh, Sri Lanka, Vietnam, the Philippines, Indonesia, Thailand, Pakistan, Cambodia, and Myanmar shared their vision for alternative tourism in their communities in the workshop. Mr. Ranjan Solomon (consultant, World Council of Churches), Rev. Dr. Wati Longchar (dean, SCEPTRE Shrachi Centre, Kolkata), Mr. Max Ediger (coordinator, ICF) served as the key resource persons. Dr. Jai Chang Park, president of the APAY delivered a keynote address.

2. Development of Website Platform for GATN

The new website for the YMCA Global Alternative Tourism was introduced for sharing and marketing of the YMCA Alternative Tours and pilgrimages for the first time at the workshop in Nepal on a pilot operation base. It was designed to provide opportunity for posting the certified alternative tour programs of the YMCA around the world to market across the world with online booking facilities. The website provides listing of YMCA hotels and campsites all over the world and makes online enquiry available. The website platform for YMCA Global Alternative Tourism has been established at www.ymcatourism.org. From that time on, it has been renovated, remodeled, and updated responding to the needs and demands arising
in the process of operating GATN tour programs reflecting CHANGE principle. And it has been realized that it requires a lot of work and so heavy manpower to hold it updated. That is why we decided to recruit an assistant in charge of managing the website.

3. Recruitment of Assistant for Alternative Tourism & Youth Empowerment

In the pursuit of establishing Global Alternative Tourism Network as an effort to promote alternative tourism effectively in the YMCA world and beyond, the APAY recruited an assistant taking in charge of alternative tourism project especially the website at its secretariat in Hong Kong. The GATN was taken as one of the main components of the APAY’s strategic plan. The APAY expected the assistant to have better understanding about alternative tourism, commit towards it and have willingness to work for it’s promotion in the YMCAs of this region. The young professional was expected to keep a continuing leadership role in his/her local/national YMCA in terms of promoting alternative tourism and youth empowerment after successful completion of tenure at the APAY. The assistant was expected to plan, lead, organize and coordinate international (beyond the Asia and Pacific Area) work and programmes especially in the work of Global Alternative Tourism Network (GATN), support the Area Alliance in maintaining Web site and communication (marketing) for potential GATN users, to promote alternative tourism concepts and participation, and to assist the executive secretaries in the area of youth empowerment. It was for six months contract.

Later on in 2013, they recruited a full time staff solely responsible for the GATN at the support of EED.
IV. Partnership with EED and Program Planning of GATN

The challenge before the APAY was on how to strengthen the alternative initiatives of the YMCAs and expand them as a movement that consistently strives for transformation. The APAY was successful in mobilizing resource support from EED, Germany (Bread for the World) to host an International Forum of YMCAs that brings together the YMCA movements that are engaged with tourism at different levels. The forum aimed at enabling the YMCAs to transform themselves as a resourceful organization to support the local community-based tourism initiatives that facilitate intercultural encounters and preparing tourists with systemic ethical orientation. It also aimed at the development of a Global Alternative Tourism Movement together with the ecumenical organizations who are engaged in tourism related issues.

1. International Forum on Alternative Tourism

37 participants from YMCAs of Kenya, Palestine, Australia, Korea, Hong Kong, Thailand, the Philippines, Cambodia, Vietnam, Sri Lanka, Indonesia, India and Nepal and representatives from EED Tourism Watch, ECOT, ICF and Tourism Research joined at the International Forum on Alternative Tourism organized by the APAY in Cambodia on 24-30 November 2011. Together with resource persons, the participants had undergone deeper analysis on the current global trends on tourism, the emerging challenges and opportunities. This led them towards the debate on positioning YMCAs’ role and strategy towards building alternatives for a transformed tourism. Mr. Heinz Fuchs (director, Tourism Watch), Mr. Caesar De Mello (director, ECOT), Mr. Max Edgier (coordinator, ICF), Mr. Nidal Abuzuluf, Dr. Jai Chang Park, Ms. Chularat Phongtudsirikul, Mr. Andrew Leo and
Mr. Jose Varghese served as facilitators of different sessions. There was detailed study on community-based tourism theory and practice. The participants interacted with community-based eco-tourism initiatives in Cambodia, facilitated by Dr. Rith Sam Ol, the Royal University of Phnom Phen.

The meeting formulated a working group for the establishment of a Global Alternative Tourism Movement with Dr. Jai Chang Park as chair and also formed different task groups for Certification Standards, Training and Curriculum Development, Advocacy, Code of ethics and Marketing. The forum was convened with the financial support of EED and YMCA Victoria, Australia. The follow up actions of the forum includes training support to 20 YMCAs, pilot tour with domestic tourists, advocacy on tourism issues, enforcing code of ethics, and marketing of alternative tour programs through GATN website. The Cambodia YMCA hosted the forum.


It was held during 31 August – 2 September 2012 in Bangkok, Thailand. The members of the GATN Task Force including the advisors from the region attended the workshop. The Members brainstormed for the planning of GATN program for the next three years with a vision of transforming it to an independent network of alternative tourism.

It was felt the YMCAs’ involvement in tourism and in the respective communities was quite substantial; therefore, community-based tourism, an integral part of alternative tourism should be promoted through the YMCAs. Mr. Caesar D’Mello presented a paper on ‘Our Understanding of the State of Tourism’ and its impact, development and the myth of poverty alleviation. Mr. Duncan Chowdhury, the Executive Secretary of the APAY reviewed
GATN for the last 4 years and presented the APAY’s future plan on alternative tourism for the next three years, based on the vision of GATN that includes skill building, marketing, publications, linkages, communications, building alliances and its autonomy.

Mr. Ranjan Solomon presented his thoughts under the theme of “Tourism as Human Encounters Towards a Common Humanity.” Mr. Caesar D’Mello was about marketing strategies of GATN in and out of the YMCA movements. The participants mainly concentrated on the finalization of the APAY program of GATN for the next three years, they took a part in deliberations and finalized a time-framed action plan.

During the year 2013, the APAY was to focus in establishing alternative tourism sites in the YMCAs in the region, in the year 2014 marketing of alternative tour programs would be emphasized and in the year 2015 efforts would be made to transform the APAY Alternative Tourism Movement towards a greater autonomy, so that it could continue to function independently for the promotion of alternative tourism in future.

V. Training Human Resources and Development of Tour Sites

1. GATN Program Managers Training Workshop

As a follow up of the GATN’s 3 years strategic plan, the workshop was held during 17-21 April 2013 at Pagasinan YMCA in Dagupan City of the Philippines. Fifteen program managers of the YMCAs of the region offering alternative tourism programs in their respective movements and those who were planning to host such alternative tour programs participated at the training workshop.

The main objective of the workshop was to make the participants
aware about the state of tourism in the world today, how is it creating negative impact in our communities, environment and indigenous culture and heritage, introduce alternative tourism as an alternative response to reduce the negative impact of mass tourism, equip them with skills of conducting tourism which impacts positively the lifestyle of the local communities, preserve the environment and ecology, uphold local culture and heritage, promote mutual understanding, solidarity and equality among the stake-holders of tourism, learn marketing strategies for the promotion of alternative tourism, learn about the intricacies of climate change advocacy in relation to tourism industry, and get acquaintance with the APAY GATN manual, which deals with the code of conduct for travelers, hosting YMCAs, sending YMCAs and the certification procedures of the alternative tourism sites. The participants had the opportunity to learn more about the relationship between climate change and tourism and the global initiatives on climate change advocacy as well.

One of the interesting parts of the program was the day-long exposure trip, through which the participants had the opportunity to have a glimpse of what Pangasinan YMCA was offering in their alternative tourism program. The rich cultural traditions, tantalizing local cuisines, visit to salt farms and rendezvous at serene, natural and beautiful small island with snorkeling experiences made the trip worthwhile.

It was felt that more of such similar training workshops need to be organized at national and regional levels in order to make the local YMCAs more effectively respond to the negative impacts of mass tourism with alternative tourism programs that are “CHANGE” oriented.
2. Consultative Meeting for Mentors and Regional Representatives of the Global Alternative Tourism Network (GATN)

It was held in Phnom Penh from 14-18 September 2013. The meeting brought together members of the GATN Task Force to review the program, explore and strategise how best to develop the programs further in the coming years. They had two members from the Tourism Watch, Bread for the World, Germany. Ms. Antje Monshausen and Ms. Annegret Zimmermann participated at the meeting.

Mr. Caesar D’Mello presented an input on Current Trends in Alternative Tourism and Challenges for the GATN. This was followed by Ms. Monshausen’s sharing on “Human Rights and Tourism” and Ms. Zimmermann’s sharing on “Tourism and Climate Change”. The members of the GATN Task Force also enriched the discussions on alternative tourism with their own experiences and expertise. Some shared with the group case studies of their experiences in developing and managing alternative tourism sites. Another group shared case studies of their experiences in sending groups of young people for study tours and service learning programmes. From the sharing of these case studies we derived much input for further improvement of the programme.

One of the highlights of this meeting was the GATN Round Table. Representatives from the YMCAs that regularly send youth groups for study tours and service-learning programmes were invited to participate in this round table. The objectives of the round table was to share with these sending YMCAs some of the special and unique sites being developed in the alternative tourism network and receive feedbacks from them on how these sites could be developed further to cater or meet the needs of these sending YMCAs.

Another highlight of this meeting was the visit to alternative tourism site being developed by the Cambodia YMCA. They visited a
school about 30 minutes outside of the city of Phnom Penh. Several groups of international visitors had participated in various projects in this school such as painting the classrooms and having English conversation classes with the students. The participants also visited the village and houses where international visitors of the alternative tourism had their home stay. We ended the visit with a community dinner and some cultural activities with the villagers.

In order to further promote and develop the alternative tourism programme the meeting concluded that more training workshops should be conducted at national levels. It was also proposed that the APAY should initiate some pilot study tours as a means to showcase alternative tourism and also to help the local YMCAs to jumpstart their alternative tourism programmes.

VI. Strengthening Leadership of GATN Movement

1. The GATN Program Managers Training Workshop

The workshop was held during 22-27 April 2014 at Chiang Mai YMCA in Thailand. Sixteen program managers from local YMCAs of the region who were offering alternative tourism programs or hosting bilateral exchanges in their respective YMCAs participated at the workshop.

This was part of a series of programs planned to provide further training for program managers from the local YMCAs and to help strengthen the implementation of CHANGE principle within the GATN endeavors. The main objectives of the training program were to: discuss current issues and trends in alternative tourism, develop skills in developing alternative sites, and develop marketing strategies for the promotion of alternative tourism.

The Chiang Mai YMCA was chosen as the host of the training.
workshop for it has developed some very vibrant alternative tourism sites. This provided the participants with an on-site training on how to develop programs adhering to the CHANGE principle of GATN.

The workshop discussed some important current trends in alternative tourism such as sustainable and responsible tourism: trends and challenges, climate justice & environmental issues, preventing child trafficking and prostitution, voluntourism and customers of alternative tourism. Other sessions focused on the practical aspects like skills in developing and marketing a good site, code of conduct of the hosting and sending YMCAs, risk management and dealing with controversial issues. The participants also discussed a certification checklist to help maintain a high standard in GATN programmes so that to work towards branding the alternative tourism sites.

One of the interesting parts of the program was the day-long exposure trip through which the participants had the opportunity to have a glimpse of what Chiang Mai YMCA was offering in their alternative tourism program. The village of Baan Kampheng had very successful income generating projects with home stay program, coffee growing and production of hydro-electric power. These projects generated a substantial income for the community to help run their own additional social welfare programs. The main attraction of the home stay program was the beautiful natural forest surrounding the village, which the villages worked hard to protect. The home stay also included activities such as tracking to a waterfall, learning about the flora and fauna and making crafts such as tealeaf pillows, making the home stay an interesting experience.

2. National Trainings on Alternative Tourism

Two national trainings on alternative tourism were held in the months of July and August 2014. The national training for Myanmar was held at the National Council of YMCAs in Myanmar from 21-24
July, 2014. A total of 21 staff and youth members from 7 local YMCAs completed the basic training on developing alternative tourism programs at their respective YMCAs.

The YMCA of Salatiga in Indonesia hosted the second basic training on alternative tourism from 14-16 August, immediately following their basic secretary training. A total of 15 staff and youth members from 5 local YMCAs completed the basic training. This was the second basic training on alternative tourism organized by the YMCA in Indonesia.

With these two training programs, a total of 30 local YMCAs from 7 countries participated in the basic alternative tourism training. Besides the basic alternative tourism training workshops, the GATN also conducted annual trainings for program managers of alternative tourism as well as roundtable meetings between sending and hosting YMCAs.

3. The 3rd Green Ambassadors Training

The 3rd Green Ambassadors Training took place during 27 to 31 March 2015 at YMCA Training Center, Savar, Dhaka, Bangladesh hosted by the National Council of YMCAs of Bangladesh. A total of 12 participants representing 8 national movements participated at the program. The countries represented were Bangladesh, Hong Kong, India, Indonesia, Mongolia, the Philippines and Sri Lanka.

“Climate Change and its Impact in Bangladesh” was the theme of the keynote address. This was delivered by Mr. Foizullah Talukdar, from Christian Commission for Development in Bangladesh. Mr. Talukdar had explained the negative impacts of climate change in Bangladesh. Bangladesh was in the front line for being affected by climate change. He explained how climate change shall affect the lifestyle of the marginal people of Bangladesh with more land submerged with water, more salinity damaging the crops, more natural
calamities.

The added feature of the training was the incorporation of the alternative tourism component in the Green Ambassadors Training. Climate change has close relation with tourism. Global tourism is responsible for substantial amount of carbon emissions. Environment friendly tourism could reduce the carbon emissions. The participants were sensitized on this issue. The issue of why we need alternative tourism and the principle of CHANGE, the APAY alternative tourism objective, were discussed. Beside these, community-based tourism, building alternative tourism sites and marketing alternative tourism were discussed.

At the training workshop, the climate change science was explained: the basics of energy, energy audit and energy efficient appliances were discussed. The procedures of carbon audit, carbon footprint calculator, cost benefits analysis of renewable energy projects, environmental advocacy, formation and objectives of Green Team was discussed. Finally each of the participants had drawn up program plan that they would like to implement in their respective YMCAs.

VII. Looking Beyond Network

Even from the initial stage of developing basic concept of the GATN, they did not refrain themselves within the boundary of conventional understanding of alternative tourism, which simply aims to develop and provide alternative ways to mass tourism but ventured to promote social reform and change through a social movement triggered and carried by alternative tourism.

In that sense, the vision of the GATN is beyond establishing simply a network of the stakeholders involved in YMCA alternative tourism. The dream is to have a global alternative tourism movement (GATM) together with all stakeholders and partners of the transformed
tourism that seeks a just and peaceful world.

In that perusal, they have tried to develop and still in the evolving process of organizing their own concept of alternative tourism visualized in the form of CHANGE principle and concretized in the different sets of value driven tour programs presented, in response to the rising needs and demands of this rapidly changing world.

It is very natural and important to cultivate human resources at the initial stage of any venture to start a new project. It is a due course of action, in that sense, for the APAY to hold a series of training workshops for the staff and other relevant skate-holders as well. Especially in case of the GATN, it is further demanding since whether to succeed or fail in accomplishing the objectives of the movement highly depends upon whether the stakeholders really understand and precisely share the real intention and objectives of the movement.

At the extension of such an understanding, next phase of training should be extended even to the community people as an integral partner of the movement. Their understanding of the GATN in congruence with the APAY is another critical pillar in realizing the value of the movement at the local sites. However, the training should be conducted in the form of mutual learning and self-reflection rather than unilateral teaching presented by the external resources of the communities.

In that sense, stakeholders round table bringing all the members of the GATN equation on the equal basis is pretty much affirmative to our expectation. However, it should be confessed that there were some bargaining points pending between funders and the APAY. It is a good example that the GATN began to tilt toward emphasizing more of climate change agenda and its advocacy under the influence of EED. Inclusion of pilgrimage into the GATN basically due to the collaboration with ICF is also another example.

The leadership change provides impact in prioritizing agendas
under the umbrella of the GATN. The idea of certifying tour programs, meeting certain level of qualifications to maintain reputation of them, has not been promoted much due to practical obstacles. But still some measurement should be found and developed to control quality of the tour programs in order to meet the expectation of the visitors and host communities as well and to efficiently actualize the intended outcome of the movement.

In retrospection of 8 years of struggle with GATN, it is evident that programs of GATN are making visible impact for sustainable and responsible tourism. They are becoming examples of tourism that is community-based, ecologically friendly, non-exploitative especially in relation to women and children and economically beneficial for the local communities. Many YMCAs have also found it very relevant for their global citizenship education and movement strengthening work. Quite a few YMCAs have also been able to generate significant income from the programs.

It is gratifying to see that the ideals of GATN is going beyond Asia and Pacific region to the world YMCA fraternity after the resolution proposed by the APAY at the world council meeting in 2010 at Hong Kong requesting the world movement to study the prospected importance of alternative tourism at global level. The World YMCA is now promoting alternative tourism as a social enterprise to support the Youth Empowerment goals of the movement. The World YMCA peace voyage projects launched in collaboration with Japan Peace Boat in 2015 is one of the examples of such global initiative.
I. The Place of Alternative Tourism in YMCA

YMCA is one of the largest representative civil society movements in the world. The various works and social policies it has carried out over time are evidence of that. The YMCA has been visible through different initiatives, including those that help enable life and peace outcomes, alleviation of poverty, protection of the environment, enhanced human rights, the promoting of fair trade, improvements in public health and sanitation, eradication of illiteracy, and the providing of emergency relief.

YMCA is a global movement but is increasingly aware by its experience and analysis that in a globalised world boundaries between village and village, region and region, are being blurred. While this may be true, nevertheless, there still remain the parochialism and potential for conflict that emerge from ‘our village first’ attitude, a
cause for concern. Such an attitude is subsumed in the acronym operative in many parts of the world, namely, NIMBY - ‘Not In My Backyard’! It was in recognition of such a mindset that the 16th YMCA World Council in 2006 adopted ‘global citizenship; and connectedness as its future direction. This was advanced by the 17th World Council in 2010 that adopted the thematic slogan for the ensuing quadrennial of ”Striving for Global Citizenship for All”, expressing the underlying philosophy and spirit that have guided YMCA over its long existence.

In light of a history of altruism and service by YMCA, it is only natural that Alternative Tourism should be considered within the overall framework of YMCA’s involvement in the world. In the right setting, positive and healthy tourism can play a significant role in promoting understanding between peoples, reducing or even eliminating prejudice and the stereotypes that feed them, and creating a sense of global connectedness through both the experience of the travellers themselves, and the messages they take back to their families, friends, church, workplaces, networks and society at home. It so happens that YMCA has been traditionally involved with tourism-related engagement since its inception. YMCAs around the world have already been carrying out some functions of tourism, through their guesthouses and hostels and related programmes offered to travelling members and associated people from various regions of the YMCA global network.

Alternative Tourism as understood in the Global Alternative Tourism Network (GATN) only takes such involvement further. It also closely corresponds with, and will help strengthen the spirit and interaction of people called to “Global Citizenship for All”. Alternative tourism, of the kind GATN represents, can be part of a future and better world portrayed by the Millennium Development Goals. The timelines to achieve these is 2015. It is unlikely that they will be fully
achieved by this year, but, in one form or another, will still continue to remain significant goals and aspirations for the next few years, given the massive sections of humanity still experiencing poverty, lack of education, conflicts and discrimination arising from ethnic and international prejudice, and the negation of the values of a ‘one world’.

Community-inspired Alternative Tourism is an obvious area for the YMCA to develop as one of its numerous social movements dedicated to promoting social change that, in turn, also shapes its own nature and existence. Experience gained from the multiple YMCA involvement over a long period has helped it accumulate facilities, infrastructure, management and other skills that provide suitable bases for implementing and running Alternative Tourism. There are many positive offshoots of this work, including mobilising financial resources, and continuing commitment to make YMCA sustainable.

At the time of its founding, YMCA was active around Europe and North America, but now it enjoys the participation of millions of members and associated people from 127 countries and some regions. This provides a massive network for promoting the exchange of information and human resources needed to respond to the requirements of Alternative Tourism.

II. Codes of Conduct

YMCA with its community-inspired philosophy and a wide world network is in a unique position to strive for healthy and meaningful tourism experiences that involve local communities within a fair, responsible, and beneficial model of tourism. YMCA Global Alternative Tourism Network (GATN) is a network organised by the Asia and Pacific Alliance of YMCAs (APAY) for such a purpose. It is a community-based initiative anchored within concepts of fair trade and global citizenship. For such tourism to exist and thrive, there is a
need for effective Codes of Conduct are emerge from the basis provided by GATN’s ethical objectives.

In the interests of good practice, responsible, respected and mature bodies generally establish Codes of Conduct to guide their ethical behaviour and outcomes as they interact with their public or constituency. The quality of Tourism, and for that matter of GATN, is very much a function of the operational Code(s) adopted and implemented. Codes that hardly exist, or are lax, allow a shoddy kind of tourism to exist. These impact negatively and seriously on the communities where Alternative Tourism is sited. As a responsible body, committed to an ethical behaviour and caring for its reputation in the community, it is incumbent on YMCA to establish rigorous Codes of Conduct.

Given the nature of GATN, such codes would focus on
• the Travellers who take part in GATN programmes and come with a sense of expectation of an interesting and even exciting experience;
• the Sending YMCAs and related entities in the source countries that, as part of their overall engagement with their constituencies to foster the YMCA vision, undertake the responsibility to promote GATN to their members, present it in a positive and constructive light, encourage its members to venture on a GATN activity, help choose individuals for such activities, and set in place arrangements to make their travel possible;
• the Receiving YMCAs and related entities that host the travellers, organise GATN programmes and the activities involved, and generally guide GATN travellers in their interaction with the local people and environment.

Before we discuss GATN codes in further detail, we need to understand the context to which they relate, the history, philosophy and
operational objectives that drive the organisation. We will comprehend better if we consider the ethical priorities that the organisation sets for itself, that are then subsumed in the Codes of Conduct.

III. Questions that GATN Raises

GATN offers an alternative to mass commercial tourism. When we assess the world of commercial tourism, we find that while its advocates promote its so-called benefits in a favourable light, serious ethical questions also arise regarding the industry’s nature and operations. How responsible is the industry? Does tourism bring true benefit to both travellers and the local community, not just to the few? Is it respectful of nature and culture? For an insight into such interrogation by GATN, consider the following questions regarding the tourism industry:

• Is the tourism promoted sustainable, protecting and enhancing the environment, rather than be destructive of it?
• Is there genuine awareness in the industry of the growth in climate change resulting from carbon emissions flowing from fossil fuels used in various aspects of tourism such as aviation, luxury accommodation, air conditioning, tourism infrastructure, and so on?
• Does it help conserve the resources of the visited community (ies)? Do the local people have an effective role in owning, protecting, conserving and sustaining their resources through collaborative decision making, and local capacity building?
• Does it protect women and children?
• Does it protect worker rights and conditions?
• Does it enable the visitor to gain a true understanding of, and respect for the visited communities and their socio-economic reality? Does it ensure interaction with the local community, help travellers appreciate, celebrate and respect traditional cultures, rituals and
wisdom, and assist them in discovering local habitats and wildlife?

- Do the economic benefits of tourism truly reach the local people, thereby improving their quality of life, or are they siphoned off by the owners, managers, and “the middle men” of the industry?

GATN is committed to an alternative kind of tourism that seriously responds to the ethical considerations as delineated above. The programmes and outlook it develops spring from have an ethical base that gives another perspective to travelling. This is expressed in its Mission Statement as stated below:

“The YMCAs of Asia and Pacific are committed to a sustainable alternative tourism that empowers youth to help restore the environment and ecology, uphold the local culture and heritage, and promote a better quality of life for the local community.” (See Draft GATN Operating Manual, Hong Kong, April 2013).

IV. Gaze of the Tourist

A consideration known as the Tourist Gaze is helpful in defining GATN.

As human beings, most of us act in line with the rationale and perspective we have formed for ourselves. It is generally true that our ideas and framework, prejudices and stereotypes, positive and negative values developed and being developed, through observation, socialising, analysis, reflection, travel, experience, media, and other means, dictate how we perceive, act, respond, relate with others in different settings such as home, work, church, NGO, government, business, when travelling, and others. This leads us into what is often discussed in tourism sociology as the gaze. What is the gaze of the tourist?

We know that the Tourism industry is one of the largest industries
on earth. But it has had a large negative impact on communities of the Third World. The numbers of commercial tourists are increasing, but we have to inquire what is the mindset, the mental baggage, such tourists bring to their travel? What is the gaze of the tourist as he or she visits places and interacts with the local people? ‘Gaze’ is more than seeing. It is not just what, but, more importantly how does one see and assimilate the reality around? The gaze of the tourist, traveller, YMCA volunteer is fashioned by a mix of outlook, viewpoint, attitude, expectations, and demands they travel with. It is the pre-understanding that predetermines, explains and conditions their behaviour when they travel. If mass commercial tourism has been shown to have negative effects, then an analysis of the ‘gaze’ of its tourists is imperative.

In all tourism, the host destinations and the communities are subjected to the gaze of the tourist. In commercial tourism, this gaze is constructed by the tourism industry but based on and reinforced by the attitudes the tourists already have. Tourism is a break from everyday life that creates the expectation of enjoyable experiences. It is the pre-understanding that the tourist brings that influences their activities, the way they behave, the places they visit, and their view of the people they meet. Thus, his or her gaze when travelling is guided by or subject to a notion and image that are already held. Often, there is little participation in these by the local people.

This is why GATN has been considering Alternative Tourism. A major objective of the Alternative Tourism sites and venues it offers in the various parts of the Asia-Pacific region is to help transform a negative gaze and create and reinforce a positive one. The purpose of a GATN programme conducted in an Alternative Tourism site is to impact on the gaze of the YMCA people coming, and help change it as appropriate. We cannot assume that everyone coming to an Alternative Tourism site is liberated from a negative pre-understanding.

We should be aware of the attitudes the travellers are bringing: do
they have an open or hidden superiority complex, conditioning them to look down on the local populations on account of their poverty in financial resources and material objects? Are they coming out of pity to provide welfare? Can the Alternative Tourism programme, through its activities and programmes, help participants understand that the locals may be materially poor, but are rich in values that may be lacking in richer societies enjoying an abundance of material things but less contented? Can the travel to an Alternative Tourism site help bring about a partnership of give and take: the local people receiving support from the visitors, and the visitors in turn learning values of sharing, spirituality and community from the locals? A well targeted Alternative Tourism programme may focus on activities of a physical nature, but in fact is doing more than that. They help contribute values, impact on the minds and attitudes of the participants, and help place a foundation for transforming a negative gaze and reinforce a positive view. Eventually, this is an effort contributing to making a better world, as when the visitors or volunteers on returning share their insights with their families, church, friends, work colleagues, networks, and of course their YMCA too. Such tourism is not without a basis in reality. There is evidence that the numbers of those seeking alternative, responsible and ethical tourism are increasing.

V. The Ethical Priorities of GATN

The ethical priorities of GATN are a pathway towards realising its objectives, and they provide the ground for establishing its Codes of Conduct. GATN expresses its ethical signposts in a paradigm arrived at after much discussion and brainstorming, and has given it the acronym CHANGE. GATN believes that the kind of tourism and its values it advocates will lead to real positive outcomes that can transform both the community and the traveller. This relates to the fact that the context
Chapter 9.

Role of Codes of Ethics in GATN

and basis of CHANGE is the economic, social and cultural reality in the Asia Pacific region. CHANGE represents GATN’s efforts to communicate that reality, and be an expression of the positive values that are already practised by the communities of the region. CHANGE guides the planning, organising, implementing and reviewing the Alternative Tourism work and sites.

CHANGE stands for an Alternative Tourism that is described by the following priorities:

- Community centred
- Holistic in Approach
- Advocates Global Citizenship & Global Networking
- Nature sensitive
- Gender sensitive
- Economically viable

A few words will elaborate each of the characteristics:

Community Centred: The culture and attitudes in rich sending countries, and even in the urbanised regions of developing countries, have moved in the direction of individualism. Cultures in the Asia Pacific region value community, togetherness and sharing.

Holistic in Approach: Historically, Western/European thinking has been influenced by the concept of ‘dualism’, with the soul or mind and the body seen as separate entities. Empiricism is another facet of such thinking by which reality is considered to exist only when it is measurable and tangible. Modernisation models used for economic development are influenced accordingly. However, Asian and Pacific cultures take a holistic view: mind and body of the individual are interconnected, and all individuals are interconnected as a community.
It would be valuable for the participants in GATN to be exposed to this approach.

*Advocates global citizenship and global networking:* The world is in a constant state of conflict as societies and nations are driven by parochialism, and selfinterest at the expense of the other. There is a failure to understand and accept that we all belong to the one human race, to the one global human family. It is not surprising, then, that there is conflict among blocs, among nations, among regions, among communities. GATN participants enabled to realise our membership in a common humanity will help towards *global citizenship for all.*

*Nature Sensitive:* The latest reports of the Intergovernmental Panel on Climate Change (IPCC) indicate that communities, especially in developing countries, are facing a bleak future because of the impact on the environment from human beings as industries, governments and individuals. Local communities, where the Alternative Tourism programme takes place, can demonstrate their way of living in consonance with nature and the environment, thereby placing less stress on them.

*Gender Sensitive:* As the Asian saying goes, *women hold up half the sky!* Would that those who hold the ‘other half of the sky’ know this, acknowledge this, and act accordingly! Discrimination against women, whether at home or at work, is still a major problem in Asia and the wider world today. Reflecting the Christian character of the YMCA, our alternative tourism should communicate the equality of all human beings, female and male.

*Economic Viability:* This is obvious as any activity big or small need the economic resources to sustain it.
Chapter 9. Role of Codes of Ethics in GATN

CHANGE only conveys what the ethos of YMCA has been historically and still is in contemporary times. YMCA has traditionally focused on the holistic development of people. As part of this, it has engaged in programmes for sustainable lifestyles, economic development of marginal communities, and the preservation of environment and ecology. Alternative Tourism, which is a form of sustainable tourism, is a means to achieve such outcomes in an unique, interesting, and integrated manner. CHANGE brings all this into play. Hence the motto of GATN is **Go with YMCA, Make a CHANGE**. (See Draft GATN Operating Manual, Hong Kong, April 2013)

VI. GATN’s Codes of Conduct/Ethics: Why needed?

It is crucial that appropriate, achievable and enforceable Codes of Conduct are established to guide GATN towards the ethical outcomes it promotes and is committed to.

Codes of Conduct are needed because GATN travel involves different groups of people governed and grounded by differing values determined by their cultures or regions. The travellers and the sending YMCAs operate with cultural and related expectations that apply to their own societies. Similarly, host YMCAs and the associated community(ies) act with cultural expectations and practices relevant to their own existence. When varying cultural, social and economic systems interface with each other, there is the prospect of a clash of cultures, of miscommunication, misinterpretation of signals and language, misunderstanding, frustration, anger, and eventually possible disrespect and disdain for each other. All of this would negate what GATN stands for. The damage for mutual learning, cross-cultural education, the engagement required to transform stereotypes, reduce prejudice and increase mutual understanding of culture and societal
ways of interpreting life, will be considerable. This is bound to strengthen negative attitudes and outcomes even more. Codes enable organisers to be proactively aware of the potential for such difficulties, and be prepared for the possible pitfalls and conflict between visitors and the visited.

A meaningful travel experience conducted within the spirit of CHANGE provides points of reference – incorporated within GATN Codes of Conduct – for respecting values of human dignity, and global solidarity between host and the traveller. Such a transformed tourism can proactively pave the way for ethical human encounters and relationships between the visitor and the community through their contact with each other that GATN emphasises. As already indicated, this translates into an interconnection between three sets of people:

- the YMCA Travellers,
- the Host YMCA that receives the travellers, and organises the specific Alternative Tourism programme in their country or region
- the ‘Sending’ YMCA that promotes the GATN Alternative Tourism programme among its members and associated clients at home, and arranges groups of visitors to the country or region of the Host YMCA

‘Best practice’ for generating social, moral, and transparent responsibility presupposes that each of these groups – travellers, sending and hosting YMCAs - clearly and publicly understands what their duties and obligations are towards each other. GATN has developed its Codes of Conduct with such a process of mutual clarity in mind. As Codes reflect the philosophy of sponsoring bodies, GATN Codes need to interpreted and experienced through the perspectives of CHANGE.

Adherence to these Codes will help ensure that the Alternative Tourism programme is carried out on a basis that is sound and of
benefit to all involved.

1. Code of Conduct/Ethics for YMCA/GATN travellers

In a context such as Asia Pacific, the proportion of economically impoverished people and communities is particularly high, in contrast to most travellers to and within the region who possess the means and resources to travel. Their greater economic power stands out in contrast to that of the people in the communities or sites they visit. Basic principles of social morality make it incumbent on visitors to use this power responsibly. This does not mean that they deprive themselves of the fun and joy that come from travelling. At the same time, they should be conscious of the negatives that attach to the ‘Gaze of the Tourist’ (discussed earlier). It is imperative that, as they travel, they are aware that GATN promotes respect for the people visited; values their dignity, culture, social customs, and environment despite their comparative poverty; ensures the travel experience is socially and environmentally sustainable; and is grounded on the principles of justice. Behaving in such a light will help lead to mutual benefit for the travellers and the local people. YMCA believes that such a framework will transform travelling into a truly enriching experience for the visitor, make it meaningful yet enjoyable, opening doors to a wider world through a genuine people to people exchange.

It is important that the ‘sending’ YMCAs distribute and discuss the following Code with participants before departing their country or region. The following guidelines provide valuable principles and suggestions for relating with the host community. They list a set of expectations for behaviour and a framework for disciplinary procedures if required. They are designed to ensure the efficient and successful operation of the YMCA GATN and that our expectations are understood and met by all staff. Travellers who may have any concerns about any aspect of this Code of Conduct should be
encouraged to discuss them with GATN representative.

(1) It is important that when we travel we do not take the people we meet for granted. Treat them with respect even as we enjoy the sites we are visiting. This will enable travelling with a wholesome yet friendly attitude. Please bear this in mind before travel, during the visit, and when evaluating your visit.

(2) Clarify for yourself what motivates you to travel. GATN expects its travellers to engage with visited communities in the spirit of a common humanity and mutual sharing, so that both the communities and the visitors benefit from the experience. It is not in this spirit to travel out of pity for the people visited, or to take advantage of them. If you are involved in any work programme, participate wholeheartedly.

(3) Prepare yourself before leaving by reading or viewing material that describes the visited country or region’s history, culture, way of life, and significant issues of concern to the local people. To avoid offensive behaviour, study the ‘Dos and Don’ts’ that apply to the host culture.

(4) Travel with an attitude of humility and openness to learn more about the people of the host country, including their approach to holistic living which might provide insights to enrich your own life!

(5) Do not judge or evaluate a country/region through the perspective of your own cultural expectations or background. Be aware that what is acceptable in your own society may not be acceptable in the host society with regard to dress, behaviour, photography, food preparation, alcohol and alcohol-influenced behaviour, relating with children and women, visiting places of worship and significant sites, trashing the environment, and other aspects that arise as you interact with the host community.
(6) Try to see the country/region visited through the eyes and experience of the host people, and not only your own. Listen and observe rather than just hear and see. Ask questions and show a genuine willingness and desire to learn and understand. If you have enjoyed the food, dance, and other cultural aspects as well as the physical and social nature of the host country/region, be ready to show your appreciation. Value the concepts, thought patterns, philosophy, patterns of living of the host people that have evolved over time just like your own, but may be different from yours. This will help you to better appreciate our multicultural and pluralist world.

(7) Be careful in criticising the political system, government, and other institutions you may come across. This could leave the host people unhappy, divided, or negatively disposed towards you and future visitors. If something troubles you as being unfair, unjust, or immoral, share this with someone who is well respected, but can understand your viewpoint while explaining how and why their own practices and behaviour patterns have evolved.

(8) Follow local advice with regard to your safety in the visited country/region.

(9) Support the local people by buying their produce such as souvenirs, artefacts, clothing, etc. However, remember that while bargaining can be fun, the lowest amount you have bargained for has come at the expense of the local maker receiving a lower income, someone already poor.

(10) Do engage in conversation with the local people without being patronizing. Do not make promises to them unless you genuinely intend to keep. If people ask you for favours when you go home, it is better to say ‘I’ll try and see what I can do’ rather than promise and not do anything.
(11) Reflect on your travel experience and remember to share your reflections with your organising YMCA, including what you have learned regarding a common humanity, nurturing positive dimensions, and whatever is applicable to your life back home.

Thank you. Enjoy your travel. YMCA

2. Code of Conduct/Ethics for Sending/Hosting YMCAs

These Codes are a statement of YMCA/GATN commitment to act with integrity and ethically at all times. They express GATN’s aims in achieving first rate meaningful outcomes for its programmes. GATN believes that truthfulness, trust and honesty should be a hallmark of their outreach to those invited and encouraged to participate in its Alternative Tourism. It believes that any promotion to those interested in its Alternative Tourism sites must be both ethical and legally sound.

These Codes provide a set of expectations and principles applying to all ‘Hosting’ or ‘Sending’ YMCAs to ensure the efficient and successful operation of the YMCA GATN initiatives. They are also intended to ensure that these are understood and met by all staff. GATN expects a high level of quality and performance from its teams – in the sending country/region, and in the receiving/host country/region – responsible for its Alternative Tourism programmes in the spirit of CHANGE. Breaches will be investigated within the context of YMCA regulations, procedures, and policies, as well as legal requirements as appropriate.
3. Code of Conduct/Ethics for Sending YMCAs

(that organise groups to visit other countries, or other regions within the same country)

(1) The Sending YMCA and staff are committed to an Alternative Tourism experience that will bring to fruition the GATN slogan: Go with the YMCA. Make a CHANGE.

(2) The Sending YMCA and staff are committed to upholding the ethos and principles underlying the CHANGE framework of GATN, namely an Alternative Tourism that is community oriented, is holistic in approach, that advocates global citizenship and networking, is nature sensitive, gender sensitive, and economically viable.

(3) The Sending YMCA and staff undertake to promote and publicise GATN among the YMCA membership(s) and constituency within the ethos of the CHANGE framework.

(4) The Sending YMCA and staff, to the best of their ability, will strive to ensure that the travelling group(s) they organise understand(s) the values embedded in CHANGE, and will shape expectations from the trip accordingly.

(5) The Sending YMCA and staff undertake to make their travelling group(s) aware of the ‘Code of Conduct/Ethics for the GATN Traveller’ by drawing attention to its varied expectations, and preparing them by analysing the planned programme before the travellers depart for travel overseas or to another region in the country.

(6) The Sending YMCA and staff undertake to negotiate with the Hosting YMCA and staff to achieve a truly meaningful and positive outcome from the visit, and to this end will provide the Hosting YMCA with complete and relevant information to guide it in orienting the Alternative Tourism programme being organised. This information will include the Sending YMCA’s
expectations, relevant details regarding the participants joining the visit, travel and related details, and other significant aspects.

(7) The Sending YMCA and staff undertake to complete an assessment review of the Alternative Tourism programme by involving both the participants and the Hosting YMCA to ensure a high quality programme in the future. It will share this review with the participants and the Hosting YMCA.

(8) The Sending YMCA undertakes to implement its own disciplinary and regulatory protocols and procedures as applicable, and to the extent appropriate, should there be misdemeanours, misconduct, and other breaches of these by its staff.

4. Code of Conduct/Ethics for Hosting YMCAs
   (that receive visitors from Sending YMCAs to their Alternative Tourism sites)

   (1) The Hosting YMCA and its relevant staff involved are committed to organising an Alternative Tourism experience for visitors from Sending YMCAs that ill bring to fruition the GATN slogan: Go with the YMCA. Make a CHANGE.

   (2) The Hosting YMCA and staff are committed to upholding the ethos and principles underlying the CHANGE framework of GATN, namely an Alternative Tourism that is community oriented, is holistic in approach, that advocates global citizenship and networking, is nature sensitive, gender sensitive, and economically viable. Accordingly, the Hosting YMCA and staff shall make preparations for the GATN travel within this spirit.

   (3) The Hosting YMCA and staff will, to the best of their ability, engage the travelling group with the values, reality and aspirations identified in the CHANGE framework by
involving them in interesting, enjoyable yet educative experiences.
(4) The Hosting YMCA and staff agree to abide by and support the principles enshrined in the ‘Code of Conduct/Ethics for the GATN Traveller’, assist the travelling group by relating with them in the spirit of this Code, and help shape both their expectations and behaviour accordingly.
(5) The Hosting YMCA and staff will orient the travelling group by discussing the planned programme and expectations at the beginning of and during the programme itself, and review with them the whole GATN experience.
(6) The Hosting YMCA and staff undertake to provide the Sending YMCA with complete and relevant information regarding the Alternative Tourism programme being organised to assist the Sending YMCA in orienting the travelling group before their departure. This information will include the Hosting YMCA’s expectations, relevant requirements from the prospective participants, travel and programme details, and other important aspects.
(7) The Hosting YMCA shall provide the Sending YMCA with relevant advice and suggestions to assist it in promoting the visit, and in helping shape the AT programme, to ensure that participants have a full understanding before committing to enrolling in the group visit. (See Codes in the Draft GATN Operating Manual, Hong Kong, April 2013)

VII. Conclusion

The GATN Mission Statement suggests that our travel should leave the world no worse than we found it, and preferably even better. GATN began with the realisation that the world needs another kind of
tourism, and that the YMCA movement is one of the ways this could be achieved. We need an Alternative Tourism because traditional mass commercial tourism is profits rather than community-focused, and is destructive to the planet. This is the backdrop to CHANGE paradigm. This is actualised in GATN programmes communicating the values of a better world. While the Alternative Tourism site and project, of course, should provide interesting activities, fun and friendship, in the ultimate analysis we should ask: what remains in the minds of the participants after they have gone home? What values did they learn? Did the GATN programme help in leaving the world a better place by opening up the minds and hearts of the participants to see the world in a new light?

Sustainable tourism as GATN understands it is one where both the traveller and the host benefit. The host community is enriched by the potential benefits that contact with travellers brings - friendship, skills, improvements to the community, and a relationship. The traveller returns enriched with a new understanding, and satisfaction of having spent time with a community and assisting it, while also having had a good holiday.

GATN Codes are the tools that enable CHANGE to be implemented to ensure outcomes of giving participants a new perspective and connectivity with other communities in their challenging environment. When we plan, organise, and carry out our programme, we should be aware that its ultimate value is not immediate but long lasting. The GATN Code of Conduct/Ethics for Travellers devolves around the belief that the good or harm done during the few days of the programme will stay with the community and visitors long in the future. The GATN Codes of Conduct/Ethics for both the Hosting YMCAs and the Sending YMCAs place responsibility on the organisations to make sure that the pre-programme preparation, the process of selecting and preparing the
participants, the programme itself, and the post-programme actions dovetail with each other to yield a memorable result.

GATN work should be seen as promoting justice in our world. Justice is a basic aspiration, and the right, of all human beings. The Gospels repeatedly call for justice, especially for the poor. Participants in GATN programmes are enabled to become conscious of the effects of injustice that the visited community endures - in their poverty, lack of resources, and limited opportunities. Direct contact with the local community can aid them to come face to face with aspects of global injustice, especially when they cannot but help compare the situation before them with the comfortable conditions back home. By opening such a window, GATN is guided by the history and ethos of YMCA, moving towards the goal of ‘Striving for Global Citizenship for All’.
I. Introduction

YMCA of Singapore started organizing structured and sustained volunteerism projects abroad since 2006. Currently our International Service Programs (ISP for short) deploy about 1300 volunteers yearly to serve in 9 different countries across the ASEAN region, China and Sri Lanka.

We partner with local YMCAs or local establishments in the host countries to ensure that our programs are both long-term and relevant to the needs on the ground. Our volunteers are mostly pre-tertiary, tertiary students and young working adults as they bring onboard skill sets ranging from general language skills to specific ones like medical care. We believe that actively involving the volunteers in both raising funds and contributing skills bring about ownership of the service program.
Aside from the service to beneficiaries, we hope to instill a sense of responsibility and compassion for the communities served and to provide an experiential learning opportunity to our volunteers through their service. The interactions will help promote mutual understanding, solidarity and equality through exposure to each other’s’ culture and lifestyle which contributes towards building a global identity among people from different parts of the world and hopefully result in a greater sense of responsibility irrespective of race, ethnic group and national affiliations.

We hope to provide an impactful programme and exposure to these young volunteers before they reach places of influence later in their lives. This is in line with YMCA of Singapore’s efforts to impact lives and nurture community champions who can make a difference in local and international communities.

II. Role Played by YMCA of Singapore

1. For Volunteer Participants

To create sustainable impact on the communities that we serve, we must be keenly aware of the way (i.e. ‘HOW’) our volunteers conduct their service. It therefore takes into account the perspectives, attitudes and expectations that go into our service. Programs that are centered more on the volunteer’s personal pursuit of “an experience” as opposed to the real needs of the local people will, in the long-term, result in more harm than benefit to the local communities we serve.

Therefore we believe in placing emphasis on the way service is carried out and inculcating into our volunteers’ mindsets the attitudes they carry with them in their service.
2. On Service Perspectives

(1) Shedding “Savior” or “Hero” mentality

Often, volunteers from higher GDP nations, by virtue of possessing ‘more and better’, carry the “savior” attitude to places seen as having ‘lesser’. With that, they bring fixated ideas of what makes up a successful developed community to these less well-off countries. However these plans often fail because of the lack of understanding of the local cultural norms.

Further, volunteers give ‘a man a fish and fed him for a day’ and have not ‘taught him how to fish’. There is neither continuity nor sustainability.

(2) To Do or To Be?

More often than not, those who come from developed countries are trained to be task-oriented. They may take on this same mode of working when they are volunteering. They may see the service as a series of tasks to be accomplished and miss the point of being with the very people they are serving. Rather than establishing a relationship with the people, sharing experiences and enriching each other’s lives, they try to “fix” as much as they can. And ultimately, they leave behind a beautiful but empty shell.

Impacting lives require more than just meeting physical needs, but also nourishment of the soul.

(3) Empathy vs Sympathy

While these two words are frequently used interchangeably in situations of suffering and pain, they are fundamentally different. Empathy challenges the individual to place one’s self into another’s shoe while sympathy tries to understand the grieving person without
coming down to the same level. For the latter whilst evoking feelings of pity, there is no mutual understanding.

The choice of empathy and sympathy will influence how volunteers plan and effect change in communities.

(4) Their Needs vs Our Wants

A team of foreign volunteers go in to build a hydroponic pond with good intentions of making it a source of food and income for an orphanage in a developing nation and months down the road, the pond is filled with algae and dead organisms.

An NGO goes in to build toilets for a community to improve the hygiene level and a year down the road, the toilets are run-down and unused. All these examples are far too common in the realm of volunteering endeavors. Too often, NGOs and foreign goodwill volunteers waste tons of money investing in developing communities.

This is due to the lack of understanding, appreciation of the people’s culture, consultation and preparedness of the local people.

This raises the question of what is the motivation for volunteering and executing service projects. Is it their needs or our wants? We therefore encourage participants to first, relook their impetus for volunteering and second, find out more before initiating projects. This includes imposing the way we do things back at home versus learning and adapting to the local culture.

(5) Are We There to Serve or to Be Served?

The consumerism spirit in developed nations has inculcated in us a habit of needing to be served. When participants go overseas to volunteer, do they subconsciously expect their host communities to cater to their needs and wants such as ensuring the food and accommodation mode of transport are suited to their personal level of
comfort.

We find that learning is normally enhanced when volunteers get out of their usual comfort zones. Volunteers should not forget that they are going there to serve and adapt to the local settings and not to be served. This expectation should be set before the trip.

(6) Cultivating Dependency or Enabling Empowerment?

This idea is closely related to the notion of empathy vs sympathy and the superhero mentality. We should always be conscious and aware of the programs introduced and the way they are implemented to ensure that a culture of dependency does not arise. We must be careful not to encourage a culture of gift-giving where student beneficiaries are motivated to learn with a dangling carrot presented to them. We have seen instances where beneficiaries do not want to attend or participate in learning unless a gift is being offered. Should volunteers instead be a role model or inspiration to motivating their student beneficiaries to want to acquire knowledge?

Other questions we must also ask – how should we engage the community in implementing the new project? Is the program going to endure after the volunteers leave? Do the villagers have the resources and knowledge to sustain the initiative?

3. On Experiential Learning Opportunities

(1) Inter Cultural Similarities, Differences and Diversity

One aim of our International Service Programs is to enable our participants to appreciate another country’s culture. Cultural differences can create conflict during the volunteering trip and building awareness of these differences can help manage the expectations of volunteers and prepare them to handle any potential clashes.
(2) Learning from the Wisdom of the Community

Earlier, we cautioned on serving the communities from a position of superiority. However, there is also much wisdom to be gained from the community we serve. For volunteers, it would be good to ponder why the local community does things a certain way and their innovation arising from a lack of resources. Do they seek to observe, listen and discover the wisdom and adaptability of the community?

(3) Value of Contentment and Appreciation

The vast difference in living conditions makes service trips an unintentional learning ground for the participants to appreciate what they have at home. Working alongside the overseas communities also demonstrates to volunteers how one can be satisfied without much material possessions and the value of contentment.

(4) Working as a Team, Resolving Conflicts, Building Relationships & Leadership Opportunities

Internal conflicts in teams are often inevitable and how the team resolves this conflict will either be a stumbling block to their service or stepping stone in their learning journey as a team. Valuable lessons also include learning how to forge friendships despite differences and rising up to leadership when the occasion calls for it.

4. Development of Social Awareness

(1) Analyzing Impact of History and Culture on Development

For YMCA of Singapore’s service-learning trips, we encourage volunteers to research and learn on how history and culture has shaped the development of the community being served. We incorporate at least one or two visits to places of historical and cultural value and we
urge our volunteers to see these places not in the eyes of a tourist but of a student, learning and understanding the history of the country and its effects on the people.

(2) Learning on Local Issues Related to Education, Job, Lifestyle Opportunities

What kind of skills are needed for a young person to find a job in the city? What are the key industries of the country or which sector of the economy is the country gearing towards? Asking and answering these questions will help better the skills we seek to equip the overseas communities with. Relevance to the country’s economy and societal trend is important if we want to bring about change that is impactful.

5. Cultivating Sense of Responsibility for Community and Global Citizenry

(1) Reflections on Duty to Serve Community?

Do volunteers realise how both as individuals and as a group they have the power to influence and spark a change in society? Is there a responsibility or even duty for those who are bestowed privileges to give a helping hand to those who are less privileged? How do they approach the service to be able to make a positive impact in those they interact with be it a different levels and intensity?

(2) Call to Sustainable Actions in Projects Back Home

We are hopeful that lessons learnt while serving overseas communities do not stop there but are brought back to be applied home in Singapore. Thus we encourage our volunteers to be engaged and to cultivate a heart in serving our community back home hopefully in actions that can be sustainable and longer term.
6. For Beneficiaries

We took the step to intentionally structure the service abroad to provide a more long term developmental approach. One example is the project in Siem Reap Cambodia where Regular teams are sent to serve the same beneficiary community and to provide a modular structured English teaching program.

Bigger developmental infrastructure projects for the community can be embarked upon ie. paving concrete roads for the village and digging irrigation canals for agriculture.

Involving our volunteers to continue to engage and also sponsor educational needs of the community served (eg, providing university scholarships)

We also make a point to engage the local community to benefit from our presence in terms of accommodation, preparation of meals, provision of transportation needs etc.

Most significant to YMCA of Singapore is how a number of past volunteers come back as volunteer leaders to lead teams at their own time and expense.

III. Conclusion

YMCA of Singapore aims to nurture socially responsible community champions by engaging youths in programs that provide opportunities for them to be attuned to the needs of the community, equipping them with the skills and knowledge to serve with excellence through structured training and development programs, and providing them with platforms to step-up and lead their peers and other like-minded youths in making a positive difference in the community. YMCA’s International Service Programs seek to set youths on the path towards life-long service to the community and plant the seed of servant leadership in their lives.
I. Introduction

With the legal and policy frameworks firmly in place, the YMCA of Pangasinan has moved to the forefront of the efforts to fully develop alternative tourism programs. Even in the wake of the global economic crisis, the prospects for the tourism industry remain bright as ever. By asserting our role as one of the ecumenical movements, we have no doubt that we could effectively contribute to the thrust of our movement to make an alternative tourism as an engine of socio-economic growth of our local communities.

When it comes to alternative tourism, it’s not about what makes people feel good. It is to promote responsible tourism in order to achieve mutual understanding, solidarity and equality among the stake-holders of tourism. It is a form of tourism that has minimum negative impacts on the physical and socio-cultural environment in Pangasinan.
destination areas and the local community is substantially benefitted from the tourism programs. That is the underlying message of a new set of guidelines for the Global Alternative Tourism Network (GATN), in which travel combines with meaningful volunteer works.

It is our understanding that the needs of the recipient community must be the first priority and there are many situations when volunteer work can help for the inclusive development and protection of a certain community with our continuous efforts in this YMCA GATN movement.

It also be noticed that, as stated in Challenge 21, defending God’s creation against all that would destroy it and preserving and protecting the earth’s resource for coming generation. -14th World Council of YMCAs, Frechen, Germany, 1998 – are our responsibility living in this contemporary world. Eco-friendly tourism is another dimension of alternative tourism.

Such underlying principles of the GATN programs should be observed with high alert in the process of implementing the alternative tour programs as a receiving YMCA. It is our responsibility to learn more thoroughly about alternative tourism and its implication to YMCA and to review whether such concept, strategies and principles of the GATN are kept in line with the development of potentials and skills to improve certain challenges or situation of our local communities.

In this age of globalization marked by tough competition, we believe, we can only thrive by adopting a culture of excellence and humanitarian commitment to the least. In addition to nourishing the best qualities of our workforce, encouraging creativity and innovation, and building an organization that stands on the pillars of integrity, diligence, and competence, it is an imperative to cultivate a sense of reciprocity, empathy, and collaboration.

This is one of our main motives to review our involvement with
the GATN and invite other’s lens of access on our works.

II. Background of Pangasinan YMCA in the City of Dagupan

1. Location of Pangasinan YMCA

Dagupan city is a “Home of the tastiest milkfish in the world and birthplace of the Philippines modern art & national artist Victorio Edades”, where the YMCA of Pangasinan, Inc. is located. It was originally named Bacnotan by the Augustinian missionaries a few years after the establishment of the Spanish encomienda in Pangasinan in 1583. In 1660, Andres Malong, a local chieftain, led a revolt against the Spaniards for imposing forced labor. After the revolt, the people rebuilt the town. To commemorate the gathering forces under Malong, the place was renamed to “Nandaragupan” which means “where people meet”. In 1780, the name of the town was simplified to Dagupan, followed by the end of Spanish rule in July 23, 1898 when the Spanish troops surrendered to the Katipunan leader, General Francisco Makabulos.

The first civil government was established in February 16, 1901 with the holding of first elections through “viva voce.” Dagupan became a city on June 20, 1947 by virtue of Republic Act No. 170, a law known as the City Charter of Dagupan. It is now an independent component city in the province of Pangasinan of the Philippines. According to the census of May 1, 2010, Dagupan City has a population of 163,676 people.

The area that is now known as Dagupan was described as marshland thickly covered with mangrove and nipa palm trees. The natives lived along the shoreline and riverbanks of Calmay, Pantal, and Bonuan and it has 7 Barangay Islands. Dagupan has been named one of
the most competitive cities outside Metro Manila in the Philippines in terms of dynamism of local economy, responsiveness of the LGUs to business, infrastructure, quality of life, and cost of doing business and human resource and training.

2. Brief History of Pangasinan YMCA

The year was 1926, when the YMCA of the Philippines extended to the Province of Pangasinan its noble Vision-Mission Statement. A local chapter was organized in the town of Lingayen, Pangasinan. The Municipality of Lingayen was chosen as starting point for future outreaches of the movement to the provinces of Zambales, La Union, and the Mountain Province.

In 1990, the killer quake left its toll with the destruction of the third YMCA building. It spared however our commercial areas with the hostel facilities intact. The board of trustees of the year, however, did not lose hope that the building will rise again from the rubbles, because of their belief that there are members who are willing to support this “cause.”

If the Pangasinan YMCA continues to be one of the most active and respected services to volunteer organizations in the province today, it is because its leaders and members have relentlessly worked hard for it since it was founded 89 years ago.

Pangasinan YMCA defied all the odds and, except perhaps during the war, it never slowed down in extending its services, especially to the Pangasinan youth. As one YMCA member had aptly put it, the Pangasinan YMCA is “one organization that refuses to die”.

For now, Pangasinan YMCA may only be providing temporary dwellings for transients through its hostel facilities and making both ends meet with its rented commercial spaces.

The old directories of the association, including our self, understand the economic crunch biting into what little income is being
III. Our Involvement with the GATN

Empowering young people by giving them the opportunity to experience and get involved in different communities, the YMCA of Pangasinan as a movement has gone so far in its involvement in the Global Alternative Tourism Network (GATN) program of the APAY from January 2011 up to present. In world-building through changing in progress the lives of young people and community, it can be considered as spectrum because of its various programs, facilities, activities and partner communities.

The GATN started in Pangasinan in the form of program known as Work Camp which was started in early 1970’s and continuously helped and touched the lives of people in Pangasinan through the strengthened partnership with YMCA Saitama, Japan in the year of 1980 to present. Youth volunteers have engaged in a wide variety of tasks, including environmental, construction, renovation, social, cultural and archaeological work. Participating in an international short term volunteer project (so called Work camp) has been an exciting prospect. It is an interesting and meaningful way to travel with purpose and spend 2 weeks in a foreign environment. Working and living together with other volunteers from around the world provide an excellent opportunity to make many new friends, learn about unknown places and culture, gain new skills and experience. Time, energy, and enthusiasm of the young people have been making great impact in areas where help is really needed.

The GATN opened the gate for more partnerships with other YMCA's which are lying on the APAY region. Particularly YMCA of Taichung, Taiwan started on January 2013 and conducted 2 or 3 work camps every year with 30 college and high school students from

Driven by the local chapter out of its hostel and office space facilities.
different schools and universities in Taiwan. GATN Program Managers Training was hosted by the YMCA of Pangasinan on April 17-21, 2013. Right after the training, more YMCAs got interested in the concept of work camp and other programs of Pangasinan YMCA. The YMCA of Singapore developed a strong relationship with Pangasinan YMCA into its adopted communities which attracted them to bring their International Service Program. As a result, the YMCA Singapore ISP was realized on May 2014 providing support to our adopted communities. It also brings 30 college and university students from their different partner universities in Singapore for 2 or 3 work camps in a year. Accomplished projects in the communities, valuable experience and transformation into the lives of foreign and domestic young people gave positive image to the movement. “Raon Atti,” a program of the National Council YMCAs in Korea, has been tied-up with the YMCA of Pangasinan. The 10th, 11th 12th Batch and 13th Batch of “Raon Atti” also gave way for another work camp which caters 12 high school students of YMCA Anyang, South Korea. The work camp was recently concluded last January of the current year in 2015.

The experience they had promoted also the Global Citizenship Education (GCE) which is both an awareness and act of commitment rooted in the spirit of global consciousness and interconnectedness of the world. It recognizes the need to understand global realities and social responsibilities and motivates the people to develop mindset as citizens of the world with human and ethical values. It also serves as an avenue to promote Global Alternative Tourism Network by providing help, service, new idea and enlightenment to the community (local folks).
Chapter 11, Receiver’s View of GATN from Pangasinan © 273

### IV. GATN Programs of Pangasinan YMCA

#### 1. Lakbay Aral (Study Tour)

It is designed to provide opportunities for informal group education and congenial social settings and interactions with local residents. It tries to enrich the participants’ experiences by exposing them to various situations that are vital for learning. The program includes: 1) visits to historical sites - Pangasinan capitol building and the war memorial park, 2) experience different forms of public transportation - jeepney, tricycle, and etc. 3) a short cultural tour of native spices and learning the process of bagoong (fermented shrimp paste) making and talking to the people who are making it, and how does it affects their lifestyle. It is to interact with the local students and share each opinions and cultural aspects through various activities, to visit old churches to learn the spiritual traditions and culture of Filipino Christians which makes them unique from other Christian countries, to visit the Hundred Islands National Park located in Alaminos City, Pangasinan. The islands are believed to be about two million years old and they learn about preservation programs being carried out in this National Park.

#### 2. Lakbay Kalikasan (An Adventure or Nurturing Nature)

The natural environment underpins the health of the planet and is a vital part of the world’s economy. However, human activity is causing an increasing decline in biodiversity (the variety of life on earth). More people need to take action to tackle the decline in biodiversity and protect the environment. Youth volunteers already do a great deal to conserve biodiversity and protect the environment. Volunteering to improve our local environment is fun, healthy and free. Mangroves not only help in preventing soil erosion but also act as a catalyst in reclaiming land from seas. This is a very unique
phenomenon, since there is a general tendency of water to engulf land. Mangrove forests and fish sanctuaries are the breeding and nursery grounds for a number of marine organisms. Hence, loss of mangroves not only affects us indirectly but there are direct economic repercussions through loss of fishing industry.

Through this program, we can help the nature, the community and the lives of the local fishermen who will be the beneficiaries of this program. The program includes: 1) tree growing with local people, 2) visiting salt farm and learning about the livelihood of these people, 3) visit Pannacalan Island, an inhabited island being used as a fish sanctuary, 4) visit Bolinao caves to learn about nature, geology and pre-historic civilizations.

3. Lakbay Lipunan – A Journey to YMCA CAMP

The work camp is a community service project aimed at community development through transmission of fundamental education to the Barangay people. It is the Young Minds Creating Active Community and Alive Movement of People.

Such efforts should result in the upgrading of the Barangay community principally on areas of health, cultural and recreational life, alternative tourism and strengthening it towards positive community action. The volunteers will stay in a remote Barangay for the period of two weeks to get firsthand knowledge and experience of the socio-economic and cultural life in Barangay and to share with the villagers the knowledge and skills they have. By way of working together, the Barangay people gradually realize their potentials toward their own upliftment through self-reliance.

Some of the projects include: 1) the water station built in collaboration of YMCA, other NGOs, and civic organizations. 2) The waiting shelters shedding the children from scorching heat of the sun to cold drizzles from rain. Of course it’s not just a work. Various other
programs like excursions, educational tours, pleasure trips, camp fire, sightseeing and shopping are also organized to let the volunteers have a more holistic experience of the Philippines.

It is different from the usual camp for it entails not only the Global Citizenship Education but also includes the YMCA Global Alternative Tourism Network, Green Ambassadors Program and lot more in its objectives to accomplish. Lakbay Lipunan is also more on Character Building because one of the goals of the camp is “Building within a building”. Such multi-purposed project includes:

(1) Visit to Salapingao

Salapingao is one of the 5 island Barangays (village) of Dagupan City. It normally takes 20 minutes travel via motorboat from the port of Magsaysay Public Market. It is where the milkfish ponds and fish pen are located which the primary source of living of the residents. Salapingao has approximately 3,500 residents. It belongs to the Barangays of Dagupan City which are in the outlying area. It has two public schools namely Salapingao Elementary School which has over 200 students and Salapingao National High School which has over 500 students.

The motorboat is the primary means of transportation for community people, goods and materials. Alternative route by land from the city proper of Dagupan usually takes one hour by going around to the town of Binmaley in order to get in to Salapingao. The island has been a favorite place for photography enthusiasts and picnickers, especially during summer when the weather is good and the delta is calm. Visitors spend the day relishing the site while observing the Bangus (milkfish) feeding in the ponds which are surrounded by mangroves. Despite of the challenge in accessibility, community people remain hospitable and warm to the visitors. Salapingao is also considered as one of the most peaceful Barangay in Dagupan City.
Commitment to Dumpsite

Out of the work camp project, as a response to community needs of sanitation and proper waste disposals, we were able to build the following facilities: comfort rooms, wash sinks, and green house. Local and international youth volunteers, YMCA staff and community people worked together enjoying the experience of doing things manually. The project has a greater value as they do by themselves. It is a learning process by organizing community for development.

Such an experience of direct involvement to collaboration crossing over the national, ethnical, and cultural boundaries promotes the Global Citizenship Education (GCE) which is both an awareness and act of commitment rooted in the spirit of global consciousness and interconnectedness of the world as well. It recognizes the need to understand global realities, climate change and social responsibilities and motivates the people to develop mindset as citizens of the world with human and ethical values. It also serves as an avenue to promote Global Alternative Tourism Network by providing help, service, new idea and enlightenment to the local community.

The Dumpsite is located beside Tondaligan beach in Bonuan. It accommodates most garbage from Dagupan City proper and the public market. In 1992, this certain area in Bonuan Boquig served as dumping area of used engine oil of a bus company and eventually people started to dump their garbage there. There are, however, 30 families living in Dumpsite. Some of them are fortunate enough to work in the programs of WMD (working as operators in the MRCF). The city government plans to relocate them and provides skills training and livelihood programs.

According to some residents, an old bus company disposed their used oil near the shore and it affected the water until now. In March 14, 2014, plastic bags and other combustible materials ignited due to hot temperature and methane gas. Due to these factors, the lives of
residents are being exposed to danger and toxins. After the fire, continuous smoke is making the life of the people more uncomfortable.

The city government and WMD are thinking ways on how to use the garbage as resources. Some reusable and recyclable materials are being salvaged by MRF in each Barangay. The MRCF also known as Blue House located in Bonuan Dumpsite turns biodegradable garbage into organic soil. The organic soil can be used as fertilizers and garden soil for public schools and city programs. Organic soil can also be a source of income for the city if it would be sold to the public who wish to have their own garden on their backyard.

Waste segregation is implemented now in the city. It is a big help if the participants of work camp get involved in this program. Although some residents still mix biodegradable and non-biodegradable, the MRF and WMD people are making effort in separating it.

4. Youth Management and Community Action (YMCA) Program

As a response and in solidarity with the World and Asia Pacific Alliance of YMCAs call for youth empowerment, YMCA of Pangasinan created the YMCA Program which indulges to the following programs;

(1) RaonAtti (Friends of Asia) Program

RaonAtti program is to foster global citizenship of young people in Korea as well as in in the region, through their engagement in sustainable community development within Korean local communities and communities in Asia and to support people in the region who are playing significant roles in building sustainable communities and fostering global citizenship. To this end, this program is to seek alternative ways of intra-regional cooperation in both bi-lateral and
multi-lateral approaches in consultation with Asia.

RaonAtti in Pangasinan was realized because of the partnership started by the YMCA of the Philippines and the National Council of YMCAs of Korea (NCYK).

YMCA of Pangasinan has been the host of the 10th Batch and still continues until now. Because of this program, the relationship between YMCA of Pangasinan and YMCA of the Philippines through NGS Pablito Tabucol has been strengthened. And this relationship was extended to Anyang YMCA of Korea through NCYK and NCYP collaborated efforts for an international brotherhood pact and through the bilateral agreement of both National Councils. Thus, GATN does not only promotes GCE but also Movement Strengthening (MS) and Resource Mobilization (RM) Program.

1) Vocational Training for Mothers

One of the jewels of this country is women. Women play a vital role in the nation’s growth and development. They represent the majority of citizen, thus reflecting the majority demand that government should provide within the development framework. Six from eight goals in Millennium Development Goals (MDGs) need direct and intense involvement of women to be success. Hence, it is highly encouraged that women possess credible skills and knowledge, are given more opportunities to recognize their self worth, are provided with a better identification of their selves, instill in them the usefulness of being a woman and encourage themselves to be more productive in terms of livelihood program and trainings which will benefit not only themselves but also their families and the community where they belong to.

In that perusal, the YMCA of Pangasinan has built a center together with other partner NGOs and GOs in the city. The center is to provide basic knowledge in sewing, culinary arts and related crafts, to
train and develop mothers, out-of-school youths and elders to be better as seamstress, cooks and craftsmen, to impart on the beneficiaries attitude towards self-reliance and competitiveness, and to optimize beneficiaries involvement with YMCA programs for leadership.

The Raonatti volunteers, our Scholars and SKY volunteers collaborate with the community people and the YMCA staff as well in equipping our mothers (and women) with skills that can be used as a means of livelihood. Vocational skills such as sewing, culinary arts and related crafts are parts of learning to augment income of families especially at this time of experiencing worldwide economic meltdown. This project views vocational skills as a way to uplift their economic well-being. The volunteers are expected to assist mothers in developing their confidence and venturing to achieve higher goals.

Better training and job for women have impacts to reduce the poverty rate in the country. The higher participation of women in the development program brings the more opportunities to achieve gender equality within the social relations. Women then become aware to their role in development program, and also have more awareness of themselves. An initiation of encouraging and empowering women in a region will benefit the others, because women tend to work in group, thus creating a global network of cooperation.

The higher skills that women get through education give them opportunity to be formal workers to earn more income for themselves. This encourages women to be independent to put any decision upon herself, and her future family planning. Then, it is not only men but also women who contribute in raising family income and welfare. Thus, it is also benefiting the country by increasing the GDP.

2) Continuing Education

This is a continuing education and also alternative learning program which provide an opportunity for the elders and out-of-school
youth through Samahang Kabataang YMCA (S.K.Y. a new YMCA of Pangasinan youth club program for out-of-school youth) to continue various educational competencies relevant to their situation, needs, and interests as an individual and as members of society. The experiential learning process will equip the beneficiaries with knowledge and skills necessary to help them reach their full potentials for personal growth, interaction and involvement in the community during their golden and active years.

This is to assist senior citizens and out-of-school youth in developing their spirit of volunteerism, sharing and promoting good ethical values and the foundation for future generations, building and developing leadership for all walks of life to be beneficial to the seniors, the youth and the society at large, creating new foundation for good governance in the society, attaining the fullness of life and sharing this fullness with each other and the future generations, and staying active in life and contributing to the society in their own ways.

The Scholars, the Hi-Y Club members, the College-Y Club members and the Raonatti volunteers collaborate with the community people, and the YMCA staff in taking a participatory and collective approach with the end in view that each member shares a realization towards understanding and appreciation of the elders’ and out-of-school youth potentials as individuals and their social responsibilities through the spirit of volunteerism and mentorship. This component provides an opportunity for the elders and the out-of-school youth to continue learning various educational competences relevant to their needs as individual and as member of the society. The experiential learning process will enable the participants to be equipped with knowledge and skills necessary to help them reach their potentials.
(2) YMCA Community Education and Environmental Services

The principle that education is a fundamental human right is accepted by all nations. In the Philippines, basic education is free and compulsory. Higher and professional education is another matter as the cost for most, especially private education in our country, is high. This is the main reason why a big percent of high school graduates are unable to proceed to college. In worse cases, even elementary graduates do not have wherewithal’s to enroll in secondary schools.

But our blueprint for national survival contains the urgent priority for ensuring the development of our country’s most important resources - its people. A meaningful human existence requires that basic needs are met including food, shelter and education involving formal, informal or alternative models. The YMCA of Pangasinan, adopted a community wherein we support the Barangay Day Care Center, the Women’s Club which the YMCA organize, the youth and the needy. Community immersion and home stay are part of this program.

This is to ease the burden of the parents and guardians in support to the educational needs of the children, to give the chance and management for out-of-school youth and adults to improve the quality of life through literacy program, livelihood and skills training, to instill and integrate to the community awareness on environmental issues and concerns especially the effects of global warming and climate change, to increase knowledge of environmental and energy issues, to encourage community members and students to live a sustainable lifestyle, to gain firsthand experience of differences in cultural beliefs and ways of life, and to further develop culture tolerance and respect.

The Raonatti volunteers, youth clubs members and other international partners participate in this project with their knowledge, skill, expertise and manpower to promote better education and job having impacts to reduce the poverty rate in the country. The education
comes up as the solution to empower the community especially the children and youth and enhance their participation both in development program, environmental issues and concerns. The higher level of education and trainings they could attain is opportunity to enhance their participation and empower themselves. Better education improves knowledge, skills, and into some extent their social awareness to utter their aspirations.

From this project, the community members, children and youth will learn how to preserve their local environment and conserve energy resources. And RaonAtti volunteers will develop themselves, understand Filipino and Asian context better and participate more on social and environment issues.

V. Conclusion

Reflecting our involvement with the alternative tour programs organized and run under the umbrella of the GATN, it becomes crystal clear that it is a journey to the heart of people. It is something to touch the lives of people especially the young and the community folks. It begins in the community. It begins in the small unit of society – the family. And family will form part of the community nurtured in love.

Such experience and lens looking into the work will keep you alive. Lifetime experiences that will always keep you smile. Left your heart - something to ponder upon and something to look forward to. S.M.I.L.E. – brings impact to the community and that keeps the volunteers, campers and the hosting family members closer and thus empowering the family and the community to live. Sincere Memories that will Inspire the Lives of the people and learn to Express (SMILE) their love and care to the people and environment as well.

When it goes to the practical side of the journey, the tour programs should find answers to the questions such as how the
programs started, why they are needed, how long they have been running and what they have achieved. The road to the alternative tour programs of GATN is not as easy as it was, but it is still as meaningful as it was in its vision and goals. The GATN became meaningful and life changing program because the minds, hearts and hands of all people involved were put together to be able to reach the unreachable.

Putting the spirit of the YMCA is one thing. In our struggle to combat the uncertainties of the future, the GATN, somehow, prepares us to work and live in harmony with one another – people to people, people to environment crossing over the boundaries. It continuously creates an atmosphere that will trigger the passion to serve. To Connect, Serve, Grow and Go are the main theme of our work here in Pangasinan especially in our alternative tour activities and programs. **Getting Action Together in Nurturing (GATN)** the people and the environment is our motto.

Considering the continuously changing nature of this world, we should take a contextual approach in reviewing ourselves. There should be evidences of “accomplishments that are changing over time” rather than the same measurement applicable over time. The work we are doing is a part of something bigger for the community. We need to put aside our excitement and our own needs and think about what that community's needs are and how we fit into that.

One of the most important questions the volunteers of the alternative tour programs should ask is what percentage of the money they are paying is going into the project. While the measurement of volunteerism is more complicated than dollar values, the receiving movement should calculate and report the amount of money for each trip that goes into the project. The more transparency on where the money goes will lead to the greater understanding of how volunteerism works and why the volunteers pay in addition to their time and energy.

In order, for the volunteers, to assess the operation of the receiving
YMCA, it is important to recollect what kind of training and pre-trip briefings they were provided with to ensure and precisely understand the project and any cultural sensitivity. "You need to make sure you're not just going to be dropped off at the project." Being asked whether a program was appropriate or not, it is important to approach it from the perspective of the community people. Sometimes the whole concept of charity and thus legitimacy base of the programs are different from each other between the community residents and the visitors. There could be misled implications of community needs which in actuality the community residents do not want. It is not rare to see that the actual needs and aspirations of local residents do not converse with the goals and plans the visiting volunteers would like to implement. In these cases, they could see it as being looked down by the outsiders.

The concept of volunteerism is still evolving and could change into something else as the basic nature of global society changes. While “experiential” travel and the opportunity to interact with community residents are very positive and persuasive aspects of the alternative tour programs, there could be other ways to achieve such interactions. It doesn't have to be through volunteering only. There could be many other ways to empower local communities as like building collaborative partnership among international NGOs, donor nations, and business circles.

GATN Program promotes 3 P’s (People – culture and lifestyle, Places – nature and environment, Programs – meaning and worth) and will deeply touch the lives of the Least, the Last, and the Lost women and men in the community.
I. Introduction

Tourism has become a major economic force in many countries and regions throughout the world. The expansion of tourist activities has coincided with the significant cultural, political, and environmental changes induced by the advent of the post-industrial technologies over the past few decades. Such an expansion of tourist activities has brought a positive effect to the local community on the one hand and it also has a negative impact on the other. However, the negativity of mainstream tourism seems to be more noticeable.

Tourism in Chiang Mai has brought similar impacts. It is very beneficial in terms of boosting local cultural heritage. Tourism has increased the number of jobs in Chiang Mai especially in the service industry. More and more restaurants, hotels, and other services have opened up, mainly catering for foreign tourists. Similarly, there are
many businesses in and around Chiang Mai that rely heavily on overseas tourists, as they are their main customers. Foreign tourists often spend more money than the local Thai community people do. Therefore, higher profits are generated by those who cater primarily to foreign tourists.

With tourists from all around the world traveling to Chiang Mai, there is a kind of diversity here not seen in most other parts of Thailand. Tourism is a way for travelers to come into a foreign country and learn about local culture, history and the people. In most cases, tourists leave Chiang Mai with a better understanding of Thai culture, history and the traditions that we have. The diverse foreign tourists who visit Chiang Mai have also shared knowledge about their culture and customs in return, cultural exchange through interacting with each other in a friendly environment. Peoples in Chiang Mai now have a wider perspective of the outside world, as tourism increases the opportunities to interact with foreigners. As an end result, tourism helps connect people, making them appreciate the similarities and differences among different groups of people and their cultures.

On the other hand, however, tourism also has brought negative influence to Chiang Mai, possibly having a far greater impact than the positive aspect. Tourism dilutes local culture and traditions, accentuates social problems such as drugs and prostitution, and negatively impacts the environment and the local economy. Many foreign and outside investors start up large businesses in Chiang Mai, taking away business from local Chiang Mai residents. These investors do not keep the locals’ needs in mind, often times taking away entire modes of income from local families.

Although tourists bringing their own culture and customs can be seen in a positive light, it can sometimes be overpowering. Foreign cultures have the strongest influence on the youth in Chiang Mai. They try to imitate the foreign culture that they are exposed to by the
tourists. Tourism changes the Thai local’s sense of appropriate dress, manner, behavior and social values. Sometimes absorbing too much culture can be negative, as it leads to losing one’s own culture and customs. Due to the high demand of resorts and hotels, tourism leads to an increase in construction in the areas full of natural resources before. Catering to tourists, many resorts and hotels are being built in places that used to be full of farmland and lush forest areas in Chiang Mai.

II. Alternative Tourism Run by the Chiang Mai YMCA

Chiang Mai was recently ranked by Lonely Planet to be one of the top ten best tourist destinations in the world, attracting more and more tourists annually. In recent years, there has been a remarkable increase in the number of tourists who come to Chiang Mai to experience the wonderful culture of the Thai people, the truly delicious Thai food, and the art of Thai Buddhist meditation, in order to gain a better understanding of the people of Thailand.

Knowing that such an influx of foreign visitors to Chiang Mai community would bring in negative impacts, they become to pay attention to alternative tourism. As you might well know, the concept of alternative tourism is designed to improve the quality of life of the host community, and to provide a high quality of experience for the visitors. Moreover, it is to maintain the quality of the environment and most of the times there is a respect for the environment preservation. It aims to bring an opportunity for the local communities to take participation and to provide environmental and cultural awareness and respect for the nature. Alternative tourism is to promote tourism which does not damage environment, is ecologically sound, and avoids negative impacts of many large-scale tourism developments. In addition, it is to promote sustainability of social, cultural and economic processes and the identity of local people, which is subject to active
economic development and growth through tourism, to fund and support the future generations.

Sharing the same ideology, the YMCA of Chiang Mai has initiated and led alternative tourism in the area. It works to grow and develop communities in various areas of needs. The great work of it is to focus on cooperation with local people and communities. Our volunteer based programs, such as work camps or cultural exchange programs, benefit the local communities by providing positive communication, growth in cultural knowledge, and service to the people of Thailand. This new approach to tourism allows us to improve and adapt by thinking of new ways to utilize the resources that we have for benefiting the communities. Providing an opportunity to give back creates for the tourist opportunity far different from the rest tour programs in the market. Not only does it provide a first-hand view of the true Thai culture that so many are searching for, but it also provides an opportunity to give back and have a positive impact on the world and the environment that surrounds us. Through the YMCA, tourists from around the world are given the opportunity to connect with the people of Thailand, while enriching the spirit, mind and body of themselves.

Alternative tourism program, of The YMCA of Chiang Mai, does not damage the environment. It is ecologically sound, and tries to avoid the negative impacts of many large-scale tourism developments that are undertaken in the areas which have not previously been developed. One associated group that has a hand in these efforts is the Uni-Y (University YMCA) of Chiang Mai. The Uni-Y is a youth volunteer group who strongly promotes a variety of different issues and works to come up with ideas to improve the community situation in Chiang Mai. They are a group of motivated and driven people who really care about their community and the source of energy that affect environment and community. The Uni-Y volunteers are delighted to be
able to aid awareness activities for the outsiders.

III. Attractions of Chiang Mai YMCA’s Programs

The Chiang Mai YMCA proudly offers customized youth camps in Thailand. It provides opportunity for the YMCA youth of the world to experience helping others and caring for nature. They learn about cultural heritages and how to live in peace with others. The youth also have the opportunity to cultivate friendship with the youth volunteers of Chiang Mai YMCA and possibly other volunteers from around the world.

Chiang Mai is located 700km north of Bangkok and was a fertile valley about 1000 feet above sea level. Mountains from the lower extremes of the Himalayas surround Chiang Mai. Several Hill-tribes of Tibeto-Burman origin inhabit this mountainous region which helps to infuse Chiang Mai with its rich culture and heritage. Chiang Mai or Chiangmai refers “New City”. Chiang Mai has more than 300 Buddhist temples, and 16 sub-districts and 77 villages. Chiang Mai is also popular for its cuisine, named Kantoke. Kantoke, as it derives from the word “khan” (foods in bowls) and “toke” (a low dinning table for a family to sit together on small cushions). While having a unique dinner, guests are usually entertained by traditional dancers in their alluring decorative costumes. The festivals in Chiang Mai are Flower Festival in February, Songkran in April, LoiKrathong in November. Tam Bun Khan Dok or the Inthakin (Indra’s Pillar or City Pillar) Festival is usually held on May 14-24.

With its long history as capital of the Lanna Kingdom, Chiang Mai remains as a home to a rich cultural tradition, with many residents speaking traditional Lanna language as well as standard Thai. With many cultural relics as like Buddhist temples, Chiang Mai is a haven for historical and cultural studies. Surrounded by luscious mountains,
jungle, rivers and waterfalls, Chiang Mai also lends itself to a bevy of outdoor activities and hill tribe visits enabling our visitors to learn about culture, leadership and adventure throughout their stay at the YMCA Chiang Mai in this beautiful part of northern Thailand.

The main components of the programs usually organized for the visitors by Chiang Mai YMCA include:

1. Community Development Program

   Living and working in a village, volunteer visitors in the past have built libraries, child care centers, alternative energy systems, medical centers, tree nurseries and environmental conservation learning centers in rural underprivileged schools. Volunteers stay with a host family in the village where they learn about simple Thai living and culture. By working together with Thai youth volunteers and villagers, they gain hands-on teamwork experience and have an opportunity to learn about the situations the villagers are facing. By working and creating something to serve the local community, volunteer visitors experience the benefits of helping others.

2. Culture Learning

   Volunteer visitors gain invaluable experiences while exploring Thai culture. Not only the volunteers learn about the Thai way of living and discover the natural beauty of Thailand, but they also have a chance to develop friendship with the Chiang Mai YMCA youth volunteers.

   The volunteers live with a host family in a village and learn about Thai cooking, music, sports and traditions. The villagers and Thai youth volunteers also have the opportunity to learn more about visitor’s culture during cultural presentations and by living together. This is a great way for the youth to be able to learn and understand life in
others’ cultures.

3. Environmental Learning

Volunteers learn about important environmental issues like climate change and global warming at our Environmental and Energy Learning Center. They learn about natural resource preservation, water resource development and energy conservation. Visitors participate in tree planting and campaigns to raise the public’s awareness of global warming while working alongside Thai villagers, school children and YMCA youth volunteers.

4. Study Tour though YMCAs Engagements

Our study tour let the visitors focus on the global issues which are important to them and their team. They see the Chiang Mai YMCA’s programs and visit other NGOs as well. Study tours can be arranged around environmental conservation, child, youth and women’s development, health education, handicraft development, Thai history, integrated and sustainable agriculture and sightseeing. The key component to this program is learning from the opportunity to give back to the local people by working on community service project in a local village.

All the programs mentioned above challenge, excite, and enrich all of the participants in their desire to grow as ‘Global Citizen.’ All of the program participants are accompanied by experienced Chiang Mai YMCA staff, who have an expertise in providing warm hospitality in true local Northern Thai traditions and ensuring safety and enjoyment as well for all of the guests. Meals included usually provide a flavor of traditional Northern Thai cuisine. The Chiang Mai YMCA International Hotel is located in a safe neighborhood with numerous nearby attractions and facilities including a modern shopping mall,
local street markets, and state-of-the-art hospital

IV. Role of Chiang Mai YMCA as a Receiver

The Chiang Mai YMCA has been working as a receiving movement of the GATN programs for quite a long time. Our receiver’s role for the program starts from planning and organizing appropriate programs and relevant activities to the value of alternative tourism. Categorization of the activities that the visitors would be engaged is a useful way to start looking at where the tourists or visitors would be arranged to go, why they should go there, and what they actually do while on vacation. However, it is important to note that these categories are not always as clear cut as they suggest, as visitors engage in a variety of activities while they are staying in Chiang Mai, many of which overlap into more than one category. For planning the activities, it has been ensured that the visitors would be able to gain and experience first-hand knowledge about local cultures and environments. Interacting with and relating the participants to the local community and environment, promoting cultural understanding, and making them serve as a positive role model in alternative tourism are our ability to transform the tourists’ visit from a simple tour into an experience, encountering with one’s own self and transformation.

Both visitors and local communities benefit from alternative tourism, especially from unique living experiences such as home stays. At the Chiang Mai YMCA, we organize many exchange programs that involve home stays. Home stays are a genuine way to get to know each other and their cultures and customs. Although alternative tourism is preferable for the communities of Thailand, the visitors who come to Thailand expecting conventional tourism or even doing businesses, would have extensive positive interactions with Thais. Thais are very hospitable and friendly people, for the most part, they are very
welcoming towards tourists.

Our host families from the YMCA community programs and exchange programs in the village are located in the rural areas far from Chiang Mai City. Such location provides better opportunity to develop humane relations and interconnectedness even after returning to their home country. Once members of a host family were invited by the Singapore campers who enjoyed home stay, developed friendship and continued relationship with host family even after returning back to Singapore. Then the Chiang Mai YMCA organized for the host families a study trip to Singapore for 4 days to meet and reciprocate their friendship with the Singapore students. The students guided their host families to the university where they were affiliated with, talking about Singapore country and also about the student’s life in the university. This story is the sample to realize that the GATN program is benefitting the people in both countries by creating better understanding of both.

The Chiang Mai YMCA offers an exciting and wonderful experience for visitors through exposure to the natural environment, cultural attractions, folk-culture, and community service programs. The YMCA staff and team are eager to advocate, promote the awareness of social issues and organize activities for tourists that will benefit all who are involved with

V. Conclusion

We are learning by our experiences. We try to create new connections and ideas to develop our programs more suitable to the needs and expectations of the visitors. One of the benefits of alternative tourism is to encourage understanding of the impacts of tourism on natural, cultural, and human environments. It ensures a fair distribution of benefits and costs. It incorporates planning and zoning which ensure
tourism development appropriate to the carrying capacity of the ecosystem. Furthermore, cultural tourism enhances local community esteem and provides opportunity for greater understanding and communication among peoples of diverse backgrounds. Environmentally sustainable tourism demonstrates importance of natural and cultural resources to the community’s economic and social well-being and can help to preserve them. By sharing our vision of alternative tourism, we hope to promote a global community where we can all live and work in harmony and peace.

However, in practice, there are some hardships also that we have to overcome shortly. Even if the visitors come to host community to encounter cultural differences, sometimes, it is not easy for them to adjust new and different environment from their home town with soft and smooth landing. In some cases, the visitors were not prepared yet to encounter with cultural differences. There is nothing more important than to provide pre-introduction about the program to the participants before their departure but also after landing to the hosting communities for the success of alternative tourism. As long as the participants do not willing to collaborate for the accomplishment of the meaning of alternative tourism, there is no way but to fail and fall into a simple mode of copying commercialized tourism.

Obviously there is no need to mention that the people working at the forefront of receiving YMCAs should be very much clear and certain about what they are doing under the name of GATN. It is an imperative for the programs run by YMCA to bear and be well conversed with real meaning of YMCA movement. GATN also, in that regard, should represent further clearly goals and objectives of YMCA movement as a faith based organization. However, it is not infrequent, I should confess, that I found such movement spirit is not smeared well enough into the mindsets of the visitors from outside.
I. Introduction

Raonatti – a ‘Good friend’ in old Korean word- is a typical international voluntary service program (IVS) developed by the collaboration between the National Council of YMCAs in Korea and the Kookmin Bank, one of the major banks in Korea. As one of the volunteers of the program, I stayed five months from March to July in 2014 in Periya-kallar, Batticaola, Sri Lanka as a member of 11th batch of the program. I applied for a leave of absence from the university where I am affiliated with to join at the training program without any hesitation solely because I was strongly interested in the field of international development and especially in developing effective methods of qualitative evaluation of international development projects when I heard about recruit announcement. Although it is undeniable that we could not ignore financial aspects, simple statistics or graphs could not reflect holistic picture of local people living in other parts of
the world. Any international development programs without consideration of local people and their aspirations could not succeed at all; otherwise it could be a unilateral and so arrogant gesture of donor countries or charity organizations of the world. To learn about the issue from practical encountering at the forefront of international development programs, I applied for the Raonatti program, participated in it, and tried to maintain the objective that I had in my mind all through the participation and am still keeping the value that I learned from my field experience in Kallar village.

This chapter describes the Raonatti program not only from an objective point of view by providing general information about the program but also from a subjective point of view by presenting my personal evaluation and comments seen from the participant’s view. My experience is anchored mainly on the experience of 11th batch of the program since I was a part of that batch. When I told to my friends that I was joining the program, a lot of them cheered me on the very fact that I was going to travel abroad. My involvement with the program was a sort of travel relatively longer than the usual international tour. But it was far shorter than other public international development assistance programs. I counted it as something in between longer tourism and shorter development program. To be precise, it was in the combination of both.

II. General Overview of the ‘Raonatti’ Program

1. Basic Nature of the Program

The Raonatti program recruits university students as volunteers, sends them to different parts of Asia and let them conduct joint services to the local residents. Thus it serves local communities, tries to contribute to their sustainability, and intends to communicate with the
people of the world. It is organized on the base of three aims that the National Council of YMCAs in Korea would like to achieve currently through their movement activities (Song, 2014: 149): 1) Vitalize of the movement among the youth, 2) Vitalize of local communities and the YMCA movement, and 3) Vitalize of Global Citizenship movement.

This is why the current website of the program holds mission statement which includes following key words: ‘youth’, ‘university’, ‘sustainability’, ‘global citizen’, ‘Asian civil society’, ‘partnership’, ‘mutual accountability’, ‘mutual change’, and ‘solidarity.’ The key words are significant in understanding what the Raonatti program hopes and believes to represent (Song, 2014: 149).

First, the Raonatti program seeks to collaborate with many stakeholders involved with international development. It strives to provide volunteers and run exchange programs abroad. Through these opportunities, it seeks to develop mutual understanding between Korean volunteers and local residents abroad—building collaborative efforts to create a sustainable development. It is not designed to extend simple charity-based aid through unidirectional relationship between developed and developing countries, but to develop interactions among people and local communities of both countries through face-to-face encounters. It encourages interactions with local residents. It is relatively flexible in its operation with local communities than any other public programs do. Relatively speaking, current government support programs in international development assistance lack knowledge on actual sites and the needs pertinent in the hosting communities.

Second, the Raonatti program is an outcome of partnership collaboration among YMCA movements in Asia. The National Council of YMCAs in Korea sends volunteers to several different YMCA movements in Asia. The hosting YMCAs receive the young volunteers
and assist their works at local sites. The Kookmin Bank financially supports the hosting YMCAs for the services conducted by the volunteer participants of the program. Each stakeholders of the program has different motivations and responsibilities which can only be achieved through constant interactions and collaborations among them through the program.

Third, the Raonatti program also places high priority to the follow-up measures for the participants even after the completion of their field service. Many of the other volunteer programs normally focus only on the dispatch itself. However, the Raonatti program emphasizes to:

1. be awakened of values (i.e. developing Asian local community, building global citizenship, providing sustainability.) through pre-training process before dispatch,
2. internalize the values learnt from local residence of five months, and
3. retain the values learnt even after their returning

2. History

The Raonatti program has now run for eight years from 2008 in 2015. There were some changes and alterations as time goes on, but the overall concept of the program has been kept well through. From 1st to 13th batches of the program, 395 university students have joined the program in total. It started in 2008 by sending 50 university students to East-Timor, Malaysia, Vietnam, Sri Lanka, Cambodia, Thailand, and the Philippines. There were some changes in hosting countries. At present in 2015, they sent 30 students as a first half of the year dispatch to East-Timor, Bangladesh, Myanmar, Cambodia, India, Thailand, and the Philippines. The detailed information about such hosting countries is shown at the table below.
### Table 1. Hosting Countries of the Program

<table>
<thead>
<tr>
<th>Year</th>
<th>Batch</th>
<th>Number of Participants</th>
<th>Hosting Countries</th>
</tr>
</thead>
<tbody>
<tr>
<td>2008</td>
<td>1st</td>
<td>50</td>
<td>7 countries, 10 local communities East-Timor, Malaysia, Vietnam, Sri Lanka, Cambodia, Thailand, Philippines</td>
</tr>
<tr>
<td>2009</td>
<td>2nd</td>
<td>45</td>
<td>8 countries, 9 local communities East-Timor, Malaysia, Vietnam, Sri Lanka, Cambodia, Thailand, Philippines</td>
</tr>
<tr>
<td>2010</td>
<td>3rd</td>
<td>30</td>
<td>6 countries, 6 local communities Malaysia, Vietnam, Sri Lanka, Cambodia, Thailand, Philippines</td>
</tr>
<tr>
<td></td>
<td>4th</td>
<td>30</td>
<td></td>
</tr>
<tr>
<td>2011</td>
<td>5th</td>
<td>30</td>
<td></td>
</tr>
<tr>
<td></td>
<td>6th</td>
<td>30</td>
<td></td>
</tr>
<tr>
<td>2012</td>
<td>7th</td>
<td>30</td>
<td>7 countries, 7 local communities East-Timor, Bangladesh, Sri Lanka, Cambodia, India, Thailand, Philippines</td>
</tr>
<tr>
<td></td>
<td>8th</td>
<td>30</td>
<td></td>
</tr>
<tr>
<td>2013</td>
<td>9th</td>
<td>30</td>
<td></td>
</tr>
<tr>
<td></td>
<td>10th</td>
<td>30</td>
<td></td>
</tr>
<tr>
<td>2014</td>
<td>11th</td>
<td>30</td>
<td>7 countries, 7 local communities East-Timor, Bangladesh, Myanmar, Cambodia, India, Thailand, Philippines</td>
</tr>
<tr>
<td>2015</td>
<td>12th</td>
<td>30</td>
<td></td>
</tr>
<tr>
<td></td>
<td>13th</td>
<td>30</td>
<td></td>
</tr>
</tbody>
</table>

Source: Raonatti homepage (www.raonatti.org)

### 3. Achievements

All through the Raonatti program implementation process, the participants did not prioritize effectiveness or efficiency of their programs at local sites on the base of short term perspective, but simply interacted with the people in different Asian countries looking forward to long term impacts.

They preferred not to be donors with a certain objectives to achieve but simple friends standing beside when they are in needs.

Achievements of the program are not the outcome of holistic cooperation among all of the stakeholders of the program with a pre-designed scheme but that of interactions between individual volunteers visiting the hosting communities and the people living there in a rather zig-zag manner. Sample projects conducted by the participants of the program at the local sites give us basic information.
about the case works carried at the local communities. Information is collected from the reports from 4th to 9th batches of the program (Buwon Nam, 2014).

(1) Dahapara School, Birisiri, Bangladesh

1) Background: to provide educational help for the students who cannot access to public education facilities easily
2) Participants: members of 9th batch of the Raonatti program, Bangladesh Students and regional members of Birisiri YMCA
3) Content: visiting school for three times a day and teaching various kinds of subjects
   - English: studying textbook with different approaches (songs and dances)
   - Math: reviewing of the class materials
   - Music: changing Korean songs into regional language and teaching simple music theories along with playing instruments (simple ones)
   - Art: Baby Class (for students who are not used to drawing) and Class 1 – drawing shapes and coloring; Class 2 and 3 students -- advising several themes to draw about.
   - Physical Education: regular exercises putting emphasis on keeping basic rules.
Checking and investigating medical and hygiene status of the village.
4) Effect
   Students who did not attend classes changed a lot; they started coming to school regularly and started to have more interests in studying. The Raonatti program became a core factor for students to favor school programs and further cause to come to school regularly.
(2) Digoroula Village Project, Moratuwa, Sri Lanka

1) Background: Digoroula Village had a problem of accessibility. The village was surrounded by foul smells from trashes in the river and it was in an isolated region. Moratuwa YMCA members became interested in that village only when 3rd batch of the Raonatti program started to build connections to the village and carry its projects there. At the beginning, there were worries about feasibility of the project with intense oppose from the local YMCA but later the problem was resolved and they were able to run the program at the local YMCA building in Moratuwa.

2) Participants: 8th batch members of the Raonatti, regional YMCA staffs, and residents of Digoroula Village.

3) Content

3rd Batch: supporting classes but having many troubles due to the lack of space.

4th Batch: visiting village again to continue activities and becoming more familiar with the village.

5th Batch: raising funds to fix pipelines knowing that lack of clean water supplying facilities causes village people to be sick.

6th to 7th Batches: having not enough facilities, Moratuwa YMCA cooperated to provide space and transportation for the children coming to study. Also, there were other attempts to resolve remaining trash issues of the village by claiming them to the city government. The attempt to educate children in YMCA often had problems since the children who came there was not able to focus on classes, or parents asked what could be the rewards of sending their kids to the classes.

4) Effect

Digoroula Village started to be known to many regional YMCA members. At the initial stage, the Moratuwa YMCA staffs declined the requests by the village to visit them, however, their perceptions have changed primarily due to the tremendous amount of efforts made by
the Raonatti members. Hygiene issues became improved due to the repetitive hygiene education and students were exposed to further diverse subjects provided. But the most important thing was that the regional communities started to pay attention to this isolated village.

(3) Library project, Mumbai, India

1) Background: The prime objective was to promote sustainability of the community and contribute to the long-term development of the region.

2) Participants: YMCA Mumbai and 8th batch members of the Raonatti program.

3) Content

   The major goal was to build a library; there were many on-the-street open school students who had bigger demands for places to study and the previous library that existed was more about storage than space for reading and studying. So, the partition and other necessary facilities were built and the database for all books in the library was made. Children were able to borrow books with their membership cards and they held programs related to book reading.

4) Effect

   For the time when the team was dispatched there, children were satisfied with the new library. Even some of them who never really read books came to the library. Volunteer workers in the library were responsible and they believed that the role of this library would be expanded for further studying by the students since there were enough amount of books necessary for the students provided.

(4) Sala Atti, Seam Reap, Cambodia

1) Background: In order to increase number of educated students and expand the relationship among the people in the village, Sala Atti(Atti
School) was established.
2) Participants: regional people from Siem Reap, Cambodia and 9th batch members of the Ranatti program
3) Content
   Children from 7 to 15 years old participated. Many children from different small villages showed up, and these children participated in the classes run by the project. Meal was provided for the children. Since the regional education was lacking art education, the classes were intended to focus on art; drawing programs and choir was organized. Since they were not exposed to modern technology enough, computer classes were held also. However, limited participation of the children and language barrier became the problem.
4) Effect
   The strong bond between the residents of the hosting community and the Raonatti volunteers became developed greatly. Children’s accessibility to diverse education opportunities was improved further with success.

(5) CLP (Cleft Lip & Palate) Project, Chiang Mai, Thailand
1) Background: In the northern part of Thailand, there was limited accessibility to medical treatments. Especially children were suffering from CLP. Even though once it is cured there is no problem at all, there were many children experiencing difficulties without being treated. Such situation is not only for those in Thailand but also for other Southeast Asian countries and especially those living in the mountainous areas. The team tried to improve the situation.
2) Participants: Patients who have CLP and their families were main participants.
3) Content
   Visiting Family: Visited family of CLP patients who cannot go to hospital for treatment.
Visiting Hospital: Visited two hospitals which can perform CLP surgery and examined multiple steps required for treatment. And supported rehabilitation process also.

Speech Camp: Professionals for CLP treatment examined each patient in the village one by one and advised how to improve speaking capability.

4) Effect

Fundraising for the project was improved due to foreigners’ participation to the program. CLP patient helpers were able to communicate with the patients through the Raoatti members. The awareness of the issue in and out of the community was increased and the Formosans were informed about CLP more than before.

(6) Feeding project, San Pablo city, the Philippines

1) Background: The environment for children’s education was not favorable and there were many students experiencing mal-nutrition problems in the schools. Usually students were under average in their heights and weights. Mostly they stopped going to school due to family situation. In order to improve the situation, feeding project was launched.

2) Participants: Students of Bagongpok Elementary School and 8th batch members of the Raonatti program.

3) Content

The feeding project was something more than simply providing food to the student; basic etiquette class for having meal was also held. The feeding program was held as like the table below. The steps were divided into: preparing food, checking attendance, and teaching other smaller classes following.

<table>
<thead>
<tr>
<th></th>
<th>Tuesday</th>
<th>Thursday</th>
<th>Saturday</th>
</tr>
</thead>
<tbody>
<tr>
<td>Morning Feeding (90 students)</td>
<td>X</td>
<td>0</td>
<td>0</td>
</tr>
<tr>
<td>Noontime Feeding (90 students)</td>
<td>0</td>
<td>0</td>
<td>X</td>
</tr>
</tbody>
</table>
4) Effect

Nutrition status of students (90 students who were not in good condition) was improved. Division of works was made and there were spare time made to do other programs for the students. Attendance lists were updated and the amount of leftover food decreased.

III. My Involvement with the "Raonatti" Works in Kallar, Sri Lanka

1. Preparation for Dispatch

One of the points that the Raonatti program has been evaluated highly is its two-month preparation training before actual dispatch to the field: one-month of domestic training and one-month for cooling down period. Usually international voluntary services and international exchange programs allow only very short period of training and send the volunteers right after the domestic training is over. However, the Raonatti program could be differentiated from such other programs at this point. During cooling down period after the training, all the participants are allowed to reflect themselves on the base of training and to reconfirm one’s own decision to be dispatched to the almost completely alien places to their home country. In addition to cooling down period, whole training program is divided into two parts. First part takes place about ten days for all of thirty members all together and second part is divided into seven teams and carried at individual local YMCAs in Korea for internship for about three weeks.

One of the training programs is to march overnight. It is designed to walk in form and flow all together to Cheolwon county on foot for one night and two days. On the first day, each individual walks for about five hours climbing up ‘Soi Mountain’ in Cheolwon, and the second day for team-based walking for six hours. They choose
Cheolwon county, located at the northern part of South Korea near to D.M.Z. demarcating North and South Korea, in order to provide an opportunity to think about the reality of their mother land and to contemplate deeply what they can contribute not only for peace in Korean peninsula but also for that of the world. It is also to provide the participants with more calm and serene environment far distanced from noisy city life and to feel a sense of fraternity linkage forming among themselves as a group heading for same objectives and values as well of serving to the people in local communities abroad.

After two weeks of internship, many critiques were raised about not enough time was allocated for the training and the internship was expanded from 2 weeks to 3 weeks. It became clear that teamwork was crucial for actual activities and training managers were important in strengthening team-building activities. In that perusal, each participant was obligated to assume the role of directing and managing the team on the rotational bases among themselves. Below shows us local movements of Korean YMCAs where interns were allocated as a group heading to same country. And 11th batch of the Raonatti program was consisted with 7 teams heading to East Timore, Bangladesh, Myanmar, India, Cambodia, Thailand, and the Philippines.

Table 2. Local YMCAs of Korea for Three Weeks Internship (13th Batch)

<table>
<thead>
<tr>
<th>Team</th>
<th>Regional YMCAs of Korea for Domestic Training (internship)</th>
</tr>
</thead>
<tbody>
<tr>
<td>East Timor</td>
<td>Yeosu YMCA</td>
</tr>
<tr>
<td>Bangladesh</td>
<td>Jinju YMCA</td>
</tr>
<tr>
<td>Sri Lanka</td>
<td>Ulsan YMCA</td>
</tr>
<tr>
<td>India</td>
<td>Gumi YMCA</td>
</tr>
<tr>
<td>Cambodia</td>
<td>Suwon YMCA</td>
</tr>
<tr>
<td>Thailand</td>
<td>Daejeon YMCA</td>
</tr>
<tr>
<td>Philippines</td>
<td>Ansan YMCA</td>
</tr>
</tbody>
</table>

Source: Raonatti homepage (www.raonatti.org)
2. Services Conducted in Kallar, Sri Lanka

After the completion of training, I was dispatched to Kallar, Sri Lanka as one of the seven members.

(1) Basic Nature of Kallar, Sri Lanka

As we were foreigners and had totally different lifestyles from that of the people living in Periya-kallar, learning about Periya-kallar was the primary goal of our team before starting to operate our projects. Luckily, we arrived at Periya-kallar during the festival period of Hinduism. From 8th March to 17th March in 2014, we went to the festival every night as much as we could. In the temple, we could watch how local people respect their Hindu gods and conduct religious ceremonies for each god throughout the festival. In addition to Hindu festivals, we went to Methodist church every Sunday given that 20% of the population of the village is Christian. Even though we could not understand Tamil language used in worship at the church, we were able to reach to the minds of them and understand their beliefs.

In addition to the experiences of our team in the first month, we could learn more information and facts about the local site from the village people during the following five months. Periya-kallar, Batticaloa, Sri Lanka is located at eastern coast of the territory; it takes ten hours from the capital city of Colombo by bus. About 8,000 people live in the village and most of them know each other well enough as friends and relatives. About 80% of the village people believe in Hinduism while the rest of them follow Catholic and Christianity. Many people are day laborers and the rest consists of other occupations needed for running the village as like teachers and doctors. Young people tend to work abroad to earn money. Similar to Korea, parents in this village have strong enthusiasm for their children’s education; most students take additional classes for their schoolwork.
Twenty years of civil wars between central government and LTTE (Liberation of Tiger of Tamil Eelam), which ended in 2009, affected Kallar with great impacts. In addition to that, the village was suffering from the pains of losing lovers and assets after tsunami hit east coast of Sri Lanka in 2004. After the tsunami, many NGOs came into the village and operated various rehabilitation programs. People who had critical financial loss due to the tsunami had chances to move into apartments near Kallar. However, this unavoidable migration to nearby apartments created and aggravated invisible discrimination between people who have apartments and the rest who live in the original and old village.

(2) the “Raonatti” Projects in Kallar

Overall projects in Kallar, Sri Lanka aimed to revitalize Kallar YMCA. Due to the civil wars and tsunami occurred in the local site, the Kallar YMCA was too powerless to have its own community projects. Therefore, the National Council of YMCA in Sri Lanka decided to send the Raonatti members to assist revitalization works of the Kallar YMCA from 9th batch onward. As our team was 11th batch and three batches were sent to Kallar including us, many problems still existed as like the absence of its own staffs, lack of self-organized programs, insufficient budgets, and weak motivations to improve. Due to such problems, the Kallar YMCA tended to be dependent upon the Raonatti volunteers’ leadership and could not operate its programs by its own self especially during the absence of the Raonatti members, which was for about one to two months. Furthermore, every time when new batch of the Raonatti members came, they had to prepare new contents under the same name of old programs in order to meet the expectations of the newly arriving Raonatti members. The attitude of the National Council of YMCA in Sri Lanka was totally different from what we have learned from Korea during the training period. The
huge gap existing between what we have learned in Korea and what we were facing at the site brought negative impacts to our projects and our relationship with the Kallar YMCA as well.

Due to the absence of the Kallar YMCA’s own programs, the projects designed and managed by the series of Raonatti batches naturally become those of the Kallar YMCA. By leading our projects as like the Atti School, the Children Club, and the Library Project, we tried to increase the number of YMCA program users in Kallar.

1) the Atti School
The Atti School was to run extracurricular lessons including English class, Tae-Kwon-Do for Physical education class, and Art & Music class. We decided to continue the programs organized by the previous Raonatti batches with little variation due to the following reasons: we added physical education class and art & music class to make up the limited contents of public education, continued to open classes without any tuition fee for all of the children, and used the same name of the ‘atti School’ in order to gather children who have already taken the classes with the previous batches. In the first month, in March, we had the Atti School Publicity Activities in Periya-kallar and had the first class on 31st of March. We went to all the schools in Periya-kallar to meet the children coming to school and going back home and joined morning assembly held in each school by asking favor to the teachers involved. Every time when we met children, we distributed our publicity materials. As a result, about 96 children signed up for the Atti School at the first time. From April to July, we continuously opened classes every afternoon from Monday to Thursday with various class materials from English animations, various art stationaries we bought or prepared from nature, and so on. However, the number of children decreased and about 15 students left at last. On 29th of July, three days before we had to leave Kallar, we
had the last class with a small party enjoying snacks and drinks, exhibiting class photos and works the children drew or created, and awarding Tae-kwon-do uniforms to the children who mastered our class materials.

The *Atti* School was a somewhat effective way to reach to the village children and their families as well. Even though we were ordinary and unskilled university students, we received huge amount of help and careful concerns from the village people and children as well every moment we conducted our classes and prepared for the next ones. We knew that we are not perfectly trained to teach children effectively. However, not only children who came to the classes and but also all of our team members learned how to interact each other in spite of the language barriers and shared the same memories of human touch. The fact that we were the last batch to be sent to the village left much to be accomplished; we lost our opportunities to keep our contacts with the children through our successors.

2) the Children Club

In the early phase of running the Children Club, our team and the National Council of YMCA’s in Sri Lanka had different opinions on whether to continue the Club which had been run by the previous batches or not. The staffs of the National Council casted doubts over the efficiency of strategy to keep continue running the Children Club in addition to the *Atti* School. However, we thought that the nature of two programs were totally different. The former was the Kallar YMCA’s own program and the latter was organized and led by the *Raonatti* teams. Even though there were some issues of efficiency pertinent to running the Children Club in addition to the *Atti* School as like the National Council raised, no one was able to blame us since we just took the responsibility of running the Children Club and kept on running the Kallar YMCA’s own program at our own expenses and
efforts. Actually, the hidden side issue was inability of the local YMCA in keeping continue the program. We strongly argued afterward that the Children Club should be maintained and managed by the Kallar YMCA just as like before. And the Raonatti team should assist only within the boundary of subsidiarity principle and not take full responsibility of the program in order to promote institutional self sustainability of the movement. We explained the need to recruit human resources to run the Children Club to the Kallar YMCA and they promised to hire before August.

But we started it by ourselves at first stage. After many complications, we had publicity activities for the Children Club in April. Main activity we designed was to draw ‘community map’ by creating our own village map with certain subjects and stories. Based on the understanding of the Periya-kallar village, we helped children to broaden their international mindsets through global citizenship education and organized individual activities to motivate students to elaborate further their own dreams. In June, we covered conjunctive programs of 350PPM campaign and global citizenship education for the Children Club all together for about a month. We tried to promote deeper understanding of global warming and climate changes leading to tsunami and drought, to teach importance of cleaning streets, and to advise planting and watering trees and flowers.

It was undeniable that our team had stubborn position in decision making process of whether to continue the Children Club against the National Council’s critical evaluation at the earlier stage. However, we never regretted holding such attitudes thanks to the real change of children and the things we could learn about the village deeply through the children’s participation and stories that we shared. The running process of the class - hanging around here and there in the village with children, preparing global citizenship education materials in Tamil language and so on - was not easy for both children and us as well.
However, we were able to see changes taking place in both sides of us and had a great memory of mutual learning. Until our last day in Kallar village, the Kallar YMCA was not able to employ someone who may take in charge of the Children Club due to several reasons. However, new president, who assumed the office two weeks before we left, promised us to resolve the pending issue of the Children Club and we believed that promise.

3) the Library Project

9th batch started the library project by revitalizing the usage of abandoned books and spaces at the Kallar YMCA. They cleaned the space and arranged books that the YMCA already possessed. After that, 10th batch finished the works of arranging the books in order and cleaning the place and opened the library. Our team had to continue this project. However, the problem already began before we arrived at Kallar. The library was closed during the absence of the Raonatti team. Thus, people’s awareness about the library was getting lower and lower.

Therefore, our primary concern was to hire someone in charge of the library. When we first arrived at the Kallar YMCA, there were only two pre-school teachers, one worker for YMCA maintenance, and one president. As the library should have certain regular operation hours by opening and closing at a fixed time and a book arrangement system, we asked the movement to hire someone solely in charge of the library. On 24th of March, one woman was employed and until July, we intentionally brought her into our discussion process about the library.

In the beginning of April, we visited Batticaloa library, the biggest government-owned library located in Batticaloa district and met KOICA service member to receive advices about the operation of our library. In order to improve the library, we had to overcome certain problems such as lack of Tamil books and children books, insufficient library publicity promotion programs such as movie screening and
children game events, and unorganized book arrangement system.

Therefore, we rewrote the book lists of the Library and inquired for book donations for children from the parents of the Atti School and the Children Club, neighbors, and principals of five elementary schools in Kallar. Thanks to high level of education fever, all of them actively contributed. However, there were still some obstacles we should overcome as like insufficient budget and lack of Tamil books in Sri Lanka. For the former problem, we had fundraising events in Hinduism festival by selling balloon art and drawing face-painting and at the same time, continuously emphasized the importance of library budget to the Kallar YMCA. For the second problem, we requested to one of our friends who studied in India to purchase Tamil books and send them to the library. Thankfully, he raised money from friends in Korea, bought 110 Tamil books in the diverse fields, and donated them all to our library. Besides, we asked the Kallar YMCA to subscribe for newspapers in order to solicit library users. From May onward, two kinds of adult Tamil newspapers were uploaded every day and from July onward, two kinds of children newspaper were equipped as well.

From May, number of daily users and demand for lending-books increased. Before we started the whole library project, we did not know that we would be the last batch for the Kallar village. In the middle of June, we received a notification from Korea about such a plan and decided to complete the lending system by our hands. We designed all the elements for lending system (such as the library mark, library stamp, membership card, and membership rules) with our librarian since the Raonatti members would not be able to help her anymore after our batch returns to Korea.

4) the 350ppm Campaign: Street Cleaning and Gardening and Composting

The mission of the Raonatti’s 11th batch was to promote 350ppm campaign since we had World Environmental Day (June 5th) in the
middle of our visiting period. From April, our team started discussion about campaign. Based on our research and feedbacks from the friends in the village, we finally were able to decide upon main campaign activities: street cleaning and gardening, and introduction of backyard composting cans.

First, most of the streets in Periya-kallar were relatively clean thanks to local people’s habits of cleaning the roads in front of their houses. However, the areas without owners and public spaces have been managed by no one. According to the village people, sports club used to clean those streets. We thought about the reasons why people throw garbage on the street. We thought that they do so simply because they do not feel any necessity to clean up the wastes on the streets. Therefore, we designed a gardening project to induce people to clean the street.

As many people started to plant their own flowers in Periya-kallar, we gathered flowers for gardening from flower donation campaigns in addition to our own purchase. We provided certification of flower donation, which includes information about gardening area, names of flowers and photographs of donors. Flower donation campaign aimed at spending less money on purchasing flowers and drawing people’s attention to street cleaning activity. Every early morning and after the Atti School, we went to the place we selected for cleaning and cleaned garbage. After one week, local people joined our project one by one and finally could finish gardening at the end of July.

Second, most of households in Periya-kallar used only one method in disposing their home wastes, which is burning. Even though one disposal facility existed in Periya-kallar, they did not collect garbage from the village. Considering the reality that there was no facility for recycling home wastes, we decided to introduce backyard composting system to the village.

Based on the information we found from the United States
Environmental Protection Agency (EPA), we set up one remodeled drum can in our house for experiments. Besides, we prepared information leaflets and found ways to produce cheaper drum cans. We explained to our friends first and produced drum cans after they hinted us their intention to set up composting cans in their houses. Before coming back to Korea, five houses in the village started using their own composting cans.

IV. Reflections after Returning Back to Korea

1. Post Evaluation

After our staying at the Kallar village was completed, the post-field camp was held for two nights and three days. During the camp, we documented ‘evaluation survey’ based on in-depth feedback from the members of the batch and ODA professionals. The analysis of statistic outcomes of the survey was conducted to evaluate the performance of the individual members of the program and also the Raonatti program as a whole. Surveys for regional residents were also carried and evaluation of them was made.

Every member who came back from the field service in the local communities gathered together in post-field camp and shared their own experiences and stories. All through the post-field camp, officers from the Kookmin Bank, staffs from the National Council of YMCAs in Korea, and other people related as like officers from KOICA (Korea International Cooperation Agency) attended at the briefing session and we were able to hand over what we had experienced and learnt to the succeeding teams about the field activities. Members who came back from the front line services shared their different experiences of five months staying in different contexts with many stake-holders of the program.
Until the seventh batch’s post-field camp, usually representative member’s of each team delivered report on the base of their experience and taking-over ceremony was held between out-going batch and in-coming batch at the grand hall of the Kookmin bank. However, after the 8th batch’s return, there was an expansion of this event by inviting general citizens and holding the event at the auditorium of Seoul City Hall. It was to provide and share vivid information gained through field services in Asian countries, which would be necessary and of high demand even among the general public in Korea.

From 8th batch all of thirty participants of the program are provided with individual opportunity to share their experiences publically and at second day those who are heading to the field join the ceremony to hand in the role of serving to the local hosting communities. Also, individual regional team report session is held before and after the event respectively. This regional team report session is refined only to the local YMCA staffs in Korea since it is designed to promote what the Raonatti program does, expand people’s knowledge about youth activities abroad and ODA program in general.

2. Follow–up Activities

After completing domestic training for a month and five months of international volunteering, official duties of the program participants are supposed to be met. However, the purpose of the Raonatti program is not only to serve needs and demands of local hosting communities but also to nurture and empower Korean youth in its spiritual strength learning by experience. So, even after the official completion of the program, the National Council of YMCAs in Korea still supports and supervises follow up program and advises to organize diverse groups among the veterans of the program. One of the core ideas of the Raonatti program is actually to empower the youth in the belief that they are the future cadres of local communities in Korea and so to help
them build such capability as like community leadership through learning by serving.

After 4th batch’s return to Koreas in 2011, they thought they had enough number of veterans to organize a fraternity group. From that time on, they began to organize various clubs among the group members voluntarily on the base of personal interest and preferences. To share experience with new comers, theme-based workshops were organized by themselves one in spring and the other in late fall. One of the themes of the workshop was ‘International Volunteer Activities, Youth, Environment, and Asia’. They also organize their clubs on the regional affiliation where they have served or visited. The National Council of YMCAs in Korea supports them with very open mind and flexibility.

For the returnees of the Raonatti program who are not active in follow-up program, the Raonatti veterans’ headquarter (physically located at the National Council of YMCAs in Korea) suggests relatively simple activities. For instance, in June 2013 they suggested to join in the 350PPM campaign and in October, “End Poverty Campaign” as a sort of mandatory service; all of veteran members are supposed to participate at least once in such campaigns.

<table>
<thead>
<tr>
<th>Table 3. Follow-up Activities</th>
</tr>
</thead>
<tbody>
<tr>
<td><strong>Common Activity</strong></td>
</tr>
<tr>
<td>Principal Agent Executive Office</td>
</tr>
<tr>
<td>Targets</td>
</tr>
<tr>
<td>Activities</td>
</tr>
</tbody>
</table>

Source: /Raonatti homepage (www.raonatti.org)
It is very natural such a follow up linkage program holds the participants of the Raonatti program together and assists in maintaining their frontier spirit and leads them to a certain direction. As like the below table shows us clearly, even in their career development the participants are motivated to remain in NGO fields in general and Korea YMCAs in particular. It shows us the current status of occupations taken by the former participants of the Raonatti program who are working in the realm of NGO services by March, 2015.

Table 4. Occupation Cluster

<table>
<thead>
<tr>
<th>Occupation Type</th>
<th>Numbers</th>
</tr>
</thead>
<tbody>
<tr>
<td>Members of Korea YMCA and regional YMCAs in Korea</td>
<td>16</td>
</tr>
<tr>
<td>Members of YMCAs from abroad</td>
<td>2</td>
</tr>
<tr>
<td>ODA interns and NGO volunteer workers</td>
<td>4</td>
</tr>
<tr>
<td>Members from Social Enterprise</td>
<td>4</td>
</tr>
<tr>
<td>Members from International Development NGOs</td>
<td>5</td>
</tr>
<tr>
<td>Members who work in regional welfare or civic groups in Korea</td>
<td>7</td>
</tr>
<tr>
<td>Members continuing studies (related to regional studies, ODA's, and etc.) in graduate school</td>
<td>6</td>
</tr>
</tbody>
</table>

Source: Document of the National Council of YMCA in Korea

V. Evaluation

In retrospect the days I shared with my fellow friends by joining to the program, the overall evaluation from the participant’s perspective on the Raonatti program is positive since the Raonatti program has worked as a kind of opportunity for us to change our world view. Even though there are some individual deviations, we were able to share empathy with local people, cultivated sensitivity to community spirit and developed perspective to look into the globalizing world. I have learned a lot about the reality of contemporary situation in Asia. I come to develop a sense of global citizenship and be aware of responsibility
as a part of the citizenry. I believe such learning will keep continue
direct my way of life in my future endeavors.

However, there are some shortcomings also especially arising in
the process of operating the program. There was not enough
understanding about the *Raonatti* program shared among the
stake-holders: the National Council of YMCAs in Korea, local
YMCAs in Korea, the National Council of YMCAs in seven hosting
countries, local YMCAs in seven hosting countries, local communities
in seven hosting countries. There were different understandings about
the value of the *Raonatti* program. The discrepancy among the
stake-holders triggers confusion, under-minds collaboration, and brings
in not sufficient outcome. All of the *Raonatta* program participants
receive education about the objectives and nature of the program
agreed upon among the stake-holders before being dispatched to the
front line. But when they arrive at the local community they found
different expectations and different circumstances from their
knowledge pre-informed of. For instance, the *Raonatti* program is not
built upon the spirit of charity or aid being extended from the outside
of local communities. Simply it tries to build local community together
with the local people as a part of the community rather than an
extended hand from the outside. However, often times the local people
expected very well accustomed way of approaching to them nurtured
by conventional international voluntary service organizations for a
long time: charity based approach.

In order to promote communication further and overcome such
misunderstanding among the stake-holders, it is recommendable to
share field operation information among the stake-holders at real time
base by uploading such information to a certain virtual template after
translating into different local languages. Information shared in the
pre-dispatch training should be shared among all the stake-holders
including local community people.
The Raonatti program insists upon the importance of contextual approach and on the spot response rather than pre-determined strategies. However, in fact they prioritize the interest of the National Council of YMCAs in Korea, pressures from the Kookim bank, and preferences of the National Council of YMCAs in hosting countries. In other words, view points and realities occurring at the local sites were placed at the lower priority and heard less frequently. Sudden change of hosting country from Sri Lanka to India is a good example. We were not pre-informed of such a change until the final stage of our work in Sri Lanka. Therefore, we coordinated our final works in the expectation that the next batch was coming and they would keep continue our works. And after learning that new batch was not coming, we were obliged to change whole spectrum of last stage works drastically, which will obviously hinder a lot of the outcome of our service. Such a confusion arisen owes much to the lack of transparency and open communication in the operation of the program. It is not difficult to understand that due to a large number of stake-holders involved in the program, it is not easy to avoid confusion, misunderstanding, and communication lag. But it also should be noticed that the more numbers of stake-holders involved, the more decision making power should be delegated to the lower echelon of governance and further to local sites.

Nevertheless, the stake-holders of the program have pulled their weights during the last 8 years and visible changes are already taking places in many local sites where the Raonatti members have visited. Especially for the Raonatti members, they confess that they have improved their problem-solving ability, increased interests in local communities and even in Asian society as well, and upgraded their consciousness about the global interconnectedness of the world. And such changes have motivated us to face problems without hesitation, address issues directly, and concern to the better world. More than
anything else, we learned that even a small change brings a great social wave impacting a lot to the world. We are young at present. I want to see how much impact it will bring in to my life in my future endeavors.

References


I. Introduction

The association tourism with the YMCA dates back to its inception. Traditionally the YMCAs throughout the world had been offering quality accommodation to travelers. The YMCAs of Asia and Pacific is no exception of this. The YMCAs in our region also have been involved in offering quality accommodation to travelers at moderate price as such YMCAs have developed an intrinsic relationship with tourism.

The travel industry is a massive billion dollar industry today. More than a billion people travel each year, some for tourism purpose, some for business or with other purposes. It shall not be out of way to mention that there are a lot of negative issues related with tourism. There are hundreds of reason to understand, tourism brings a lot of negative bearings to the visitors, to the host countries and also to the nature and environment, the flora and the fauna.
The environmental damage done through tourism down through the ages is so much that it has become irreversible. The amount of carbon emission created so far, due to tourism, this is beyond the human capacity to repair. Tourism has an intrinsic relation with climate change. It is said that aviation is responsible for nearly five percent of the total carbon emissions. On the other side seventy percent of the air travelers are tourists. Cruise shipping is mainly used for tourism. Cruise shipping has also a relation with climate change. The amount of carbon emission caused by one single cruise ship is more than what a million cars can do. The domestic travelling of the visitors, on boat, train or vehicles also causes substantial carbon emissions. The hotels they stay, the food they eat, the water they waste, all creates tremendous amount of carbon emissions.

Child labour and child abuse are common in the tourism industry. Abuse of women often takes place in tourism industry. The hotels consume large volume of water, while the local people living in the vicinity are deprived of water for their consumption, for the irrigation of their crops. Vast cultivatable land is used by the corporations to construct the tourist facilities, like the hotels, golf course, the amusement parks, etc. The tourists facilities consumes huge amount of energy. The local people of the hosting countries often been deprived of their basic amenities to meet the requirements of the tourism industry. Usually, the multinationals often dominate the tourism industry, in such situation the interest of the local community of the hosting country are ignored. They are deprived of all sorts of benefits, including the economic benefits from the related tourism sector. The white collar jobs are only reserved for expatriate staff, while the blue color jobs in the tourism industry are kept for the people of the local community. They are often exploited in terms of wages and other benefits. Local food and other products are not encouraged in the tourism industry. Thus the local communities are often exploited in
various forms in tourism industry by the multinational corporations. The profits are siphoned off to their home countries. The major component of tourism venture is the cost of travel, the major market share of air travel belongs to the large airlines, which are also large corporations, owned mostly by developed countries.

The regional body of the YMCA in the Asia and Pacific, the Asia and Pacific Alliance of YMCAs, in short APAY, felt the need to address these issues, with a view to bring in positive changes in the tourism industry. The APAY believes that being a responsible tourist and by operating responsible tourism, we shall be able to make tourism a sustainable one, which shall be more beneficial to the local community, preserve and help to enhance local culture and heritage, promote local products and finally preserve the environment and promote local economy.

‘Pilgrimages in Search of Truth’ was an APAY conference held in Nepal, during 19-25 February 2011. It was during this conference, the realization came about the demerits of mass tourism. The need was felt for APAY to look for avenues to work for an alternative way of tourism to overcome the vices of tourism indicated above.

The International Forum on Alternative Tourism was held in Phnom Penh, Cambodia during 24-30 November 2011. This forum was held with a view to deliberate, plan and prepare for APAY’s direct engagement in alternative tourism program. At the forum it the participants realized that: "Tourism should goes beyond leisure and pleasure towards learning, sharing and transformational experience; Tourism should be viewed as an opportunity for enhancing the mission for the YMCA ;Tourism should be used as a tool for enhancing indigenous cultural values, local economy, conservation of environment and building global solidarity of people”.

Further during the Forum, the participants were confronted with the questions that : Who benefits from Tourism ? Who not ? How can
we make it equitable? Are there any negative impacts? Can these be reversed? How? Can Tourism be transformative for the visitor, equitable for host, sustainable for nature and culture? Can YMCA be in a position of promoting Alternative Tourism Movement that build human solidarity across the world?

The participants at the forum felt the necessity to respond to these questions raised, through defining the role of the YMCA and APAY at large by positioning YMCAs role

(i) As tourism monitor in the respective areas
(ii) As facilitator for the community based tourism initiatives
(iii) As mediator between the tourist with the community
(iv) As promoter of Alternative Tourism that brings transformation to tourist and the community.

II. CHANGE for APAY Alternative Tourism

In defining the Alternative Tourism, the participants at the Cambodia Forum, engaged themselves in formulating the CHANGE Principle, which was termed as the benchmark of Alternative Tourism as defined by APAY. The CHANGE acronym stands as follows:

C = Community Centered
H = Holistic in Approach
A = Advocating for Global Citizenship
N = Nature Conserving
G = Gender and Child Sensitive
E = Economically Viable

This CHANGE Principle had become the guiding principles for the promotion of the Alternative Tourism that APAY desires to promote. In the tourism market, there are some sorts of tourism which
are also termed as alternative tourism, but these do not directly oppose the mass tourism, but, promotes mass tourism in other ways, like medical tourism, education tourism, etc. Hence there was a call to evolve a new sort of tourism which really differs from mass tourism, which is more humanistic and sustainable in nature. Now there is a need to elaborate the CHANGE Principle to make it clearly understandable, what sort of alternative tourism APAY has taken into task to promote, in order to make tourism more people oriented, nature oriented and indigenous culture oriented.

1. The Community

A sustainable YMCA is always integrated with the community. The YMCA addresses the needs of the community, devising various programs for the common good of the community. Communities have always been in the focus of the YMCA. Here too, the YMCA promote the tourism which is also community centered. The local community is in the center of YMCA alternative tourism activities. We have seen that tourism activities are often carried out by multinational corporations, usually governments invites such initiatives to attract foreign investments, however, such ventures often ignore the interests of the local communities. International hotels and similar business houses pay little interest for the economic benefit of the local community, rather they pay more emphasis on maximizing their profits and repatriation of funds to their home countries. Now the challenge of the YMCA is to promote such a tourism, which promotes local economy. Local hotels, guest houses or home stay could be a good alternative in place of international hotels, the local community could be benefitted with the accommodation costs. Similarly, hotels offer imported or foreign foods, this could be replaced with local foods, this would one way help the visitors with the taste of local cuisines and on the other hand promote local culinary houses. Similarly, local transports, local
handicrafts, could be promoted in the tourism activities. This would promote local entrepreneurship, enhance employment and develop local economy. The local community can be the direct beneficiaries of the tourism activities.

2. Holistic Approach

Development of the body, spirit and mind is the holistic development of human beings, which is the motto of the YMCA movement. Similarly, we strive for holistic development of the visitor, tourism can be fun, but not only recreation of the body, it should be a learning experience for the mind and also refreshing for your soul. This must be a balanced and holistic development, even in the matter of tourism.

3. Global Citizenship Education

The YMCA advocates for Global Citizenship Education, this is one of the flagship program of APAY. APAY believed that through tourism experience the visitor shall also be transformed to a Global Citizen. They shall experience the inner feeling of the people they are visiting, develop emphatic understanding with their sufferings and aspirations. This tourism experience shall bring a change of attitude in their behaviours, they will believe that change in their behaviours may make differences in lives of others who are living far away from them. This tourism shall inspire them to do something meaningful in their own context to change the lifestyle of the people who are less fortunate.

4. The Nature

As the community is the center of all alternative tourism activities of the YMCAs so is the nature. YMCA puts top priority, the matter of
protection of the environment. Preservation of the environment is the top priority of the YMCA tourism program. It is known to all that the environmental degradation is directly related tourism, specifically in mass tourism. It starts with the air travel, aviation is responsible for about five percent of the total carbon emissions and interestingly seventy percent of the air travelers are tourists. Cruise shipping is also accountable to similar degree of carbon emissions. The hotels consumes unnecessary amount of energy, water and materials, these all adds up to the carbon emissions. The local transports, the amusement parks, the golf courses all are responsible for excessive carbon emissions. More or less, deforestation is rampant for tourism spots, hills are flattened, coral reefs are destroyed, all in the name of tourism. Thus it has been established as a truth that tourism is one of the main reasons for environmental degradation. The YMCA seeks to work to make things right, develop such a tourism trend which not only protects the environment, rather restores it. It has become imperative for the YMCA to scrutiny all the activities of tourism and identify the areas which are responsible for environmental destruction and refrain from such activities, rather take effective steps to restore the environment.

5. Gender Mainstreaming and Child Rights

Gender mainstreaming is one issue which has to be given utmost importance in accordance to the YMCA objectives. Women should have equal employment opportunities and subject to equal remunerations. Women’s rights needs to be ensured all through, so that they should not be abused in any case in the tourism activities and their dignity held high. Similarly, we must be sensitive towards the issue of child abuse and child labour. Children must be treated with dignity during the tourism program, proper measure should be taken to ensure there is no possibility of any sort of child abuse or use of child labour
at all.

6. The Cost

Finally, the cost of the tourism program should be priced at a very much realistic. The objective of the program should not be profit oriented as such the pricing should be competitive. Alternative Tourism should be considered as a social enterprise, as such it needs to be ensured that the major portion of the surplus money should be utilized for the common good of the community. The visitors could be encouraged to contribute towards the common fund, spent for the common good of the community.

Finally, keeping these deliberations in mind, it was at this forum in Cambodia in November 2011, APAY had officially launched its official alternative tourism program, the Global Alternative Tourism Network. Thus this had become a milestone in the history of APAY.

III. The Role of APAY in GATN

APAY has an important role to play in promoting the GATN it has introduced in the world of tourism. The principles of alternative tourism adopted by APAY have been widely acclaimed in the region and beyond. It has been estimated that each year about two hundred youth groups from various YMCAs especially from the East Asia visit YMCAs and other organizations under the service learning program. As such there is already a market ready for GATN offered by the YMCAs in the Asia and Pacific, GATN now only need to mainstream it towards Alternative Tourism in adopting the CHANGE principles of APAY.

The role of APAY in promoting the GATN could be discussed in the following areas.
1. Introducing the Concept of Alternative Tourism through GATN

The first task of APAY is to popularize GATN emphasizing on the CHANGE Principles. It may be said that we may have quite been successful on this issue to popularize the GATN in the YMCAs of our region. The Global Alternative Tourism Network has become a common spoken word in the YMCAs of the Asia Pacific. We seldom need to explain the Global Alternative Tourism Network to the YMCAs. The YMCAs here in our region do have the basic idea of GATN.

As it has been indicated earlier that each year about two youth groups visit YMCAs for short term service learning programs in our region. Out of these, about one hundred such exchange groups are mediated or accepted by the YMCA movements who are engaged in promoting GATN. However, roughly, another hundred youth groups are visiting countries where the YMCAs are not able to host them, the reason might be that the YMCAs cannot cater to the desired program the sending YMCAs desire. However, this gives us an indication that there is enough room for us to improve and diversify our alternative tourism products, so that we shall be able to meet the demand of all YMCAs groups through our GATN. The GATN now needs to put more emphasis how to introduce the existing alternative tourism sites to the sending YMCAs, develop new alternative sites to cater the ever growing and changing demand from the sending YMCAs. The APAY have been quite successful in its effort to popularize the concepts of GATN and alternative tourism amongst the YMCAs of the region of Asia and Pacific through various efforts have been made in this respect, like holding seminars, conferences, workshops for the YMCAs representatives involved in tour programs.
2. Helping Local YMCAs to Develop Alternative Tourism Sites

The APAY from the inception of the GATN, gave much importance to establish sites in various countries, each having several alternative tourism programs. So far we have been successful to have such alternative tourism sites in eight countries. Now, the daunting task lies ahead of the YMCAs in APAY to develop more and more sites with diversified programs to cater to the ever expanding needs of the sending countries. APAY shall continue its efforts to establish more alternative tourism sites amongst the YMCAs of our region who have potentials for establishing such sites.

3. Training of Site Managing Personnel

There are many organizations which may be involved in alternative tourism, however, each of alternative tourism models have its own specialty. The alternative tourism model developed by APAY based on the CHANGE principles needs to be promoted in the local YMCAs who are keen to develop and engage in alternative tourism program. The responsibility of APAY now rests to train the persons in the ways of the CHANGE principles who are directly involved in operating the alternative tourism program. APAY now holds GATN Program Managers Training annually. These trainings provide skills to the program managers so that they can run the alternative tourism program in the most effective way in their respective YMCAs following the YMCA CHANGE principles. These trainings also equip them to conduct the tour programs efficiently, putting emphasis on safety and security of the visitors. APAY has been conducting these trainings for the last three years and have been successful to produce a set of trained professionals who are able to host and run alternative tourism sites in the most desirable way.
4. Certification of Alternative Tourism Sites

The GATN Program Managers after receiving their trainings are entrusted to establish alternative tourism sites in their respective YMCAs. It takes a certain period of time to make a successful alternative program following the CHANGE Principles. After a few group exchange programs are held the program site is subject to be scrutinized by a qualified team of APAY GATN, to eventually certify the program as APAY Alternative Tourism Program and which conforms with the CHANGE Principles. Such certification from APAY shall be seen as a guarantee of alternative tourism and assure the visitors that the features of APAY alternative tourism has been maintained. This is one of the main role that APAY has to fulfill in order to maintain the quality of APAY alternative tourism programs and surely this will add value in marketing the certified products. Eventually, these sites would also attract visitors outside of the YMCAs. So far APAY has been engaged in forming alternative tourism sites, in about eight countries in Asia, however, the matter of certification needs to be followed up in the days to come. Certification of alternative sites by APAY shall be one of the main responsibilities in terms of promoting alternative tourism programs in Asia and Pacific.

IV. Future Challenges of GATN

Though APAY has been successful to some extent to popularize alternative tourism among the receiving countries, still we have a lot of way to go, to do more work in bringing in the concept of alternative tourism in the countries where tourists frequently visit. The YMCAs where there are a lot of potentials to develop alternative tourism programs needs to be explored and nurtured. First of all, there is a great need to motivate the hosting countries to be engaged in alternative
tourism activities and support them with necessary skills and knowledge to initiate this program. In the same way there is a need to also work for the APAY with the countries which are involved in sending youth groups to various countries as service learning teams. The need of alternative tourism needs to be explained to them, so that they can also condition their youth group tour programs following the concepts of alternative tourism. APAY needs to hold frequent workshops and conferences participated by representations from both sending and receiving countries, could make this alternative tourism more effective. The main role of APAY should be to act as a mediator, to connect between the receiving YMCAs and the sending YMCAs, understanding the demands of the sending countries and communicating the same with the hosting countries and arrange for the tour programs accordingly. APAY has already started to play such a role amongst the YMCAs and this have brought quite a momentum in the promoting the concept of alternative tourism amongst the YMCAs in our region. The APAY also never hesitated to avail the opportunity to host GATN sessions at events where the YMCAs lay and professional leaders converged, such as the General Assemblies of APAY, the World Council Meetings, the Executive Committee Meetings of APAY and similar events. These events have helped the APAY to spread the news of alternative tourism and motivate the YMCAs to embrace it. The GATN have already in its annual calendar, the trainings for the alternative tourism operators, the roundtable meetings between the sending and the receiving countries, the mentors meeting where the policy matters and planning are decided for the GATN. The GATN have already put importance for national trainings on alternative tourism and in the past two years such national trainings could be held in Malaysia, India, Indonesia, Mongolia, Myanmar, Bangladesh, Sri Lanka, Philippines. We have noticed that national trainings have more impact to build new alternative tourism sites.
APAY shall carry out more national trainings in the next phase.

One of the main areas for marketing the GATN could be the media, in which we could have done much. A dynamic website of GATN with all the information on the alternative tourism programs of the hosting countries could be a good tool to facilitate marketing of the alternative tourism products. This area has been explored, however, our limited technological skills have dwarfed the expected results in this area. We need to work more in this area and harness the benefit through technology. A dynamic website with current information could help us reach the unreached audience of GATN. This could also open the door for GATN beyond the YMCAs and beyond our region and material our cherished dream to make it really global initiative.

For the last four years we have kept limited all our activities of GATN amongst the YMCAs of our region only. Now time has come for us to step further, firstly reach out to the YMCAs which are beyond our region and gradually open the door of GATN for others organizations. For networking with the YMCAs, the matter of working with the regional bodies of the YMCAs in Africa, Europe, North America and Latin America could be explored, later national YMCA movements could be considered too who have been able to develop special interest in GATN. Gradually this efforts could be expanded by networking with other organizations who are actively involved in alternative tourism and do possess similar objectives like GATN. There are a host of ecumenical organizations who do have involvements in alternative tourism, their association too could be sought.

APAY plans to hold the first conference on GATN in the year 2016, where we expect participants from the YMCAs beyond our region of Asia and Pacific and also from other ecumenical organizations and organizations who are involved in alternative tourism. We envisage that this networking conference shall take the GATN to a new height encompassing more stakeholders from various
parts of the world. It will be possible to share the benefits of alternative tourism with a host of people who want to make tourism sustainable and memorable experience for all.

Finally, we may say that the GATN have come a long way in the past four or five years and have now been working for its expansion so the people involved in traveling can have a better experience in travelling, not only recreation, but also a learning experience which transforms them to Global Citizens, sensitive towards the people who are suffering, who are in the edge of the community, and by developing a sense of responsibility to do good for them.

V. Conclusion

We had a wonderful experience in our journey through GATN at APAY for the last seven years. We have come to learn a lot in the course of our journey. The road was not always smooth and calm, we had challenges too, however, we were able to overcome those.

There some issues which may be worth mentioning, when this GATN program was in the planning phase, it seemed to be designed to cater mostly for the individual travelers, within or outside the YMCA, however, in the implementation phase, the reality was different, it could manage to draw the attention of the YMCAs who were sending youth groups to various countries for service learning projects. We were fortunate, that they became interested to participate in the GATN Program, in such a situation the total approach of the GATN program had to be changed, addressing the groups, with focus on volunteering activities and more youth based activities.

One of our experiences was that the preset programs offered by the hosting YMCAs are often not accepted by the sending YMCAs, rather they prefer to negotiate and prepare the programs and events of their alternative tourism program.
The GATN is mostly sharing of knowhow of skills, not infrastructure development, but often the hosting YMCAs approached to us with projects for making guest houses, vehicles and so on, they relate the GATN as a tangible one. This may be deemed as one of the shortcomings in our efforts while popularizing the concept of GATN.

One of the main focus of our GATN is to help local YMCAs to develop alternative tourism sites with various activities congenial to sustainable tourism, however, in reality it becomes quite challenging to work with a local YMCA from a regional center as in principle, we have to work through the respective national councils, it becomes quite difficult to maintain communication in this manner.

One issue which may not be applicable in all cases, but it still persists, the issue of language barrier, Asia is a home of multi-ethnic nations with a host of languages, we have our limitations to communicate with people at the grass root levels in various countries of Asia.

In spite of all these shortcomings, we are quite content with our accomplishments in the GATN, we are optimistic that it shall take the shape of a global endeavor with a humble responsibility to shape the world tourism industry to be more eco-sensitive, sustainable and community oriented in the days to come, so that we can make this world a better place to live in.
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Dora Tan loves being active and the outdoors, especially nature true to her moniker “The Explorer.” Since an exposure trip to serve the people in Cambodia in secondary school, she set her mind on doing something similar after graduating. Now fulfilling her dreams by being part of the YMCA International Programs department, she hopes to sharpen her skills and knowledge to contribute in a greater measure to the volunteers and communities she works with.

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He co-chaired the Presidential Commission on Devolution Promotion for Local Authorities with the Prime Minister and chaired policy advisory committees at: the Ministry of Government Administration and Home Affairs, the Ministry of Environmental Affairs, the Korea Independent Commission against Corruption, the Ombudsman of Korea, and the Special Committee on Political Reform of the Ruling Saenuri Party.

He has authored and edited numerous scholarly books including New Governance: Issues and Challenges, Political Reform 4.0, National Remodeling in Governance Era, Responses to the Globalizing World, Decentralization and Korean Civil Society, Global Citizenship and Social Movement, Korean Civil Society in Globalizing Era, Governance in Korea, Democracy in Korea and Civil Society, State and Citizen, Korean Civil Society in Crisis, Citizens’ Participation and Governance, Global Citizenship and Global Governance, Strategies and Issues of Democratic Civic Education, Global Civil Society and Korean NGOs, Decentralization and Reform, Korean Legislative Administration, Korean Legislative Politics, Korean Digital Legislature, Korean Legislative Reform, Korean Legislative Ethics, and Legislative Staff in Korea.