



Tourism and Sustainable Development Goals: A Case Study of Karnataka, India

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Abstract

In response to commitments to the United Nations 2030 agenda for Sustainable Development and Planetary Health, the Indian government adopted the UN Sustainable Development Goals (SDG) in 2016 to guide nation's development. The government has chosen to apply the international framework to guide sustainable transformations in India's domestic tourism to achieve the SDG locally and contribute to planetary health. However, critical studies that examine applicability of the SDG to India's tourism are scarce. Furthermore, considering India's colonial past, tourism studies that explore sustainable tourism development in postcolonial contexts are also rare. However, dearth of critical literature that locates India's tourism in the global SDG studies creates an important literature gap and have policy implications. This research addresses a critical gap in literature by investigating the applicability of the SDG framework for sustainable transformations in tourism to advance the 2030 sustainable development goals in the case of Karnataka state, India.

The research uses a multi-pronged scoping literature review with systematic search strategies to ground what is known from global and Indian context as the research aims to inquire the application of western theories to non-western tourism. The purpose of this research is to find the problems hampering sustainable tourism development in the case study and the conditions producing the problems.

The research design uses a postcolonial theory, an emic approach grounded in the Sanatana Dharma cosmology to frame the ontological assumptions for a qualitative multi-case study conducted in India. Multi-stakeholder theory guides data acquisition from 184 respondents from a diverse range of stakeholder subgroups. Thematic analysis uses sentiment analysis strategies to analyse the findings in a two-stage process.

The findings revealed that economic growth models of international tourism development are in conflict with the growth models that underpin domestic tourism in the case study location. The policy development frameworks ignore and undermine the natural and cultural assets that hold potential for future sustainable tourism development. Current directions in policy demonstrate a shift away, rather than towards, the achievement of the

SDGs. Rather than contribute to the SDG, Karnataka government's policy-driven approach to tourism development aggravated sustainability challenges.

The research finds that within the postcolonial structures and neoliberal polity, internationalising India's tourism is a continuation of a colonial Empire building project in the 21st century. The SDG are framed in favour of the globalists at the cost of compromising India's civilisational values. The research concludes that in this approach to tourism development risks outweigh the benefits for Indian citizen, societies, cultures, and environment, and it is highly unlikely achieve the SDG to contribute to genuine health of the planet. The study calls for review of indigenous approaches and policy reform with adequate domestic stakeholder engagement as an alternative path to achieve the SDG.

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Declaration

“I, Roopa Sreedhar, declare that the PhD thesis entitled ‘*Tourism and Sustainable Development Goals: a case study of Karnataka, India*’ is no more than 99900 words in length including quotes and exclusive of tables, figures, appendices, bibliography, references, and footnotes. This thesis contains no material that has been submitted previously, in whole or in part, for the award of any other academic degree or diploma. Except where otherwise indicated, this thesis is my own work”.

“I have conducted my research in alignment with the Australian Code for the Responsible Conduct of Research and Victoria University’s Higher Degree by Research Policy and Procedures. All research procedures reported in the thesis were approved by the Human Research Ethics Committee [HRE17-011]”.



Roopa Sreedhar

27 September 2021

Date

Dedication

ॐ गं गणपतये नमः ।

वक्रतुण्ड महाकाय सूर्यकोटि समप्रभ ।
निर्विघ्नं कुरु मे देव सर्वकार्येषु सर्वदा ॥

to Bharata Maate
to Kannadaambe
to my grandparents,
poojyaniya Janakamma avva, Narasamma avva and Suryanarayana taata
poojyaniya Sarojamma avva and Seetharamaiah taata
to Giri and Vishnu



॥ Sri Krishnaarpanamastu ॥

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List of Abbreviations

ADB	Asian Development Bank
ARC	Alliance of Religions and Conservation
ASI	Archaeological Survey of India
CAG	Comptroller Auditors General of India
CICV	Council for Inclusive Capitalism with the Vatican
DoT	Department of Tourism
DPIIT	Department for Promotion of Industry and Internal Trade
EIA	Environmental impact analysis
EU	European Union
FDI	Foreign direct investment
FGD	Focus group discussions
GCOWE	Global Consultation on World Evangelization
GDP	Gross domestic product
GGGI	Global Green Growth Institute
ICLEI	International Council for Local Environmental Initiatives
ICCR	Interfaith Centre for Corporate Responsibility
IMF	International Monetary Fund
ITR	International tourism receipts
KLE	Karnataka Lingayat Education
KS	Key stakeholders
KSTDC	Karnataka State Tourism Development Corporation
MARC	Mission Advanced and Research Communication Center
MDG	Millennium development goals
MoSPI	Ministry of Statistics and Programme Implementation
MoT	Indian Ministry of Tourism
MUNUC	Model United Nations of the University of Chicago
NGO	Non-government organisation
NITI	National Institution for Transforming India
OECD	Organisation for Economic Co-operation and Development
PMU	Project management unit
PPP	Public-private partnership

PRASAD	Pilgrimage Rejuvenation and Spiritual Augmentation Drive
PS	Primary stakeholder
SAARC	South Asian Association for Regional Cooperation
SDG	Sustainable development goals
TERI	The Energy and Resources Institute
TFKL	Translated from Kannada language
UN	United Nations
UNDP	United Nations Development Programme
UNEP	United Nations Environment Programme
UNESCO	United Nations Educational, Scientific and Cultural Organization
UNFCCC	United Nations Framework Convention on Climate Change
UNICEF	United Nations Children’s Fund
UNODC	United Nations Office on Drugs and Crime
UNPRI	United Nations Principles for Responsible Investment
UNWTO	United Nations World Tourism Organization
WB	World Bank
WCC	World Council of Churches
WEF	World Economic Forum
WFDD	The World Faiths Development Dialogue
WTTC	World Travel & Tourism Council
WWF	World Wildlife Fund

Chapter 1: Introduction

1.1 Introduction

Since its inception in the colonial era, global tourism has been one of the fastest growing industrial sectors of the modern world. Indeed, tourism is recognised as a key driver for economic growth (Guyer-Feuler 1905; World Travel & Tourism Council [WTTC] 2019). Global agencies have promoted international tourism as a vehicle that ‘generates wealth, creates jobs and contributes to the alleviation of poverty’ and an aid to sustainable development in developing countries (World Tourism Organisation [UNWTO] & United Nations Environmental Program [UNEP] 2008, p. 21). Not surprisingly, the tourism multiplier effect has dominated global narratives and thus tourism has been positioned in global sustainable development agendas for the past 40 years (Berno & Bricker 2001; Blanchard & Higgins-Desbiolles 2013; Mir 2014; UNWTO 1980). Tourism has been included in Earth Summit Agenda 21 (Keating 1992), the Millennium Summit development goals (UNWTO 2005), the Paris Summit climate action goals (Scott, D, Hall & Gössling 2016) and the Sustainable development goals (SDG) from the Sustainable Development Summit (UNWTO 2015b) and the new urban agenda from the UN-Habitat summit (UNWTO 2016b) to contribute to solving environmental and sociocultural crisis that has emerged as a consequence of global industrialisation. The discourse on sustainable development, has further strengthened in the wake of the unprecedented implications of the recent global response to the novel coronavirus pandemic (COVID-19) (Al-Khateeb 2021).

However, despite the strengthening rhetoric endorsing tourism’s value proposition for contributing to planetary health, globalists continue to prioritise wealth production from the sector. For example, international wealth and asset management consultancies look at new opportunities for reimagining the USD 9 trillion tourism economy and suggest a technologically aided financial restructuring and centralising tourism operations by streamlining public-private interfaces through a ‘tourism nerve centre’ (Constantin, Saxon & Yu 2020, p. 1). On the one hand, globalist organisations promote sustainable development goals for tourism development, and on the other hand the same globalist organisations continue to prioritise limitless expansions for wealth generation. COVID-19 pandemic responses have further revealed dichotomies in tourism development as the

economic model failed the global population on one hand and benefited the globalist investors tremendously on the other hand (Letzing 2020). Even after 16 months of COVID-19, 120 million tourism industry jobs worldwide are at risk and economic damage likely to exceed USD 1 trillion (Gössling, Scott & Hall 2020; Richter, F 2020), US billionaires' wealth increased by almost 60%. Furthermore, studies show that despite multi-decadal globalist policies and funding for economic growth, the tourism sector has not only made negligible contribution to reducing poverty in economies dependent on international tourism, but also contributed over 8% of the global carbon footprint, making it one of the most polluting sectors in the world (Boluk, Cavaliere & Higgins-Desbiolles 2019; Lenzen et al. 2018; McCloskey 2015; Pogge & Sengupta 2015; Scheyvens 2007). Critical research reviewing previous goals, policies and models reveals inconsistencies in all stages of development from goal and policy design and formulation to implementation and governance (Fehling, Nelson & Venkatapuram 2013; Hulme 2007, 2009).

Against the backdrop of the evolving patterns of COVID-19 and global economic meltdown, the World Economic Forum and the United Nations World Tourism Organization (UNWTO) have promoted the Great Reset, silk road tourism, maritime silk road, digital silk road, and the Belt and Road Initiative as new economic models and approaches to tourism development to advance the SDG for planetary health. However, there is little clarity on whether developing countries will be able to generate sustainable tourism using the same models that have benefited the globalists and contribute to achieving the SDG due to a dearth of critical literature in the current context. The present study addresses this gap by exploring tourism development in an emerging tourism destination in India to unveil problems that could hamper progress on SDG commitments. Thus, the study concurs with Dann's (1999, p. 27) observation that 'unless issues are problematized—unless we acknowledge that our understanding is incomplete—we will never adequately address issues of tourism development'. Further, the present study goes beyond finding the problem to explore structural issues to inform tourism policy reform and restructure. The following section starts by locating the study, detailing the manner and reason it was devised and expounds the thinking behind its development.

1.2 Background and Rationale

Tourism is one of the fastest growing industrial sectors of the world and has played a vital role in the establishment of the globalised economy (Smith 1998). According to the UNWTO, international tourist arrivals have increased 56-fold from just under 25 million in 1950 to 1.4 billion per year in 2018 (Our World In Data 2017). The sector has made a total contribution of USD 8,810.96 billion through a global gross domestic product (GDP) of 10.4% in 2018 (Statista 2020). In 2019, tourism contributed USD 8.9 trillion to the global GDP and generated 330 million jobs, accounting for 10.4% of the total GDP worldwide (WTTC 2020a). However, fewer studies explore tourism's developed over conflicting trajectories where the risks outweigh benefits 'underconsumption of many' and 'over saving of few' (Cain, P 1985, p. 1). This research explores the conflicting pathways of tourism development to locate sustainable development issues and their root causes hampering sustainable tourism development in India.

1.2.1 Global Tourism and Sustainable Development

Studies detail how Euro-centred tourism and recreation developed in the Western world, as the precursor to current international tourism (Towner 1996). In the colonial era, tourism was called 'marine adventure' and recognised for its potential for creating international trade-routes to advance colonization (Frazer 1896). After World War I, when a new world began to be designed, that tourism came to be recognised for its economic propensity when common people of developed countries indulged in temporary travel to distance places for leisure and business (Marburg 1919). It is only in the postcolonial era after World War II, that tourism began to be recognised for its potential for contributing to sustainable development and solving common global issues affecting human societies and environment (see Chapter Two Section 2.3).

Since 1980, international tourism has developed globally in a neoliberal framework and brought together several other industrial sectors, governments, educators, researchers, and host communities across the world to create tourism products (Koutoulas 2001; Pine & Gilmore 1998; Venugopal 2015). Considering its influence on global economic and sociocultural progress, the dominant narratives in tourism studies have endorsed tourism's potential to foster peace, alleviate poverty, generate employment and promote sustainable development (Scheyvens 2007; Swarbrooke 1999; Zhao & Ritchie 2007). As

such, nations have espoused the sustainable development agendas and goals proposed by the UN for sustainable transformation in the sector and contribution to planetary health (Christie & Sharma 2008; Fayos-Solá 2015; UNWTO 2005, 2015b). The SDG adopted by the UNWTO, upon expiry of the previous millennium development goals (MDG), comprise a set of 17 goals, 169 targets and 304 indicators that set out quantifiable objectives across the social, economic and environmental dimensions of sustainable development (Kanuri et al. 2016).

Figure 1.1: United Nations Sustainable Development Goals Framework. Source: Sustainable Development Goals—Communication Materials (UN Sustainable Development Goals 2015)

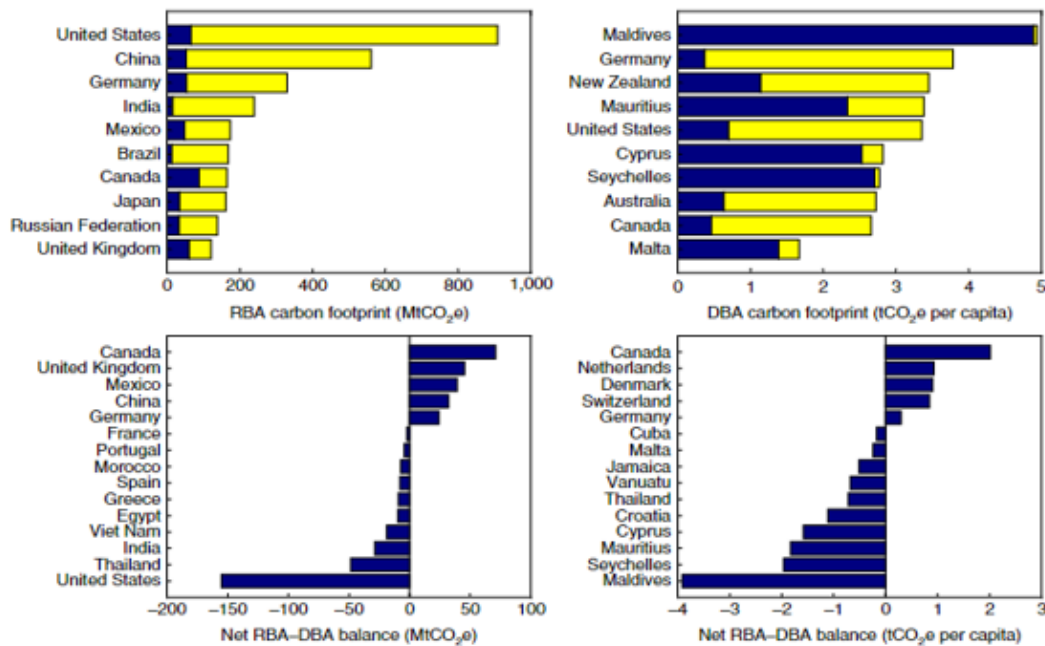


SDG are a universal commitment to ensure the longevity of the planet for human survival through participation and collaboration by 189 countries including India.

However, empirical studies on the repercussions of COVID-19 for tourism economy and tourism’s contribution to greenhouse gases reveal that the way tourism is developing is counteractive to achieving long-term sustainability goals for planetary health (Lenzen et al. 2018). A study by Lenzen et al. (2018) conducted during the tenure of the MDG examined the supply chain for tourism production and consumption patterns across 160

countries. The study found that international tourism contributed to maximum greenhouse gas emissions in small island destinations such as the Maldives, Seychelles and Mauritius (see Figure 1.2). India's contribution which appears to be from domestic tourism are less than that of China with similar demographic numbers.

Figure 1.2: Carbon Footprint Measures of Selected Top-Ranking Countries for 2013 (Lenzen et al. 2018, p. 2).



Top left, RBA carbon footprint by nationality of visitor. Blue, international travel; yellow, domestic travel. Bottom left, Net RBA-DBA balance. Positive for net origins; negative for net destinations. Top right, Per capita DBA carbon footprint by destination. Blue, international travel; yellow, domestic travel. Bottom right, Per capita net RBA-DBA balance. Positive for net travellers; negative for net hosts.

These disclosures in relation to environmental disruptions are further reinforced by critical studies examining the progression of the socioeconomic MDG. The International Monetary Fund (IMF) promoted neoliberalism as a mechanism to drive sustainable development, but backtracked after four decades to concede that ‘instead of delivering growth, some neoliberal policies have increased inequality, in turn jeopardizing durable expansion’ (Ostry, Loungani & Furceri 2016, p. 38).

Critical studies have found that the MDG in tourism were hardly achieved. The progress was dampened by a range of problems such as ambiguous definitions of development, top-down approaches to applying the goals, neoliberal policy design, structural flaws of global goals, illicit financial flows, debt, unfair trade rules, corporate power and

neoliberal economic models (Baldwin et al. 2019; Fehling, Nelson & Venkatapuram 2013; Hall 2007b; Hawkins, J 2020; Higgins-Desbiolles et al. 2019; McCloskey 2015). Critical researchers called the sustainable goals a ‘gimmick’ that aided silent takeovers by the private sector through predatory capitalism (Antrobus 2005; Hertz 2002). Studies called the goals ‘unfair’ to the global south, on whom much of the onus of achieving the MDG fell to due to the neoliberal hegemony of the global north (Easterly 2009; Higgins-Desbiolles et al. 2019; Klein 2007; Kumi, Arhin & Yeboah 2014; McCloskey 2015; Scheyvens 2007). Researchers noted that the ‘grassroots perspectives’ of the supposed beneficiaries of ensuring tourism developments were largely ignored (Amin 2006; Hall 2007a; Muganda, Sirima & Ezra 2013).

One study highlighted the need for a focus on ‘structural and policy factors that perpetuate poverty’ and for SDG to challenge the prevalent issues but cautioned about the probable hijacking of development discussions by ‘a resurrected Washington Consensus’¹ after 2015 (Bello 2013, p. 93). Another study similarly found that the ‘absence of a critical consciousness that considered the structural causes of poverty’ affected the achievability of the MDG and could have implications for the SDG in developing countries (McCloskey 2015). A critical review of the sustainable tourism policy literature exposed the inadequacies in tourism research on policy formation and governance and shed light on six areas that needed attention (Guo, Jiang & Li 2019, p. 1). Further to these deductions, the recent revelations and warnings by the IMF that planet Earth is ‘on the course for “potentially catastrophic” damage under climate change’ is alarming (Hawkins, J 2020). Given that the current development frames and economic models could not support the previous goals, achievement of the SDG is highly unlikely. Global think-tanks and researchers call for a rethink on tourism (Boluk, Cavaliere & Higgins-Desbiolles 2019; Higgins-Desbiolles et al. 2019). However, in developing countries such as India, which is one of few surviving early-world civilisations with distinct cultural diversity, the issues affecting tourism development may be more complex and pronounced.

¹ The Washington Consensus refers to a set of free-market economic policies supported by prominent financial institutions such as the International Monetary Fund, the World Bank, and the US Treasury. A British economist named John Williamson coined the term Washington Consensus in 1989.

The next section presents the rationale for the research by positioning India as the case study.

1.2.2 Indian Context—Situating the Case Study

India is one of the oldest democratic countries in the world, one of the very few surviving early-world civilisations on planet Earth (Al-Bīrūnī & Sachau 1888; Roy, AB & Purohit 2018). Studies highlight Indian civilisation's importance to the world economy from ancient times to the present (Maddison, Angus 1970, 1995, 2007b). India is the seventh largest country in the world with a land area of over 3 million km². The country is home to the second largest population, that is, 1.38 billion people as of 2019 (Worldometer 2020). India's local visitor economy predates global modern tourism by tens of thousands of years and is the driving force of the nation's domestic tourism (Ministry of Tourism 2018a). The nation's complex tourism system blends a very ancient traditional tourism system and a modern policy-driven tourism industry developed through colonial and postcolonial times.

India's international tourism sector emerged a few hundred years ago during colonial times along with the East India Company's route for international trade (Rae 1891). Studies show that the imperialists' international tourism economy developed evolved by dismantling the domestic tourism economies (East India Company 1815; Grace's Guide to British Industrial History 2020; Ogilvie 1924; Shirras 1920; Watney & Lloyd 1913).

After gaining independence, Indian leadership ignored calls for decolonisation (see Appendix G) by the local population and the parliamentarians and continued India's development in the English colonial systems including development of tourism (Munshi 1966). In this colonial context of tourism development, the present study applies critical race theory, a theoretical framework in the social sciences that examines society and culture according to race, law and power (Delgado & Stefancic 2017). The theory supports examination of tourism structures that enable Western ontologies (see Chapter 5 Section 5.2 Page 149) and worldviews to facilitate development of non-Western offerings and argues that a colonial mindset goes beyond racial identities as anyone can cultivate a colonial worldview regardless of race, caste, creed, colour and culture (Macaulay 1835) (see Chapter 3 Section 3.3.4 Page 97, Chapter 9 Section 9.6 Page 329). The present study contends that rather than discontinuing white perspectives that emerged

during colonial times, much of India's tourism development continues with the same worldview that disregarded and disparaged India's domestic offerings while at the same time exploited them (Grant 1916, 1933).

India adopted neoliberalism to take benefit of the Free market capitalism and foreign investments into the economy to resolve balance of cash crisis, boost development and alleviate poverty (De Haymes, Haymes & Miller 2015). International tourism in independent India gained attention after the formulation of the first tourism policy in 1982 within the neoliberal polity framework (Ministry of Tourism 1982).

Since then, sustainable development as a concept has strengthened in tourism polity with India espousing the global Earth Summit Agenda 21 goals, MDG and the SDG. The National Institution for Transforming India (NITI) Aayog is entrusted with co-ordinating India's efforts to achieve the SDG and for drafting action plans and policies for sustainable tourism development (NITI 2018). Studies have recommended that India focus on local self-governance such as village administration level rather than taking a 'one-size-fits-all' approach to policy implementation regarding the SDG (Chakradhar & Pisupati 2018). However, India's potential to achieve the global goals may be hampered by policy limitations, unsustainable development in overlapping sectors, misplaced tourism developmental focus, unavailability of regional level data and data discrepancies (Crotti & Misrahi 2017; Hsu et al. 2014; SDSN & Stiftung 2017; Stiftung & SDSN 2018). Further, study of gaps in the financial requirements, by Technology and Action for Rural Advancement (Bhamra, Anshul, Shanker & Niazi 2015, p. 130), estimates not only financial shortfalls in achieving various SDG but also an inability to find relevant data or appropriate methodologies to assess tourism related targets. There is also a lack of understanding of the linkages and interplay between different tourism subsectors. The gap is amplified by the key constraints of limited data and literature that links tourism to ecological and social sciences to shed light on problems and their root causes (United Nations 2015c).

1.2.3 Critical Tourism Literature on India's Tourism Development

Critical tourism studies maintain that India's tourism literature is 'uncritical and polemic' and only attributes positive contributions to India's tourism discussions and debates (Hannam & Diekmann 2010, p. 2). They contend that India's success in harnessing the

nation's immense tourism potential is limited due to India's 'uneasy and ambivalent relationship' with tourism (Hannam & Diekmann 2010, p. 1). Another critical observation about India's tourism development indicates the prevalence of epistemological as well as ontological gaps in tourism policy and the development literature:

There is something fundamentally wrong with the public ideas concerning the economic growth potential of international tourism and the role of tourism as a development tool ... even after all these years of tourism development, very little is known on who the tourists in India actually are and what they want ... dominant tourism-as-an-engine-of-growth position underlying the government policy has resulted in an inflation of the importance of international tourism and a gross overvaluation of its economic potential. (Baken & Bhagavatula 2010, pp. 2, 19)

Studies indicate that there is little knowledge of how tourism is produced and consumed in India and what contributes to tourism's growing numbers due to an acute dearth of critical tourism literature (Baken & Bhagavatula 2010).

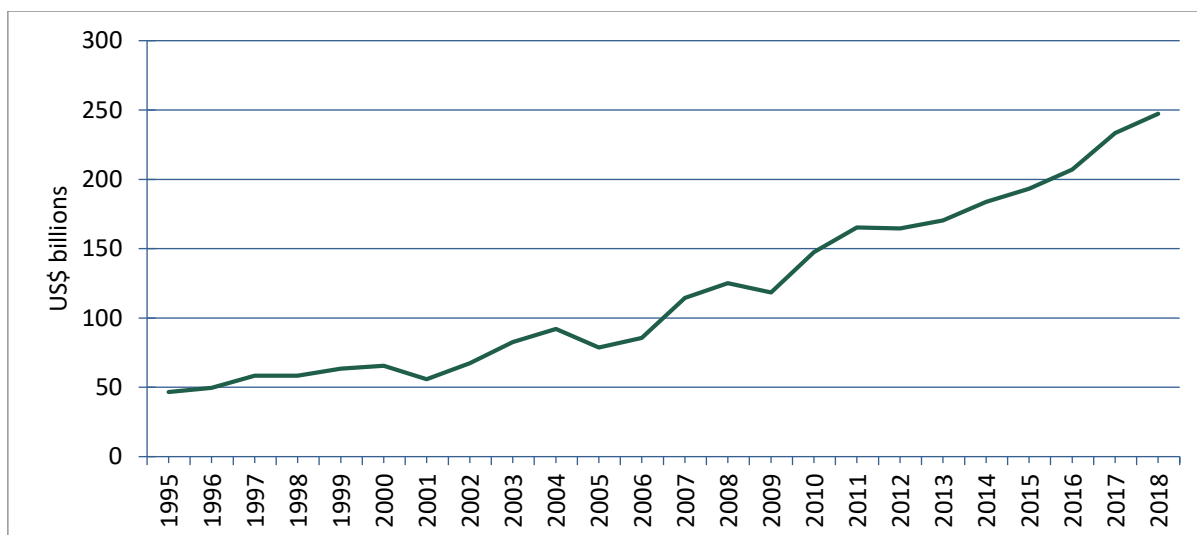
Studies have found that the focus on sustainable tourism is largely rhetoric despite decades of tourism planning to drive sustainability. Studies note that tourism policies consistent with neoliberal requirements of tourism merchandising focus on privatised luxury tourism for international and elite visitors, causing human rights and environmental violations in the process (Children's Rights in Goa et al. 2016; Equations 1995, 2008, 2011, 2012, 2016).

1.2.4 Contradictions Between Global and Indian Tourism

In the past three decades, since liberalising India's economic development polities, Indian tourism has grown exponentially with increasing contributions to the GDP (World Travel and Tourism Council Knoema 2019). However, even as the global reports and trends for India's tourism sector show positive growth patterns (see Figure 1.3), India's internal audits reveal that the tourism policy goals have not been achieved (CAG 2016c). Data dissonance between Indian and global reports paint a contradictory picture that indicates that all is not well in India's tourism development.

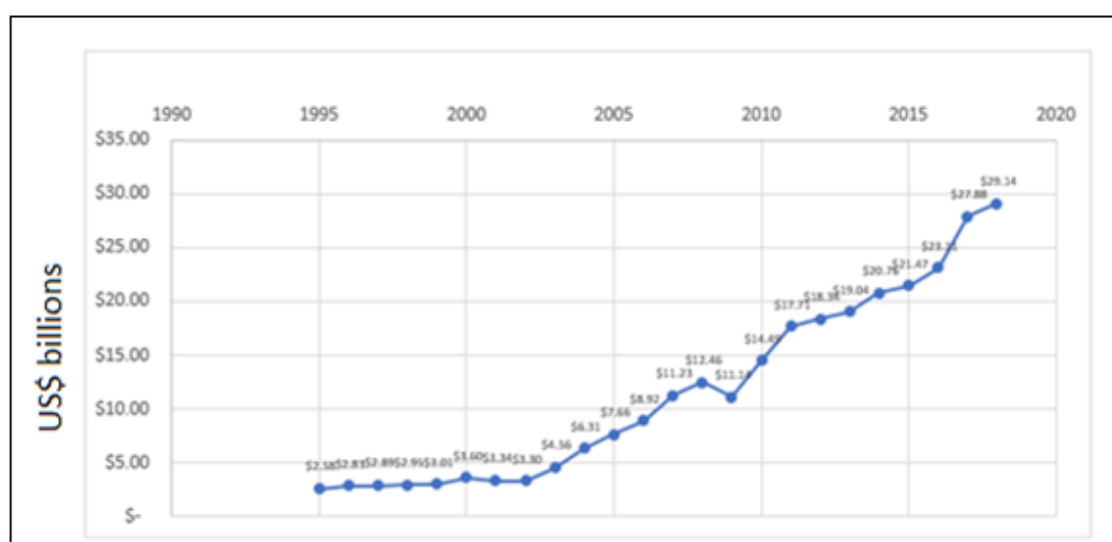
Figure 1.3: India—Contribution of Travel and Tourism to GDP in Current Prices.

Source: World Travel and Tourism Council Data (Knoema 2019)



Subsequently, tourism spending² has also increased exponentially in India (see Figure 1.4) (Organization for Economic Co-operation and Development [OECD] 2020). Indian tourism contribution to GDP from 1995 to 2018 has progressed steadily, from USD 63.5 to USD 247.4 billion over the past 20 years (Knoema 2019).

Figure 1.4: Increase in Tourism Spending. Source: The World Bank (Macrotrends 2020)



Performance reviews and audits of regional and central tourism development policies are also embedded with a number of contradictions and challenges. Despite global reports and projections, empirical evidence such as tourism policy performance reviews and

² Tourism spending is defined by OECD as all spending by tourists.

audits show that tourism policy objectives have barely been achieved (CAG 2016d, 2016e, 2017; Ministry of Tourism 2011; Singh, S 2002). Review and performance analysis of the Endogenous Tourism Project, a collaboration between United Nations Development Programme (UNDP) and the Ministry of Tourism during the previous MDG, show that 62% of the projects were unsuccessful and concluded that policies failed to achieve set goals (UNDP 2003). The reviews indicate that the key issues that undermine both tourism policy initiatives and the endogenous projects are related to project non-execution, project delays, lack of employment generation, human resource and skill shortage, fund mismanagement, guidelines ignorance, deviations or flouting and stakeholder management (CAG 2016c; Ministry of Tourism 2012; UNDP 2003). Although the Comptroller Auditors General of India (CAG) reports major problems in tourism policy implementation, there is little knowledge about sustainable tourism development in India in the context of the UN sustainable development agenda due to an acute dearth of critical literature, which represents an important gap that needs to be filled.

1.2.5 Challenges for Sustainable Transformation in Tourism

Global organisations collaborating with India on tourism development also show concern about the scant cohesive data and literature to inform sustainable transformation in tourism. A study by UNDP and the Indian Ministry of Environment, Forest and Climate Change reports a lack of financial commitment to sustainability, a failure to establish sustainability targets and a lack of understanding of the linkages and interplay between different tourism subsectors have all contributed to limited progress on sustainability (Bhamra, Anshul et al. 2015). The United Nations Department of Economic and Social Affairs (United Nations Department of Economic and Social Affairs 2015) also perceives that the limited data and dearth of critical literature linking tourism to ecological and social sciences is a key constraint for achievability of SDG. Reports published by the South Asian Association for Regional Cooperation (SAARC), of which India is a member, indicate difficulties in the measurement of progress due to insufficient regional-level data, definitional issues and reconciliation of qualitative and quantitative indicators as some of the key challenges affecting the achievability of previous global MDG (Centre for Policy Research 2015). While the application of SDG to the tourism sector is promoted as a window of opportunity to apply corrective measures to interconnected sustainability challenges affecting the global population (Urosevic et al. 2018), there is

uncertainty regarding the achievability of the SDG within the same framework that tried to achieve the MDG (Kumi, Arhin & Yeboah 2014; Pavlović & Knežević 2017; Saarinen & Rogerson 2014).

The challenges in applying global concepts to India's tourism development are further accentuated as much of the literature predating the SDG is piecemeal and does not provide a holistic understanding of India's complex tourism phenomena. There is little clarity on what a visitor economy means to India or how tourism is produced and consumed, which exposes the gaps in the academic literature. Despite multi-decadal investment in developing tourism systems in India, the overlapping issues of data dissonance, insignificant representation of stakeholder voices and absence of critical literature examining tourism structures and policies creates a critical gap in tourism studies.

This research aimed to address this important gap in the literature. The primary purpose was to apply the SDG framework to discover the underlying problematic conditions that may hamper sustainable transformation in tourism. This was achieved by gaining insight on India's tourism systems, stakeholder attitudes and behaviours and the problems that affect optimal functioning. The study applied a systems approach and multi-stakeholder theoretical lens to consider from the perceptions of a diverse range of stakeholders including the voices of stakeholders in positions of power to answer the research questions described in the next section.

1.3 Research Aim, Research Questions, Research Objectives

The purpose of this study emerged from the rationale that ineffective tourism development continues in India despite strengthening of the sustainable development rhetoric, espousal of various global agendas and increases in funding for tourism development.

The overarching research aim was to investigate the applicability of the SDG framework for sustainable transformations in tourism to advance the 2030 sustainable development goals in the case of Karnataka state, India. Four research questions were developed to address the literature gap and contribute to new knowledge development in tourism:

1. What are the barriers to sustainable tourism development, as understood from different perspectives?
2. How do the barriers affect sustainable tourism development in the case study?
3. Why do the barriers for sustainable tourism development prevail?
4. What are the opportunities and ways forward?

In addition to the four research questions, five research objectives were also proposed to achieve the aim of the study:

1. To investigate the gaps in the current system by reviewing the existing literature. Given that the research aim was to explore the application of international concepts locally, both global and India's tourism were explored.
2. To examine the nature of tourism and the potential for tourism in the case study. This objective helped to gain clarity on what contributes to tourism in the case study considering the data dissonance between the international and Indian reports on tourism performance.
3. To explore the perceived barriers to tourism from multi-stakeholder perspectives in the context of SDG. This objective helped to acquire data from a diverse range of stakeholders and consider the grassroots challenges as experienced by many voices never heard before in tourism studies.
4. To analyse the findings from the diverse stakeholders to gain deeper insight on sustainable tourism development in the case study.
5. To identify opportunities for tourism to advance the SDG.

Thus, the scope of the present study was to gain insights on tourism development in the case study from the perceptions, wisdom and knowledge generated through lived experiences, praxis and phronesis. Determined by the research aim, rationale and scope, the study was limited to examining tourism development in the context of the qualitative targets of SDG and did not evaluate the quantitative indicators. Thus, a qualitative methodology was used for data collection in an emerging tourism region in India. As the case study is predominantly Hindu society and culture, and has a colonial past, the research used an emic approach grounded in the Sanatana Dharma cosmology (see Chapter Three, Section 3.2) and a postcolonial theory to the study.

Given the dearth of critical literature locating India's sustainable tourism development in the colonial and postcolonial and SDG contexts, a multi-pronged scoping literature review with systematic search strategies was applied scope literature from a range of databases to ground the research in what is already known and to identify the literature gaps. The study applied a social intervention framework of the multi-stakeholder theory described by Fowler (2015) to advocate different perspectives from within the case study. In doing so, the study engages a diverse range of stakeholders from all segments of society to include, along with the dominant voices, some of the marginalised voices in the context of tourism.

The intention was to go beyond the top-down views on tourism development and gain insight from different vantage points. Since tourism polity proposed to develop variety of tourism products such as coastal-tourism, tribal-tourism, religious-tourism, eco-tourism, research recruited diverse range of participants to conduct the inquiry. Through the application of multi-stakeholder theory, the participants were selected from three broad groups of stakeholders based on their influence and engagement in tourism development. The three groups were: (1) key stakeholders, or decision and policymakers; (2) secondary stakeholders, or educators and researchers; and (3) primary stakeholders, or host communities in the tourism destination. In doing so, the study also reveals the power structures, hierarchies, geopolitical influences, and distorted narratives in mainstream tourism development models. A systems approach that considers 'the attributes of an entire system to achieve the objective of a system' was applied as a problem-solving paradigm (Jackson, Hitchins & Eisner 2010). The analysis was thematically presented under five main categories—governance, economy, environment, social and culture.

1.4 How and Why This Study?

The basis for this study was a smaller research project titled ‘Alternative tourism development in and around Murudeshwara: An analytical study’, undertaken as part of the Master of Tourism Administration course at Bangalore University, India, in 2012–2014. The study explored Uttara Kannada district’s potential for sustainable tourism development with a focus on Murudeshwara. The study comprised surveys of 56 tourists and 10 semi-structured in-depth interviews of host community representatives.

The study found that visitors who travelled to the case location were *devotees* seeking the blessings of indigenous deities at the temples or coming to be a part of the devotional activities and performances emerging from Sanatana Dharma epistemology and ontology. They were *tourists* when they sought out adventure or sightseeing activities. Hindu religious travel and local tourism were the main attractions of this region. Tourism in this area had developed in a laissez-faire indigenous economic model that predated the policy-driven modern tourism, which follows a postcolonial mercantile economic model. There was hardly any support from the government for domestic visitor economy development in the case study. Both visitors and host communities preferred sustainable development with participation from indigenous communities over unsustainable development. Local tourism industry stakeholders had little or no knowledge about tourism policies or government schemes to develop coastal Karnataka as a tourism destination. Local community voices had not been heard before from a sustainable tourism development perspective. As such, the lack of critical literature created an important gap and limited opportunities to inform policy. The study objective of ascertaining the potential for alternative tourism was achieved and tourists’ preferences were examined. The study also explored sustainable tourism development challenges faced by grassroots community members part of the local tourism industry. Owing to study limitations, including time and budget constraints, the study could not be scaled up to explore the decision-makers’ perspectives and probe deeper to gain insight on the barriers to sustainable tourism. The present study, ‘Tourism and sustainable development goals’, builds on the previous study and addresses the limitations of the initial study and gaps in the literature. The purpose was to discover the barriers to development of a sustainable visitor economy in India and the reasons for these barriers, in spite of the sustainable development policy rhetoric since the 1980s.

The present study was undertaken at the Institute of Sustainable Industries and Liveable Cities at Victoria University under the guidance of supervisors Dr Joanne Pyke (principle) and Dr Siew Fang Law (associate). In addition, Prof Geoffrey Lipman and Prof Terry DeLacy were involved during the initial phase of research to develop the pre-selected topic into a PhD candidature proposal. The research topic and study framework were arrived at through discussion around some areas of interest such as SDG, visitor economy, decolonisation and postcolonialism, which have developed over the course of my personal and professional life.

I am an indigenous woman of India and subscribe to Sanatana Dharma or ancient Vedic culture by birth and praxis. Travelling to places of Sanatana Dharma religious and historical significance, celebrating auspicious days of the luni-solar calendar to commemorate significant events in our ancient history is a way of life for us. Travelling to religious places is ingrained as a way of life due to the epistemological and ontological underpinnings of the Vedic culture. Mindful travel is one of the key steps towards salvation or *moksha* (life's goal) for every Sanatana Dharma subscriber. As such, since childhood, I have travelled with my family and friends to different parts of India to continue and conserve the orthopraxy my forefathers and foremothers conserved and passed on to their future generations. This is how we produce and consume a highly localised Sanatana Dharma cultural economy, which the entire country contributes to developing.

As a traditional vocation, with the support of my family, I set up an organic fruit orchard and farm to create a food forest that applies indigenous methods of water harvesting. Professionally, I have Bachelor of Engineering degree, a Master's of Tourism Administration and work experience as a data analyst, tourism educator and outdoor travel event organiser.

Indeed, I have been a travel enthusiast for over 16 years and have organised responsible travel events as a serious hobby, travelling with different groups extensively in Karnataka, Goa, Tamil Nadu, Andaman Islands, Kerala, Andhra, northern states of Ladakh, Punjab, Himachal Pradesh, Uttarakhand, and other states in India. My focus has been reconnecting with nature and inculcating the values of environmental consciousness, indigenous cultural awareness, social inclusion, and interconnectedness among urban travellers who have lost connection with nature due to postcolonial lifestyle change.

During the course of my travels and as a farmer residing in a rural region, I have had the opportunity to meet and interact with other indigenous groups from across India, share fascinating cultural commonalities and understand our cultural differences at the same time. I have heard about the lives of women, children and men from their perspective and have seen how a visitor economy could make a positive difference in the lives of many communities. In relation to high levels of hygiene in temple spaces and as a way of life the Hindu people are guided by sacred scriptures such as Sri Bhagavat Gita in the maintenance of the temple, community, and personal hygiene (Bhaktivedanta Swamy Prabhupada 1972) It is the urban tourists who take non-biodegradable items to places they visit and leave behind a trail of rubbish during their trip. I have coordinated plastic rubbish pickup activities as a part of my group travels and have cleaned up trekking trails in deep jungles to leave behind a pristine environment wherever possible. During my travels, I have also noted several gaps and challenges that hinder the development of a visitor economy through the empowerment of grassroots communities. Through my observations and lived experiences, I have noticed external and internal challenges ranging from discrimination against the indigenous people of India, suppression of the voices of indigenous people, false narratives, appropriation of culture and indigenous culture-based economy, racial crimes against women because they were indigenous, cultural blindness and othering (see Chapter Three Section 3.2.1 Page 71). Many rural areas have environmental issues owing to the depletion of natural resources due to urban pressure of demand for raw materials for urban industries including tourism. My computer science engineering and data analysis skills have been very useful to conduct independent research in the travel and tourism domains to gain clarity of the situation on ground.

During my master's research I became aware that the way tourism is understood and taught in Western academic scholarship in India and the way Indians produce and consume tourism are fundamentally and philosophically contradictory. However, I was unable to articulate and pinpoint how and why these contradictions exist. I was also unable to comprehend why tourism academics were not focusing on these contradictions that seemed to hinder sustainable tourism development. I took a pragmatic approach, applied for my master's degree, and chose a research project topic dear to heart, Murudeshwara, as we often visit the Shiva temple there as devotees and go SCUBA diving around Netrani Island, 19 nautical miles off the Murudeshwara coast. The journey

of learning through the master's course and research led to the emergence of more critical questions about tourism development and polity. I recognised that the limits to my own knowledge and skills disempowered me from taking a stronger role in sustainable tourism development. This limitation motivated me to undertake a PhD at Victoria University to gain a better understanding of the tourism industry and systems for sustainable tourism development. This led to my choice of topic for the PhD, which drew on the findings of the master's research.

Beyond these practical concerns, the choice of the topic was driven by my commitment to Mother Earth's conservation owing to my culture's fundamental belief that all life forms including the environment we live in are sentient beings and have equal right to survival. As such, the present study explores the potential for sustainable tourism transformation to contribute to solving real world problems. My focus was on developing countries with a colonial past that are caught in the dichotomy of modern developmental paradigms and a push for consumerism in a neoliberal rapidly globalising environment. My concern was about the limited success of policies in benefiting the indigenous communities and the conservation of native ecology that is fundamental to the achievement of the larger sustainable developmental agendas. I take an emic approach and *longue durée* technique to unpack the colonial and postcolonial influences on visitor economy development in India to better represent indigenous voices from the case study and their historical experiences.

My view of India's tourism is that there is a push to develop urbanised tourism to suit the Western, international, urban tourist in the setting of neoliberal capitalism with little appreciation of indigenous offerings. The focus has primarily been on increasing the economic viability of tourism even if this kind of development harms the natural environment and social conditions. Such development ushers a retrofitting of the Indian indigenous communities that have evolved in wider cosmogonic frames of complex multiple realities into narrower positivist anthropocentric frames of modern tourism. This violates indigenous cultures and indigenous peoples' rights and in the long-term lead to unsustainable development, the consequences of which compromise the wellbeing of the nation, people, and ecology.

While this mode of development has helped solve some problems, particularly regarding demand from urban areas for privately run tourism, this developmental model has not

translated to success as a ‘public policy undertaking’ for grassroots communities in the supply areas of tourism. I agree with the literature that despite economic growth, tourism’s contribution to sociocultural inclusion and environmental conservation have been negligible and the various approaches to sustainable tourism development have barely contributed to addressing the challenges of poverty and climate change (Lenzen et al. 2018; McCloskey 2015; Neate 2020). Considering the historical perspectives on economic development in India, new issues around sustainable development in postcolonial and neoliberal economies have been observed because of the shift from circular economic models to linear developmental paradigms. Tourism sustainability has also been affected by consumerism, globalisation, technological advancements and geopolitical conflict management in the past 50 years. Despite the visible impacts of development in relation to tourism, they often remain unchecked and/or inadequately acted upon due to the desire to continue development without jeopardising the rate of economic growth.

My concern was that the effort to develop tourism sustainably will remain rhetoric only as it did with the MDG, and the existing problems will continue to plague tourism and hinder the application of the SDG for sustainable transformation.

The argument was that, in recent decades developmental paradigms have caused more problems than solutions. The grassroots communities that are recognised as the custodians of indigenous cultures and protectors of the local environment, have been marginalised and excluded from tourism development. I question all the postcolonial systems that converge to develop India’s tourism sector. If we wish to mitigate the risks to societies emerging from development models to build climate-resilient and stable environments and inclusive societies, there is a need to closely examine and inform tourism policy frameworks. These ideas guide my interest in the need for sustainable development in tourism.

In summary, the present research was shaped by my travel career, with the aim to consolidate this career with a PhD and practical considerations about how this might be completed. I am also motivated by concern that the current direction of public policy design and implementation is driving us away from environmental protectionism, social justice and wellbeing. Prioritising economic growth while short-changing sustainable

development in tourism is one indicator of this and the examination of this phenomenon provides a lens to view broader sociocultural and economic processes at play.

The thesis consists of nine chapters as outlined in the following section.

1.5 Outline of the Thesis

The objectives of the research are addressed in the chapters informing critical literature review, examining the case study's tourism offerings and potential, and critical analysis of stakeholder perceptions individually and collectively in the context of the SDG.

Chapter 1 discusses the context in which this research was undertaken, provides an introduction, background and rationale behind the study, and outlines the purpose, specific aim, research questions and objectives guiding the research.

Chapter 2 and Chapter 3 address the first research objective, which was to investigate the gaps in the current tourism system in the form of a literature review to develop the theoretical background for this thesis. Given that the research purpose was to critically review the possibility of application of global concepts to an indigenous nation with distinct sociocultural fabric in a postcolonial setting, two chapters were crafted to first review the modern tourism development literature from a global perspective and later with an Indian perspective. A *longue durée* approach supported the review from colonial times to present. Chapter 2 considers the evolution of the tourism sector, strengthening of the sustainable development discourse in the Western academic landscape and roadblocks hampering sustainable development. Chapter 3 reviews modern tourism development in India, the founding of the sector and its growth in sustainable development discourse regarding policies and responses. Emerging debates and gaps in the literature rationalise this research.

Chapter 4 examines the selected case study of Karnataka to address the objective of examining the nature of tourism and its potential. It reviews tourism statistics for Karnataka and India more broadly to gain insights on trends and the nature of tourism. Leiper's 'whole tourism system' concept of generating areas and supply areas was applied to examine the case study to find data for addressing the central research aim. A multi-case study design suggested by Yin (1989) was used to discuss two study areas in the state of Karnataka, that is, Bangalore district, where tourism policies are designed and

governance decisions are made, and Uttara Kannada district, where the policies are implemented.

Chapter 5 presents the research design and methodology including how this thesis used a critical multi-stakeholder exploratory process within a broader case study approach. The analytical framework is then presented to explain the research design phases underlying epistemology and ontology. This is followed by a discussion of Karnataka as the multi-case study location for the research and a discussion of the primary data collection methods. These methods included semi-structured interviews, small group interviews, focus group discussions, diaries, and participant observations face-to-face in multiple locations across the state. Subsequently, the methodology used to generate meaningful and new knowledge from large data set analysis is discussed.

Chapters 6, 7 and 8 address the third objective, which was to explore the barriers to application of the SDG framework in the tourism destination, underpinned by sustainable development theory. Each of the three findings chapters present the voices of the three stakeholder groups defined previously in this chapter. The participants from the three groups were prompted with the same questions to understand tourism development and problems from different vantage points.

Chapter 6 presents the voices of the key stakeholders. The participants in the key stakeholder group held positions of power and influence and were government employees, Indian administrative officers, ministers, policymakers and external tourism consultants who work with the government on policy design and implementation.

Chapter 7 presents the voices of the secondary stakeholders. The participants in the secondary stakeholder group were from the knowledge sector and included scientists from environmental and social science disciplines from premier research institutions, and nodal departments, tourism educators, academic researchers, and independent researchers from government and non-government organisations. Some of participants were involved in tourism education and skill-building programs, while others were involved in scientific and tourism research in interdisciplinary subjects.

Chapter 8 presents the voices of the primary stakeholders. The participants in the primary stakeholder group were from several indigenous peoples' groups collectively forming the

host community in the emerging tourism supply region. The chapter advocates the perceptions and opinions of grassroots voices, which have rarely found representation in tourism studies.

Chapter 9 addresses the fourth objective, which was to examine the root causes for key problems in tourism systems that relate to SDG. The chapter correlates the findings from the three stakeholder groups for each theme—governance, economy, environment, social and culture to reveal how the common and uncommon problems that hinder sustainable transformation in tourism. The collective synthesis of experiences and perceptions of different stakeholders provides insight into the conditions generating problems in tourism and helps to reveal the underlying problems hampering sustainable development.

Chapter 10 finally concludes the thesis by revisiting the research aim and objectives, outlining the theoretical and practical contributions of the research and discussing the future research implications. The chapter also addresses the fifth objective, to identify opportunities for tourism to enable a SDG framework. This is followed by final conclusions to end the thesis.

Chapter 2: Literature Review—A Global Perspective

2.1 Introduction

India has adopted the UN SDG as developmental milestones to enable sustainable transformations in national and states' tourism development in line with tourism development internationally to contribute to planetary health. Against this backdrop, the literature includes the tourism sector's conceptualisation, growth, and expansion as a colonial phenomenon, leading to its positioning as a tool for advancing global SDG and a New World Order in the 21st century. The research explores the possibility of applying global concepts of tourism development to a nation with an indigenous character and a colonial past. As such, the literature first reviewed international tourism development from a global standpoint from pre-colonial era to present. The research applied a multi-pronged scoping review and systematic search strategies to locate original literature from different centuries to address the research objective. A *longue durée* technique was used to review long-term historical structures in which tourism developed. The focus of the review is the structural causes of sustainability issues, current debates and perspectives in tourism development, to ground what is already known. In Chapter three, this review is followed by a review of international tourism development in the context of India as it corresponds to the global developments in this chapter.

2.2 International Tourism Development—A Historical Perspective

Contemporary forms of tourism initiated by European imperialists has its origins in the Roman Empire's trends for entertaining the masses (Aldrete 2014; Potter & Mattingly 1999). Historical records show that in the aftermath of the Punic wars between the Romans and the Greeks in 2nd century BC and the subsequent fall of Greece, Greek culture blended with the dominant Roman culture (Westermann 1955). As such, Greek entertainment was integrated into the Roman model of entertainment. In Greece, the games involved free male citizens 'competing in athletic contests' for symbolic or monetary prizes, performance or religious celebrations (Potter & Mattingly 1999, p. 223). In contrast, the Roman entertainment (see Table 2.1) entailed, 'for most parts slaves or criminals, competing out of necessity' and free Roman citizens were 'stigmatized if they

appeared on stage or in the arena’ reflecting the exploitative nature of international tourism.

Table 2.1: Trends in Roman Entertainment (Potter & Mattingly 1999, p. 258).

Sl No	Trends
1	The primary forms of public entertainment were urban phenomena. Participation in them was a mark of participation in the Greco-Roman urban culture that evolved after 3rd century BC.
2	Developments in public entertainment were influenced by changes in political structures.
3	The evolution of entertainments in Italy and Greece were very different, a point most clearly reflected in the social status of the entertainers. The tension between the Greek and Italian traditions was never fully reconciled.
4	The provision of public entertainments involved a substantial investment of the financial resources of the Greco-Roman world. The size of investment of the social resources in public entertainment is in and itself a significant illustration of the predominance of the urban aristocratic value system of the Greco-Italian elite in shaping the tastes throughout Mediterranean world.
5	In the fourth century A.D. all forms of entertainment began to be subordinated to the structures of circus chariot racing which is little attested in the eastern part of the empire before the third century A.D. and in most of the west before the second century A.D.
6	The Christian church was hostile to most traditional forms of entertainment, and the had significant impact on public entertainment from second quarter of the fourth century A.D. onward.

The Roman entertainment model (Hazel Dodge in Potter & Mattingly 1999) was a precursor to the international tourism developed by European imperialists in the later centuries. A large body of research from the colonial era shows how Euro-centric imperial powers leveraged international tourism to colonise non-European nations including India between the 16th century and the 20th century for global dominance (d’Hauteserre 2004; Etherington 2005). While international tourism facilitated European colonisation of the nations, the proceeds from colonisation funded the expansion of international tourism to form a new world in the latter half of the 20th century after World War II (Cunningham, W 1892; Kienholz 2008; Lipson 1931).

2.2.1 International Tourism and colonial expansion (16th to 19th Century)

Historical literature of the later centuries' sheds light on the role of international travel and tourism, underpinned by the theory of imperialism³ as a colonisation enabler (Cain, P 1985; Cain, PJ 1978; Dover 1994; Grant 1933; Hobson 1902). European travels to the far East and West to discover India and expansion of trade was one of the key motivators for international tourism development. The purpose was to develop a supply chain network connecting Europe to the rest of the world (Wallerstein 2011).

Euro-centric recreational tourism developed between 1540 and 1940 as a precursor to the current modern tourism in the Western world (Towner 1996). According to a shareholders' list of the United Company of Merchants of England trading to the East Indies, chief agencies that enabled colonisation included European business houses, the Christian Church and its missionaries, European aristocrats, parliamentarians, military personnel, traders, educational bodies, banks and people from European society that held East India Company shares (Furber 1940). Collectively, these agencies contributed to the development of international tourism in the 17th, 18th and 19th centuries (Bogart & Del Angel 2019; Cunningham, W 1892; Hobson 1902; Ogilvie 1924).

Hobson (1902, p. 35) observes that the imperialist colonies were both a source of raw materials and also a marketplace where British firms could 'compete in pushing textiles and hardware, engines, tools, machinery, spirits, guns, upon new markets'. Further, international travel and tourism industries focused on 'building warships and transports, equipping and coaling them, manufacturing guns, rifles and ammunition, supplying horses, wagons, saddlery, food, clothing for the services, contracting for barracks, and for other large irregular needs' (Hobson 1902, p. 34). The 'public debts' were 'largely loaned in the shape of rails, engines, guns, and other materials of civilisation made and sent out by British firms ... the making of railways, canals and other public works, the establishment of factories, the development of mines, the improvement of agriculture in new countries, stimulate a definite interest in important manufacturing industries which

³ P Cain, P (1985, p. 1) describes theory of economic imperialism discussed in 1898 is a fusion of two ideas: 'first, there was the attack on the conventional view that full employment of resources was the norm in capitalist society; secondly, there was the claim that the driving force behind British imperialism in the late nineteenth and early twentieth centuries was financial need, centred on the export of surplus capital' resulting in societal inequalities due to 'underconsumption of many' and 'over saving of few'. Arising from the necessity of avoiding 'chronic domestic over-investment, the search for profitable opportunities abroad and the need to protect them when found was the primary motive force behind imperialism'.

feeds a very firm imperialist faith in their owners' (Hobson 1902, p. 35). Additionally, international tourism developed on commodities such as cotton, spices, pulses, staples, sugar, minerals, slaves, antiques, orphans, opium, ivory and forest products (Kienholz 2008; The Rothschild Archive 2017).

As such, the roots of international tourism are deeply entrenched in the mercantile system of economic development of England described by W Cunningham, W (1892, pp. xi, xii) as a combination of three factors: (1) national ambition for maritime power, (2) public and private interests, and (3) the relationship between the Crown and parliament. Nationalisation, assessment of wages and relief to the poor were also fundamental to the mercantilism growth model. The Freemasonry network played a key role in establishing diverse range of tourism products that the 21st century tourism builds on.

Etherington (2005, p. 2) draws attention to the mutually reciprocal collaborative strategies of the shareholders. Firstly, the Hannover empire and state parliaments mediated militarised tourism to protect global investments of the restructured Roman Empire, that is, the Hannover empire (De Wit 2007; Rae 1891; Shirras 1920). Secondly, the Church's missions extended religious tourism to evangelise indigenous populations to increase Christian membership. Thirdly, the East India Company expanded leisure and business tourism to capture global trade and increase global assets. As such, fraternal networks formed in 1717 to collaborate and strategically accelerate the colonisation agenda (Gould 1882).

2.2.2 Role of Church in international tourism development and colonisation

The intention behind the expansion of international tourism, endorsed and guided by Pope Nicholas V, *Dum Diversas*⁴ in the year 1452. He decreed a papal bull⁵ to conquer the Saracens⁶ and the pagans and consign them to 'perpetual servitude' (Dorsett 2007). Thomas, H (1997, pp. 291-2) writes about the Church's role in encouraging dark tourism development through transatlantic slave trade and human trafficking by providing merchants with 'licenses to trade in slaves and other merchandise'. The Church not only

⁴ *Dum Diversas* (until different) was issued on 18 June 1452 by Pope Nicholas V authorised to Afonso V of Portugal.

⁵ A papal bull is a type of public decree, letters patent, or charter issued by a pope of the Catholic Church. It is named after the leaden seal (bullae) that was traditionally appended to the end to authenticate it.

⁶ *Saracens* were Arab Muslims as referred to by Christian writers in Europe during the Middle Ages.

created a moral ground for Western conquest of the indigenous population and collection of slaves but also Church missions aided the collection of ancient manuscripts and sacred artefacts of indigenous people that established museum tourism and contributed to enriching Western education (see Chapter 3 Section 3.3.2 Page 84) (Rubiés 2002, pp. 355-70). The collections form a bulk of present Western museums, private collections and research institutes and underpin museum tourism, spiritual and wellness tourism (Moody 2011). Church missions also played a key role in developing new charities for Euro-centric travel and establishing new colonies as noted by W Cunningham, W (1892, p. 319) who notes, 'in the wake of the missions, French commerce was established, and French forts were reared' (p. 319). They also influenced strategic policy changes to strengthen international mercantilism by eliminating competition from non-mercantile economies all over the world as in the case of the medical industry (Battaglia 2003). The King passed the Medical Act of 1511, Quake' Charter and Penal Law against witches leading to labelling of Traditional healers and natural herbalists as 'unauthorised practioners' and 'rampage prosecutions' and 'witch hunt' (Battaglia 2003, p. 17).

2.2.3 Role of Freemasons in international tourism development

A large body of literature draws attention to the role of secret societies in developing international tourism and mercantile systems to colonise the world. The Gould's History of Freemasonry throughout the world reveals that a quarter of all European Freemasonry network were Roman Catholics, and the network had men from all religions and most nations (Gould 1882, 1936d; Sherman 1883).

Researchers exploring colonial history shed light on the formation of freemasonry secret societies of 11th century AD such as Order of Templar, Order of Fedavee, Order of Carmath that worked independently and in tandem towards colonisation of European and Arabic nations (Frost 1876, pp. 1-6).

Studies show that Jesuits denomination of the Church established Order of Jesuits with the purpose of engrandisement of the 'Company of Jesus' and the establishment of its dominion in the earth' (Sherman 1883, p. 15). According to Allen Edwin Sherman, to drive their agenda for colonisation, they lay a 'trench filled with corpses of [European] Kings' (Sherman 1883, p. 25) According to the Masonic literature, the European

freemasons reinvented and reformed their societies to establish the first masonic lodge in 1717 (Desaguliers 1723).

Despite their cultural and racial differences, the Freemasons were bound by common rituals (Scottish Rite, Irish Rites), principles and goals, and deferred to the authority of the mother lodges in Europe. In the 18th century, after the colonisation of Europe, Freemasonry network branched into colonised countries and expanded exclusive membership to include non-European freemasons (Gould 1936b).

By early 20th century, the Freemasonry spread to other countries to include France, Germany, Austria, Hungary, Russia, Denmark, Holland, Sweden, Norway, Finland, Switzerland, Italy, Belgium, Spain, Portugal, Malta, Poland, Bohemia, Czecho-Slovakia, Rumania, Jugo-Slavia, Turkey, Greece, Cyprus, United States of America, Canada, Mexico, Central America, West Indies, South America, Australia, African countries, Asian countries – China, Japan, Persia, the Eastern Archipelago, Sumatra, Palestine, Ceylon [Sri Lanka], and India (Gould 1936a, 1936b, 1936c). Research shows that most statesmen, politicians and lawyers across the world were Freemasons educated and groomed in the mercantile system (Denslow 1957; Freemasons Community 2018). As such, by mid-20th century, when colonies were given independence after ending human slavery, it was the native Freemasons who established new governments in free nations through an exchange of powers. In the postcolonial times, they chose to govern the indigenous nations within the English mercantile systems and develop in line with development in America and other advanced industrialised societies, as in the case of Pandit Jawahar Lal Nehru, the first Prime Minister of India (see Chapter 3). Freemasons played a key role in developing sectors and products to shape international tourism in the 20th century within Western frameworks (see Chapter Five Section 5.2).

2.2.4 ‘Anglicisation’ or ‘Americanisation’ of International Tourism (20th Century)

Colonial literature shows that amongst all the colonial empires of Europe, the British empire was a largest and England’s UGLE was the alma-mater for all freemasonry in Europe and freemasonry branches in the world (Gould 1936a, 1936b, 1936c). They were the forces driving a renaissance in the new western world by developing international tourism between the 16th and 19th centuries and shaping an Anglicised international leisure tourism as an overarching sector in the 20th century (Denslow 1957; Freemasons

Community 2018). A dominance of England and English East India Company's colonial commerce based on Thomas Mun's principles for mercantile trade bolstered international tourism development (Mun 1895). Led by the British East India Company, America soon became one of the new power centres of the modern world, where European settlements and investments by the East India Company shaped the industries and innovations that modern tourism extended globally in the following century.

A list of all Masonic Lodges constituted in Europe and rest of the world (Lane 1895) and details of over 10000 most famous freemasons sheds light on the diverse range of new tourism sectors and new tourism products that Freemasons contributed to developing. These included, but were not limited to, Archaeology, Architecture, Arms and ammunition, Art, Astronomy, Astrology, Aviation, Charity, Chemicals, Cinema, Education, Engineering, Entertainment, Humanities, Hospitality, Judiciary, Legal, Literature, Manufacturing, Medicine, Media, Mining, Oil and Gas, Pharmaceuticals, Petroleum, Space travel, Politics, Police and Security, Publishing, Research, Religion, Sports, Transportation (Denslow 1957; Freemasons Community 2018). They contributed to development of global brands and enterprises of 21 century such as the Hollywood, the United Artists Motion Picture Studio, the Academy of Motion Pictures Arts and Science (OSCARS), Gatling Gun, Gillette, Texaco Oil Company, Immunology, Federal Bureau of Investigation, K-Mart, Lux and Lifebouy soaps and detergents, Lipton Tea, Macy's department stores, Pony Express, Massey-Ferguson farm equipment, Bell Aircraft Corporation, Canonbury Masonic Research Centre, National Aeronautics and Space Administration (NASA) (Freemasons Community 2018). Consequently, consumption of products and services of the new masonic industries shaped leisure tourism in the new advanced industrialised societies (Denslow 1957).

Leisure tourism expanded on the new forms of entertainment supply chain comprising of visitor attractions such as amusement parks, national monuments, libraries, museums, cinema, sports stadiums, zoo, racetracks, shopping complexes (Love Exploring 2019), amenities, access routes and transportation modes (Cripps 2019; Tikkanen n.d.), automotive industry (Duncan & Burns 2003), air travel (Pirie 2009), marketing agencies ('Birth of marketing in the 1930s' 2007), hotels and international chains (Gibson 2019; Larrinaga & Vallejo 2021), travel agencies and tour operators (Endy 2004; Vallejo Pousada & Larrinaga 2020), print and broadcasting media services ('The Top Ten of

Anything and Everything' 2015), tax consulting, accounting, investments and audit companies such as Deloitte (1845), PricewaterCooper (1849), Ernst and Ernst (1903), McKinsey (1926) (Trehan 2011). Studies indicate that recognition of the economic viability of tourism led to a shift in perceptions and proposals of new definitions and theoretical frames to further develop the sector to enhance profitability.

Smith (1998, p. 224) writes that 'the US entrepreneurial activities established a style of tourism that has dominated the industry for half a century' inferring that much of the development in tourism was dominated by Americanised-English conceptualisation of travel. Bramwell (2004, p. 1) observes that 'increased spending power, personal mobility, development of public transport and internationalization of modern communities' led to the growth of leisure travel in the form of mass tourism.

One of the first conceptual definitions of 'tourism' was provided in 1905, as Guyer-Feuler (1905) described touristic activities as a 'phenomenon'. In 1910, Austrian economist Hermann Von Schullard, defined tourism quite technically as the 'sum-total of operators, mainly of an economic nature, which directly relate to the entry, stay and movement of foreigners inside and outside a certain country, city or a region'. Butcher (2020a) traces the 'construction of mass tourism' from its beginnings in colonial times to the present in the contexts of different economic growth frameworks at different points in time, such as Fordism, Keynesianism, and exogenous and endogenous theories (Haque 1999). Richardson (2004) observes that economic and administrative restructuring after World War II tremendously influenced development of international tourism in the latter half of the 20th century. In 1936, the League of Nations defined a foreign tourist as 'someone traveling abroad for at least twenty-four hours'. Pirie (2009) notes that when the war ended, these innovations made it easier for travel agencies across Europe and new nations to organise international tours to explore new destinations leading to the emergence of incidental tourism in the 1930s. Further, the Treaties of Rome and establishment of the United Nations stimulated structural changes in global economic development and contributed to the growth of international tourism.

2.2.5 Structural Changes and Market Expansions (Post-War)

Masonic literature shows that most of the global alliances and organisation which developed international tourism in the postcolonial times after World War II were

established by the Freemason network that had colonised over 90% of the world (Denslow 1957; Freemasons Community 2018).

Hawkins, D and Mann (2007) note that private and inter-governmental organisations such as the United Nations, the World Bank, the IMF, non-governmental organisations, and the Christian Church played a key role in restructuring and shaping tourism after World War II ended. In 1944, the World Bank was created at the Bretton Woods Conference, along with the IMF with the initial aim ‘to help rebuild European countries devastated by World War II’ (‘Virtual Centre for Knowledge on Europe’ 2021; The World Bank n.d.). In 1945 the United Nations, an inter-governmental organisation aiming to ‘maintain international peace and security, develop friendly relations among nations, achieve international cooperation and be a centre for harmonizing the actions of nations’ was formed in San Francisco, California (United Nations 2015a). In the same year, the United Nations Educational, Scientific and Cultural Organization (UNESCO) was set up, as a specialised agency of the United Nations aimed at promoting world peace and security through international cooperation in education, the sciences and culture (UNESCO 2019). In subsequent years, specialised organisations of the United Nations were established for purposeful development of European economies and globalisation (see Appendix F). The UN declared 1967 the International Tourist Year with the slogan ‘Passport for Peace’ (UNWTO 2021, p. n.p.).

The International Air Transport Association (IATA), a trade association for all airlines worldwide, was formed in 1945 in Havana, Cuba (Bebchick 1958). The World Tourism Organization played a key role in purposeful development of international tourism from 1925 onwards (Shackleford 2020a; UNWTO 2021). In 1947, with a view to broadening international cooperation for tourism, a technical, non-governmental organisation, the International Union of Official Travel Organization (IUOTO) was created from a combination of national tourist organisations, industries and consumer groups to replace the International Union of Official Travel Propaganda Organization (IUOTPO) established in 1934 (Shackleford 2020b).

Saint (1992) notes that the World Bank Institute, formerly the Economic Development Institute, was established on 11 March 1955 with the support of some private investors,

the Rockefeller Foundation⁷ and the Ford Foundation⁸. These organisations over time contributed directly or indirectly to the development of international tourism (Theobald 2005). Youker (2003) trace the history of the World Bank Institute, the capacity building branch of the World Bank and inform that the purpose of this institute was to provide an open place where senior officials from developing countries could discuss development policies and programs, inferring that American private organisations played a vital role in global policymaking. Scheyvens (2007, p. 245) notes that the World Bank's funding of tourism began soon after 'commercial air travel started to generate large numbers of tourists to long haul destinations'. In 1961, the Organisation for Economic Co-operation and Development (OECD), an inter-governmental economic organisation, was established to stimulate economic progress and world trade, which further promoted the growth of international tourism. In 1963, the UN urged for 'easing of regulations covering customs, passports, currency and other problems' related to international travel to ease tourist mobility (Mikos 1963).

In the literature, unenthusiastic responses from smaller nations about international tourism development have been documented, as they perceived the sector as a means to establish an English hegemony through American imperialism in the postcolonial world and usher neocolonialism. Skwiot (2011, p. 46), who has unravelled the development of Cuba and Hawaii as international tourism hotspots, contends that 'travel and tourism emerge as sites where Pleasures of imperialism meets politics of empire ... tourism promotion as a way to increase white settlement, Americanise and whiten Cuba to secure support for annexation'. The author notes that 'tourism became a contested site of cultural politics between multinational white elites and anti-imperial, and according to the group, antiracist, Cuban nationalists' (Skwiot 2011, p. 140). Shavit (2019) writes about the Dutch establishing their colony of Bali, Indonesia, as an international tourism destination in the early 1900s where the land, people and cultures were objectified to entertain the elites from the Western world. Similarly in the case of the Philippines, Torres (2010, pp. 56, 63, 171, 234) discusses the Americanisation of Manila between 1896 and 1921.

⁷ The Rockefeller Foundation is a private American foundation established in 1913 by Standard Oil co-founder John D. Rockefeller ('Senior') with his son John D. Rockefeller Jr ('Junior') and Senior's principal business and philanthropic advisor, Frederick Taylor Gates.

⁸ The Ford Foundation is an American private foundation created in 1936 by Edsel Ford and his father Henry Ford with the mission of advancing human welfare.

Tiryakian (1982, p. 363) describes Americanisation in the three missions of the Manifest Destiny, which are ‘moulding a new virtuous republic (USA), harnessing the physical environment via wilderness, and moulding the external social environment in America’s image’. Tiryakian (p. 356) describes Americanisation as a ‘revolution’ in which not only economic life but also ‘political, legal, recreational, educational and other social spheres can interpenetrate with the religious-moral sphere’. As such, international tourism draws on the missions that espoused an anthropocentric view underpinned by Protestant Christian principles where humanity could be served by conquering and beautifying nature including outer space. Internationally, mass tourism expanded greatly in scale after World War II (see Figure 2.1).

Figure 2.1: Increase in Global International Tourist Arrivals After World War II, by World Region (Our World In Data 2017)

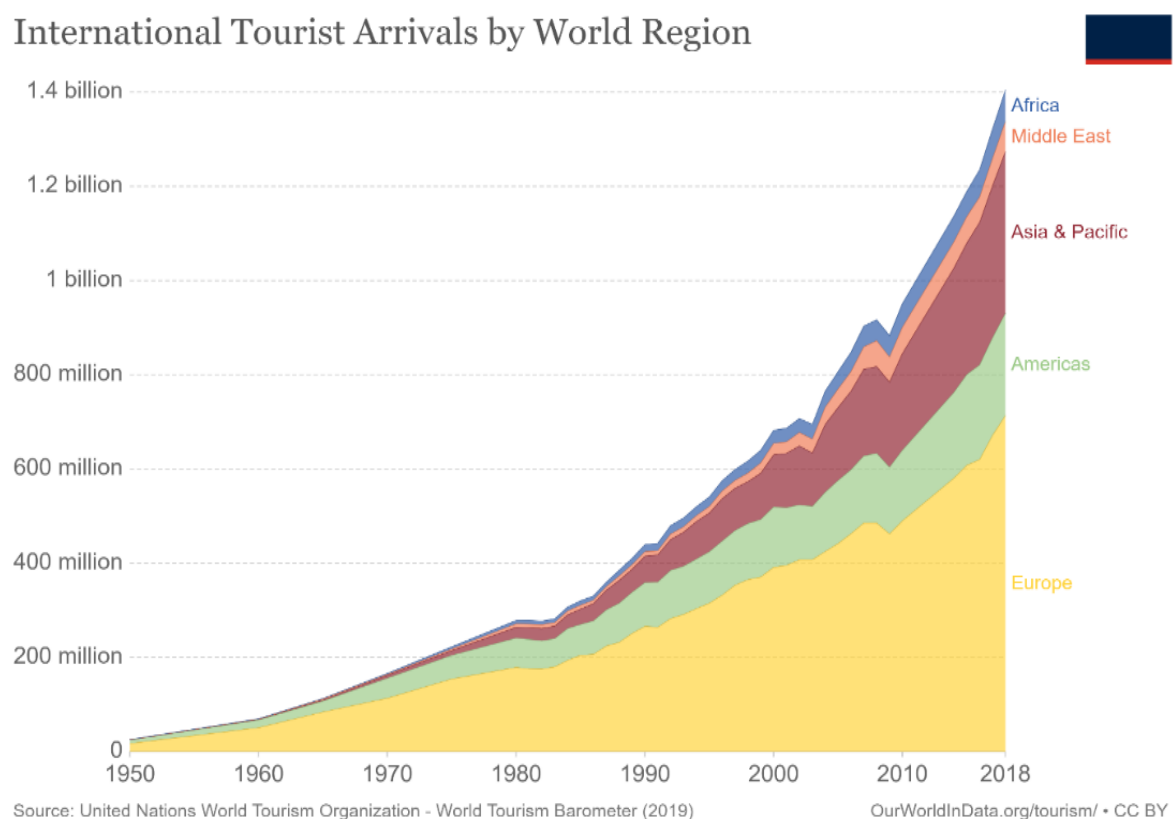


Figure 2.1 shows that while the OECD countries gained greater benefit from the international tourism expansion compared with regions such as Africa, the Middle East and Asia. Studies indicate that tourism further expanded with the shift in travel motivators and development experiential niche tourism with the emergence of millennial travels (Poon 1993, 1994). Tourism absorbed various academic domains to support evolution of new theories of development.

2.3 Global Sustainable Development Discourse (1960s onwards)

The evolution of the discourse on sustainable tourism can be traced to broader environmental socioeconomic concerns raised in publications such as Rachel Carson's *Silent Spring* published in the 1960s (Carson 1962). In response to the great problems of mankind, the Club of Rome⁹, established in 1968 in Rome, Italy (Club of Rome 2020), sponsored research on the 'limits to growth'. The Club of Rome with funding from the Volkswagen Foundation¹⁰, published 'The limits to growth', report on the 'Predicament of mankind' based on results of Massachusetts Institute of Technology's computerised model, which analysed foreseeable economic growth against changes in population size, industrialisation, agricultural production, natural resource depletion, emissions, and pollution (Meadows, DH et al. 1972, p. 11). The study concluded that the limits to growth on this planet will be reached in the next 100 years if the present trends continue. The most probable result would be 'a rather sudden and uncontrollable decline in both population and industrial capacity'. However, the report also predicted, in 1972, that it would be possible to alter these trends and establish sustainable ecological and economic stability (Meadows, HD et al. 1972, p. 1).

⁹ Founded in 1968 at Accademia dei Lincei in Rome, Italy, the Club of Rome consists of 100 full members selected from current and former heads of state and government, UN administrators, high-level politicians and government officials, diplomats, scientists, economists, and business leaders from around the globe. The members of The Club of Rome 'have backgrounds as varied as their nationalities. Dr. Peccei, still the prime moving force within the group, is affiliated with Fiat and Olivetti and manages a consulting firm for economic and engineering development, Italconsult, one of the largest of its kind in Europe. Other leaders of The Club of Rome include: Hugo Thiemann, head of the Battelle Institute in Geneva; Alexander King, scientific director of the Organization for Economic Cooperation and Development; Saburo Okita, head of the Japan Economic Research Center in Tokyo; Eduard Pestel of the Technical University of Hannover, Germany; and Carroll Wilson of the Massachusetts Institute of Technology' (Meadows, DH et al. 1972, p. 10)

¹⁰ The Volkswagen Foundation established in 1961 is the largest German private nonprofit organization for the promotional of research and education in the sciences, social sciences, and humanities.

In 1973, a Trilateral Commission¹¹ by private citizens of advanced societies considered it a ‘propitious time for persons from the private sector to make a valuable contribution to the public policy’ with individuals from academic communities, labour, religious groups, businesses joining together to provide ‘practical policy recommendations’ (Sauzey 1998, p. 7; The Trilateral Commission 2021a).

Further to the findings of the ‘Limits to growth’, in 1976 the OECD set up a major research project called ‘Interfutures’¹² to study the ‘future development of advanced industrialised societies [of the West] in harmony with that of developing countries’ (OECD 1979). The project, with contributions from 19 OECD countries and funding from the Toyota Foundation¹³, the Ford Foundation¹⁴ and the German Marshall Fund¹⁵, found that economic growth of the OECD countries could halt if the globe imposed limits on the ‘supply of energy, raw materials, developable land and water, and on emissions of carbon dioxide, thermal waste and pollutants’ (OECD 1979, p. 7).

The globalists and the OECD applied strategic policies to influence global governments’ decisions over long-term future until 2025 to overcome futurist global obstacles. Globalists’ used neoliberalism to create reconcilable systems such as technology, industrial activities, international trade, the monetary system, and economic policy to merge Global-South economic sectors including tourism into the imperialist mercantile economy.

¹¹ The Trilateral Commission was founded by David Rockefeller to foster political and economic cooperation between Japan, Western Europe and North America (The Trilateral Commission 2021a).

¹² Interfutures: The primary purpose, laid down at the outset by the OECD Council, was ‘to provide OECD Member Governments with an assessment of alternative patterns of longer-term world economic development in order to clarify their implications for the strategic policy choices open to them in the management of their own economies, in relationships among them, and in their relationships with developing countries’ (OECD 1979, p. iii).

¹³ The Toyota Foundation is a grant-making foundation established in 1974 by the Toyota Motor Corporation. The Foundation views events from a global perspective as it works to support activities that bring broad, long-term benefits to society. It identifies issues in a wide range of areas in line with the needs of the times, including human and natural environments, social welfare, and education and culture, and provides grants for research and projects that address these issues (The Toyota Foundation 1974).

¹⁴ The Ford Foundation is an American private foundation with the mission of advancing human welfare. The foundation was created by Edsel Ford and his father Henry Ford in 1936.

¹⁵ The German Marshall Fund of the United States (GMF) was founded in 1972 through a gift from the West German government on the 25th anniversary of the Marshall Plan. The German Marshall Fund of the United States (GMF) is a nonpartisan American public policy think tank and grantmaking institution dedicated to promoting cooperation and understanding between North America and Europe. GMF contributes research and analysis on transatlantic and global issues; convenes policy and business leaders at international conferences; provides exchange opportunities for emerging American and European leaders; and supports initiatives to strengthen democracies.

The project underlined the ‘evolution of the third world countries’ and a rise in nationalism as some of the major challenges likely for ‘advanced industrial societies of the West’ (OECD 1979, p. 8). Jenny Andersson notes that Interfutures represented ‘a vision of globalisation as a process oriented around an expanding world market, piloted by Western interests and continued resource extraction’ (Andersson 2019, p. 126).

Studies show that underpinned by the findings of the ‘Limits to growth’ and ‘Interfutures’ research, global agencies laid foundations for sustainable development discourse and set a course of pre-emptive actions to formulate purposeful SDG in the 1990s. The UNWTO essayed a key role in promoting tourism as a means to contribute to achieving the goals in developing countries (i.e. sustainability of economies of advanced societies and private investors’ profitability).

2.3.1 UNWTO, Sustainable Tourism Development Discourse and Neoliberalism

At the 1980 World Tourism Conference, through the Manila Declaration, the UNWTO positioned tourism as a ‘vital force for world peace’ and acknowledged the sector’s potential to ‘contribute to the establishment of a new international economic order that will help to eliminate the widening economic gap between developed and developing countries and ensure the steady acceleration of economic and social development and progress, in particular of the developing countries’ (UNWTO 1980).

In 1987, the World Commission on Environment and Development clarified and popularised the concept of sustainable development, defining it as development that ‘meets the needs of the present without compromising the ability of future generations to meet their own needs’ (Brundtland et al. 1987, p. 16) . This concept was also adopted by the global tourism sector for sustainable tourism development.

The UNWTO urged ‘parliaments, governments, public and private authorities, organizations, associations and institutions responsible for tourism activities, tourism professionals, as well as tourist themselves’ to draw on the principles set for sustainable tourism development (UNWTO 1989). In the 1993, the UNWTO commenced the silk road tourism project to restore, equip and promote tourism destinations along the ancient intercontinental trade routes connecting Europe and Asia (UNWTO 1993a). In the following decades, time-bound sustainable development agendas and structural changes

to global economic development have been adopted to situate tourism in the sustainable development discourse to contribute to achieving global goals. Studies have shown that implementation of approaches, frameworks, models and methods adopted to drive sustainability in tourism policies, such as neoliberalism, triple bottom line, green economy, public-private partnerships, foreign direct investments and green growth, have shaped the development of tourism products and definitions (Koutoulas 2004). Further, restructuring of the European Union's economic system and tourism polity was fundamental to strengthening international tourism as a driver for the sustainable development agenda (Costa, Panyik & Buhalis 2014).

2.3.2 European Union and Private Sector in Global Tourism Development

The year 1992 marked a new stage in the integration of the European Union (EU) as the Treaty of Rome was amended to adapt to emerging changes in global economic development patterns. The Council of the European Communities & Commission of the European Communities report on the Treaty on the EU positioned tourism as a sector to contribute to the EU's collective agenda for economic stability ('Council of the European Communities Commission of the European Communities' 1992). The committee was tasked with establishing 'a common market and an economic and monetary union' and implementing common policies or activities including in energy, civil protection and tourism ('Council of the European Communities Commission of the European Communities' 1992, pp. 11-2). The committee attempted to facilitate 'free movement of capital' between member states and third-world countries by adopting measures on the movement of capital including direct investment such as in real estate and financial services, thus laying the foundations for foreign direct investment, public-private partnerships and donor recipient relationships in the tourism sector between developed and third-world countries ('Council of the European Communities Commission of the European Communities' 1992, pp. 18-9). Mowforth and Munt (2015, p. 287) discuss donor activities in tourism and observe that agencies such as the World Bank and the EU provide substantial support to tourism, from economic development and employment to sector planning and product development, which justifies agencies such as the UNDP and EuropeAid:

Interventions at the local levels include the support of small and micro-enterprises, support to rural tourism projects, the development of partnerships between

communities and private sector operators, participatory pro-poor planning and a range of measures that have clear benefits for the poor, such as working condition improvements and training and staff development ... The institutions profiled include the development banks, key institutions within the United Nations system (programmes and commissions), European institutions as well as 11 of the most prominent so-called bilateral development agencies—that is the development departments and agencies of individual countries that forge bilateral relationships and programmes with third world governments.

Tosun and Jenkins (1998, p. 107) note that ‘in the 1990s the EU through its Lome Convention for the African, Caribbean and Pacific (ACP) countries and its Phare programme for Eastern European countries has probably become the major source of funding for tourism and tourism related planning and investment programmes’. Besides harmonising banking systems, trade regulations and currency exchange, the EU has also harmonised tourism education through the Bologna process, with the objective of creating a European higher education sector that increases international competitiveness ('University of Bologna' 1999; Munar 2007).

Philanthropic initiatives in travel and tourism funded by private corporations further shaped the international tourism industry and the sustainable tourism discourse in the 1990s (Tichy, McGill & Clair 1997). The American Express¹⁶ philanthropic advisory board consisted of members from American Express Travel Related Services International, Rockefeller Brothers Fund, German Marshal Fund, Kress Foundation in the United States, American Express International (Europe, Africa and Middle East), Lufthansa and the European Foundation Centre (Tichy, McGill & Clair 1997). American Express played a key role in the formation and funding of the WTTC,¹⁷ Europa Nostra, to encourage conservation projects to maintain Europe’s architectural heritage, World Monuments Fund, dedicated to the preservation and promotion of historical monuments in Europe and the world, such as the Mozart House Salzburg fundraiser, and in developing tourism education for careers in European travel and tourism (Tichy, McGill & Clair 1997, pp. 113-4). Privately funded trusts and non-profit organisations such as Earth

¹⁶ The American Express Company founded in 1850 is one of the 30 components of the Dow Jones Industrial Average.

¹⁷ The World Travel and Tourism Council is a global coalition of chief executive officers from all sectors of the industry that began in the 1980s with a group of business executives led by former American Express CEO James D. Robinson III.

Charter,¹⁸ Green Cross International¹⁹, World Land Trust²⁰, Massachusetts Audubon Society²¹ and the Rainforest Trust²² contributed to strengthening the sustainability discourse by investing in habitat conservation projects globally.

Along with the Euro-American private sector, the Christian Church played a key role in tourism progress in developing countries through donor activities for international tourism (Allen & Clouth 2012; Mowforth & Munt 2015; Tosun & Jenkins 1998).

2.3.3 Vatican, Church and Missions in Tourism Development

Corresponding to the timelines of sustainable development and neoliberalism, Church organisations extended support to serve the global poor and contribute to the sustainable development agenda through voluntourism, orphanage tourism and global missions (Han, JHJ 2016). In this regard, 'World Council of Churches (WCC)' participated in each of the United Nations Framework Convention on Climate Change (UNFCCC) events since they began in 1995, and has made "climate justice" central to its anti-globalization campaigns and environmental education programmes since the 1980s' (Haluza-DeLay 2014) and initiated a decade long theme of 'Justice, Peace, and the Integrity of Creation' (JPIC)' (Haluza-DeLay 2014, p. 10). The WCC called for 'carbon tax and other measures of 'atmospheric solidarity' before the Rio Earth Summit in 1992' (Haluza-DeLay 2014, p. 10). Another organisation, the Alliance of Religions and Conservation (ARC) brought the faith leaders together and partnered with the Worldwide Fund for Nature (WWF), the United Nations Environmental Programme, the World Bank (Haluza-DeLay 2014). Similarly, WCC engaged with World Vision International and United Nations Children's Fund (UNICEF) to support the global poor and advocacy for child rights (WCC 2016).

¹⁸ The idea of the Earth Charter originated in 1987 with Maurice Strong and Mikhail Gorbachev as members of The Club of Rome, when the United Nations World Commission on Environment and Development called for a new charter to guide the transition to sustainable development.

¹⁹ Green Cross International is an environmental organisation headquartered in Geneva, Switzerland, founded by former Soviet leader Mikhail Gorbachev in 1993.

²⁰ The World Land Trust was founded in 1989 as the Programme for Belize to raise money to privately buy land in Belize to protect tropical rain forests in collaboration with the Massachusetts Audubon Society.

²¹ The Massachusetts Audubon Society (Mass Audubon), founded in 1896 by Harriet Hemenway and Minna B. Hall, headquartered in Lincoln, Massachusetts, is a nonprofit organization dedicated to 'protecting the nature of Massachusetts'.

²² Rainforest Trust is a US-based nonprofit environmental organization focused on the purchase and protection of tropical lands to strategically conserve threatened species.

Global movements such as Lausanne Movement²³ and AD2000 with the goal to evangelise all non-Christian people of the Earth and bring them under the gospel by the year 2000 (Bush 1996, 2015). In 1989, Global Consultation on World Evangelization (GCOWE) I was held in Singapore and Lausanne II was held in Manila. In 1995, the GCOWE '95 conference was hosted in Seoul, Korea, and '4,000 delegates came from 186 countries in the hope of changing the world through the growing AD2000 and Beyond Movement' (Wood 1995, p. n.p.). Wood (1995, p. n.p.) writes that the 'delegates included world royalty, a prime minister, national legislators, senior judges and professors as well as missionaries from the remotest unreached people'. According to Phill Butler, Executive Director of InterDev, a Christian group that helps mission agencies partner and coordinate with each other, AD2000 is important because it is directed and inspired by non- leaders around the world and gives the Church 'a clear unadulterated vision ... provides incremental steps, breaking the task down by region, country and city ... empowers people at each level' (Wood 1995, p. n.p.). The Church organisations sought to collect ethnographic information about the local people to be able to strategise and plan future development and established research projects such as the Mission Advanced and Research Communication Center (MARC) in 1967, the Joshua Project in 1995 in the USA to facilitate conversion of the global population to Christianity (Joshua Project 1995; Robb 1996). Studies have shown that, supported by the USA's religious freedom acts, Church organisations such as MISEREOR Germany²⁴ and nonpartisan organisations ECPAT Netherlands²⁵ and Bread for the world Germany²⁶ have been funding tourism research and voluntourism projects across the world and in India since the 1980s (Bandyopadhyay 2018; Equations 2020; Occhipinti 2016).

²³ The Lausanne Committee for World Evangelization, more commonly known as the Lausanne Movement, is a global movement that mobilizes evangelical leaders to collaborate for world evangelization. The stated vision is "the whole church taking the whole gospel to the whole world". The Lausanne Movement grew out of the 1974 International Congress on World Evangelization (ICOWE) and promotes active worldwide evangelism.

²⁴ MISEREOR Germany is a German Catholic Bishops' organization for development cooperation.

²⁵ ECPAT Netherlands was 'established in 1995 as a coalition of NGOs and recently merged into one organisation with the Netherlands section of Defence for Children International. The group conducts research into the trafficking and sexual exploitation of children, participates in the ECPAT Europe Law Enforcement Group's Joint East-West Multi-Stakeholder Training Programme on Trafficking in Children for Sexual Purposes and produces training manuals for law enforcement and caregivers' (ECPAT International 2016).

²⁶ Launched in 1974, Bread for the World is a non-partisan, Christian organisation based in the United States that advocates for policy change to end hunger, officially incorporated on August 3, 1982.

In 1992, the United Nations Conference on Environment & Development adopted Agenda 21 to drive sustainable development among world economies at the Earth Summit conference held at Rio de Janeiro, Brazil (UN 1992a). In 1998, James D. Wolfensohn, then President of the World Bank, and Lord George Carey, then Archbishop of Canterbury, established The World Faiths Development Dialogue (WFDD), to support dialogue, foster communities of practice and promote understanding on religion and development, with formal relationships to the World Bank, Universities, and many faith-inspired institutions to harness untapped potential for partnerships and contribute to SDG (Ilo 2017; World Faiths Development Dialogue 2009).

2.3.4 Earth Summit Agenda 21 and Eco-Tourism (1992–2012)

The 20-year Agenda 21 (UN 1992b) listed 40 points under four broad headings to concentrate on social issues, economic issues, conservation and management of resources for development, strengthening of stakeholder groups and implementation mechanisms for developing countries to deliver on Agenda 21 aspirations. The summit proposed strategies such as promotion of initiatives by ‘local authorities’ that support Agenda 21 and ‘national mechanisms and international cooperation for capacity building in developing countries’ for third world countries to implement global SDG aligned developments (UN 1992b, p. 329).

Recognition of the potential of tourism as a strategic tool for sustainable development strengthened the sector’s position in Agenda 21 to achieve the aspirations of ‘international cooperation to accelerate sustainable development in developing countries and related domestic policies, combating poverty, changing consumption patterns ... integrating environment and development in decision-making ... protection of atmosphere, integrated approach to the planning and management of land resources, combating deforestation, managing fragile ecosystems, combating desertification and drought, promotion of sustainable agriculture and rural development, sustainable mountain development, conservation of biodiversity, environmentally sound management of hazardous wastes, solid waste, sewage, radioactive wastes’ (UN 1992b, p. 95). Signatory nations were entrusted with promoting, as appropriate, ‘environmentally sound leisure and tourism activities’, building on The Hague Declaration of Tourism (1989) and the current programmes of the World Tourism Organization and UNEP, to make suitable use of museums, heritage sites, zoos, botanical gardens, national parks and other protected

areas (UN 1992a). The UNWTO (1994) adopted the recommendations on tourism statistics and definitions to support the statistical needs of the industry for analysis, market research, industry performance and tourism forecasts. Even as Agenda 21 was in progress, the UN adopted the MDG in 2002 for purposeful focus on sustainable development (United Nations 2000).

2.3.5 Millennium Development Goals and Responsible Tourism (2002–2015)

Millennium Development Goals were based on fundamental values of freedom, equality, solidarity, tolerance, respect for nature and shared responsibility (United Nations 2000). The UN and member nations adopted the MDG even as progression on Agenda 21 continued. The eight goals related to eradicate extreme poverty and hunger, achieve universal primary education, promote gender equality, and empower women, to reduce child mortality, to combat HIV/AIDS, malaria and other diseases, to ensure environmental sustainability, to develop a global partnership for development with 18 specific targets to be achieved by 2015

At the 2002 World Summit on Sustainable Development by the Cape Town Declaration, the member organisations adopted ‘responsible tourism’ as an approach to drive sustainability in tourism to protect the ‘cultural, social and environmental integrity of destinations’ (‘Responsible Tourism Partnership’ & Tourism’ 2002, p. 5). In 2005, the UNWTO positioned tourism as an important tool to contribute to achieving the sustainability agenda and adopted MDG, allowing a 10-year window to achieve the goals. On the eve of the Special UN General Assembly, the UNWTO adopted the declaration ‘Harnessing tourism for the millennium development goals’ (Green Hotelier 2006). Sachs (2005) identified the key challenges for sustainable tourism such as managing dynamic growth, climate change, poverty alleviation, support for conservation, health, safety and security.

In 2005, the UN along with a group of 20 of the world’s largest institutional investors ‘supported by a 70-person group of experts from the investment industry, intergovernmental organisations and civil society’ collaborated to develop the Principles

for Responsible Investment²⁷ (UNPRI) (United Nations Principles for Responsible Investment 2005). In the same year, the WCC and the ARC launched 3iG The International Interfaith Investment Group to leverage religious tourism destinations for faith-based ‘cluster groups’ investments on issues such as Water, Micro-finance, Alternative or Renewable Energy, Sustainable housing, Sustainable Forestry, Sustainable Agriculture (The International Interfaith Investment Group 3iG 2005).

The UNWTO (2010) recognised corporate social responsibility as a tool for addressing the MDG in tourism. Many tourism companies integrated corporate social responsibility in their business models to contribute to the achievement of the MDG; however, they could only be partially achieved, with little progress, particularly in the global south (Ritchie, H & Roser 2018; United Nations 2015b). Moreover, the 2008 Global Financial Crisis that confronted the world with multiple emergencies regarding ‘food, fuel and finance’ amplified the challenges for the international tourism sector (Barbier 2009; Papatheodorou, Rosselló & Xiao 2010). Concerned with the negative trends in sustainable development, the UNEP report predicted worsening conditions from business-as-usual growth under then prevalent conditions. A ‘Global green new deal’ was drafted with three key objectives: (1) to revive the world economy, create employment opportunities and protect vulnerable groups; (2) to reduce carbon dependency, ecosystem degradation and water scarcity; and (3) to further the MDG of ‘ending extreme world poverty by 2015’ (Barbier 2009, p. 8). In 2009, policymakers and practitioners of international organisations endorsed the ‘green growth’ paradigm for sustainable development (Park 2013, p. 208).

Further to the developments, fewer frameworks for advancing SDG have been proposed by Korea’s Global Green Growth Institute, green economy indicator framework for tourism destinations, Cities and Green Growth: A Conceptual Framework by Hammer et al. (2011), a framework for assessing green growth policies by (de Serres, Murtin & Nicoletti 2010), and sustainability accreditation frameworks and green certifications by Global Sustainable Tourism Council. One of the few specific tourism frameworks, the Green Economy Strategy Framework, was applied in the case of Bali by Alexandra Law

²⁷ The UNPRI in partnership with the UNEP and the UN Global Compact develops blueprints for responsible investments by the investors for the investors and in implementing the principles, ‘the signatories contribute to developing a more sustainable global financial system’ (UNPRI 2017)

et al. (2016) traced the evolution of green growth and developed a green economy indicator framework for tourism. The 2050 roadmap for sustainable tourism in Bali, which is predominantly Hindu in culture and religiosity applies a Western framework to globalise domestic tourism (DeLacy, Lipman & Law 2014; Law et al. 2016; Law, DeLacy & McGrath 2017; Wiranatha et al. 2012). However, critical studies draw attention to ‘the total failure of tourism in Bali’ to globalisation, modernisation and ambiguity in Western development of tourism in destinations with indigenous ethnocultural nature and call for a rethink and redefinition of sustainable tourism (Khamdevi & Bott 2018, p. 8). Campos, Vaccaro and Beltran (2015, p. 20) considered the initiative of green growth an ‘appropriation and institutionalization, by mainstream political actors, of environmental discourse’ with the aim of commercialising green capitalism to promote consumption and thus increase growth. Scarlatoiu (2009, p. 3); Shim (2010, p. 4) consider the green growth model ‘double edged’ and raise concerns about nuclear energy as green technology and the safety and disposal of atomic waste from nuclear energy.

Although Scarlatoiu (2009, p. 3) considered South Korea’s Green Growth program ‘a genuine grassroots movement’ that involves ‘confrontational culture fostered by many environmental activist groups’ as a hindrance to the model, some scholars remain sceptical about green growth and the MDG (Anderson & Langford 2013; Antrobus 2005; Langford 2016; Saith 2006). Fehling, Nelson and Venkatapuram (2013) discuss the reasons for shortfalls in the progress towards MDG achievement from the viewpoint of development structure, content, implementation and enforcement. Harcourt (2005) called the MDG a political process set to fail even before it began due to the technocratic top-down approach chosen to drive the agenda where key decisions and strategies were made at the top and various countries had to enforce them as priorities. Hulme (2009) delineates that the greater goals of equality and sustainability are often affected when dominant agendas and ideologies occupy the sphere with very limited space for marginalised voices in negotiation and bargaining with richer nations. Some of the limitations of the MDG are also highlighted by Amin (2006) who emphasises the influence of the USA, Europe and Japan and the IMF, OECD and World Bank on the choice of goals. Amin (2006) critiques that the key stakeholders did not necessarily take into consideration issues affecting developing countries, although it was expected that the developing countries would help achieve the MDG whereas developed countries would support with funding.

Further, Eyben (2006) notes that a ceiling was placed on women's empowerment by restricting the goals of gender parity such as in education by Japanese interference. According to a study by Hulme (2009), the influence of the Vatican, conservative evangelical and anti-abortion Christian groups and the Islamic state further marginalised the goals of gender equality. A disregard for women's safety as a priority has undermined the impact of the gender-related goals. Many scholars criticise the MDG as serving the interests of 'corporates and rich states', and neoliberalist, neoconservative, unilateral agendas. The critical researchers pointed out that national ownership and, on the ground, political processes would determine the successes of the SDG (Amin 2006; Fukuda-Parr & Hulme 2011; Harcourt 2005; Saith 2006).

Fay (2012) alleged that 'although economic growth has lifted more than 660 million people out of poverty over the past 20 years, it has often come at the expense of the environment'. The report drew attention to market, policy and institutional failures and indicated that 'inclusive green growth' was 'the pathway for sustainable development' (The World Bank 2012, p. xi). In 2011, the UNWTO held the first silk road task force meeting in London to revive the silk road tourism project conceptualised in 1993 (UNWTO 2011). In 2014, the UNWTO, the United Nations Office on Drugs and Crime (UNODC) and the UNESCO recognised 'possible situations of trafficking in persons, wildlife, cultural artefacts, illicit drugs and counterfeit goods' as some negative impacts of the massive expansion of tourism in recent decades and launched anti-trafficking campaign (UNODC 2014).

Upon expiry of the MDG in 2015, the UN and the UNWTO adopted the SDG as shown in figure 2.2 and situated tourism as a driver for achieving the new set of global goals (UNWTO 2015a). Discourse continued on the transition of the tourism sector from a fossil fuel 'brown' economy to a low carbon, resource efficient 'green' economy as a pre-emptive action for futureproofing the world from unsustainability (The World Bank 2013; UNEP & UNWTO 2012).

2.3.6 Sustainable Development Goals and Sustainable Tourism (2016–2030)

Three important summits led to the enforcement of a sustainable development agenda in 2015 upon the expiry of the MDG. The Paris Agreement on Climate Change emerged from the UN Climate Change summit and is a 'legally binding international treaty on

climate change’ adopted by 196 parties at COP 21 in Paris in 2015. The climate goal of the Paris Agreement is to ‘limit global warming to well below 2, preferably to 1.5 degrees Celsius, compared with pre-industrial levels’ (United Nations Framework Convention on Climate Change 2016). The 2015 UN Sustainable Development Summit held in New York (United Nations Sustainable Development Goals 2016) espoused a set of 17 highly interconnected and complementary goals with 169 targets and 304 indicators (Kanuri et al. 2016). The 2016 Habitat III conference held in Quito, Ecuador, produced the new urban agenda with a focus on implementing sustainable urbanisation and human settlements in the UN system (UN-Habitat 2016).

Figure 2.2: United Nations Sustainable Development Goals (UNWTO 2016c)



Then UN General Secretary, Ban Ki-Moon, commented in 2015 that harnessing tourism’s benefits will be ‘critical to achieving the SDG and implementing the post-2015 development agenda’ (UNWTO 2015a, p. 2). The UNWTO (2016a, p. 5) confirmed its commitment to the new sustainable development agenda and stated that although tourism was directly relevant to three of the 17 universal goals (i.e. Goal 8, decent work and economic growth; Goal 12, responsible consumption and production; Goal 14, life below water), its ‘cross-cutting nature makes it an effective tool to contribute to all 17 Goals’. As many as 41 countries recognised that the UN SDG framework provides a window of opportunity to apply corrective measures to sustainability challenges in tourism that affect global destinations. Case studies of Chile, Cyprus, Indonesia, Jordan, the Netherlands, Slovenia and Tajikistan concluded the same finding (United Nations 2017; Urosevic et al. 2018).

The UNWTO's revival of the silk road economic belt tourism initiative, a global supply chain proposed by China, provides new impetus for global sustainable tourism development and directions for achieving the SDG (Australian Trade and Investment Commission 2021; Layer 2020; Travers et al. 2018). In 2015, the EU collaborated with China to promote a digital silk road. *Asia Time* newspaper reported on the EU-China summit in Brussels, mentioning a 'cyber version of the silk road project that will connect China with Europe ... to connect China's One Belt, One Road initiative [Belt and Road initiative] with the EU's 315-billion-euro investment plan' (Jia & Shuang 2015).

In 2017, the World Economic Forum²⁸ promoted a Great Reset of the global economy—a new economic structure strongly integrated with the SDG as the way forward for global development (Bruce-Lockhart 2017). The Great Reset is funded by the Council for Inclusive Capitalism with the Vatican established in 2016 by Rothschild with a steering committee²⁹ consisting mainly of Euro-American billionaire investors including bankers, financial and wealth management service providers, technocrats, various industry representatives and private foundations. The Trilateral Commission (2021b) launched the Trilateral Task Force on Global Capitalism in Transition to 'examine the future of capitalism in the context of major global trends, such as climate change, digitization, and growing nationalism'. Global market economies are being asked to 'consolidate their past successes' regarding wealth generation and account for sustainability across domains, in particular climate change, health, economic and financial stability and social inclusion. The World Bank emphasised the importance of advancing global development objectives through a data-driven approach, wherein worldwide data would serve as a resource for the private sector to repurpose for greater value (Cull et al. 2021, pp. 91-121). However,

²⁸ The World Economic Forum, founded by Klaus Schwab in 1971, based in Cologny, Switzerland, is an international NGO. The World Economic Forum is 'committed to improving the state of the world by engaging business, political, academic, and other leaders of society to shape global, regional, and industry agendas'.

²⁹ The Council for Inclusive Capitalism with the Vatican steering committee members includes Mastercard, Salesforce, Dupont, Motorola Inc, International Trade Union Confederation (ITUC), COP26, Brunello Cucinelli S.P.A, Ernst & Young (EY), Teachers Insurance and Annuity Association of America (TIAA), Merck & Co, The Estee Lauder companies, The California Public Employees' Retirement System (Calpers), Johnson & Johnson, OECD, Visa Inc, Boston Consulting Group, The British Petroleum Company plc and BP Amoco plc (BP), Office of the California State Treasurer, Principles for Responsible Investment (UNPRI), Bank of America, State Street Corporation, Inclusive Capital Partners LP (The Rothschild), The Rockefeller Foundation, The Ford Foundation (CICV 2021).

critical studies identify several barriers to sustainable tourism development and key debates with adverse implications for achieving global goals.

2.3.7 Key Debates and Gaps for Sustainable Development Goals

The critique of the SDG in the literature is not only methodological but also regards the epistemological and ontological aspects of development. With the backdrop of the World Economic Forum's Great Reset and Belt and Road Initiative as vehicles to drive the achievability of the SDG globally, criticism of the SDG is building.

After over 30 years of promoting neoliberalism as a vehicle to advance sustainable development and public-private partnerships, the International Monetary Fund's (IMF) analysis that neoliberalism has widened gaps between the rich and the poor around the world (Ostry, Loungani & Furceri 2016) resonates with the observations of Hertz (2002). Hertz (2002), considered neoliberalism a 'bitter pill' that was often 'force fed' to developing countries. The methods used to neoliberalise the economies of developing countries, such as by shock therapy, stabilisation, structural adjustment, trade and financial liberalisation, deregulation of eroded labour institutions and dilution of union bargaining power, led to rushed mass privatisation that only benefited a small section of the population, and prohibited countries from increasing public expenditure to meet their welfare needs. The IMF notes that 'instead of delivering growth, some neoliberal policies have increased inequality jeopardizing durable expansion' (Ostry, Loungani & Furceri 2016, p. 38).

Commenting on the 'neocolonial' production and consumption of tourism, Aljahdali (2020, p. 130) contends that 'tourism is implicated in Euro-American hegemony' and inflicts inequalities imposed by exclusionary ideology and unsustainable development. As a result, 'colonial intervention' through international tourism has turned negligence into tourist attractions that maintain 'degradation and poverty of the local community' (Aljahdali 2020, pp. 134-8). This is echoed by the Institute for Policy Studies, as Collins (2021) draws attention to the juxtaposition of economic development patterns emerging from the global economic systems in place in which global tourism billionaire investors increase their wealth multi-fold while millions of common people lose jobs and become poorer.

The UNWTO and MUNUC report draws attention to two major negative impacts of international tourism, one, the rise in sexual exploitation of children in travel and tourism, orphanage tourism and voluntourism and, two, contribution to greenhouse gas emissions and therefore climate change (UNWTO 2020, p. 34). A study conducted by Lenzen et al. (2018) found that tourism has a collective contribution of over 8% of the global carbon footprint and thus is one of the most polluting sectors in the world. Another study by V S Kumar, VS (2018) brought to the forefront the heritage theft in developing nations to populate museums and private collections in developed countries raises concerns about continued postcolonial complicity in tourism development. Further, critical studies have raised concerns that the silk road economy initiatives could potentially motivate ‘China’s maritime renaissance’ and serve ‘China’s core interests’, which may have security risk implications for India and the EU (Ghiassy, Su & Saalman 2018, p. 1). Not only is India not a member of the silk road tourism project but also India’s Prime Minister Narendra Modi has expressed grave concerns over the Belt and Road Initiative, which overlaps with silk road tourism and maritime silk route tourism, calling it a ‘colonial enterprise’ that threatens to leave ‘debt and broken communities in its wake’ (WEF 2018, p. n.p.). Indian civil society groups rejected the World Bank’s World Development Report 2021 ‘Data for better lives’ (‘Comments by the Indian groups on World Bank’s World Development Report 2021—Data for Better Lives’ 2020). Against the backdrop of rapidly evolving patterns of international tourism such as the silk road tourism, maritime tourism, Belt and Road Initiative, new urbanisation agenda and Great Reset to advance the SDG agenda by 2030, there is an acute dearth of critical literature locating India’s tourism development in the sustainable development literature. This significant gap is addressed with a literature review on India’s tourism development in the following chapter.

2.4 Chapter Summary

This chapter reviewed the literature on modern tourism development globally as spanning several centuries to reveal the links between the colonial, postcolonial and 21st century sustainable tourism discourses. Exploration of colonial and masonic literature revealed the intent of international agencies that developed international tourism as an empire building project in the colonial era. Postcolonial literature highlighted the development of sustainable tourism discourse by the same agencies that benefitted from the colonial projects and their intention to further strengthen and expand the mercantile economy for

planetary health. In the new world established after World War II, the new global leaders from the developed countries established several organisations to help acquire and better manage global resources. By the way of neoliberalism of tourism polity, governments of nations worldwide including India espoused the sustainable development agendas through tourism development to contribute to planetary health. As shown in the literature review, the ideas and ideals of sustainable tourism have been developed, challenged and debated by experts around the world and gaps that hamper the SDG are identified. However, there is a lack of sustainable tourism debate regarding India. The next chapter scopes the tourism literature with a specific focus on the historical and contemporary context of India. The chapter addresses the literature gap by conducting a macro-review of the development of tourism from precolonial times to the present. To better understand the global-local interconnectedness of sustainable tourism, various emerging threads will be identified, explored and analysed in the subsequent chapters.

Chapter 3: Perspectives from India on Sustainable Tourism Development and SDG

3.1 Introduction

The present study draws on two critical vantage points when reviewing sustainable tourism literature: (i) perspectives from the developed countries and (ii) perspectives from the developing countries. This chapter is a continuation on the previous chapter and reviews tourism development literature in India recognised in the developmental literature as a developing country. As evolution of India's tourism has been a continuous process spanning precolonial, colonial, and postcolonial era, a postcolonial lens³⁰ and an emic approach was applied through a *longue durée* technique to study historical events that shaped tourism sector from past to present. The purpose was to provide guidance to critically review tourism development studies to trace tourism development and sustainable development discourse as it applies to the nation's tourism. As clarified in Chapter One, emic approach was adopted to serve twin purposes of – one, to locate researcher's cultural orientation in the study, and two, to better represent, the beliefs, customs, and values of the groups being studied by obtaining the insiders' viewpoints within the social groups. *Longue durée* technique was used to review long-term historical structures in which tourism in India developed. The chapter's aim is to locate the key debates and gaps in India's tourism development literature. As such, the chapter briefly described the Sanatana Dharma cosmology which forms the ontological, epistemological and pedagogical basis for Hindu culture and much of travel and tourism development in India. This was followed by a critique of international tourism in colonial era as a tool for India's colonisation and tourism development in postcolonial structures after 1947.

³⁰ Postcolonialism is the critical academic study of the cultural legacy of colonialism and imperialism focusing on the human consequences of the control and exploitation of colonised people and their lands. More specifically, it is a critical theory analysis of the history, culture, literature, and discourse of imperial power (Gandhi 2019).

3.2 The Sanatana Dharma cosmology and India's tourism

India's tourism predates the colonial establishments and postcolonial expansions of international tourism. India's domestic tourism is an indigenous development drawing on the Vedic ontologies, epistemologies and pedagogies stemming from the Sanatana Dharma cosmology.

The Sanatana Dharma cosmology is the crucible in which indigenous societies and cultures of Indian subcontinent have developed. They are characterised by concepts of divinity, space-time continuum, species evolution, soul and rebirth, rise and fall of civilizations, interstellar and intergalactic travels, human interaction with non-human multi-dimensional beings, through time-cycles recognised as Kalpa Manvatara Yuga (The Brahmanda Purana 1958). The age and antiquity of the Sanatana Dharma cosmology can be gauged by international traveler AlBeruni's documentation. Hindus in 10th century informed him that the 'of the life of Brahman there have elapsed before our gauge 26,215,73,2948,132 of our years. Of the nychthemeron *AhoRatra* of Brahman, i.e., of the *Kalpa of the day* there have elapsed 1,972,948,132 and of the seventh manvantara 120,532,132' (Sachau 1910, pp. 3,4).

According to the Sanatana Dharma cosmology in the Puranic literature, Brahman and Brahma, Vishnu, Maheswara – the holy Trinity have created Brahmadanda or the multiverse to which Earth belongs (The Brahmanda Purana 1958). The Brahman, holy Trinity with their respective consorts, Saraswathi Devi [goddess of knowledge], Lakshmi Devi [goddess of wealth] and Parvati [goddess of power, nourishment, harmony, motherhood] stabilise life on Earth. Brahma is the giver of the Vedas on which s developed the Vedic knowledge system that guides life on Earth. Along with the trinity, deities representing *Prakriti* [nature], *Grahas* [planets], *Vidya* [different types of Knowledge], *Shakti* [energy], Yogis and Yoginis, Adityas, Marutas, Vasus, Rudras, Bhairavas, Vinayakas, Ganas, Yakshas, Kinnaras, Kimpurushas, Vanaras, Gandharvas, Nagas, facilitate cosmic developments and that on *Bhoomi* [Earth]. *Bhoomi* comprises of 14 realms or dimensions of existence which include seven *Loka* realms of higher consciousness and seven *Tala*, realms of lower consciousness. Bhu Loka is home to human beings and other species and other realms are home to beings other than human (The Brahmanda Purana 1958).

The sacred Vedic knowledge system records the Sanatana Dharma cosmic sciences, arts, histories and meta-knowledge to develop indigenous societies sustainably. Reverence of the benevolent deities and personal development in the contexts of Vedic systems is central to sustainable development of Hindu sciences, societies, culture, economy and tourism. As such, sustainability and planetary health are bedrock of the Sanatana Dharma cosmology and thus is fundamental to Hindu indigeneity and tourism economy development.

3.2.1 Locating Sustainability in the Sanatana Dharma cosmology

Definitions of sustainable development in the Sanatana Dharma cosmology are more complex and specific in comparison with the definitions drawn from western rationalism. In this cosmic knowledge-based civilization, Dharma – righteousness, and Adharma – unrighteousness, form two ends of spectrum of any developmental activity. Holistic developments intended for wellbeing of all species are guided by exoteric and universal principles of righteousness coded as Dharma. Whilst there is a large body of Vedic literature that extrapolates sustainable development in all aspects of human development and sciences, Sri Bhagavad-Gita is more often referred to as a ready reckoner to guide sustainable development by the Sanatana Dharma followers.

Sri Krishna conveyed Sri Bhagavad-Gita during the Mahabharata to make informed decisions and helped differentiate between sustainable development for the wellbeing of all sentient beings and planetary health, and unsustainable development for power, prestige (status) and authoritative control of the planet and her economies (Bhaktivedanta Swamy Prabhupada 1972, pp. Chapter 16 P577-600). Sri Bhagavat-Gita's 18 chapters, reiterate the cosmic principles and guidelines for virtue based sustainable development (Bhaktivedanta Swamy Prabhupada 1972). Sri Krishna describes sustainable development as righteous development that considers welfare of all sentient beings, - human being, plants, trees, animals, birds, reptiles, mountains, rivers, and beings other than human that cohabit Mother Earth. It is one's moral duty to stand up to protect Dharma or codes for ethical conduct (Bhaktivedanta Swamy Prabhupada 1972, pp. Chapter 10 Shloka 20-39 p418-30). Shying away from protecting Dharma is as good as being unrighteous (Bhaktivedanta Swamy Prabhupada 1972, pp. Chapter 1 p33-60). Sri Krishna notes that *Prakriti* [personalities], behavioural traits, and *Guna* [character] of human beings influence individual and community development. Virtuous human being

that are born with *Daivika Sampath* [personality of benevolent deities], cultivate *Satvika guna* and drive sustainable developments with traits such as fearlessness, knowledge, yoga, charity, altruism, sacrifice, control of one's mind, meditation, simplicity, nonviolence, truth, peace, nongreedy, softness in character, forgiveness, hygiene, honesty, lack of pride, non-critical of others (Bhaktivedanta Swamy Prabhupada 1972, pp. Chapter 16 p577-85). Human beings born with *Asuri Sampath* [demonic personality] are virtue less and cultivate *Tamasa guna* to coerce unrighteous and unsustainable developments with traits such as pride, arrogance, conceit, anger, cruelty, ignorance (Bhaktivedanta Swamy Prabhupada 1972, pp. Chapter 16 p586-98). According to Sri Krishna, people born with *Asuri* demonic personalities do not appreciate Earth for her intrinsic value. They live in illusions and perceive Earth as a source for satisfying their limitless desires to amass unending wealth. As such, they modify Earth and all her sentient beings to fulfil their never-ending aspirations (Bhaktivedanta Swamy Prabhupada 1972). Sri Bhagavad-Gita recognises such personalities driving unsustainable development of the planet as emeries of the human societies, and their actions bring destruction to earth and societies (Bhaktivedanta Swamy Prabhupada 1972, pp. Chapter 16 p587-90).

The Puraanas and other Vedic scriptures record Sanatana Dharma histories spanning several Manvantaras and inform about celestial wars and wars on Earth between humanity and different demonic species, and between different civilizations where righteous alliances fought to protect Dharma against unrighteous alliances who spread Adharma (The Brahmanda Purana 1958; Valmiki & Shastri 1952). The demonic forces aspired to take control of planet Earth by subjugating and enslaving humanity. Vishnu, other benevolent gods and goddesses, Kings, Queens, and communities by protecting *Dharma* saved humanity, all creation and Earth from *Asura* [Demonic] invasions. As such, they set the course back to sustainable development prescribed in the Vedic scriptures (Sri Lalita Sahasranama n.d.).

As such, Hindu royalty and communities since ancient times to present, have built temples across Jambu-Dweepa and the present-day Indian subcontinent to commemorate the cosmic events, victories of righteous ancestors, and connect with the cosmic forces that are their saviours, from earlier manvantaras (Hwui Li & Beal 1911). Hindus celebrate the astronomical events, and the victories of good over evil, as annual festivals with Vedic

rituals, individual and community celebrations. Hindu Kings, queens, communities, and individuals have built temple complexes, water bodies, step wells, palaces, animal shelters, sacred groves, Math [temple-hospitality for devotees] in places of cosmic significance and in villages, towns and cities (Dvaita Vedanta Studies and Research Foundation 2006; King Somesvara III 1129). Moreover, two fundamental duties of Hindus are to celebrate the festivals on auspicious days and to visit place of religious significance to fulfil their spiritual requirements (Buck 1917). As such, Hindus commemorating and celebrating festivals in their own hometowns and Hindu travelling to other locations on pilgrimage annually has contributed to developing high localised domestic tourism economy. Hindu tourism economy is characterised by indigenous identity markers and developed within the ChaturVarna framework.

3.2.2 ChaturVarna framework for India's domestic tourism development

Maha Vishnu's ChaturVarna framework, contextualises sustainable development and planetary health in the Sanatana Dharma cosmology. Four overarching occupational traits that a human being can assume – Brahmana, Kshatriya, Vaisya, Sudra, constitute the ChaturVarna, and is entrusted with duties corresponding to the Varna (Bhaktivedanta Swamy Prabhupada 1972, pp. Chapter 18 Shloka 41-5 p642,3). The Brahmana Varna corresponds to education sector. The Kshatriya Varna corresponds to defence sector. The Vaisya Varna corresponds to Trade and Manufacturing. The Sudra Varna corresponds to service sector (Bhaktivedanta Swamy Prabhupada 1972). Prejudice is absent as the soul can choose the Varna to be born into based on its Guna-Karma (Bhaktivedanta Swamy Prabhupada 1972).

Ethnic-minority peoples' groups inherit a complex identity combining *Gotra* genetic identity, *Kula* community identity and *Kula-Kasabu* occupational identity mapped their overarching identity from the four Varnas based on the occupation of their community (Joshua Project 1995). Brahmanas of the Brahmana varna are delegated the duty of acquiring the cosmic Vedic knowledge, preserving it and disseminating the same to all the other clans (Bhaktivedanta Swamy Prabhupada 1972). Kshatriyas are assigned the duty of protecting the nation, people and all sentient beings. Vaisyas are given the responsibility for generating wealth for all. Sudras are trusted to manufacturing and service sector that will make everyone happy. As such, the ChaturVarna framework is not only the basis for India's economy development models, but also contributes to a

multifaceted indigenous identity of the Hindus, which is the basis for cultural diversity and highly localised domestic tourism development.

According to *Dharma Shastras*, celebrating cosmic events and conducting pilgrimage and traveling to places significant to the Sanatana Dharma cosmology some of the fundamental duties of Hindus (Wilson, HH 1840). A plethora of sources in the form of edicts, epigraphs, lithographs, stone edicts, ancient temples, archaeological remains, sacred sites, sunken cities, oral traditions, palm leaf manuscripts, travellers' blogs, early-world literature from other civilisations and recorded histories of indigenous empires and kingdoms documents the contributions of Sages, Kings, Queens and communities' to developing India's visitor economy (al-Andalusi 1068; E. & Venkayya 1912; Hwui Li & Beal 1911; Joythi 2016; Lüders 1909, 1912; Majumdar 1937; Sewell, Nunes & Paes 1900). Furthermore, Hindu ethnic-minorities indigenous communities yearlong celebrations of highly localised festivals, events, sports, carnivals, temple rituals and community fairs has developed much of India's domestic visitor economy (Dvaita Vedanta Studies and Research Foundation 2006). India has also been a well know international tourism destination since pre-Christian times.

3.2.3 India's international tourism and destination image

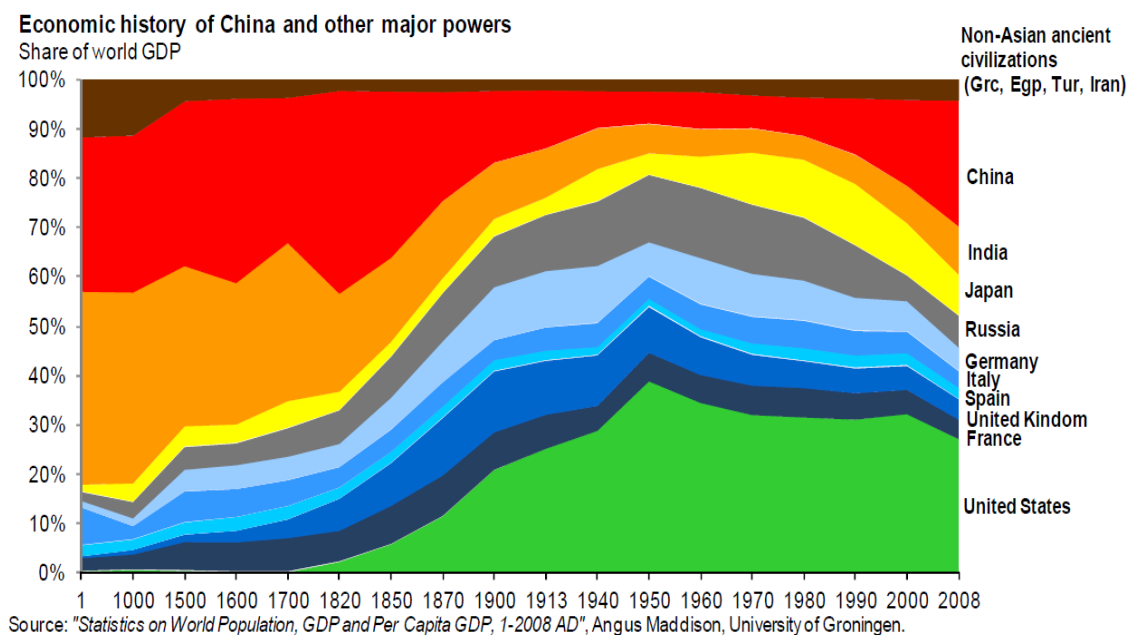
Historical sources from the pre-Christian era to medieval times document India's international trade relationships as well as travelogues of international visitors shed light on India's destination image and visitors' perception.

Travellers from Greece, Iran (Persia), Arabia, China, Italy, Spain and southeast Asian countries arrived to India to seek knowledge and experience India's polity, science, philosophies, education, trade, culture and sacred and spiritual practices (Al-Bīrūnī & Sachau 1888; Bag 1975; Barbosa & Dames 1989; Batuta 1996; Chakravarti 1991; Kazmi 1978; Live History India 2019; McCrindle 1877, 1879, 1882, 1901; McCrindle & Jain 1910; Singh, S 2017; Sinha 2019; Warmington & Salles 2016). International travellers recognised India as the 'earliest seat of art' (Baines 1835, p. 18), a powerful 'first nation to have cultivated science', having a large population, rich kingdom, known for wisdom of its people and the (al-Andalusi 1068, p. 11). Megasthenes, a Greek ambassador to India to Emperor Chandragupta Maurya's kingdom in the pre-Christian times attributed economic success to the occupational indigeneity in 'seven castes' mapped to the

ChaturVarna system (McCrindle 1877, pp. 83,6). Huien Tsang, and AlBeruni who travelled to India in 7th and 10th centuries, attributed India's economic success to the nation's exoteric Vedic education system (Al-Bīrūnī & Sachau 1888; Hwui Li & Beal 1911).

India's indigenous education system and knowledge production was affected when ontologically differing Islamic invaders from 10th century onward invaded India from north-western frontiers and destroyed universities of international repute across the nation (Singh, S 2017). Despite the blow, continuity of India's ChaturVarna economy and education in various indigenous kingdoms led to India's dominance of global GDP until the European Imperialists' arrival in 16th century. European imperialists' colonisation of India plunged the Indian economy from a global GDP of nearly 30% to a little over 3% as shown by Angus Maddison in the chart 3.1.

Figure 3.1: Economic of India, China and Other Major Powers (Maddison, Angus 2007a)



Studies show that the international tourism developed in a mercantile economy model played a key role in dismantling India's ChaturVarna polity and indigenous systems, and establishment of European imperialists' centred colonial systems in which new tourism products, a precursor to 21st century modern tourism were established.

3.3 International Tourism and European Freemasonry's Colonisation of India

A large body of colonial literature details the role of international tourism in the European imperialists' colonisation of the India (Mills 1817). There were several motivations for Euro-centric international tourist development and specifically routes to India. First, the British empire's Queen Elizabeth authorised Sir Humphrey Gilbert to 'take possession of remote and barbarous lands unoccupied by any Christian prince or people' in 1578 (Ogilvie 1924, p. 1). Second, English merchants recognised that foreign trade was the only enterprise that would make the [Britain] Kingdom, the princes and the merchants rich (Mun 1895; Steven & Birdwood 1886). Third, Jesuits had the aspirations for 'engrandisement' to establish their 'dominion' over the Earth (Sherman 1883, p. 15). Fourth, a global freemasonry fraternal network aimed to spread their craft, establish their economy development model and colonise the world (Gould 1936b). Achievement of these four symbiotic goals depended on increased wealth, lands and subjects, and thus colonisation of India and much of the rest of the world. As such, in the 16th and 17th centuries, European nations who were increasingly aware of their need for overseas trade, intentionally and relentlessly sought to develop international tourism to reach remote corners of the world and control global supply chain to advance colonisation agendas (Cotton 1949; Mun 1895).

European imperialists leveraged marine adventures and inland adventures accompanied by trading, fighting and conquering effectively (Chapter Two Section 2.2.1) to establish monopolies wherever they traded by eliminating competition from the indigenous civilizations with who they initiated trade and also competition from within Europe thus capturing both demand and supply side of the international trade routes (Mun 1895). The beneficiaries of East India Company trade-listed shareholders included reverends, dames, barons, lords, generals, viscounts, businesses, traders, civic society representatives and civil servants, indicating the depth of colonial engagement (East India Company 1815; Furber 1940; Prinsep 1885).

The Christian church aided colonisation agenda by using the same supply chain and traders to 'Christianise and civilize Indians' and make ontological changes to India's indigenous societies (Kienholz 2008; Ogilvie 1924, p. 1; Tamil 2018). To achieve the

agenda, the Roman Catholic church along with other denominations such as the Franciscans, Augustinians, Carmelites, Dominicans, Hospitaliers of S. John of God and Jesuits, the militia of the Church divided the nation into dioceses, established Churches (Hull 1920) and evangelized Hindu often by brute force or by coercion (Agmon 2011). Besides European Monarchy, army, and merchants, Reverends of the Church were also members of Freemasonry fraternity and bound by common oath and goals, holding membership of freemasonry lodges across the world (Gould 1882). Gould's history of freemasons throughout the world sheds light on the establishment of freemasonry lodges and network in India and their motivations for India's colonisation.

In 1729, Freemasons expanded their network in India by constituting the first lodge in Kolkota [Calcutta] in 1729 (Gould 1936b). Freemasons believed that the Vedas practiced by Indian did not originate in India but were taught to Indians from Noah's lineage. They desired to recover and obtain new discoveries from the Sanatana Dharma Arts and Sciences (Gould 1936b, p. 199).

‘Providence has fixed your Lodge near those learned Indians that affected to be called Noachidx, the strict observers of his Precepts taught in those parts by the disciples of the great Zoroastris, the learned Archimagus of Bactria or Grand Masters of the Magians, whose religion is largely preserved in India (which we have no concern about) and also many of the Rituals of the ancient Fraternity used in his Time, perhaps more then they are sensible of themselves. Now if it was consistent with your other Business to discover in those parts the Remains of old Masonry and transmitt them to us, we should be all Thankfull, but especially the learned Brothers who grasp at new Discoveries from ancient Nations that have been renowned for Arts and Science and must have some valuable remains among them still.’

Freemasons took interest in erecting new churches in India and Ceylon and created local alliances to spread their craft. Influential Indians from all faiths [Parsee, Muslim, Hindu, Buddhist, Sikh, Muslim, Jain] initiated into the Freemasonry lodges supported European networks in exchange of power and privileges to take forward the colonial agenda (Freemasons Community 2018; Gould 1936b, pp. 198-227; Khan 2021). Hindus often converted to Christianity before their initiation into the freemasonry network and constituted a very large number in the Indian freemasonry (Gould 1936b, p. 226). Thus a

new form of Ruling class formed in India which included men from all Varnas and religions that gave up on their ancestral cultures to join secret societies and took the Freemasonry oath to serve the British empire (Grand Lodge of India 2019a). As such, the European colonisation of India led to the establishment of a class system, where Ruling class was formed by agencies that were ontologically different from the Ruled class.

Masonic literature reveals strategic and systematic collaborations, and members that helped create anglicized mercantile structures and systems by replacing the native economy of the colonies (Freemasons Community 2018). They were able to do so by dismantling the indigenous economy models as in the case of India, the ChaturVarna framework and replace them by an international Euro-centric mercantile model.

3.3.1 Dismantling of the ChaturVarna system and domestic tourism

Studies show that, guided by Thomas Mun's principles of international trade the fraternal network made exploitative structural and systematic changes in every subsector trade and commerce, defence, education, and manufacturing to achieve long term goals (Mun 1895). The changes had implications for India's governance, economy, society, culture and environment due to which 'formerly rich and opulent kingdoms' became 'poor and beggarly' causing 'a diminution of the specie' (Hume 1826, p. 365)

The proponents of mercantile model were prepared to use any means to achieve highest possible profits from the international trade as they believed that there was 'more honour and profit in an industrious life, than in a great inheritance which wasteth for want of virtue' (Mun 1895, p. 6). The purpose of the Euro-centric tourism development model was to find 'the means to enrich the Kingdom [Britain], and to increase our treasure' (Mun 1895, p. 6). An 'overbalance in foreign trade' was sought to increase and sustain wealth (Mun 1895, p. 6). As such, trade monopolies were strategically established to increase 'exportation of our commodities, and to decrease our consumption of forraign wares' and 'get more by the Indian wares than the Indians themselves' (Mun 1895, p. 14). With the aim to maximise profits, coalition of Company and Merchant Adventurers, competitors for Indian commerce, united to established legislative authority corporate trading structures, Joint-stock companies, exchange, banks (Mills 1817).

Euro-centric trade policies, investments into infrastructure development, debts to Indian rulers, helped the European imperialists gain monopoly by eliminating domestic competitors, (Gardner 1971; Malleson 1891; Shirras 1920). European bankers and asset management services were deemed 'invaluable in the development of foreign trade' (Shirras 1920, p. 400). They not only represented the banks, advised polity in the British India government but also helped strategise wealth production for the boards, their clients and the government (Shirras 1920, p. 398).

'One difference', said a German bank director to the American Monetary Commission, 'between the banks of England (and he might equally truly have said of India) and Germany is that in England the primary purpose of the banks seems to be to secure large earnings for their shareholders. In Germany, our banks are largely responsible for the Empire, having fostered and built up its industries'.

Whilst initially the purpose of the EIC was commercial, over time they sought to 'acquiring territorial sovereignty' based on Dupleix's 'great idea of conquest' (Clive 1764, p. 7). The history of British India documented until 1860 in ten volumes, details the dismantling of the Kshatriyas who guarded India's sovereignty.

Corruption and deceit of East India Company traders and imbalances in trade did not go unnoticed by the Indian traders and led to a revolution against the British. Trade wars ensued as the Indian 'men of sense, virtue, and character and others who have possessed high and distinguished stations and emoluments in your service, join the cry, and help to keep up and increase the anarchy' against the British (Holwell 1774, p. 8). The nationalist Indian rulers, both Hindu and Muslim, called out imbalanced trading practices and unitedly resisted trade monopolies, ensuing trade wars between the new alliances of the English, the French, the Indian freemasons and some of the Indian royalty helped the EIC's victories against the nationalist population and gain territorial grounds in India (Holwell 1774; Mill & Wilson 1848; Temple 1898). Once the Kshatriyas that protected the nation were weakened, the imperialists' takeover of India's manufacturing sector became possible and had implications for the Surdra Varna.

The imperialists established factory system for mass manufacturing, employed indigenous people as skilled laborers in their factories and systematically destroyed the domestic manufacturing sector. Strategically implemented policies made change to the use of indigenous lands and food production, by using wastelands to produce items that

were imported thereby reducing imports of such items, policies that regulated supply of money, gold and silver; policies to reduce consumption of foreign imported items, policies to reduce and eliminate competition by making import of raw materials customs free; Working of the exchange for the profit of the rich. Another paradigmatic shift in India's sustainable manufacturing and setting course for mass manufacturing was the policy relating exports to local demand and supply – 'to produce for exports what other traders, rather than export what was produced in excess to local demand' (Mun 1895, p. 9). The new economy development model enabled 'policy and profit for the [British] state to bring in more foreign material, manufacture by employing very many poor and increase stock value by selling finished goods into other countries through custom-free' (Mun 1895, p. 15). Through a change in economy model, the imperialists were able to 'make a far greater stock by gain upon Indian commodities' and 'get more by the Indian wares than the Indians themselves' (Mun 1895, p. 15). The imperialists expanded monopolies of Indian trade and dominate the supply chain by eliminating competition through exploitative and unfair means such as bankrupting the princes, burning down the looms, breaking the thumbs of the native silk weavers (Bolts 1772). As such, the growth of English industries through 'large scale production and industrial friction' gave rise to mass manufacturing by dismantling India's urban and rural economies and building on them (Cunningham, W 1892, p. 6; Marx 1867).

Indigenous forests were destroyed to procure raw material for domestic and global infrastructure development. Forest management laws were used to evict the *Adivasis* or traditional dwellers from their ancestral landholdings and gain control of India's forests (Gadgil & Guha 1992). Similarly, water and environment laws enabled the imperialists for change management and regulate access to native communities, induced famines and affect food production (Bengal Canals Act 1864 (UK) 1864; Northern India Canal and Drainage Act 1873 (UK) 1873; Siddiqui & Singh 1992). Imperialists introduced a shift in land-use to cultivate Opium in fertile lands where food crops could be cultivated (Royal Commission on Opium 1894). Systematically established Joint stock exchanges advance Slave trade, manufacturing, opium trade, mining of precious minerals and the entertainment sector weakened Asian economies on the one hand and advanced industrial societies in select colonised countries on the other (Hanes & Sanello 2002; Kienholz 2008). By using policies and laws skewed in their favour, the imperialists turned India

from a global manufacturing hub to a mere raw material supplier to the East India Company enterprises. The Grace's Guide to British Industrial History (2020) to British industrial history alone lists over 5,500 businesses established during colonial times (i.e. the 1600s to 1914), indicating the scale of India's colonial trade, alongside destruction of Indian businesses (Marx 1853).

Vedic education system of India was another overarching economic sector that imperialists dismantled (Singh, S 2020). India had high literacy as every village in India had a *Patashala* [school]. In the 1830, there were over 100,000 village schools in Bengal and Bihar alone. However, the imperialists neglected the Indian education system till an Anglicised education system was established (Singh, S 2020).

Centralisation of power and assets being the objective to gain highest possible profits from the colonial trade (Mun 1895), the British government nationalised indigenous community holdings including the places of worship which were also centres for Vedic education (Agnew 1882). The imperialists eliminated competing indigenous economy by introducing new exploitative and discriminatory caste systems to distort the sociocultural mapping of Hindu communities that empowered the ChaturVarna economy development model (Criminal Tribes Act 1871; The Government of India (Scheduled Castes) Order 1936). The imperialists gained control of 100% of India's domestic economy developed in the ChaturVarna systems by 'applying Western economic and political methods' and dismantling India's village economy which were 'little republics having nearly everything that they can want within them-selves, and almost independent of any foreign relations. They seem to last where nothing else lasts. Dynasty after dynasty tumbles down; revolution succeeds to revolution; Hindu, Pathan, Moghul, Mahratta, Sikh, English, are masters in turn; but the village communities remain the same' (Hobson 1902, pp. 181,2)

The fraternal network also had a definite missionary zeal to shape the future of the country, moulded by their ideological convictions and intention to apply 'Whig and Physiocratic economic ideas to the Indian situation' (Mukherjee, SN 1968, p. 16). After Indian nationalists lost the last war for India's independence against the British India forces consisting of European forces and Indian freemasons in 1857, the British government established colonial structures and systems to replace the indigenous

economic systems though reforms in India's education systems and polity. The Indian freemasons and allies of British India government were honoured for their loyalty and services to the crown with honours such as Order of the Indian Empire, Knight Grand Commander, Knight Commander and Companion (Athaluri 2021). The Indians that aligned with the imperialist governments united to form uneasy alliances created new ruling class to facilitate mercantile systems' establishment (Agmon 2011).

According to Dharampal, 'the limitless British hunger starved the Indian systems of the very resources it required to survive' (Dharampal 1983, p. 90). As such, international tourism which began with an objective of trade transformed into an empire building project disrupting India's indigenous economy based on the ChaturVarna framework. The fraternal network achieved territorial sovereignty, control over domestic economies and ownership of a global supply chain. International tourism to India further expanded as the freemasonry network established new organisations and systems to collect what they considered the 'remains of old masonry' and new discoveries in arts and sciences from the Sanatana Dharma civilization, religion, literature.

3.3.2 Imperialists' exploration of the Sanatana Dharma sacred spaces, scriptures, and literature for new tourism product development

Studies show that the freemasonry network established colonial tourism structures and systems to achieve their common and differentiated goals and laid foundations for the 20th century international tourism to advance the empire building scheme.

The imperialists' desire to prepare India's colonization and for future generations of the European ruling class to govern, particularly as the nation became more accessible, motivated international tourism development in the 19th century, reflecting a multi-generation goal that would span several centuries (Cunningham, A 1871, p. i).

Investigating and placing on record, for the instruction of future generations, many particulars that might still be rescued from oblivion, and throw light upon the early history of England's great dependency; a history which as time moves, on as the country becomes more easily accessible and traversable, and as Englishmen are led to give more thought to India than such as barely suffices to hold it and govern it, will

assuredly occupy, more and more, the attention of the intelligent and enquiring classes in European countries.

The Freemasons established several societies and organisation to systematically conduct research across India and Asia to achieve the collective goals (see Table 3.1) (Denslow 1957; Freemasons Community 2018). In 1844, the Royal Asiatic Society and in 1847 in accordance with detailed suggestions from the freemason Lord Hasting, the Court of Directors have a liberal sanction to certain arrangements for examining, delineating, and recording some of the chief antiquities of India. Familiarisation of India received an impetus when Sir William Jones, established the Asiatic Society of Bengal to study Indian antiquities. Indian rulers who became some of the first members of the society assisted the Imperialist acquaint with Indian territories, cultures, and languages. The Asiatic Society aimed to obtain an ‘accurate description – illustrated by plans, measurements, drawings, or photographs, and by copies of inscriptions – of such remains... with history... and record of traditions that were retained regarding the finds’ (Cunningham, A 1871, pp. i-viii).

Table 3.1: Organisations Established to Study Hindu Religion and Literature

Name of organization	Year of establishment
Society of Antiquaries of London	1707
Bengal Asiatic Society	1784
The Religious Tract Society or The Christian Literature Society for India	1799
Royal Philosophical Society	1802
Royal Asiatic Society (1824),	1824
Indian Administrative Service	1858
Archaeological Survey of India (ASI)	1861
Government Oriental Manuscript Library, Madras	1867
Anthropological institute	1871
Numismatic society of India	1910
Bihar and Orissa Research Society	1915
The Oriental Institute, University of Chicago	1919

The British government endeavoured to collect information about India through elaborate surveys and engaged ‘useful persons of all castes, Brahmin, Jain and Malabars to the Investigation’ (Mackenzie & Wilson 1828, p. iii). The European diplomats and Jesuits also collected the Sanatana Dharma manuscripts from other Asian countries (Dharampal

1971). In 1861, Alexander Cunningham founded the Archaeological Survey of India³¹ (ASI), to conduct comprehensive exploration of India, helped discover cultural artefacts and manuscripts from sacred historical Hindu sites (Cunningham, A 1871). Organisations with ‘liberal sanction to certain arrangement for examining, delineating, and recording some chief antiquities of India’ furthered the collection of Sanatana Dharma manuscripts and inscriptions on every aspect of Hindu life and sciences including sacred texts, literature, grammar, medicine, astronomy, art, architecture, philosophy, plants, astrology and chemistry (Aiyangar 1918, 1922; Carus 1917; Cunningham, A 1871; Havell 1920; Hooker 1872; Şarman 1830; Sonwalkar 2018).

The Christian church continued to work towards the goals of civilizing the child races and training them to work in a Euro-centric mercantile system. The missionary activists Charles Grant and William Wilberforce compelled the East India Company to give up its non-intervention policy and facilitate English education ‘to teach Western literature and preach Christianity’ and bring about epistemic change (Anwar 2020). Indicating the perceived superiority of Europeans over indigenous people, Ogilvie (1924, p. viii) states that the ‘civilizing work of the missions among the child-races of the empire’ included education, language (i.e. translation and literature), industrial training, healing, home and family, and social and tribal life. Zupanov (2001, p. 97) notes that the ‘goal’ of the missionaries was ‘to restore the pristine state of Indian society before adding to it the “crown” of Christianity’. As such, intention of the new education system, as described by Thomas B Macaulay was to create a class of people ‘Indian in blood and colour, but English in tastes, in opinions, in morals and in intellect’ to ensure longevity of the colonial economic system with a steady supply of English-speaking locals to serve in the mercantile economic model (Macaulay 1835, p. 825). The early students of the English convent system who developed appreciation for the English ways, adopted an etic approach to study their own societies and cultures and interpreted the Sanatana Dharma cosmology from Anglicist lens. They aspired to bring about cultural and social reforms in Hindu societies by reforming Vedas such as Raja Ram Mohan Roy who established Brahmo Samaj, as advent of rationalist and scientific spirit (Niyogi 1986).

³¹ The Archaeological Survey of India was established in 1861 by Alexander Cunningham. It is an Indian government agency attached to the Ministry of Culture that is responsible for archaeological research and the conservation and preservation of cultural monuments in the country.

The Christian Church oversaw the strategic establishment of English education delivered through Christian ontologies and epistemic lens and an English hegemony in India, which had Sanskrit as the mother language and over 19,500 native languages preserved across the nation (Census: more than 19500 languages spoken in India as mother tongues 2018; Hull 1920; Mahmood 1895). The Nuns of Jesus and Mary, Jesuits and other denominations created the female orphanages, military orphanages, boarding schools for Europeans and natives, foundling hospitals, convents, chapels, parish schools, boys orphanages and schools, universities for secondary education and ‘laid the foundations for English education and charitable enterprises’ (Hull 1920, p. 403). Whilst educating natives in English systems proved beneficial to the imperialists, a shift from well-established indigenous education systems lead to ‘rapid decline of knowledge among Hindus’ (Barker 1777; Dharampal 1971, pp. 28-9).

Furthermore, the Christian missionaries, enlisted convent educated and evangelised Hindus such as ‘Christianised Brahmana’, Nehemiah Nilkantha Sastri Goreh (1911) to translate the Sanatana Dharma manuscripts to English language. The translation was undertaken for missionaries, primarily for proselytizing Hindus in the future, and for Hindu students of English who may wish to ‘acquaint themselves with the abstruse matters of their ancestral religion’.

Freemasons’ aim to take back what they thought belonged to them from the Sanatana Dharm arts and sciences and enrich their craft. As such the freemasons established theosophical societies in New York and Chennai with specific focus on the Sanatana Dharma cosmology and Vedic scriptures. Freemasons by studying the Hindu sciences through Western approaches developed new thoughts and sciences such as occultism, transcendentalism, atheism and scientific materialism (Webb 1974). They often used dual identities, a Western and a Hindu as in the case of William Walker Atkinson (Swami Panchadasi 1916; Yogi Ramacharaka 1904, 1905, 1909). Along with European imperialists, Hindu freemasons educated in Western pedagogies (see Chapter Five Section 5.2 Page 146) such as Swamy Vivekananda made possible the adoption of the Sanatana Dharma concepts into freemasonry occultism for the consumption of western societies and strengthening the foundations for several spiritual, Yoga, health and wellbeing tourism products (Webb 1974). Occultism of the west gained momentum as

more Western Freemasons studied the Vedas to absorb select concepts and expand their esoteric craft such as the six Chakras, Yoga, Black Magic, Tantra, Kundalini, transcendental meditation, clairvoyance (Avalon 1950; Jung 1932).

Freemason lodges such as the British Museum, and museums in developed countries founded as universal galleries to document the story of human culture from beginning to present. New universities and libraries often became the ‘collection houses’ for treasures imperialists ‘discovered’ in India even as academic developments, renaissance and advanced industrialised societies in the West amplified (Ayscough 1782; Berkley 1861, p. 9; De Morgan 1849; Lane 1895; Motoyama 1981; Scott, E.J.L 1904). For example Anne Besant who founded atheism was also a founding member of the Banaras Hindu University in Varanasi.

The imperialists established universities in India, Europe and America during the colonial times played a vital role new product development by researching the Sanatana Dharma scriptures that the missionary network, civil servants and the theosophists scouted from the Hindu communities. Vast amounts of Hindu sciences and literature were researched and translated to English through orientalist epistemologies, ontologies and historiographies often leading to anachronistic narratives (Datta 1899; Dutt 1877; Mackenzie & Wilson 1828; Wilson, H.H 1846, 1866; Wise 1845) (see Appendix D).

The colonial government mainstreamed Anglicist and orientalist interpretations of Hindu knowledge reproduced in Christian ontologies, which were different from the manner in which practicing Hindus interpreted their histories and constructed their culture and promoted India as an exotic destination in advanced industrial colonies (Ancient Monuments Preservation Act 1904 (UK) 1904; Antiquities (Export Control) Act 1947 (UK) 1947).

Further, through legal enactments in 1817, 1863 and 1923, the imperialist British government nationalised Hindu temples and took control of Hindu places of worship, lands attached to them and sacred sites against the will of local communities (Religious Endowments Act 1863 (UK) 1863; SaiDeepak 2018). In 1935, the Hindu Religious Endowments Board was created to take control over all Hindu religious activities’ (Fromer 2022).

Even as the colonial entrepreneurship with the new discoveries and new knowledge from the Vedic scriptures, bolstered Renaissance in Europe and developed advanced industrial societies in their colonies (Agmon 2011; Cronin 1959; Freemasons Community 2018; Kittle 1875; Overseas Ministries Study Center 2014; Sherman 1883), it severely damaged India's native economy. As such, Freemason explorers, theosophists, Christian missionaries, Civil servants in collaboration with their Indian agents and Indian freemasons catalogued over 18,300 manuscripts from Mysore and over 17,000 from Madras alone (Gardner 1971; Mackenzie & Wilson 1828; Oppert 1880, 1885; Thomas, FW 1908). India educators and philosophers contended that colonial Indologists distorted India's Sanatana Dharma history and historiography by separating the histories from the original Kalpa-Yuga timelines and retrofitting them onto Whig and Marxian historiography and Christian ontologies (Mukherjee, SN 1968). Maharshi Rabindranath Tagore (1903), Indian scholar predicted that English education would be detrimental to the country's growth as it delinked and deracinated local people from their cultures.

According to economist Utsa Patnaik, India's economic drain from 1765 to 1938 in the form of English colonial loot was at least USD 45 trillion (New Socialist 2019; Patnaik 2017). The origins of India's poverty, illiteracy, environmental degradation, crime against culture, genocide of indigenous people, slave trade, opium trade, ecological issues, sociocultural deracination and destruction of the domestic visitor economy can be traced to European colonisation of India, and largely to British Freemasonry network (Census: more than 19500 languages spoken in India as mother tongues 2018; Cunningham, W 1892; Dharampal 1971, 1983; Gadgil 1985; Hanes & Sanello 2002; Hobson 1902; Kienholz 2008; Knapp 2009; Kumar, K 2015; Maddison, Angus 1970, 1995, 2007b; Mahmood 1895; Sherman 1883; Sreedhar, Roopa, Pyke & Law 2020; Vogel 1922).

As such, international tourism became a conduit for Euro-centric power shifts, political interventions, and takeover of trade and religion through institutionalising and nationalising India's assets through the colonial polity to administration, trade, forests, environment, education, local people, local cultures, Hindu temples and religious practices (Bengal Canals Act 1864 (UK) 1864; Indian Forest Act 1865 (UK) 1865; Law Commission of India 1957; Northern India Canal and Drainage Act 1873 (UK) 1873; Religious Endowment Act 1863 (UK) 1863; Tharoor 2016; The East India Company Act 1813 (UK) 1813; The Scheduled Districts Act 1874 (UK) 1874). Indeed,

internationalisation of India's domestic tourism through colonial investments, public-private partnerships, shareholder revenue increases and new global business expansion shaped the development of 20th century postcolonial tourism structures and systems (Hammond 1921).

3.3.3 Internationalisation of India's tourism for the new western world (19th and 20th century until 1947)

It can be argued that international leisure tourism in India began with three aims. First, infrastructure such as railways, cruise-lines, steam navigation and postal services was reused for purposes other than originally intended (Funding Universe 2003; Grace's Guide to British Industrial History 2020). Second, international tourism provided imperialist investors with re-investment opportunities and created a tourism supply chain as a by-product of the larger industrial expansion of the emerging advanced societies, where Europe, the Americas and other settler nations generated tourists and the colonies were the destinations (Eastwick 1859; Murray 1901). Third, to create entertainment for expats and subjects of the imperialist empire, such as golf, polo, swimming, tennis, snooker, racetracks, expansive bungalows and churches. As such, British colonial India was well established as an international tourism destination by 1930, as can be seen from advertisements and posters of the time as shown in figure 3.2 (Lekshmi 2019; Pinterest 2021; Taylor 1920). Handbook of Murray (1911), which includes 80 maps and plans, reveals the extent to which India's tourism had developed during the colonial era (see Figure 3.2). Watney and Lloyd (1913) shed light on industries that facilitated India's development as an international destination (see Table 3.2).

Figure 3.2: Tourism Advertisement of 1920s and 1930s (Lekshmi 2019; Pinterest 2021; Taylor 1920)



Under the British India government, the imperialists established and owned end to end of international tourism supply chain and travel businesses in India, thus catering to both demand and supply while marketing India as an international tourism destination to the new West.

Table 3.2: Tourism-Related Agencies in London for Transport of Cars (Watney & Lloyd 1913)

Best types of cars for touring		
Tyres	Dunlop, Palmer Cord	
Car Insurance Department	Piccadilly,	
Car Packaging, Shipping, Freight, and Forwarding agents in Europe		
	Messrs. Thos. Cook and Son	Ludgate Circus, E.C
	Messrs. Henderson, Maccall and Co.,	95, Leadenhall Street, E.C.
	Messrs. Gellantly, Hankey and Co.,	51, Pall Mall, S.W., and Dock house, Billiter Street, E.C
	British-India Steamship Co.,	9, Tjrogmorton Avenue, E.C
	Messrs. Langstaff, Ehrenberg and Pollak	17-18, Basinghall Street, E.C
	Messrs. Henry Johnson, Sons, Ltd.,	Great Tower Street
Specified agents in Indian Ports, Landing Firms		
Bombay	Messrs. Thos. Cook and Son	13, Esplanade Road
	Messrs. Grindley, Groom and Co.	
Calcutta	The Russa Engineering Works, Ltd.	
	Messrs. Thos. Cook and Son	9, Old Court House Street
	Messrs. Mackenzie, Lyall and Co	
Madras	Messrs. Oakes and Co.,	Mount Road
Columbo	Messrs. Walker and Son	
	Messrs. Thos. Cook and Son	Victoria Arcade
	Messrs. E. Creasy and Co	

The agencies not only provided and shipped cars for touring India but also helped with customs, licences, number plates and other tourism-related accessories and services.

Table 3.3: International Hotels in India Established Between 1800 and 1913
(Watney & Lloyd 1913, p. 22)

State	City/Town	Hotel	
Jammu and Kashmir	Srinagar	Nedou's Hotel	
Himachal Pradesh	Dalhousie	Strawberry Bank Hotel Springfield Hotel	Ball's Head Hotel Balun Hotel
Himachal Pradesh	Shimla	Hotel Cecil Lowrie's Hotel Longwood Hotel Grand Hotel	Elysium Hotel Metropole Hotel Corstorphane's Hotel Central Hotel
Uttarakhand	Mussoorie	Charleville Hotel	Savoy Hotel
Uttarakhand	Nainital	Grand Hotel Metropole Hotel	Rohilla Lodge Waverley Hotel
Haryana	Kalka	Lawrie's Dak Bungalow	
Haryana	Umballa (Ambala)	King Hotel Lawrence Hotel	Robson's Victoria Hotel
Punjab	Rajpore (Rajpura)	Prince of Wales Hotel	
Rajasthan	Agra	Laurie's Great Northern Hotel Hotel Metropole	Rustom Family Hotel
Rajasthan	Jaipur	Kaiser-i-Hind Hotel	Jaipur Hotel
Rajasthan	Mount Abu	Rajputana Hotel	
Delhi	Delhi	Maiden's Metropolitan Hotel Hotel Cecil	Laurie's Great Northern Hotel
Uttar Pradesh	Allahabad	Laurie's Great Northern Hotel	
Uttar Pradesh	Kanpur (Cawnpore)	Civil and Military Hotel Empress Hotel	Victoria Hotel United Service Hotel
Uttar Pradesh	Lucknow	Wutzew's Royal Hotel Civil and Military Hotel	Imperial Hotel Prince of Wales Hotel
Uttar Pradesh	Fyzabad	Graham's Hotel	
Uttar Pradesh	Meerut Cantonment	Empress Hotel	Meerut Hotel
Uttar Pradesh	Benares	Hotel de Paris	
Uttar Pradesh	Saharanpore	New Hotel	
Madhya Pradesh	Jubbulpore	Jackson's Family Hotel	
Meghalaya	Shillong	Grand Hotel de L'Europe	
West Bengal	Calcutta	Great Eastern Hotel Grand Hotel (Mrs Monk's) Grand Indian Lodge Spence's Hotel	Continental Hotel Hotel De Paris Wallace's Hotel Adelphi Hotel
West Bengal	Kurseong	Grand Hotel "Rockville" (Mrs Monk), late	Clarendon
West Bengal	Darjeeling	Woodland's Hotel Grand Hotel "Rockville" (Mrs Monk's)	Jones's Hotel and Restaurant Drum Druid Hotel
West Bengal	Frasergunge	Dak Banglow	
Odisha	Puri	The Sanatorium (Mini Forbes)	The Seaside Hotel
Maharashtra	Bombay	Taj Mahal Palace Hotel Watson's Esplanade Hotel Esplanade Hotel Annexe	Great Western Hotel Pyrke's Apollo Hotel
Maharashtra	Mahabaleshwar	Fountain Hotel	Ripon Hotel
Maharashtra	Matheran	Granville Hotel	Rugby Hotel
Maharashtra	Nagpur	Hotel close to station	
Maharashtra	Poona	Collets' Hotel Napier Hotel	Royal Family Hotel The Connaught Hotel
Andhra Pradesh	Hyderabad (Deccan)	The Duke of Connaught Hotel (Secundrabad)	
Andhra Pradesh	Secundrabad	The Duke of Connaught Hotel	
Karnataka	Bangalore	Bronson's "West End Hotel"	The Cubbon Hotel
Karnataka	Bellary	The Royal Hotel	
Karnataka	Mysore	The Gordon Hotel	
Tamil Nadu	Madras (Chennai)	Connemara Hotel Prince of Wales Hotel G.D. Angelis and Son's Hotel and Restaurant	The Castle Hotel Victoria Family Hotel Elphinstone Hotel
Tamil Nadu	Ootacamund (Ooty)	Sylk's Hotel Alta Chamber Hotel Blue Mountain Hotel Bishopdown Hotel Excelsior Hotel	Grace Cottage Hotel Longwood Hotel Rose Mount Hotel Shoreham Hotel
Tamil Nadu	Tuticorn (Thoothukudi)	The Royal Hotel	

Watney and Lloyd (1913) also provide an expansive list of Dak Bungalows³² (Bhandari 2013) and Hotels accommodations across India established before 1909 to accommodate adventurous colonists.

Table 3.4: Petrol Suppliers in Major Cities in India (Watney & Lloyd 1913)

The carriage of petrol	
Agra	H. Pestonjee
Bombay	The Western India Motor Company
Calcutta	The Assam Oil Company The Burma Oil Company The Standard Oil Company Messrs. Graham and Co Messrs Kilburn and Co
Cawnpore (Kanpur)	Messrs. Staines,
Delhi	Messrs. Walker, Sons and Co

The Standard Oil company founded by America's Rockefeller business house in 1870, was one of the largest suppliers of petroleum to India (see Table 3.4). The imperialists invested in most of India's tourism businesses and supply chains by adhering to Thomas Mun's principles to maximise profits from the colonies (Mun 1895). They acknowledged that international tourism from the colonial nations to the colonies played a major role in aiding colonial expansion and rule (Cripps 2019; Rae 1891, p. 287).

In 1891, the imperialist government thanked Thomas Cook and Sons Co 'for this practical and useful strengthening of our power in the East' (Rae 1891, p. 8). As such, the imperialists developed colonial India as an international tourism destination using colonial orientalism to entertain Europeans and Americans. Specifically, tourism products were created by objectifying the indigenous ways of life and culture, and

³² A **dak** bungalow, also called '**dak**-house or dâk-bungalow was a government building in British India under Company Rule and the Raj. It may also refer to some similarly-built or -used structures in modern India, Bangladesh, and Pakistan. Origins. The **dak** bungalows carried on a tradition of caravanserais, dharamshalas, and other guesthouses erected by Indian rulers for both Hindu and Muslim pilgrims' (Bhandari 2013).

misrepresenting, misinterpreting and bundling together tangible and intangible aspects of Hindu sacred culture and Hindu way of life (Said 1978). For example, adventure tourism, sports tourism, archaeological tourism, missionary tourism, nature-based tourism, cultural tourism and heritage tourism mostly based on Hindu culture were some of the products that evolved in India as colonial Western Americanised English conceptualisations and definitions of travel and tourism.

3.3.4 Tourism Hegemonies: Superior Race Theory

Studies show that the freemasons and theosophists who transferred knowledge from Sanatana Dharma scriptures in European languages, and developed new tourism products for international visitors also infused a superior race theory into their work where they perpetuated that the Sanskrit language, Vedas and the Vedic knowledge were not the original knowledge of the Hindus and the Sanatana Dharma cosmology, but was brought to the country in earlier times by a superior Indo-Aryan race (Mukherjee, S 1968). Indian freemasons and those that studied in the Christian education systems of colonial era continued to build on literature compiled by the Freemasonry Indologists and advances an Aryan Invasion Theory that instilled a bias against the Hindus and a disdain and disregard for the Sanatana Dharma cosmology in the new world and gained for India a negative destination image amongst global visitors (Nehru 1946).

The information gathered about India helped the imperialists promote India to the West in their own orientalist images and versions of culture and history, subsequently adding to burgeoning myths (Henderson & Weisgrau 2007; Richter, LK 1989). This is similar to the case of Indonesia and how the Dutch promoted Bali in their destination image (Shavit 2019). The early guidebooks of India (published by Murray and Cook) were orientalist inventions that ‘served the colonial project through the construction of a rationalized and commodified other’ (Epelde 2004). Pratt (2007), in her book *Imperial eyes: Travel writing and transculturation*, links travel writing with imperialism and demonstrates how 18th century travel narratives, written seemingly in the benign interest of ‘science’, actually shaped an archive of Euro-centric global knowledge that served the British imperial project.

Moreover, Freemasonry colonial enterprises developed a global Hinduphobia (Gates 2020) that stems from their assumptions of superiority of Freemasons and Anglo-Saxon races³³ and inferiority of ‘Heathen’ or ‘Pagan’ Hindus and other indigenous races (Bunsen 1863; Desaguliers 1723; Grant 1916, 1933). News media articles, documentary films such as *India speaks* and *Buried treasures* and Karl Marx’s columns in the New York Times demonstrate the percolation of bias against the Hindu religion and societal values, thereby misrepresenting and stigmatising Hindus. The outcome was a new image of Hindus and new image of India as a destination as perceived by the Whigs and communist imperialists in positions of power (Futter & Halliburton 1933; Johnstone 1954; Marx 1853). Imperialists considered Hindus a ‘threat’ and made policies to restrict Hindu immigration except for ‘travel and study’ as they contributed to resurgence of a domestic economy wherever they migrated to (Grant 1933)³⁴. Even as Euro-American imperialists businesses turned India or ‘Hindustan’ (i.e. homeland of Hindus) into a popular tourism destination, the continued racist depictions of Hindus as primitive, lowly races and ugly slaves affects the global image of an entire race (Grant 1916, 1933; Hobson 1902; Marx 1867; Zupanov 2001). According to Shashi Tharoor, when the imperialist forces left India, India’s literacy rates had fallen below 13 percent, GDP plummeted to a little over 3 percent, deteriorated social conditions owing to British policies and administrative structures (Tharoor 2018).

By the time the European imperialists left India, they had established a mercantile economy system – where English education systems cultivated Hindus, Muslims, Jews, Sikhs, Jains, Buddhists and all other subcultures to be purposefully employment and earn livelihood. However, the citizen of India lived their life within their sociocultural framework guided by the ontology and faith they subscribed to. Hence, India’s sociocultural production and consumption of community activities that comprised of

³³ ‘Without prying into the secrets of Providence, one may reasonably believe that the great destiny of the Anglo-Saxon race in the other hemisphere cannot be fulfilled in all its extent and glory, until the colored race, christianized and educated for municipal liberty, starts with the moral energy of the father, and the bodily aptitude of the mother, into those parts of the American continent where the Anglo-Saxon cannot work, and therefore not live worthy of himself, and where the two races which now hold it, the Indian and the Spanish, are withering away or dying in convulsions’ (Bunsen 1863, pp. 11-2)

³⁴ Madison Grant was the president of New York Zoological Society, Trustee at American Museum of Natural History, President of Boone and Crockett club. He wrote about superiority of races and disparaging about Hindus in his book *The Conquest of a Continent*.

highly localised visitors economy continue to occur outside of the mercantile system through an emic approach within indigenous and native ontological frames.

European imperialists transferred powers to their Indian counterparts, the Indian freemasons. However, they divided Greater India into three parts of smaller lands. Studies show that Indian independence was a very costly affair. Division of Greater India brought about coerced geographical changes – East Pakistan (present day Bangladesh) and West Pakistan to be occupied by Muslims and present-day India for Hindus, which perpetuated societal exodus, destruction of ancient sacred sites, indigenous cultures, genocide of Indians, furthering poverty in all the three regions amongst the displaced communities, crime against humanity and sociocultural distrust between the two new nations (Owen 2003). As such, a new country Pakistan was created on 14th August 1947 and a smaller India gained independences from European imperialists on 15th August 1947.

Studies show that, after gaining independence in 1947, India's new freemasonry leadership, chose to continue India's economic development within the mercantile structures and systems established by European imperialists. As such, in continuation of colonial tradition, independent India's first government chose to develop the nation in the image of the newly evolving Western world and continued tourism development on the Sargent committee's blueprint commissioned by the colonial government with few changes to cater to international tourists from the western world (Alam 1994; Isha Yoga Center 2012).

3.4 Postcolonial Tourism Development (1947 Onwards)

India gained independence from the British in 1947. Indian freemasonry played a major role in the formation of the new government and establishment of the postcolonial systems and structures. Besides the first Prime Minister Jawahar Lal Nehru, several prominent Freemasons included in governance such as C. Rajagopalachari (Governor-General of India, Minister of Home Affairs, Chief Minister of Madras state), Dr. Rajendra Prasad (1st President of India, Minister of Agriculture, President of Constituent Assembly of India), Dr S Radhakrishnan (1st Vice President of India, 4th Vice Chancellor of Banaras Hindu University), Fakruddhin Ali Ahmed (5th President of India; Member of Parliament – Lok Sabha, Rajya Sabha) (Grand Lodge of India 2019b).

Freemasonry in independent India gained a stronger foothold after 1961, when the delegations from Grand lodges of Scotland, Ireland and England officially constituted India's first Grand lodge (Khan 2021). Whilst Indian masonic lodges had reduced from over 400 in 19th century to 250 by 1947, under the new structure and systems, freemasonry began to increase in numbers and in membership. According to Grand Lodge of India, there are 'nearly 470 lodges, over 160 R.A. Chapters, over 180 Mark lodges, and over 140 R.A.M lodges located in 172 cities in different parts of the country and a total membership of 23000 Freemasons' (Grand Lodge of India 2019b). Against the backdrop of economic and sociocultural downturn due to colonisation, the new Indian government with freemasons at the helm, planned and developed tourism from a non-Indian ontological premises established during colonial era, even as they continued to disrupt both the indigenous ontologies and the domestic tourism production, demand and supply across India.

First Prime Minister of India strengthened colonial Euro-centric English tourism development and located Hindu history through a Whig and communist historiographic lens (Isha Yoga Center 2012; Nehru 1946; Swarup 1955; Zachariah 2004). Munshi (1966, p. 6) notes that Nehru wanted to 'produce the results achieved by Soviet Russia through non-violent and democratic means in India'.

Nehru's Hinduphobia and a continuation of bias against Hindus in the 20th century also flowed into tourism development (Nehru 1946, pp. 16-8). Nehru equated restoration of *Somnath* (Hindu temples) as an act of 'Hindu revivalism' and was opposed to it. Further,

Indian history and tourism education offered through a Marxian historiography continues to instil and institutionalise bias against Hindu cultures (Bangalore University 2014; Kakatiya University n.d.; The University of Burdwan n.d.).

The development of India's tourism sector in postcolonial times may be seen as a continuation of the Western development model (Seth (2006); Bhatia (1978)). The Indian government adopted the five-year plan model for national development and positioned tourism as a key economic sector in the national agenda. K Richter and L Richter (1985, p. 208) classified domestic tourism in India into two forms: (1) older forms based on religious travel and celebrations of holy festivals and (2) newer forms that build on colonial experiences such as hill stations and modern entertainment.

The first five-year plan was adopted in 1951 and inaugurated 'community development' schemes. Rail network and other infrastructure established during colonial times made tourism destinations in India far more accessible for domestic tourists. However, the focus on tourism development continued to prioritise international visitors while undervaluing domestic tourists. In 1956, the estimates committee report published the definition of a 'tourist' accepted by the Government of India. Taking the definition from the League of Nations, India defined 'tourist' as a 'foreigner who comes to India for reasons of pleasure or sightseeing or in a representative capacity to attend a conference of an international character' (Ministry of Tourism 1956, p. 2). Further, structural expansion led to a nationalised air transportation sector and the Indian Tourism Development Corporation, under the provisions of the Company Act, 1956. The key objectives of the corporation were to develop international tourism including by: (1) developing infrastructure, (2) construction, management and marketing of products, (3) establishing and managing transport facilities, (4) providing consultancy services and training for projects, (5) promoting tourist traffic through food festivals, fairs and joint ventures, (6) organising cultural and entertainment programs, and (7) providing publicity (Ministry of Tourism 2021b). A recent study by Taqi, Ajmal and Ansari (2018) concluded that the corporation's financial performance was poor with declining profits, dividends per share, creditworthiness and earnings, indicating that all was not well with the Indian government's tourism development strategy. Rather than reforming the government's strategy, the authors recommended privatising the Indian Tourism Development Corporation.

Seth (2006, p. 216) notes that the Maharaja of Kashmir, Dr Karan Singh, an honorary member of the international organisation Club of Rome (Club of Rome 2021), was appointed as the first minister of the Ministry of Tourism and Civil Aviation. He launched the scheme 'Operation Europe' which aimed to attract international tourists from Europe and America. However, despite focused attention on tourism, international visitor numbers dropped because of political instability in the Indian region. Seth (2006, p. 221) notes that in 1970, 'India invited a UNDP team led by Timothy Discroll, former head of the National Tourism Organization of Ireland, to study the present tourism setup of India', indicating that India's tourism developers continued to look up to and draw from European conceptualisations and definitions of tourism development. A critique of the planning commission was that it was 'West-oriented' and the 'ruling elite' saw in India 'nothing but backwardness' and wanted 'to solve all problems by wholesale import and imitation' (Swarup 1971, p. 5).

Corresponding to the growing demands of niche tourism and the emergence of baby boomers in the West in the 1960s and 1970s, Gemie and Ireland (2017) trace the emergence of a new type of tourism in India, the 'hippy trail' also referred to as a form of 'sordid tourism' (page number). Ortner (2001, p. 186) notes that by the late 1960s Nepal was arguably the biggest magnet in the world for counterculture tourism, with 'hippies from virtually every nation' flocking there for the cheap living, 'Eastern religion' and legal marijuana. Brodie (2005, p. 1060) notes that since art historians had convinced Western collectors of the aesthetic value, by the 1950s and 1960s, 'alarming quantities of antiquities' were being taken out of the country. This plundering draws attention to both the inadequacies of colonial laws and the negative impacts of international tourism.

While acknowledging the importance of international tourism to India from an economic growth perspective, Mishra (1976) emphasised the objectives of 'social, cultural and environmental amelioration' for a long-lasting sector. Drawing attention to the rapid loss of 'local artists and artisans' who could produce quality goods and promote local talent (p. 10), Misra (1976) called for domestic tourism development based on Indian values and ethos. For Indians to strengthen their way of life 'rooted in history, geography and community life' not only rich tourists may be attracted but also those who intrinsically value Indian culture (p. 10). Gupta, VK (1987) recognises the 'double benefit' of domestic tourism in India that includes both 'national integration' and 'a source of

transaction in trade and business for progress and prosperity’. Gupta, VK (1987) observed that tourism allowed for ‘learning local traditions, culture, festivals, and religious worships’ and widened to ‘social, political, and cultural activities as well as outlook of a person’. Studies indicate that severe budget constraints affecting the Indian economy also handicap tourism development. India adopted neoliberalism as an advanced economy development approach in the early 1990s to address the ‘balance of payments’ crisis (Cerra and Saxena (2002) Ahmed (2010). Richter, LK (1989) notes that global developments in the tourism and hospitality sectors were influenced by the European monarchy’s 200th anniversary celebrations, specifically, through a massive period of building for the anniversary (p. 107). The literature clearly shows that neoliberalism shaped India’s tourism. However, as became apparent the commitment to ecotourism and sustainable development agenda was largely rhetorical.

3.4.1 Neoliberalism and Sustainable Tourism Development (1980–2020)

Adoption of Neoliberalism policy led to opening of the Indian economy to foreign direct investments and brought to the country money required to run the economy. The growth of tourism in neoliberal economic development is characterised by the tourism sector’s structural adjustments in line with changes in the Euro-American economies (Department for Promotion of Industry and Internal Trade 2019). Public policy reforms (K Richter & L Richter 1985), foreign direct investment (FDI) (Beena et al. 2004; Invest India 2021a; Kaur & Gupta 2018), aid from international financial institutions and banks (Asian Development Bank, T 2014) and public-private partnership models (Sathana & Jesintha 2011; UNWTO & Griffith University 2015; Venkateswarlu & Jayalakshmi 2016) have been instrumental in driving tourism development and responding to the global SDG.

The Asian Development Bank lists India as one of the five countries to have received more than 40% of public-private partnership (PPP) proceeds between 1990 and 2003 with tourism being one of the key sectors (Asian Development Bank 2008, p. 8). The Ministry of Commerce lists hotels (i.e. hospitality) and tourism as key sectors attracting high FDI equity inflows (Department for Promotion of Industry and Internal Trade 2021, p. 2). Sharma, A, Johri and Chauhan (2012) trace the flow of foreign direct investments into India’s tourism sector and observe that FDI creates ‘tremendous opportunity to India in terms of contribution to its GDP and employment generation’.

Sofique (2008) explores the implications of a liberal economy on tourism education to develop relevant skills for the industry. Allegiance to the Bologna process³⁵ to draw from developments in international tourism academics and global north conceptualisations of the sector, tourism education in India developed with emphasis on international tourism and international tourists (Baradol 2009; De Wit 2007; Devashish 2011; Sreedhar, Roopa, Pyke & Law 2020). In what Winter (2009) refers to as ‘Anglo-Western centrism’, over 1,195 institutions offering over 1,100 tourism and hospitality courses in English language have emerged as public, private and PPP initiatives across the country, indicating the demand for tourism and drive for tourism growth (Shiksha 2008, p. n.d.). K Richter and L Richter (1985, p. 212) shed light on the paradigm shift in India’s will from wanting to develop affordable tourism for the Indian masses to developing class tourism for high-value tourists.

Neoliberal policies encourage greater emphasis on ‘adoption and use of ICT in Indian tourism’, the development of various tourism products and re-establishing production of handicrafts (Arunmozhi & Panneerselvam 2013; Dasgupta 2010, p. 24; Gupta, V & Das Gupta 2008). Henderson and Weisgrau (2007, p. xv) note that destinations began to be promoted as a desirable world in which tourists could investigate the ‘novel’. In India, domestic tourists made up 80–90% of the traffic (Edensor 2008). Singh, S (2001) noted that ‘more than 94% of India’s domestic tourists are religious travellers’, thus traditional religion clearly represents the core of the country’s domestic tourism. Corresponding with global development on sustainability, India’s central and state tourism policies specifically adopt eco-tourism and responsible tourism approaches to drive a sustainable development agenda.

As shown in Table 3.5, India’s tourism development gained impetus after the Manila Declaration in the 1980s with the adoption of tourism policies and action plans. Richter, LK (1989, p. 116) critically reviewed the ‘pluralist policies’ in a federal system where the national government (called the Centre in India), the states, public corporations and the private sector play a key role in tourism development (Richter, LK 1989, p. 116). As a

³⁵ The Bologna Process is a series of ministerial meetings and agreements between European countries to ensure comparability in the standards and quality of higher-education qualifications. According to the European Council, the 'Union must become the most competitive and dynamic knowledge-based economy in the world capable of sustainable economic growth with more and better jobs and greater social cohesion' by the 2010 deadline (Dyrenfurth & Murphy 2006, p. 4).

signatory to the UN declarations for sustainable development and corresponding to the developments in European tourism sector, over time, various states have included the broad themes chosen for tourism development such as marketing and promotion, infrastructure, products, adventure, Agri and rural, caravan, coastal and beach, cultural, heritage, eco-tourism (i.e. nature and wildlife), education, film, gastronomy (i.e. cuisine), inland water, maritime, conferences and business, mining, spirituality (i.e. religious and spiritual sightseeing), sports, wellness and niche tourism for skill development (Department of Tourism 2020a, p. 14). Religious tourism gained attention after England's Prince Phillip established the Alliance for Religious Conversations (ARC) to promote ethical investments into mainstream religions of the world including Hinduism, Jainism, Buddhism, Sikhism, which branch from the Sanatana Dharma cosmology and are fundamental to India's pilgrimage and domestic tourism sector ('Green Pilgrimage Network' 2012; 'Launch of Green Pilgrimage Network: the India chapter' 2012).

The tourism literature further traces the emergence of four major themes for India's tourism development within a neoliberal political framework.

3.4.2 Major Themes for India's Tourism Development Under Neoliberalism

The three major themes under which India's tourism developed within the neoliberal design include, first, second, endogenous tourism projects driven cooperatively by global agencies UNEP and UNDP and the Indian Ministry of Tourism and, third, national and state tourism policies for regional and local tourism development.

3.4.2.1 UNDP Ministry of Tourism Endogenous Tourism Project

Duttagupta (2008, p. n.p.) traces the endogenous tourism project developed as a joint venture by the Indian Ministry of Tourism along with the UNDP under the theme of 'sustainable livelihoods'. The UNDP (2003) report notes that the endogenous tourism project was executed through community-level income generation initiatives to achieve five basic objectives: (1) build capacity at the local level, (2) experiment with location-specific models of community tourism enterprise, (3) build strong community-private partnerships, (4) support rural tourism initiatives and (5) provide inputs to national and state tourism policy. The Ministry and the UNDP (2008) observed that adopting a project-based model for implementing rural tourism in which products and results are prioritised

over approach distracts from other human development goals; however, participatory rural appraisal was recognised as an effective tool for data generation and group mobilisation. However, the implications of applying western frameworks (see Chapter 5 Section 5.2 Page 148) to develop indigenous tourism were largely ignored.

3.4.2.2 National and State Tourism Policies

In 1982, the Ministry of Tourism adopted India's first national tourism policy (Dayananda & Leelavathi 2016). Driven by the motivation to increase international tourists, the policy focused on rural tourism initiatives to create employment, access financial products and services, and enhance equality of opportunity, empowerment and skill development, particularly for deprived groups (Ministry of Tourism 1982). The 1992 National Tourism Action Plan (MoCAT 1992) recommended development of special tourism areas, tourism infrastructure and capacity building by restructuring and strengthening institutions.

In 2002, corresponding to the global UN MDG, the second national tourism policy was drawn to leverage the sector's capacity for large-scale employment generation. The policy aspired to increase India's proportion of international visitor arrivals and join the 'tourism revolution sweeping the world'. The policy also endeavoured to change the 'strategies, techniques and tools of its machinery of implementation' (Department of Tourism 2002, p. 5). The policy called for coordination with other government departments such as civil aviation, the environment, forests, railways and homes, and proposed a community-oriented framework that was led by government and driven by the private sector. The policy stated 'sustainability' as the 'guiding star' for tourism with the least 'ecological footprint' and without resorting to 'darker side of tourism' to obtain short-term profits. The policy called for being mindful of 'exploitation of natural resources' and 'carrying capacity abuse' for developing tourism sustainably (Department of Tourism 2002, p. 5). The policy focused on creation of 'world-class infrastructure', development of 'integrated circuits', such as leveraging roads, railways and waterways to design projects centred around them such as highway tourism and rural tourism, tourism trains and railway hotels (Department of Tourism 2002, p. 19). In 2011, the Indian government in collaboration with the Freemasonry NGOs, the ARC and the World Wildlife Fund, and ICLEI South Asia (Local governments for Sustainability) launched the Indian chapter of the Green Pilgrimage Cities Network, with the main to make different faiths make their holy cities as environmentally sustainable as possible based on their own beliefs and convictions

('Green Pilgrimage Network' 2012; 'Launch of Green Pilgrimage Network: the India chapter' 2012).

In line with the globalists' design of international tourism, the draft National Tourism Policy 2015–2020 focused on tourism infrastructure for business tourism (e.g. conferences), cruise tourism, wildlife eco-tourism, coastal tourism, with particular emphasis on pilgrimage tourism (Digest 2015). The national government promoted several schemes to develop the Green Pilgrimage Network to develop India's pilgrimage as seen in table 3.7.

Table 3.7: Schemes for International Tourism Development in India (Equations 2016)

Year of adoption	Scheme	Description
2014	BJP political party manifesto	We will revive Brand India with the help of our strengths of 5 T's: Tradition, Talent, Tourism, Trade and Technology' (BJP 2014, p. 40). BJP commits to initiate a mission mode project to create 50 tourist circuits that are affordable and built around themes like: a.) Archaeological and Heritage, b.) Cultural and Spiritual, c.) Himalayan, d.) Desert, e.) Coastal, f.) Medical (Ayurveda and Modern Medicine), etc.
2014	Swadesh Darshan	For integrated development of Theme-Based Tourist Circuits in the country, Ministry of Tourism launched Swadesh Darshan Scheme in 2014-15. Since its launch, the Ministry has sanctioned 76 projects for Rs.5588.44 crores pertaining to tourism infrastructure development, out of which 11 projects are physically complete and 34 projects are nearing physical completion.
2015	PRASHAD - National Mission on Pilgrimage Rejuvenation and Spiritual, Heritage Augmentation Drive (2015),	create pilgrimage tourism infrastructure at the selected temple destinations including enhancing the visual impact of the temples across the Country. The temples / destinations are selected based on the proposals received from the respective State Governments/ Union Territory Administrations.
2015	HRIDAYA - Heritage City Development and Augmentation Yojana	Urban renaissance for rejuvenating and transforming Indian cities through a number of initiatives including infusion of more than Rs. 6,85,758 crore for ensuring citizen friendly urban areas. 1.Ajmer 2.Amravati 3.Amritsar 4.Badami 5.Dwarka 6.Gaya 7.Kanchipuram 8.Mathura 9.Puri 10.Varanasi 11.Velankanni 12.Warangal Additional cities may be explored after consultations. (2015).
2015	AMRUT - Atal Mission for Rejuvenation and Urban Transformation	The Government of India has launched the Atal Mission for Rejuvenation and Urban Transformation (AMRUT) with the aim of providing basic civic amenities like water supply, sewerage, urban transport, parks as to improve the quality of life for all especially the poor and the disadvantaged. The focus of the Mission is on infrastructure creation that has a direct link to provision of better services to the citizens.
2017	Adopt a Heritage: Apni Dharohar, Apni Pehchaan	The 'Adopt a Heritage: Apni Dharohar, Apni Pehchaan' scheme is an initiative of the Ministry of Tourism, in collaboration with the Ministry of Culture and the Archaeological Survey of India. Under it, the government invites entities, including public sector companies, private sector firms as well as individuals, to develop selected monuments and heritage and tourist sites across India.

However, research indicates that the economic contributions of tourism to GDP are produced at the expense of the environment and sociocultural commodification (Lucena & Gummer 2012; Wendling et al. 2018).

Upon expiry of the MDG, India adopted the SDG and positioned tourism in the national development agenda to contribute to achieving the goals and maintaining global commitments to planetary health (NITI Aayog 2017a).

3.4.2.3 Green Growth and Sustainable Development Goals

Tourism is a specific focus of three SDG, that is, Goal 8 ‘to devise and implement policies to promote sustainable tourism that creates jobs and promotes local culture and products’, Goal 12 ‘to develop and implement tools to monitor sustainable development impacts for sustainable tourism that creates jobs and promotes local culture and products’ and Goal 14 ‘to increase the economic benefits to small island developing states and least developed countries from the sustainable use of marine resources, including through sustainable management of fisheries, aquaculture, and tourism’ (NITI Aayog 2017a, pp. 13-23)

Corresponding with the World Bank’s adoption of green growth, green economy and inclusive green growth as a way forward for sustainable development, a collaborative initiative between the Global Green Growth Institute (GGGI) of South Korea and The Energy and Resources Institute (TERI) of India, with steering committee members including the United Nations’ resident coordinator, has motivated India’s adoption of green growth (GGGI & TERI 2015). As the preamble suggests, the aim of ‘the project, initiative on green growth and development in India’, was to ‘build evidence through which the Indian economy can move towards an inclusive green growth paradigm of development’ (GGGI & TERI 2015, p. 9). An integrated techno-economic analysis aimed to understand ‘the impact of energy-related green growth interventions on future energy demand’ and presented policy implications for coal, oil and gas, renewables, transmission grids, power distribution, nuclear, hydropower, transport, electric mobility, financing, agriculture, clean fuel, air quality, water, forests, biodiversity, waste and irrigation. As a way forward, the study reviewed the ‘long-term sustainability challenges’ in India, concluded that ‘implementation of green growth strategies yields multiple development benefits but requires concerted policy action and interventions’ and recommended

strategic ‘mainstreaming in decision-making processes’ and ‘capacity building’ (GGGI & TERI 2015, pp. 20-1). Hydro power, wind power, solar energy and biomass energy were identified as green energy opportunities in various states (Kumar, S & Meena 2017).

In the case of Karnataka, which was one of the first states in India to have a green growth strategy, the focus has been largely on the water, forests, agriculture and energy sectors with little clarity on tourism. The Global Green Growth Institute (GGGI 2014) concluded that Karnataka is affected by considerable sustainability challenges such as: (1) degradation of forests; (2) overstressed land, water and other natural resources; (3) increasing energy demand; (4) nexus challenges in the food, energy and water sectors; and (5) vulnerability to climate change. Some of the key barriers identified by GGGI in Karnataka related to policy, technology, enabling infrastructure, cost economics and a lack of best practice sharing. Although the state has emphasised its commitment to long-term sustainability goals (Business Standard BS 2014) (i.e. by being one of the first states to adopt a green growth strategy), including to reduce its carbon footprint, reflection of the priorities in the tourism policies is negligible.

Critical studies from India indicate that within the neoliberal policy design, the progress of tourism regarding the four approaches to contributing to global sustainable goals was negligible. The following section explores these approaches.

3.4.3 Review of India’s tourism policy driven development

A review of the critical literature indicates that progression on tourism policy driven sustainable tourism development in India has been less than satisfactory in both international tourism and domestic tourism developments. Studies indicate that neoliberal complications of ‘top-down, imported-expert style management’ (Scherl & Edwards 2007, p. 20) not only flow into tourism policy design and implementation but also into other tourism systems that holistically contribute to tourism development such as tourism education and skill development (Chan-Tiberghien 2004; Getz & Timur 2012; Muganda, Sirima & Ezra 2013). Rather than contributing to the SDG goals of poverty alleviation and environmental conservation, many of the adopted tourism development approaches in India have exacerbated issues around poverty (Equations 2011, 2012; YATNA Public Interest Research Centre 1995).

3.4.3.1 UNDP Global-North Global-South Joint Ventures for Endogenous Tourism Projects

The UNDP and Ministry of Tourism joint venture Endogenous Rural Tourism Scheme demonstrated similarly unsatisfactory outcomes. An evaluation of rural tourism projects revealed that only 38% had achieved successful completion (Ministry of Tourism 2011). Some of the key constraints cited in these projects during execution included: slow and inadequate infrastructure development and maintenance; the lack of involvement of local communities; the disruptive presence of naxal³⁶ forces; inadequate funding; the exclusion of local crafts and communities; lack of awareness and inaccessibility of locations. The tourism ministry's report (2011) recommended inclusion of more religious places, opportunity creation for local artisans, assured smooth flow of funds, introduction of projects to public and improved marketing. Further evaluation revealed that despite international collaboration and funding, the MDG were only partially achieved in India (MoSPI 2017b). Ramakumar and Shinde (2008) identify exploitation of rural environment, shortage of trained manpower and language barriers as key challenges of rural tourism projects in Maharashtra. Nath (2011) observes that a significant gap in community-based outreach limited the utilisation of services offered by different programs affecting the MDG.

Grassroots organisations such as Maati Sangatan and Swaniti Initiative focusing on environmentally sustainable development for small communities identified that barriers to achieving rural tourism objectives included shortage of skilled labour, language barriers, interdepartmental challenges, philosophical conflicts, rural-urban migration of young people, rampant takeover of forest land for 'development' and exploitation of rural environment. These barriers indicate that anglophone Western approaches to tourism development may weaken rural tourism development (Desor & Nair 2014; Menon-Sen & Kumar 2010; Ramakumar & Shinde 2008; SRUTI 2013; Swaniti 2015).

3.4.3.2 National Tourism Policy and Implementation

Richter, LK (1989, p. 116) observes that 'no one is satisfied with Indian tourism policies' and draws attention to India's 'messy policy making style, which is part planned economy

³⁶ Naxal forces refers to far-left radical communists, supportive of Maoist political sentiment and ideology.

and part private enterprise'. The Ministry of Tourism acknowledged the shortcomings of the first policy and attributed them to 'a closed economy with rigid licensing procedures', a 'lack of emphasis on the role of private sector [and] foreign investment', 'inadequate focus on domestic tourism' and 'the need for product development' (Department of Tourism 2002, p. 4). Reviews of the draft national tourism policy for 2015–2020 called it 'a mockery of democracy' owing to its shifting priorities from tourism for all to high-end tourism (Equations 2016). Sreedhar, R (2015, p. n.p.) referred to the policy draft as 'a mockery of policy formulation process' for placing bureaucracy and corporates 'at the core'. The author scorned the government's 'poor understanding of the situation on the ground and the ways in which people and tourism are intertwined' and 'vested interest to gain bureaucratic and corporate control'. The *Financial Express* reported that alarmed civil society groups were demanding a 'democratic approach to formulation of tourism policy' ('35 civil society groups demand democratic approach for formulation of tourism policy' 2015, p. n.p.).

The CAG highlighted deterrents to tourism development in the form of departmental drawbacks. The CAG report (2014 p. 16) audit in the case of union Ministry of Culture draws attention to the 'lackadaisical approach' of the ASI resulting in non-achievement of project objectives, blocking of funds, inexplicable delays leading to 'substantial time and cost overrun' resulting in the deterioration of heritage sites. The agency was short on staff in its museums and libraries and was unable to deploy staff due to an 'absence of guidelines' indicating weak policies, strategies and decision-making, besides data deficiencies (CAG 2014 p. 17).

In regard to union Ministry of Tourism, audits revealed that the India Tourism Office, Beijing, procured goods and services worth INR 7.17 crore (USD 0.96 million), which was in violation of General Financial Rules, indicating corruption within the governing systems (CAG 2014 p. 112). Specifically, the CAG (2014 p. 114) noted that the Government of India Tourism office, London, awarded contracts and payments worth INR 99.44 lakh (USD 13.26 million) to non-existent firms. In the case of Indian Railway Catering and Tourism Corporation Limited, the company suffered losses due to 'deficiency in agreements', venturing into business without having the requisite expertise in the field and without adequately mitigating risks, such as by renewing licences (CAG 2010; Editor 2019). Critical studies exploring tourism development expose the challenges

that undermine contributions to the MDG by various states. Similar to several other countries in the global south, India's tourism progress on the MDG was negligible, as noted by the Ministry of Statistics and Programme Implementation (MoSPI 2017a) (Boluk, Cavaliere & Higgins-Desbiolles 2019; McCloskey 2015; Oleribe & Taylor-Robinson 2016). Ministry of Statistics and Programme Implementation (2017) revealed that despite international collaboration and funding support by developed nations, the MDG were only partially achieved in India. Interstate variations in contributions may have affected India's overall contribution to achieving the MDG (Chatterjee et al. 2016). Critical studies further expose the issues surrounding negligible performance of tourism development by drawing attention to specific issues in different states.

3.4.3.3 State Tourism Specific Challenges

Tourism policy performance audit reports by the CAG on some of the states of India include Maharashtra, Odisha, Haryana, Punjab, Karnataka, Andhra Pradesh, West Bengal, Tamil Nadu, and Goa reveal several inconsistencies and common challenges that plague tourism development across India. Some of the key challenges s included: (1) ill formulation of tourism policies, (2) non-production of tourism employment, (2) human resource shortages, (3) inadequate and poorly maintained amenities, (4) conflict of interest issues in relation to engaging tourism consultants, (5) fund management issues, (6) project delays, and (7) flouting of guidelines (CAG 2010, 2013, 2015, 2016b, 2016d, 2016e, 2017, 2018). These challenges indicate problems within both tourism governance and tourism education and signify that something is fundamentally wrong in state tourism policy governance.

Whilst there are fewer critical studies exploring neoliberalism's implications for India is, a lot of work is done in other nations of the global-south as in the case of Africa. Studies show that India's tourism policies have disregarded indigenous voices and development models as has also been the case in Africa, where 'desperate for funds, African leaders abandoned their "home-grown" initiatives and adopted World Bank/IMF supported SAPs' (Owusu 2003, p. 5).

Indeed, policy-driven tourism has motivated de-reserving and de-regulating India's 'forest lands' which has resulted in thousands of trees being cut down and hundreds of families being displaced (Equations 1995, p. iii).

Tourism has been found to be a ‘highly resource centric and resource heavy industry that banks on the availability of land, water and natural resources for providing the tourist experience’ (Equations 2012, p. 3). In the case of several tourism projects such as Lavasa Hill station project in Maharashtra, Arossim in Goa and Kanha ‘Tiger Reserve’ in Madhya Pradesh, privatisation of shared commons has led to degradation of the environment, resource scarcities and struggling communities (Equations 2010). In the case of Ski Village Resort in Kullu, despite the policy rhetoric to keep ‘the wellbeing of local people as well as the environment’ in mind and decentralise development to enable local communities to participate, subversions of the ‘judicial system’ by an uneasy alliance ‘in favour of private investors’ inhibited sustainable development. Consequently, local women’s organisations and village administration rejected the project (Equations 2010; 2012, pp. 3-4).

Drawing attention to uncontrolled privatisation and the behavioural patterns of private tourism enterprises note that Karnataka’s endorsement of ‘meaningful exploitation’ to drive tourism growth led to the ‘progressive deterioration’, ‘tragic depletion’ and ‘careless degradation’ of resources (YATNA Public Interest Research Centre 1995, pp. 5-6). Underdeveloped infrastructure, wasteful expenditure, fund management issues and lack of employment characterise Karnataka’s tourism development (CAG 2016c).

Despite projections of 3 to 4 million jobs, only 6,000 to 10,000 jobs have been created (CAG 2016c; Ministry of Tourism 2016b). Gaps in skill development have been attributed to the postcolonial structural and systemic issues in tourism education including content, syllabus and pedagogy (Sreedhar, Roopa, Pyke & Law 2020). The PPP model adopted to boost tourism failed as several projects were shelved resulting in a loss of INR 17.85 crore i.e. USD 2.38 billion in seven cases (CAG 2016a, p. 37). Further, the tourism growth strategies undermined environmental stability and failed to generate benefits for the wider community, particularly in rural areas, despite the inclusion of sustainability rhetoric in policy frameworks (Consortium of Coastal Academic Institutions Consortium of Coastal Academic Institutions 2010; Government of Karnataka Department of Forests 2003; Equations 2012; Naik & Sanjeevaiah 2012; Pattenden 2017). As such, Karnataka’s tourism policy goals were underachieved (CAG 2016c, pp. 11-2).

Some of the key challenges associated with tourism development in Goa include rapid urbanisation, environmental denigration, water abuse, waste management, exploitation of

carrying capacity and cultural invasion (Solomon 2009, pp. 2-10). The expansion of tourism has also corresponded with increases in crimes against women and children in the form of human trafficking and paedophilia ('Cases of foreigners indulging in crime sees a rise every year' 2014; National Crime Records Bureau 2020; Noronha 1999). Mandrekar and colleagues have revealed linkages between tourism, migration and children in Goa where 'foreigners come in a vehicle to take children from the area to a "school" where the gifts, chocolates and meals' are provided (Children's Rights in Goa et al. 2016). Dr Karan Singh³⁷ also observed that the rise of 'dark tourism' in the form of 'drugs, arms smuggling and trafficking in human beings through crime cartels' was affecting the poor and was detrimental for poverty alleviation (Singh, K 2000). The minister has also held mainstream media responsible for 'distorting the consciousness of the entire human race' through a 'steady stream of horror and violence in the movies and on television'.

Christian missionaries used regional tourism as a tollgate for surreptitious entry for activities counterintuitive to sustainable development such as tourist visa fraud, money laundering, destruction of indigenous communities, invasion of cultural spaces, appropriation of indigenous traditions, knowledge and identities, mass evangelism, land grabbing, harassment of indigenous communities, coercive conversions, causing death of indigenous cultures, and crimes against women and children (K.P Yohannan's missionary caught in fund scandal in Canada 2019; Mankani 2020 ; Santosh 2020; Shahina 2013b; Venkatesan 2020; Viju 2012; Vishwa Samvad Kendra 2018). Lobbies with regional governments have worked against the implementation of scientific recommendations by misleading grassroots communities and igniting agitation, for example, to stop the Western Ghats from being safeguarded (Report on Western Ghats Misinterpreted - says Gadgil 2014; Shahina 2013a).

Rather than benefiting the local environment and communities, the uneasy alliances of PPPs were aggravating the exiting challenges. For example, 'enclavisation' for creating special tourism zones in India often leads to land grabs and eviction of local communities from their traditional lands for eco-tourism projects (Equations 2008). In the case of Bekal in Kerala state, where a plan for the development of special tourism area would have

³⁷ Dr Karan Singh is the first tourism minister of India and an Honorary member of the Club of Rome.

rendered 30,000 farming and fishing families homeless and cut off from their traditional livelihood (Equations 2008, p. 2).

Banerjee, A (2012) draws attention to the pressures placed on the forest department and protected areas to accommodate wildlife tourism promoted by state tourism departments as a means of generating revenue. The 'state tourism departments usually own tourist lodges in Protected Areas PAs and run them independently with little regard for environmental impacts' (Banerjee, A 2012, p. 215). Banerjee, P and Sood (2012, pp. 9-10), citing the case of eco-tourism in Sikkim, observe that 'sustainable development has been part of the alternative development discourse in response to mainstream growth approaches in countries like India'. Drawing attention to the Lepchas people who consider themselves 'part of an ancient but living culture that is closely tied to nature' and their Dzongu land, 'a highly sacred place with certain mountains and streams holding special meaning in everyday life as well as in special ceremonial rituals'. Land acquisition methods to construct hydroelectric projects in Dzongu have resulted in severe agitation and hunger strikes over the loss of key spiritual landmarks. This land is now under attack from land acquisition, dam construction, blasting and drying up of rivers and lakes, and the people fear complete obliteration of cultural and spiritual icons and, by extension, 'the very essence of Dzongu and Lepcha identity'. Macro-economic reforms are 'perpetuating extensive vulnerabilities and inequalities' and policy cannot be considered appropriate unless environmental sustainability is considered as essential to people's social, economic and material wellbeing. Further, Bandyopadhyay and Yuwanond (2018) condemn tourism's approach of cultural representation, for example, the Indian Government, through 'commodifying and representing the Nagas as colorful and exotic engages in a project similar to the representation of colonized peoples by their Masters'. Further, globalisation of travel and tourism has facilitated the access to and abuse of local cultures in developing countries. Yates (2016, p. 2) writes that the 'illicit trafficking of looted antiquities is driven by market demand in the developed world for the cultural property of the developing world'.

In a critical study, Baken and Bhagavatula (2010) noted that there was something fundamentally wrong with the way India's tourism was developing. They drew attention to inflated perceptions of international tourism in India where domestic tourism generates over 90% of tourist traffic. A critical gap was the lack of clarity on production and

consumption of India's tourism and tourist profiles. As such, owing to myriad barriers to sustainable tourism development, India's contribution to the MDG remained negligible. Against this backdrop of unresolved sustainability challenges and limited critical research identifying the barriers for sustainable tourism development, India espoused the new UN SDG in 2016 under the leadership of a new government and Prime Minister Narendra Modi.

3.4.4 The UN SDG, the World Economic Forum's Great Reset, COVID-19 and Tourism

The Honourable PM Modi also adopted the UN-Habitat III new urban agenda, the Paris climate change goals and the most recent Great Reset proposed by the UN and the World Economic Forum to guide the UN SDG (Vasudevan 2016). As such, India's new government accelerated the drive towards achieving the UN SDG by positioning tourism in the national development agenda with new schemes for international tourism development (see table 3.7) with special focus on SDG8, SDG12 and SDG14 (NITI Aayog 2017a; United Nations in India 2016).

In 2016, the Ministry of Tourism organised domestic and international investors meeting, which called the Incredible India Tourism Investors Summit 2016 (Jha 2016). The focus of the meeting was to promote India's monuments and heritage sites and to encourage investors to invest in the tourism sector. As knowledge partners to Indian governments, international accounting firms and banks such as Ernst & Young, KPMG, Yes Bank and Invest India helped the states and union territories by 'identifying projects, suggesting tourism policy updates, and presenting to the potential investors during the summit' (Jha 2016, p. n.p). The World Economic Forum³⁸ (WEF 2017), estimated India's tourism to be a USD 20 billion opportunity. The international NGO appraised India's indigenous cultures as resources that were 'still underutilized, with over 600,000 villages with their own cultures and heritage that could be leveraged to create unique experiences for travellers' (WEF 2017, p. 7).

³⁸ World Economic Forum began in 1971 as the European Management Forum, inviting roughly 400 of Europe's top CEOs to promote American forms of business management (Marshall 2015) and in 1987, became the World Economic Forum. The NGO sought to broaden its vision to include providing a platform for dialogue. The international NGO, foundation, which is mostly funded by its 1,000 member companies as well as public subsidies, views its own mission as "improving the state of the world by engaging business, political, academic, and other leaders of society to shape global, regional, and industry agendas.

Foreign direct investments in India have doubled since the adoption of the SDG, with the Indian economy opened up for 100% FDI as shown in figure 3.3 (Department for Promotion of Industry and Internal Trade 2021, pp. 6-9). US companies such as Airbnb, Oyo, Embassy Group, Leisure Hotels Group and Specialty Restaurants are setting up businesses in India. International hotel chains are also increasing their presence in India and will account for a 47% proportion in the tourism and hospitality sector by 2020 and 50% by 2022 (FDI India 2021, p. n.p.). Invest India, a national investment promotion and facilitation agency (i.e. ‘advisor, guide, and facilitator’ to global investors) notes that the Indian Government approved 100% FDI in all the three categories of business (Invest India 2021b, p. n.p).

A review of FDI in India’s tourism and hospitality shows that investments have increased exponentially in comparison with previous decades after the espousal of SDG in the backdrop of the Great Reset (see table 3.6).

Figure 3.3: Foreign Direct Investments Inflow Into India 2000–2021 (Department for Promotion of Industry and Internal Trade 2021, p. 4)

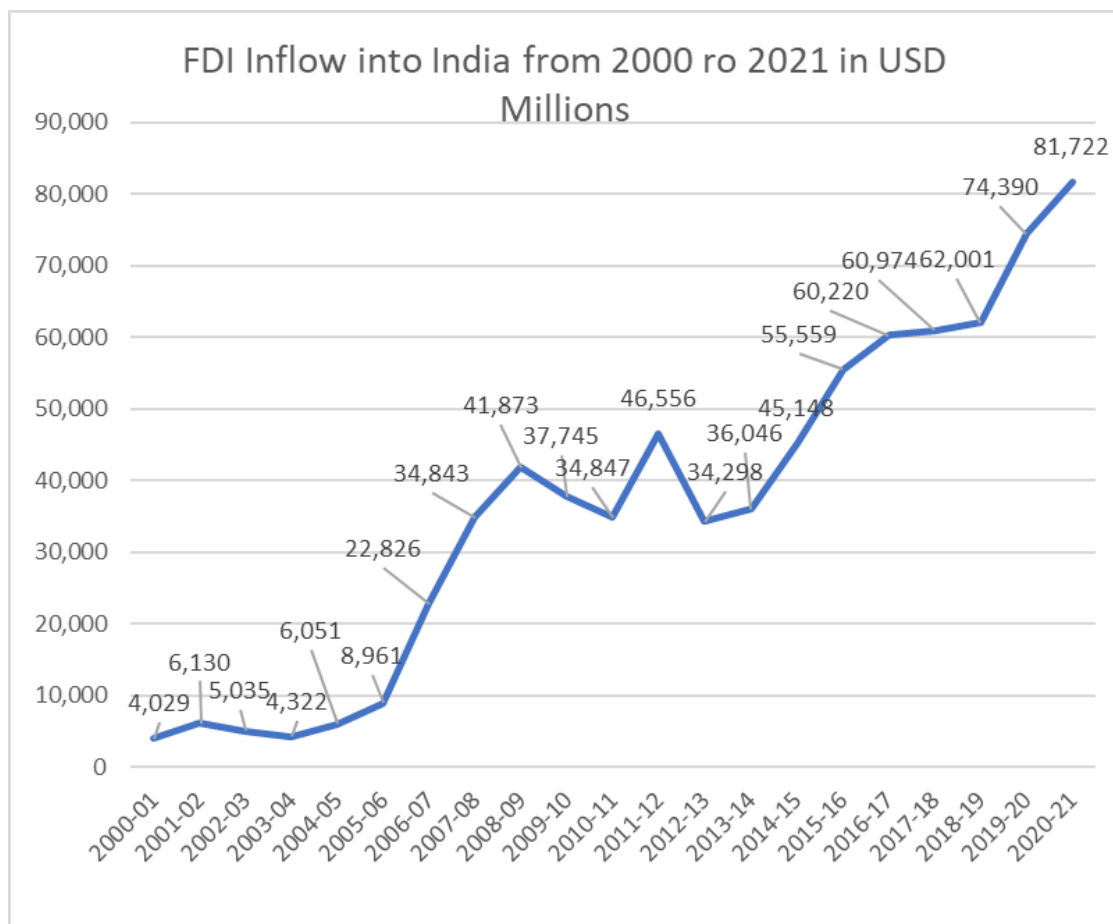


Table 3.6: Foreign Direct Investment (FDI) Inflow into Different States and Union Territories in India Between October 2019 and March 2021

State/UT	FDI (Oct 2019 - Mar 2021)
Telangana	\$1.8bn
Karnataka	\$11.95bn
Haryana	\$2.42bn
Jharkhand	\$2.64bn
Himachal Pradesh	\$22.8mn
Maharashtra	\$23.4bn
Gujarat	\$24.48bn
Kerala	\$269.6mn
Madhya Pradesh	\$282mn
Andhra Pradesh	\$291.8mn
Tamil Nadu	\$3.32bn
Rajasthan	\$461.4mn
Bihar	\$50.62 mn
West Bengal	\$605.17mn
Odisha	\$624.8mn
Uttara Pradesh	\$665mn
Dadra and Nagar Haveli and Daman and Diu	\$7.97mn
Punjab	\$741.23mn
Goa	\$80.77bn
Delhi	\$9.4bn

The new tourism policies, projects and investment schemes conceptualised to drive the UN SDG and other global agendas appear to have expedited the cause for international tourism development in India.

However, recent reports show that the response to new tourism development projects from the local communities was not welcoming. The government's interference and secularisation of indigenous places of worship is not appreciated by the local communities and is deemed unconstitutional (Vijayan 2019). The local population has rejected new tourism projects in many destinations such as casinos, a Disneyland and 'perennial greens' projects in Karnataka (Jog Falls to be made perennial greens 2021; Star of Mysore 2018) and a mega-tourist complex on Little Andaman Island (Sekhsaria 2021). Newspaper reports ('Disneyland at KRS is a bid to grab farmer' land' 2018) highlight the

concerns of local communities with regard to deviation of commons for tourism development and the attitudes of the government agencies unwilling to consider community viewpoints. In the case of the Disneyland project ('Disneyland at KRS is a bid to grab farmer' land' 2018, p. n.p.), farmers allege that it is 'a bid to grab fertile lands of the farmers by real estate mafia'. A newspaper report draws attention to a project called 'Greenfield coastal city' that 'underlines bigger ambitions of making Little Andaman capable of competing with Singapore and Hong Kong in terms of trade activity in the mighty Indian Ocean' (Giles 2021). Sekhsaria (2021, p. n.p.) reports that NITI Aayog's plan for a mega-tourist complex on Little Andaman Island will jeopardise the fragile ecosystem, vulnerable Onge tribe and rare wildlife. Arguably, as Jamal, Camargo and Wilson (2013) quote, 'industry-driven managerialism that privileges quantification and positivistic approaches' propel India's tourism development as a follow-on to global developments. Critical reviews call out tourism policy design for creating an environment of 'profiteering and exclusion through privatization' (Alternative Law Forum 2016, p. n.p.).

A research organisation calls attention to 'unplanned and unregulated developments' of 'ecosystems of the coasts, forest, mountains, islands' even as 'the Minister in charge of Shipping declared 700 uninhabited islands across India to be developed for tourism, film-making, entertainment activities, and as honeymoon destinations' (Equations 2016, p. 5). Challenges for India's tourism development are further aggravated by the impact of COVID-19 responses across the world. F Richter, F (2020, p. n.p.) notes that COVID-19 could set the global tourism industry back 20 years as predictions are that '120 million jobs are at risk, with economic damage likely to exceed over \$1 trillion'.

In summarising the literature on tourism development in India, during the tenure of Earth Summit, the MDG and recently adopted SDG, tourism growth has resulted in several negative impacts that include increased crimes against women and children, exodus of indigenous communities from their ancient lands and traditions, corruption, inequality, social tensions, antiquity theft, unchecked and unplanned urban development driving resource shortages, cultural destruction, occupation of sacred spaces on the pretext of development, environmental degradation and climate-related disasters (Arora 2017; Children's Rights in Goa et al. 2016; Equations 2012; Kumar, VS 2018; Ram 2018; Suchitra 2015). The review indicates that after nearly four decades of purposeful action

under the neoliberal policy framework to drive sustainable development, and despite the common global goals and harmony between developed and developing countries, India's tourism has drifted further from sustainability.

3.5 Emerging Debates: Boosterism Versus Degrowth

Even as the pandemic situation evolves, several institutions are predicting COVID-19 recovery strategies for the tourism sector. A clear debate to emerge in the context of COVID-19 recovery is between 'boosterism' and 'degrowth'. Boosterism refers to supporting rapid recovery of the halted tourism industry by making purposeful investments to recover from stunted growth (Butcher 2020b). An example of boosterism is presented by McKinsey & Company, who propose centralising global tourism developments through a new economic system (see Table 3.8).

**Table 3.8: Reimagining Tourism 'New Normal' in a Post-COVID-19 Scenario
(Constantin, Saxon & Yu 2020)**

Sl No	Strategies
1	Streamlining public-private interfaces through a tourism nerve center
2	Experimenting with new financing mechanisms a. Revenue-pooling structures for hotels b. Joint equity funds for small and medium-size enterprises
3	Ensuring transparent, consistent communication on protocols
4	Enabling a digital and analytics transformation within the tourism sector

In contrast, degrowth refers to an approach to reform tourism on the lines of slow travel where environmentally conscious tourists make deliberate choices of low-carbon travel (Dolnicar, Crouch & Long 2008; Hall, Lundmark & Zhang 2020). While boosterism focuses on recovery, degrowth goes beyond recovery and calls for reform, rewind and restart of the tourism industry by fixing the pre-existing issues. However, critical studies have called for similar transformative measures for the tourism industry in the global south to mitigate the risks (Brohman 1996, p. 67).

excessive foreign dependency contributing to a loss of local control over resources and substantial overseas leakage of tourism earnings; the lack of articulation between

tourism enclaves and domestic economic sectors, producing low multiplier and spread effects; the reinforcement of neocolonial patterns of socioeconomic and spatial polarisation; environmental destruction, often involving non-renewable resources and foundation assets; and rising alienation among the local population of host communities due to the unequal distribution of the costs and benefits of tourism and the perceived loss of cultural identity and social control to outsiders.

A recent study notes that ‘new mega-infrastructure projects share remarkable similarities with those of the colonial era’ and note that focus on ‘longue durée is vital to emancipatory potential and limits of infrastructure-led development’ (Enns & Bersaglio 2020). Whilst the Indian Government has adopted boosterism through 100% FDI as a way forward to advance SDG and contribute to five trillion-dollar economy, there is little research on boosterism’s feasibility and implications for India’s domestic tourism developing with indigenous ontology.

3.6 Gaps in the Literature

Although there are many key papers that offer critical review of global sustainable tourism with varied perspectives on policies, planning and development, very few focus on India and the challenges being faced in India for sustainability. A review of the sustainable tourism development literature concludes that ‘sustainable tourism development represents an increasingly important policy issue for governments in developing societies’ as several authors observe negative impacts of tourism (Yoopetch & Nimsai 2019, p. 14). A review of eco-tourism and responsible tourism approaches to sustainable development found that ‘important theoretical and practical considerations around wellbeing, inclusion, and sustainability have been omitted’ (Jamal, Camargo & Wilson 2013, p. 4594). Further, in the case of tourism development in developing countries, a study notes that ‘planning approaches may not be transferable to and implementable in developing countries without considerable adaptations’ of socioeconomic, politic and human resource conditions (Tosun & Jenkins 1998, p. 101). As in the case of Caribbean tourism, a critical study observes that ‘the neocolonial system appropriates local resources in peripheral places and concentrates it into the hands of foreign organizations in metropolitan countries for profit’ (Sealy 2018, p. 13). Another study calls attention to English hegemony in tourism systems of developing countries and the emphasis on international tourists from developed countries (Choi 2010; Dann, G

2011; Winter 2009). Researchers note the continuation of ‘postcolonial otherness’ biases against the indigenous populace in the reluctance of leaders to deconstruct colonial philosophies and epistemologies and replace English with regional languages (Abdi 2012; Davidson 1969; Maddox 2012). Another review of indigenous tourism posits that the ‘importance of governance, collaboration and embedding indigenous values and worldviews in tourism development is unequivocally necessary to affect positive outcomes with any tourism venture’ (Carr, Ruhanen & Whitford 2016, p. 1075).

A comprehensive review found that the research on sustainable global tourism policy formulation and governance behaviours is inadequate (Guo, Jiang & Li 2019, p. 1). Critical studies have called the UN SDG unachievable due to flaws in the framework, approach and intent of the organisations involved in formulation (Fehling, Nelson & Venkatapuram 2013).

A study reviewing critical tourism literature on tourism knowledge production notes that tourism knowledge continues to be produced in ‘globalized neocolonial structures of power that are very much centralised on Western-centric thought’ and ‘inclusiveness in tourism’ has not resonated beyond ‘Western boundaries’ (Wijesinghe, Mura & Bouchon 2019, p. 1275). Wijesinghe, Mura & Bouchon’s review identifies the ‘lack of studies analysing knowledge and research trends within a colonial or a neocolonial perspective’ as a knowledge gap that needs to be filled.

In the case-study of India, sustainable tourism critique and gaps in the global literature have significant implications for the nation’s sustainable tourism development which more often reaffirms global perspectives of underlying postcolonial structures and hegemonic systems (Baken & Bhagavatula 2010; Hannam & Diekmann 2010). Within the postcolonial systems in which Indian government aspires to achieve sustainable development, India has already lost 220 languages in the past 50 years and with that ancient wisdom and knowledge (Devy 2013). The gap in relation to knowledge production identified by Wijesinghe, Mura and Bouchon (2019, p. 1275) is acknowledged by this research as much of India’s tourism research is conducted in western academics of postcolonial English systems. As such, much of the developments rendered to achieve the SDG lack a strong evidence base.

Much of the sustainable tourism literature in India predates the SDG, COVID-19 and the Great Reset. Against the backdrop of India's colonisation, establishment of postcolonial systems and neoliberal development of tourism sector, the intention of this study is to address some of the critical gaps in the sustainable tourism development literature by exploring the 'achievability of the UN SDG' in Karnataka state's tourism development in India.

3.7 Chapter Summary

This chapter began as a continuation of the previous chapter, which reviewed the global literature on modern tourism development by applying a postcolonial theoretical lens. The purpose of the two chapters was to address an existing literature gap created due to the dearth of tourism studies emerging from non-Western academic scholarship to present a developing country's vantage point. The two chapters adopted an emic approach and a Hindu Sanatana Dharma gaze to the review to address an existing literature gap. The chapters go beyond reviewing the literature gap to unravel the conceptual and epistemological limitations of tourism studies.

The previous chapter explored international tourism's role in aiding European colonisation of the world in the 17th, 18th and 19th centuries. The literature review and analysis brought to the forefront development of modern tourism in the 20th century as industrial diversification by the same agencies that developed colonies in the previous centuries to enrich European economies. Biases held by Western tourists travelling to India have not only contributed to marking India as an exotic, primitive and poor nation but also underpin tourism development.

This chapter detailed the role of international tourism in India's colonisation and establishment of Euro-centric administrative systems and industries in the image of the West. India's modern tourism was thus developed by the same imperialist agencies as a counterpart construction and adjunct to the Euro-centric tourism economies. Arguably, European imperialist and freemasons global business empire and international supply chain were enriched by systematically destroying the ChatruVarna Framework's indigenous economies and taking control of the domestic supply chains. Critical review of tourism development in the postcolonial era disclosed the Indian freemasons' intent influence in shaping international tourism through domestic tourism polity.

Four critical issues emerging from the tourism literature in the Indian context are (1) definitional ambiguities due to lack of clarity on how tourism is perceived and understood by stakeholders in India, (2) unfair and unequal representation of stakeholder voices, (3) limited understanding of production and consumption of tourism within local communities in India, and (4) a lack of clarity on government interests and commitments that motivate tourism policy formulation to locate sustainable tourism development.

India has made several attempts to create sustainable tourism using Christian ontological premise and Western definitions for growth and development with a strong focus on economic policies. On one hand, India has been striving to achieve UN SDG such as Agenda 21 and the MDG through intercountry, national, regional and local cooperation. On the other hand, India has been failing to achieve these sustainability goals as the main impetus has been predominantly on economic development. Any attempt at realising sustainability appears to be an afterthought rather than a primary objective. The present literature review also confirms that frameworks that have been created or applied have primarily aimed to enable economic success rather than achieve sustainability. Most of the sustainability goals have not intertwined with the social, moral, value systems and ethos of the indigenous communities or even of the requirements of dominant domestic tourists in India. It is also evident that the various approaches adopted have not made significant efforts to engage local stakeholders. Even after awareness of the failures to achieve sustainability over many decades, hardly any conclusions have been drawn to ascertain the reasons for the failures. It was also revealed that not many investigations studied the efficacy of tourism models such as eco-tourism, responsible tourism and sustainable tourism in achieving the MDG. Now that the previous global goals have expired, India has enthusiastically jumped to adopt the SDG with a paucity of research investigating the fundamental changes required to the frameworks and approaches used to achieve the SDG. These important gaps in India's tourism literature limit the opportunities to inform sustainable tourism policies on how to drive the SDG. This is the critical gap in the tourism literature that this research is trying to address, 'whether India can really succeed with the frameworks, approaches and policies adopted or does India need to take a different approach to achieve the global sustainable goals?'

The impact of the global response to COVID-19, particularly on the tourism sector, has been made evident in the literature. Key debates regarding future developments in tourism

bring to the forefront two contrasting views, boosterism and degrowth, which are nonetheless both Western solutions to global problems. Critical gaps in sustainable development reiterate prominence of such Western scholarship in drafting the future of global tourism with little space for non-Western scholarship and perspectives, for example, emerging from indigenous worldviews (Wijesinghe, Mura & Bouchon 2019, p. 1275). This chapter also highlighted that India's production of tourism literature also occurs within the bounds of Western academic scholarship and reaffirms that Euro-American conceptualisations of tourism have contributed to an abundance of tourism studies derived from Western worldviews. Adopting such views to design policies, frameworks and approaches have not shown any clear indications of being helpful for India to achieve sustainability in tourism. Thus, emerging from these gaps is the larger research aim, which was to investigate the applicability of the SDG framework for sustainable transformations in tourism to advance the 2030 sustainable development goals in the case of Karnataka state.

This study addresses these gaps by examining diverse stakeholder perspectives on tourism development in the case study of Karnataka state, India. The study embraces an emic approach and a postcolonial perspective to contribute to building new knowledge that locates India's sustainable tourism studies in the SDG literature.

Chapter 4: Tourism in Karnataka—Contextual Overview

4.1 Introduction

The previous chapter critically reviewed the existing literature on the evolution of modern tourism globally and in India with particular focus on sustainable development. This chapter introduces Karnataka, an emerging tourism destination in India, where the present research was undertaken. The purpose of this chapter is to provide a contextual overview of Karnataka by analysing the available tourism statistics and trends.

4.2 Research Context—India's Tourism Potential

Geographical research maps India's existence to Precambrian evolution and the Phanerozoic aeon and notes that India is a distinctive geographic entity (Roy, AB & Purohit 2018), which gives credence to India's histories that span millions of years on indigenous chronologies (Al-Bīrūnī & Sachau 1888). The land borders of India cover a length of 15,106 kms. The northern borders with China lie along the lofty Himalayan ranges, Bhutan and Nepal border the northern plains, the western border with Pakistan passes through the lowlands, eastern India borders with Bangladesh and Myanmar. The Deccan plateau of India is surrounded by the Arabian Sea to the west, Bay of Bengal to the east and the Indian Ocean and Sri Lanka to the south (see Figure 4.1).

India is recognised for her ecological diversity and as one of the eight mega-biodiversity hotspots in the world. The country has a high diversity of habitats from alpine to temperate and tropical ecosystems (Ahmedullah & Nayar 1986; Myers et al. 2000; Roy, AB & Purohit 2018). The country encompasses nearly 7% of the global faunal diversity despite being only 2% of the global land mass (Ministry of Environment and Forests 2014). India is home to more than 50,000 species of plants, including a variety of endemics. With over 1.2 billion people, the nation has 2,605 indigenous cultural groups, 1,652 mother tongues and 19,652 languages and dialects (Census: more than 19500 languages spoken in India as mother tongues 2018; Chandramouli 2011; Joshua Project 1995; Mallikarjun 2002; Sreedhar, Roopa 2012). India has the world's largest Hindu population, comprising over 79.8% of India's population (966.3 million), Muslims comprise 14.23% of the population (172.2 million) and Sikhs 1.72% (over 20.8 million),

according to religious demographics of the 2011 Census (Ministry of Home Affairs Office of the Registrar General & Census Commissioner 2001). The local Hindu cultures have evolved from the early-world knowledge systems developed in the crucible of the Vedic polytheistic cosmogonic framework Sanatana Dharma, which embraces altruism, animism and environmental consciousness as a way of life (Daniélou 1987). India provides a complex environment for wide-ranging tourism considering the remarkable geography, antiquity, diversity and indigenous culture.

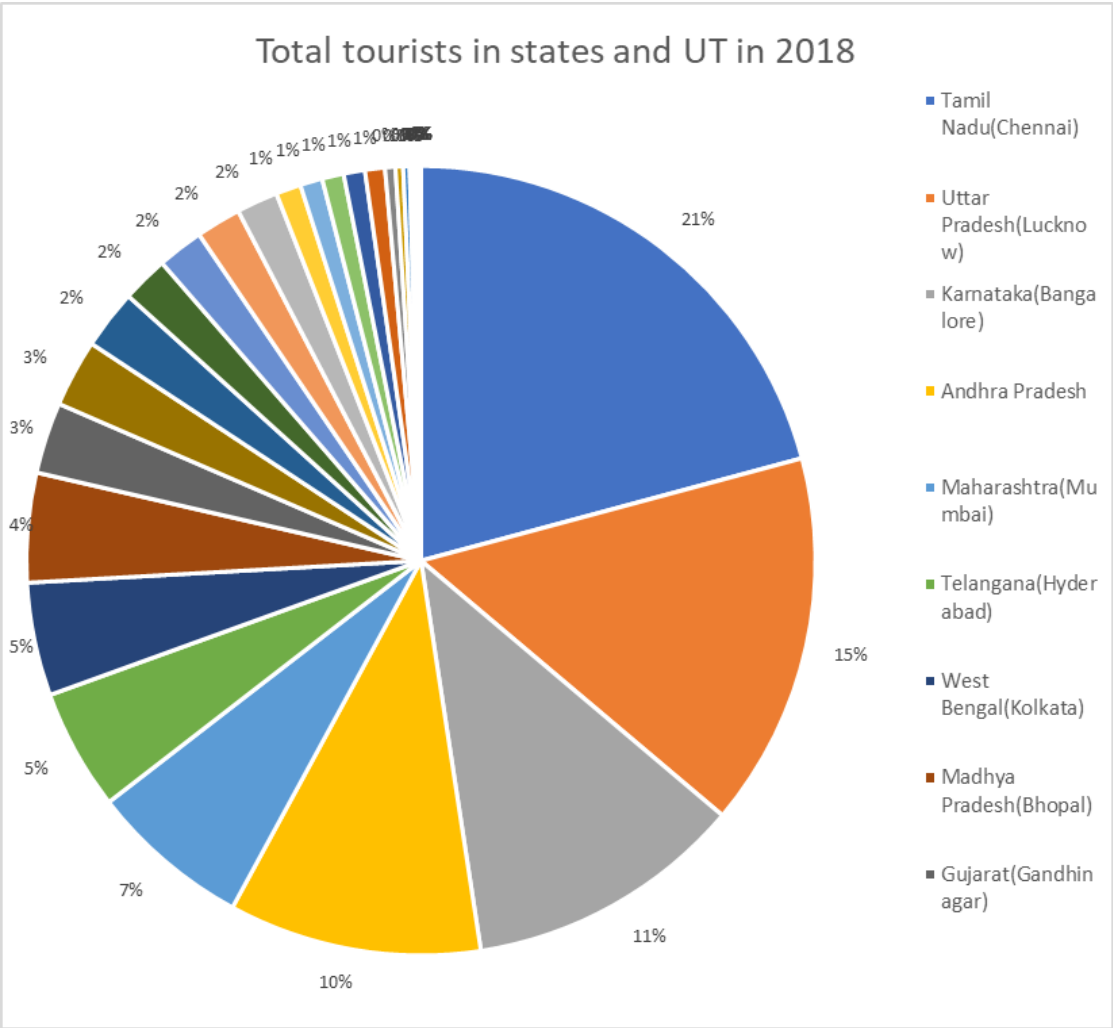
India is a union of 28 states and eight union territories, totalling 36 geographical entities. The environmental, social and cultural diversity of each landscape shapes tourism development in the specific regions. The dynamic macro-economic and micro-economic characteristics further influence the tourism potential and qualities of each region. These factors strengthen India's position as both a tourism producer and a tourism consumer driving a domestic tourism economy. The diverse contributing factors in India's tourism and tourism potential may be better understood in comparison with Europe (see Figure 4.1).

Figure 4.1: Comparison of Indian States and Union Territories with European Countries by Land Area (Approximates) (Source: Author's Own Image)



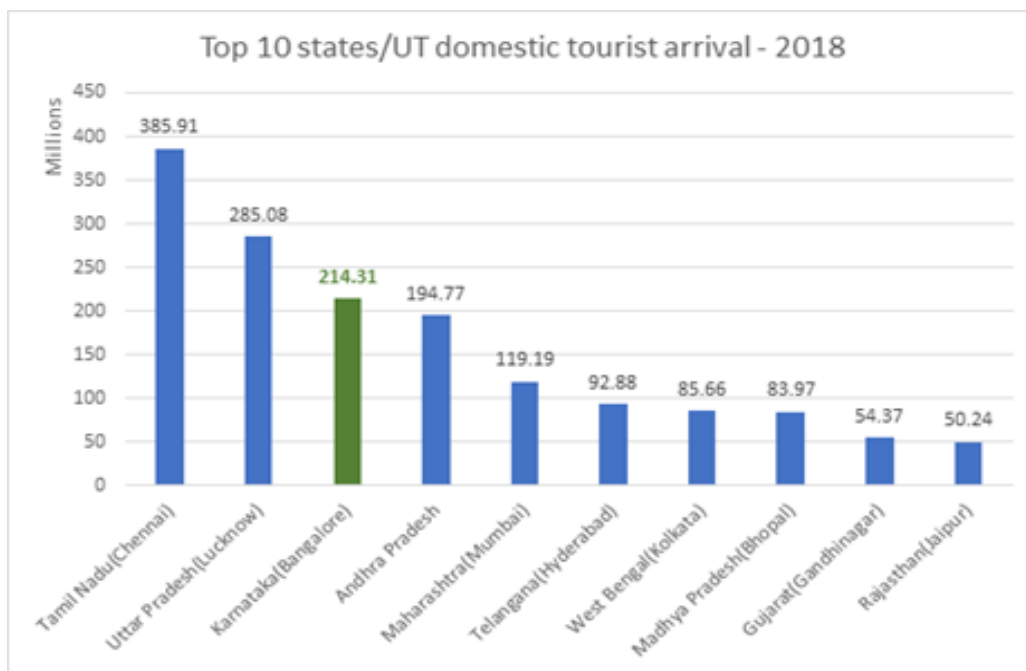
Each state and union territory in India is as large as a country in Europe and equally distinct in terms of tourism potential. Every state in India thus qualifies as a distinct destination that encompasses all dimensions of sustainability in one system, ‘economic, environmental, and sociocultural’ (Law 2015, p. 50). Not surprisingly, the aggregated Indian tourism sector is one of the largest service industries in the country in terms of its contribution to the GDP, as well as for providing employment to millions. As such, India’s tourism is a largely domestically driven market, where tourism production and consumption are highly localised and driven by interstate and intra-state travel (Ministry of Tourism 2019). India’s tourism arises from tourism from different states and union territories in the country and constitutes domestic and international tourism (see Figure 4.2).

Figure 4.2: Total Number of Tourists (Domestic and International) travelling to States and Union Territories in 2018



In regard to domestic tourism in India, Tamil Nadu, Uttara Pradesh and Karnataka are the top three states (Figure 4.3). Karnataka state consistently occupied third position in the domestic tourism ranking in 2017 and 2018. According to the ARC, India receives billions of visitors annually to religious tourism destinations, such as 30 to 60 million pilgrims to Ayyappan Saranam, 30 million to Tirupati, 30 million to Amritsar, 10 million to Kumbh Mela, 6 million to Vrindavan, 5 Million to Dwarka, 1 million to Holla Mohalla Anandapur Sahib, India (Sikh), 1 million to Varanasi, Uttar Pradesh, 635,000 Amarnath Cave in Kashmir making India one of the most important religious tourism hotspots in the world ('Green Pilgrimage Network' 2012; ARC 2014).

Figure 4.3: Top Ten States or Union Territories Contributing to Domestic Tourist Arrivals in India



In regard to numbers of international tourists, the top three destinations are Sikkim, Maharashtra and Uttara Pradesh (Figure 4.4). Karnataka state does not make to the top ten attracting states list in terms of international tourists. Karnataka, with a land area of 191,791 km², is ranked 11, with fewer international tourist arrivals than Goa, which has a much smaller land area of 3,702 km².

Figure 4.4: Top Ten States or Union Territories Contributing to International Tourist Arrivals in India



The smaller states and union territories tend to attract more international tourists than states with larger land area. For example, Tamil Nadu and Karnataka, which are in the top three destinations for domestic tourists, do not appear in the top ten states visited by international tourists.

4.2.1 India's Outbound Tourism

While intra-state, interstate and international travel constitute India's domestic tourism consumption and international tourism receipts (ITRs), India also offers two broad types of outbound international tourism. Firstly, religion-based outbound travel to Islamic, Christian, Hindu and Buddhist places of worship continue the practice of religious, traditional, cultural and spiritual travel since ancient times (Al-Bīrūnī & Sachau 1910; Hwui Li & Beal 1911). Secondly, Indian citizen undertake outbound modern leisure and business tourism for the purpose of entertainment and commerce (Thongnoi 2019).

Indian Muslim pilgrims travel to Saudi Arabia for the annual Hajj pilgrimage and to other Islamic countries for Islamic pilgrimage (Ministry of Minority Affairs 2018). Indian Christians travel to the Vatican, Jerusalem and other Christian countries for Christian pilgrimage ('Pilgrims going to Mecca 2019). Hindus, Sikhs and Buddhists visit Nepal, Sri

Lanka, Pakistan and other South-East Asian countries with cultural places of worship to pay obeisance, seek spiritual self-actualisation, continue traditions, celebrate festivals and auspicious events, and reconnect with the past out of curiosity (India-Pakistan: First pilgrims make new border crossing to Sikh temple 2019; Indian tourists to Vietnam increase 2020; Kimsong 2008; Thongnoi 2019). Several schemes and subsidies have been implemented to facilitate and encourage pilgrim travel ('Pilgrims going to Mecca 2019; Ministry of Minority Affairs 2018; Subsidy for Manasarovar yatra will now cover 1 2017).

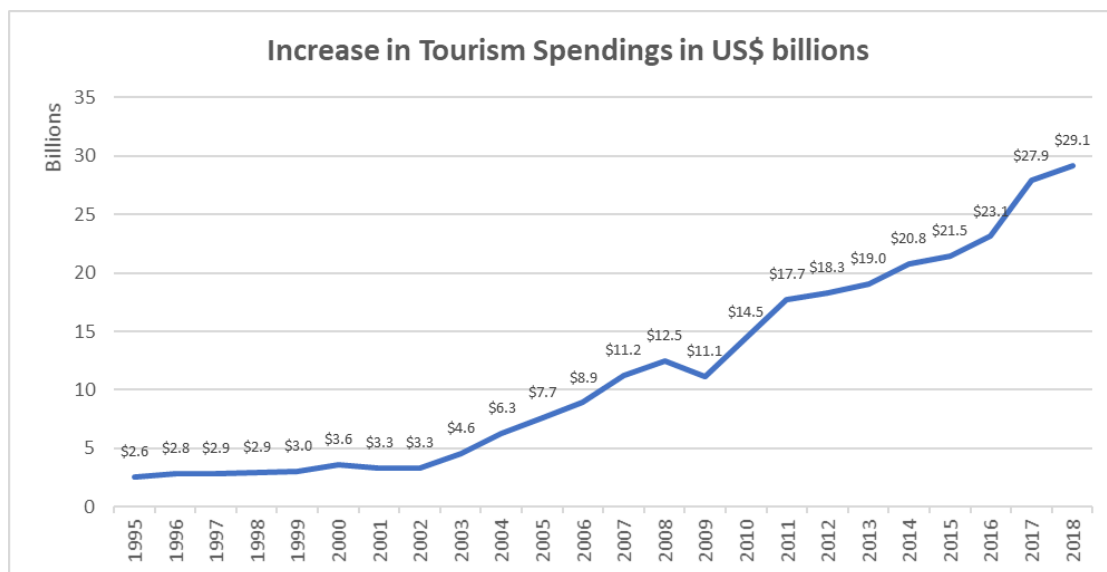
4.2.2 India's Tourism Trends

Indian tourism has been an established sector and a viable industry since ancient times. However, data to measure trends in this industry are available only for past three decades. To gain a better understanding of tourism trends, data from three different categories have been analysed: (1) tourist spending trends, (2) ITRs to India and (3) comparison of domestic and international tourism growth.

4.2.3 India's Tourist Spending Trend—Contribution to GDP

Global statistics highlight a positive growth rate and trend for India's travel and tourism sector. According to World Travel & Tourism Council, in 2019 travel and tourism contributed USD 194.3 billion (INR 13,681.1 billion) to India's GDP while supporting 39,821,000 jobs (WTTC 2020b). India has consistently ranked as the seventh largest tourism economy globally (WTTC 2017) and represents 6.8% of global tourism (WTTC 2020a). Travel and tourism contributes 10.0% of the USD 2.868 trillion GDP of India according to data provided by The World Bank (2020). Pre-COVID-19 forecasts indicated that international visitor arrivals would reach 15.3 million with a 6.7% increase per annum to INR 28,491.8 billion by 2027 and would generate employment for nearly 50 million people (Knoema 2019). India is currently ranked 12th in the Asia Pacific region and 68th overall on the list of the world's most attractive tourism destinations (World Travel & Tourism Council [WTTC] 2019).

Figure 4.5: Contribution of Travel and Tourism to India's GDP in Current Prices
(Source: World Travel and Tourism Council Data (Macrotrends 2020))

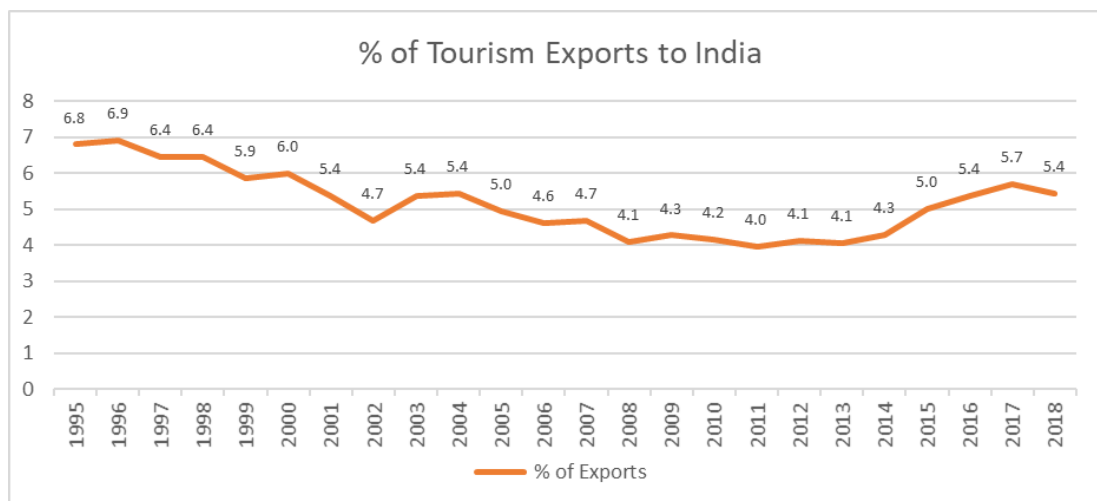


Domestic tourism has increased significantly over the past three decades from USD 2.6 billion to USD 29.1 billion, as shown in Figure 4.5.

4.2.4 Tourism Exports or International Tourism Receipts to India

Tourism exports or ITRs include ‘expenditures by international inbound visitors’ for transport (i.e. including international carriers), goods and services (Mundi 2019). According to data from the World Bank, international tourism exports to India have been consistent in the past three decades. India’s share of ITRs was higher in 1995 than it has been in the past few years, which indicates that there has been negligible increase in foreign tourist visitor numbers relative to other nations. India’s tourism expenditure may be a good indicator of tourism demand Wang and Davidson (2010) as tourism is expenditure-driven and ‘the consumption of tourism is at the centre of the economic measurement’ (Mihalič 2002, p. 88). Indeed, India’s tourism spending trends highlight the contribution of tourism to India’s GDP (see Figure 4.6).

Figure 4.6: Proportional Increase in Exports. Source: World Bank Data Analysed by Macrotrends (2020)

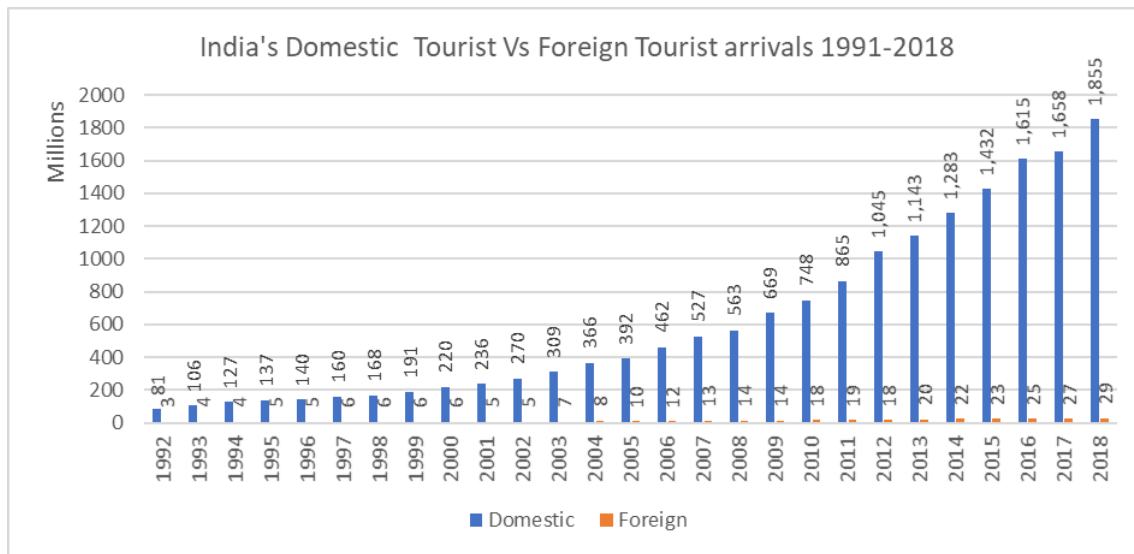


However, data from the World Bank exhibit a growing trend in India's tourism expenditure over the past three decades.

4.2.5 Comparison of Domestic vs International Tourism Growth

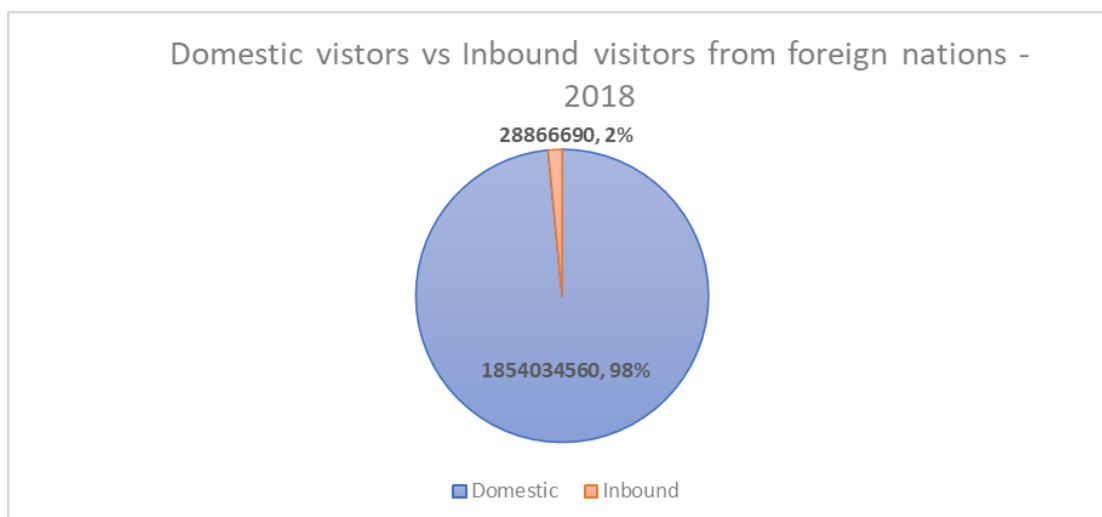
India's tourism is overwhelmingly produced and consumed domestically, and this can be inferred from Figure 4.7, which shows the large proportion of domestic tourism compared with inbound international tourism. Domestic tourism has seen a dramatic increase in the past 30 years from 81 million in 1991 to 1,855 billion in 2018 (Figure 4.7). Considering this growing trend in domestic tourism, India has been identified as one of the few countries where tourism growth is forecast. India is one of the BRIC countries [Brazil, Russia, India, China] anticipated to grow as a tourism destination as well as a tourism generating area (Pop 2014).

Figure 4.7: India Tourism Statistics of Domestic and Foreign Visitors From 1991 to 2018



In contrast, there has been much slower increase in international tourist arrivals compared with domestic tourism growth. The latest statistics for 2018 are akin to previous years, as shown in Figure 4.8.

Figure 4.8: Share of Domestic Tourist Versus Domestic Tourists in 2018. Source: (Ministry of Tourism 2018a)



The Indian states received 1,854.9 million domestic visitors and domestic tourism grew by 11.9%. Inbound tourism with an annual growth rate of 5.2% has also seen an increase.

However, international tourism has been consistently negligible in comparison with the burgeoning domestic tourism market, which makes up 98% of the total tourism in the country. In recognition of the tourism potential of specific states and union territories, the Indian Government has identified some mega-tourism circuits, which are discussed in the next section.

4.2.6 India's State-Wise Plan for Mega-Tourism Circuits Development

The central Ministry of Tourism has identified 29 mega-tourist destinations or circuits of national importance in each state across India to be developed in a holistic and integrated manner (Table 4.1). Many of the circuits identified are Hindu religious places of worship and cultural destinations built and established during ancient times.

Table 4.1: Mega-Tourism Circuits by State (Ministry of Tourism 2018b)

Mega Tourism Circuits	
State	Tourism Circuit
West Bengal	Ganga Heritage River Cruise Circuit
Uttar Pradesh	Varanasi-Sarnath-Ramnagar Circuit Agra Circuit
Uttarakhand	Haridwar-Rishikesh-Muni Ki Reti Circuit
Tamil Nadu	Pilgrimage Circuit (Madurai-Rameswaram-Kanyakumari) Mahabalipuram - Destination
Sikkim	Gangtok – Destination
Rajasthan	Desert Circuit (Jodhpur-Bikaner-Jaisalmer) Ajmer, Pushkar – Destination
Punjab	Amritsar – Destination
Puducherry	Puducherry - Destination
Bhubaneswar	Puri – Chilka Circuit
Maharashtra	Aurangabad – Destination Vidarbha Heritage Circuit
Kerala	Muziris Heritage and Culture Circuit (Trissur and Ernakulam Districts)
Karnataka	Hampi Circuit
Jammu and Kashmir	Spiritual Destination of Leh-Ladakh
Andhra Pradesh	Charminar area – Hyderabad Destination Kadapa Heritage Circuit Tirupati Heritage Circuit
Madhya Pradesh	Spiritual and Wellness Destination of Chitrakoot
Himachal Pradesh	Eco and Adventure Circuit (Kullu-Katrain-Manali)
Haryana	Panchkula-Yamunanagar (Haryana) – Paonta Sahib (Himachal Pradesh) Panipat-Kurukshetra-Pinjore Circuit
Gujarat	Dwarka-Nageshwar-Bet Dwarka Circuit
Goa	Churches of Goa (Integrated Development of Infrastructure for Heritage and Hinterland Tourism) Circuit
Delhi	Illumination of Monuments Circuit
Chhattisgarh	Jagdalpur-Tirthagarh-Chitrakote - Barsur-Dantewada Circuit
Bihar	Bodhgaya – Rajgir – Nalanda Circuit

As such, India provides a favourable setting for studying the complete tourism phenomenon as a ‘basic whole system’, encompassing generating areas, supply areas, transit routes and tourists (Leiper 1992). Among the 28 states and eight union territories, Karnataka state in the south-western region of India is selected for the purpose of this research. A contextual review about Karnataka tourism is presented in the following section.

Motivated by global commitments to achieve the SDG, including in the tourism sector, the national development agenda for sustainable development drives the tourism policies for national and regional administration (NITI Aayog 2017b, p. 41). As such, the national tourism policy corresponds with larger development goals. State tourism policies, which draw on the national tourism policy, are designed to achieve the global and national goals regionally by localising tourism development and sustainable transformation in the sector. In the following section, we explore the current state of tourism in Karnataka along with future potential.

4.2.7 Karnataka—An Emerging Tourism Destination

Karnataka, where the research was conducted, is located in the south-western region of India (see Figure 4.9). Karnataka is 191,792 km² in land area and is as large as Belarus in Europe or the state of Victoria in Australia. It is the seventh largest state in India by land area and is divided into four zones and 30 districts. Surrounding states include Kerala to the south, Tamil Nadu to the south-east, Seema Andhra and Telangana to the east, Maharashtra to the north and the Arabian Sea to the west. As per the 2011 Census of India report, Karnataka had a total population of 61.13 million with a growth rate of 15.67% and was home to 697 indigenous groups (Joshua Project 1995).

Figure 4.9: Map of India with Karnataka State Highlighted



Table 4.2: Karnataka Empires and Dynasties (Mackenzie & Wilson 1828)

Dynasty	Period
Nanda Empire	5th century BCE
Maurya Empire	4th Century BCE
Satavahana Empire	250 BCE – 200 CE
Pallava Dynasty	275 CE – 897 CE.
Alupa Dynasty	200 CE. – 1444 CE.
Kadamba of Banavasi	325 CE – 540 CE.
Western Ganga of Kolar, Talkad	325 CE – 1000 CE.
Chalukya Empire of Badami	500 CE – 757 CE.
Santhara-Bhairarasa of Humcha & Kalasa	700 CE – 1800 CE
Rastrakuta Empire	757 CE – 973 CE.
Chalukya of Kalyan	973 CE. – 1198 CE
Yadava (Sevuna) of Devagiri	1198 CE – 1312 CE
Chowta of Ullal, Moodabidri	1160 CE – 1822 CE
Hoysala of Dwarasamudra	1000 CE – 1346 CE
Vijayanagara Empire	1335 CE – 1565 CE
Bahamani Sultanate	1347 CE – 1527 CE
Bijapur Sultanate	1490 CE – 1586 CE.
Wodeyars of Mysore	1399 CE – 1761 CE
Nayaka of Keladi	1500 CE. – 1763 CE
Sultanate of SriRangapattana	1761 CE. – 1799 CE.
Mysore Wodeyars	1800 CE – 1831 CE.
British takeover	1831 CE. – 1881CE.
Mysore Wodeyars	1881 CE – 1950 CE.
Unification of Karnataka (formation of State in independent India)	1956 CE

BCE = Before the Common Era; CE = Common Era

Karnataka has an evolving economy (Kumar, TKA 2011) and is an emerging tourism region. Karnataka has a coastline 320 kms long, a rich culture, ancient history and abundant natural landscapes (DOT 2016). The state's diverse tourism potential resonates in the tagline 'one state, many worlds' on the official Karnataka tourism website³⁹.

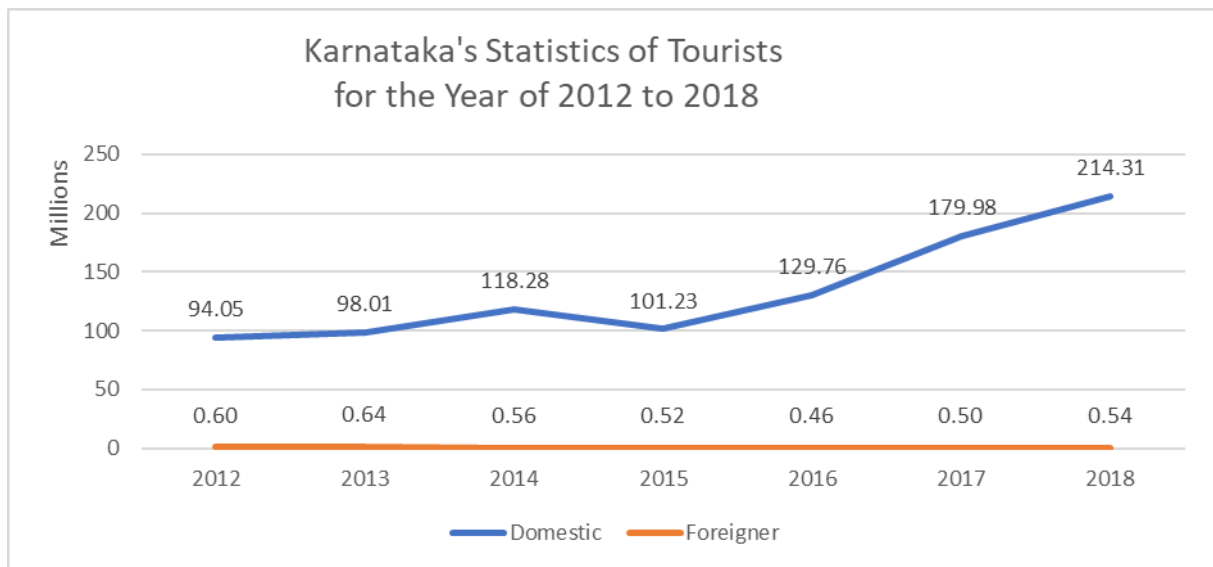
Micro Small and Medium Enterprises Development Institute (2016, p. 8) attributes this to the availability of well-developed tourism inventories, good infrastructure, adequate connectivity, rich cultural heritage and the variety of tourist attractions. Tourism statistics indicate that tourists who visit Karnataka are predominantly domestic.

³⁹ Karnataka tourism website: <https://www.karnatakaturism.org/>

4.3 Karnataka's Tourism Potential

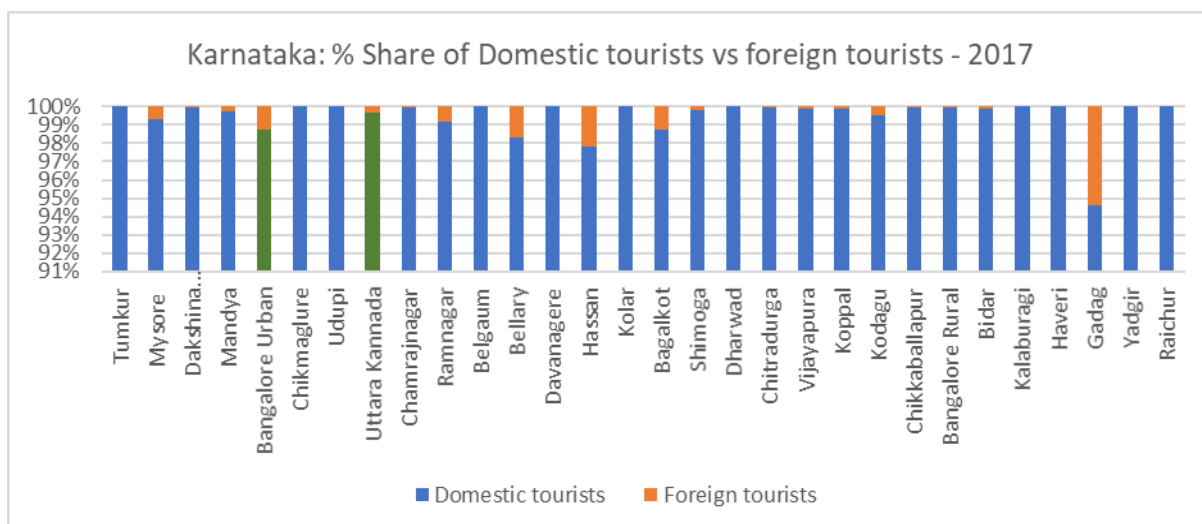
Karnataka has had little success in attracting international visitors in the past two decades. International tourism demand, which is defined as the total number of people who wish to travel to a destination, has actually declined in the state over the past decade (Figure 4.10).

Figure 4.10: Tourist Arrival in Karnataka Source (Karnataka State Tourism Statistics 2012–2018 (Department of Tourism 2013, 2014, 2018))



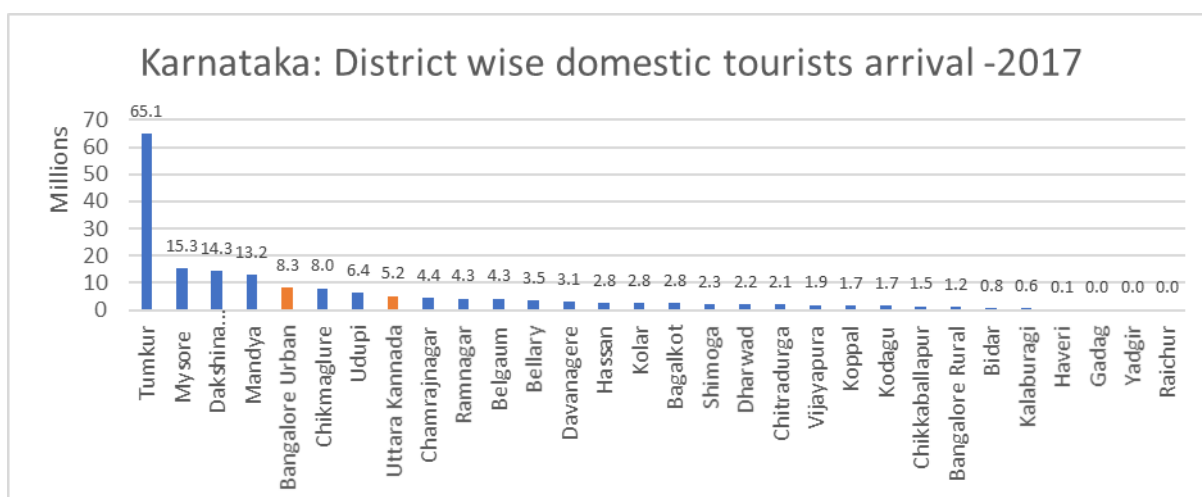
Further, domestic, and foreign tourist arrivals have been unevenly distributed across the 30 districts, as shown in Figure 4.11.

Figure 4.11: District Comparison of Bengaluru and Uttara Kannada District International Tourist Arrivals in 2017



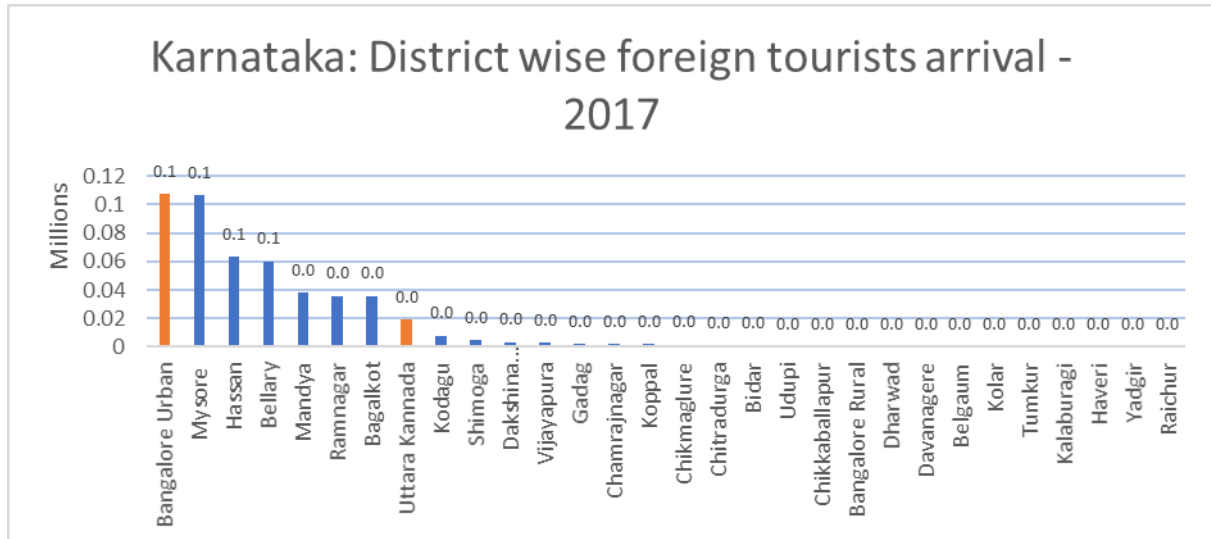
As is the case in India more broadly, domestic tourists represent a much larger proportion of total arrivals than foreign tourists in Karnataka. Tourism is domestically driven in the two case study districts of Bengaluru and Uttara Kannada, with nearly 98% of tourists arriving from other regions of India.

Figure 4.12: District Comparison of Karnataka’s Domestic Tourist Arrivals in 2017



In 2017, Tumkur had the highest number of domestic arrivals while Bengaluru Urban and Uttara Kannada had relatively fewer domestic tourists.

Figure 4.13: District Comparison of Karnataka’s International Tourist Arrivals in 2017



In 2017, Bengaluru and Mysore had the most foreign tourist arrivals while Uttara Kannada was the eighth most popular district of Karnataka for foreign tourists, as shown in Figure 4.13.

Karnataka's tourism policies and decisions are made by the Department of Tourism in Bengaluru and implemented in the state's 30 districts, which serve as tourism supply areas (Department of Tourism 2020b). Treating the whole state of Karnataka as a case study is beyond the scope of the present research, given that the population size would make it impossible to sample within the limited time. However, choosing one of the 30 districts in the state as a single case study may limit deeper enquiry into the total phenomenon, from policy formulation to implementation to governance, particularly given that policies can be made in one district and implemented in another. Thus, the study utilises a multiple case study design by considering two districts, Uttara Kannada and Bengaluru Urban, as shown in Figure 4.14.

Figure 4.14: Research Context—Emerging Tourism Destinations in India



For the purpose of this study, Bengaluru district is treated as a demand area where tourism policies are made, and Uttara Kannada district is treated as a supply area where tourism policies are implemented.

4.3.1 Bengaluru

Bangalore was renamed Bengaluru and is divided into Bengaluru Urban district and Bengaluru Rural District (Times News Network 2014). The administrative center of Bengaluru Urban district (Bengaluru Urban District 2020) is Bangalore city and also is the Capital City of Karnataka. The district has a land area of 2,196 km² and a population of 9,621,551. Home to the second Silicon Valley in the world, Bengaluru has been identified as one of the fastest growing cities in Asia. The district houses the state legislature and high court and is centre of operations for Karnataka state's legislative, judicial and executive administration. Bengaluru is in the south-east of Karnataka and shares a border with Tamil Nadu state. The city has one of Karnataka's two international airports and one of the largest railway junctions, and so is a gateway for both inbound foreign tourists and interstate domestic tourists. As such, Bengaluru is both a tourism destination and a tourism generating area (Department of Tourism 2012).

4.3.2 Uttara Kannada

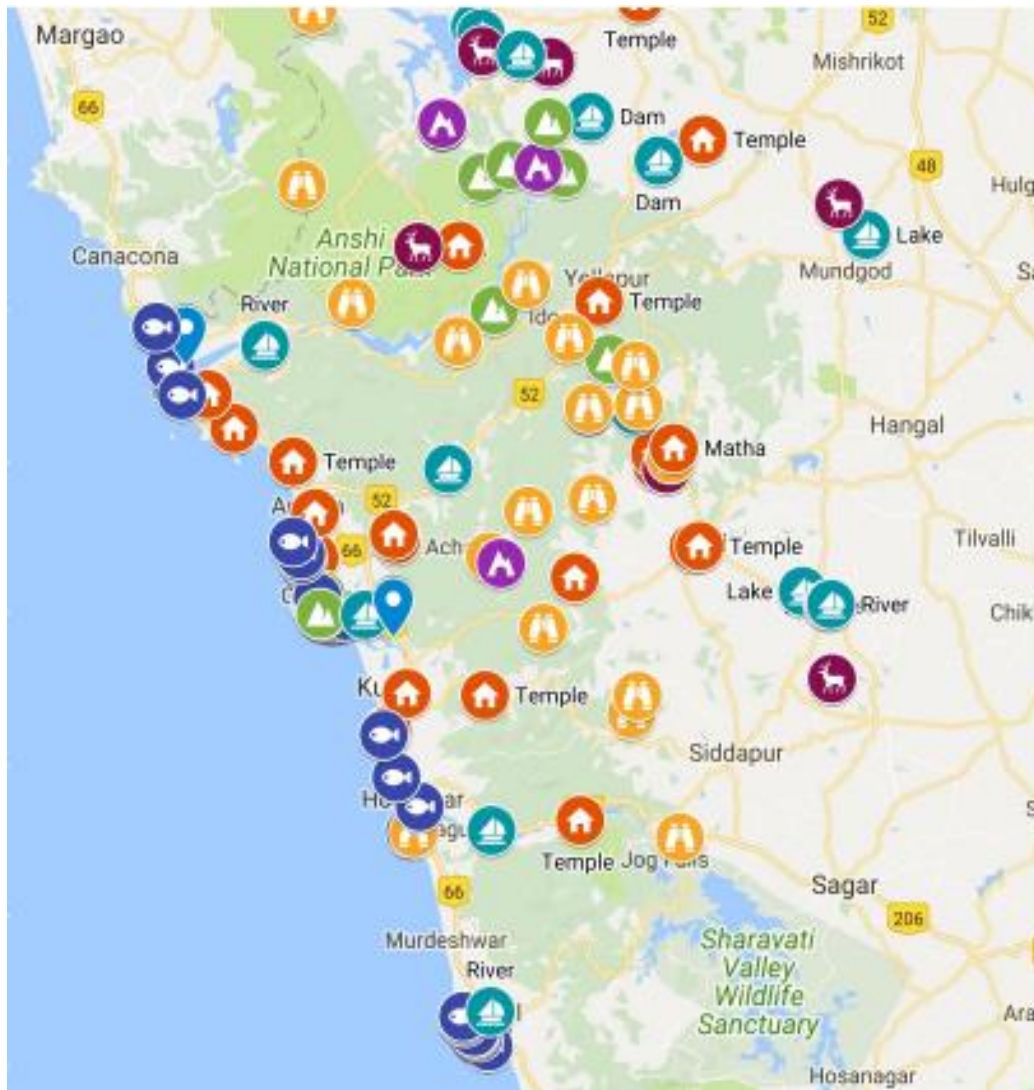
Uttara Kannada, also known as North Canara or North Kanara, is one of the three coastal districts in Karnataka, situated on the shores of the Arabian Sea. Uttara Kannada district has a population of 1.437 million residing on 10,291 km² (Government of Karnataka 2016). Nearly 80% of the population consisted of indigenous Hindu groups (Joshua Project 1995). Despite the reduction of forest cover from 74.19% in 1973 to 48.04% in 2018, the district has the distinction of having the highest forest cover in India (Karnataka Forest Department 2018). The region is home to seven biodiversity hotspots and part of a UNESCO World Heritage Natural Site, the Western Ghats (Ramesh, Pascal & Nougier 1997; UNESCO 2012). The district is both geographically and culturally diverse in that it has a coastline as well as a mountainous region and is the home of many distinct cultures and indigenous groups (Harsha et al. 2003). Archaeological remains, local histories [*Sthala Purana and Kshetra Purana*] and Sanatana Dharma sacred texts (Purana, Ramayana, Mahabharata) infer that the district was inhabited by humans during the early-world times (District Census Handbook 2011). This land is a part of the ancient Gondwanaland landmass related to early Jurassic period, which adds to the historical significance of the region (UNESCO 2012).

Many of the attractions in Uttara Kannada are contributions from indigenous Hindu dynasties that ruled the region in pre-Christian, pre-Islamic and precolonial times (Somberei n.d.), as shown in Figure 4.15. Thus, the tourism potential of the district comprises not only ancient cultures and indigenous communities but also marine sports such as surfing and SCUBA diving, and over 175 potential tourism attractions, as shown in Figure 4.16.

Figure 4.15: Map of Dynasties that Ruled Uttara Kannada from Before Common Era to Common Era (Somberei n.d.)

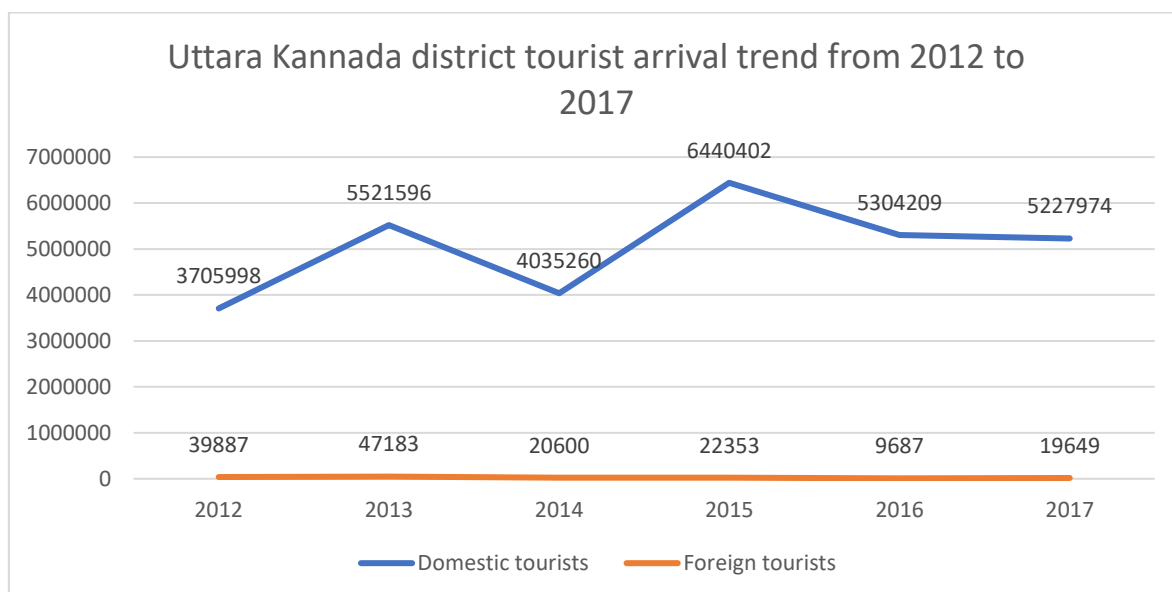


Figure 4.16: Potential Tourism Destinations in Uttara Kannada in Coastal Karnataka region (Department of Tourism 2012) (Source: Author's Own Design)



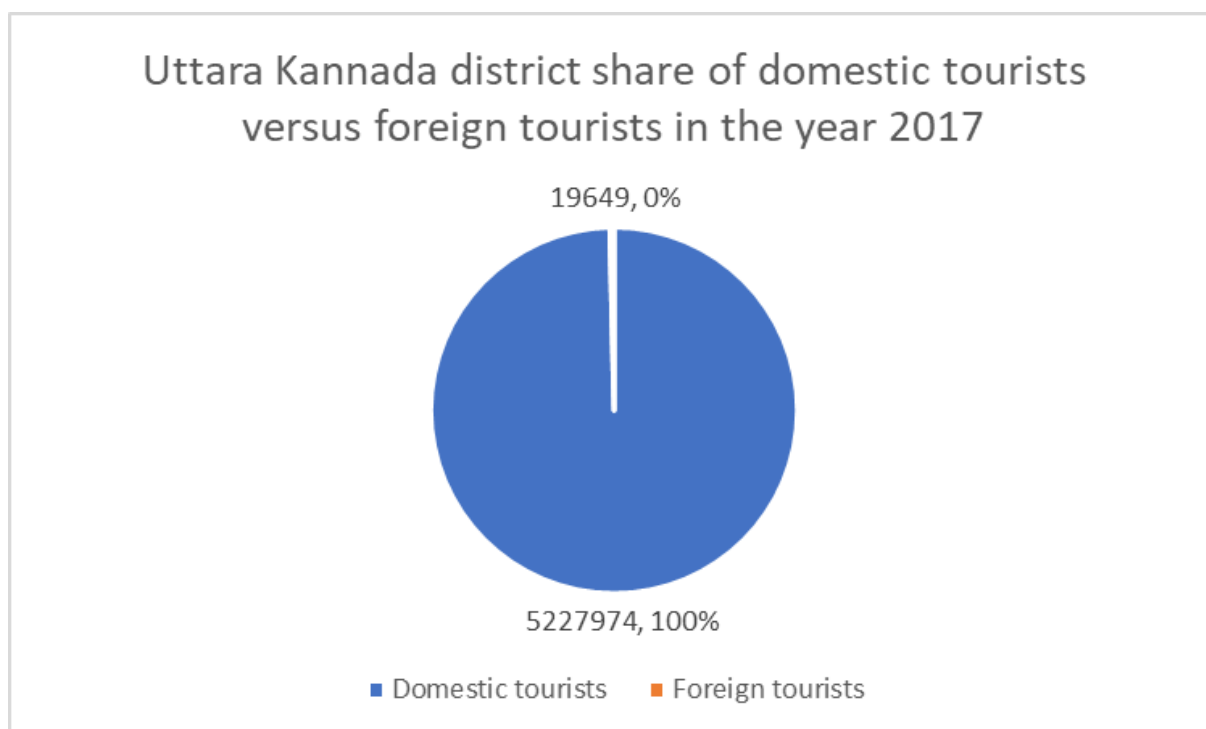
Visitor statistics are collected from 12 destinations in the Uttara Kannada district: Rabinadratan Tagore and Deva Bagha, Gokarna, Yana, Kasarkod Beach, Murudeshwara, Banavasi, Sathodi, Magod Falls, Dandali Wildlife Sanctuary, Unchalli Falls, Om Beach, Ambika Nagara Power Station and Ativari Bird Sanctuary (Department of Tourism 2013). Infographics based on the tourist arrival data from the 'Statement of Statistics of Tourist Visitors' by the Department of Tourism, Government of Karnataka, between 2012 and 2017 provide insight on tourism demand across the district. Again, domestic tourists dominate the tourism sector of Uttara Kannada compared with international tourists (Figure 4.17).

Figure 4.17: Uttara Kannada District Domestic and Foreign Tourist Arrival Trend 2012 to 2017



There is negligible international tourism in Uttara Kannada, so clearly tourism is domestically driven in the district, as can be clearly seen in Figure 4.18.

Figure 4.18: Proportion of Domestic tourists (99.6%) and Foreign Tourists (0.4%) in Uttara Kannada District in 2017



4.4 Chapter Summary

This chapter established a contextual overview by examining tourism in India broadly and in the state of Karnataka more specifically, where the research was undertaken. In doing so, the chapter achieves the second research objective, which was to examine the nature of tourism and tourism potential in the study context. Further, the chapter identifies the complexities in conducting comprehensive tourism research in India owing to the administrative and jurisdictional structures in policy formulation and implementation. Tourism statistics identify the trends in international and domestic tourism growth to provide clarity on India's tourism potential. The data show that tourism in India is predominantly driven by domestic tourists. Many of the tourism destinations relate to precolonial Hindu cultural heritage. Indeed, Hindu religion-based festivities, events and sites are primary motivators for domestic travel in India. Domestic tourism has grown exponentially in the past three decades and constitutes over 98% of all tourism in India. In comparison with domestic tourism, international tourism in India has remained constant, at around 2% of all tourism in the country and has seen little growth in the past few decades. The chapter presents the case for the multi-case study design for methodological rigour and research quality. The next chapter outlines the methodological framework for the study.

Chapter 5: Methodology

5.1 Introduction

In the previous chapters, a multi-pronged scoping literature review helped address the research objectives by first grounding the study in the global and Indian tourism literature on what is already known and provided a detailed contextual overview of the destination chosen for conducting this research. In exploring the colonial literature in developing country contexts, chapters uncovered methodological complexities arising from application of developed countries worldviews and Western assumptions about developments in formerly colonised non-Western nations as in the case of India. This chapter unpacks the complexities arising from ontological choices and justifies the choice of an emic approach grounded in the Sanatana Dharma cosmology to situate the study. The chapter contributes to addressing a methodological gap by applying a Hindu gaze, and non-Western ontological and epistemological premise. In doing so, the chapter establishes an appropriate research paradigm for a study conducted in the Indian context and presents the framework that guides the study to achieve research objectives three, four and five (see Chapter 1). After providing overview of the paradigm choices, theoretical underpinnings and methods applied to undertake the study, the chapter continues to discuss the sampling, data collection and analysis techniques applied to the study.

5.2 Unpacking Western frameworks: Ontology, Epistemology and Methodological Assumptions

Guba (1990, p. 17) describes a *paradigm* or interpretive framework as a ‘basic set of beliefs that guides action’ and contains the epistemological, ontological and methodological premises on which assumptions are drawn for research enquiry. Denzin, YS and Lincoln, NK (2005, p. 22) observe that ‘all research is interpretive and is guided by researcher’s set of beliefs and feelings about the world’ and how it should be understood and studied (p. 22). Creswell et al. (2007, p. 238) emphasise the importance of beginning the enquiry with clarity on the researcher’s philosophical assumptions including ‘the nature of reality’ (i.e. ontology), ‘how they know what is known’ (i.e. epistemology), their own values (i.e. axiology) and how the research will emerge (i.e.

methodology) (p. 238). In this regard, Western Academics builds on many epistemologies that developed in the pre-Christian world and during European Renaissance such as Socrates, Plato, Aristotle, Origen, Augustine, Thomas Aquinas, Kierkegaard, Schopenhauer, Darwin, John Stuart Mill, Karl Marx, Nietzsche, Freud, Sartre, Carl Jung (Swami Prabhupāda 1998). The Western frameworks for tourism development also builds on Western occultism (Ramacharaka 2007; Yogi Ramacharaka 1909) and Anne Besant advocacy of atheism and scientific materialism (Besant 1885; co-Masonry 2017).

Studies discuss the use of various interpretive paradigms used by Western English academics to address these assumptions in research, such as positivist or postpositivist, constructivist, critical and feminist-post-structural (Denzin, NK & Lincoln, YS 2005; Yeh & Inman 2007). However, ontological and epistemic assumptions of Western framework remain ambiguous, as studies that discuss the differences amongst the myriad epistemic assumptions are few. Consequently, Western framework is often interpreted as an overarching Christian framework due to its origins to Christian countries and Christian roots to colonisation of the world, despite the epistemic conflicts within. The research found epistemological differences between Christian who worshipped Jesus, Freemasonry who worshipped Baal or Bel or Nimrod (Desaguliers 1723, p. 14) and ‘Soldiers of the Christ’ Jesuits’ worldviews (Cartwright 1876) (see Chapter Two Section 2.2.3 Page 45). Furthermore, within the western academics, studies that discuss ontologies beyond the western ontologies and the conflicts emerging from mixing the western and indigenous ontologies are rare and create a methodology gap (Swami Prabhupāda 1998). This methodology gap has implications for research design when conflicting Western English academics research paradigms are applied to study indigenous societies and cultures in non-English nations, as in the case of India’s tourism research.

5.2.1 Ontologies and epistemologies conflicts in studies of the Orient

A large body of literature within the western academics acknowledges that the way realities are perceived and knowledge is developed in India differs from the monolithic, monotheistic, fraternal, or atheist worldviews of the West (Jouhki 2006, p. 3; Mozaffarpur et al. 2013).

Grounded in the Christian ontologies, the Anglicist and Orientalist literature about India are subject to an inculcated bias as the colonial knowledge production paradigms ignore ontologies and pedagogies of the Sanatana Dharma cosmologies in which the knowledge is originally produced (Dharampal 1983). The issues are similar in the case of freemasonry theological literature, where freemason ontology grounds the research undertaken to study the Sanatana Dharma scriptures. In all the cases, research applies etic approach to view the indigenous cultures from an “outsider’s” gaze. These new imperialist approaches to production of new knowledge for their own consumption by studying the indigenous societies for their sciences and arts produced new epistemic positions such as atheism, scientific materialism, rationalism, wherein the scholars absorbed partially the practical knowledge and discarded the cosmic ontological basis. The end result of such knowledge production activities grounded in ontological dissonance often created *Avidya* - false knowledge, esoteric occultism, and a ‘false image’ of India, swaying the global perceptions from a positive destination image in the precolonial era to an adverse image in the postcolonial era (see Chapter Three Section 3.3.4 Page 93) as acknowledged by Said’s theory of postcolonialism,

A false image has been fabricated by Western explorers, poets, novelists, philosophers, political theorists, economists, and imperial administrators ... these have always shown the Orient as the primitive, uncivilized ‘other’, in an attempt to create it as the contrast to the advanced and civilized West (Hamadi 2014, pp. 39-40).

Jouhki (2006, p. 3) discusses limitations to the ‘hegemonic discourse of orientalism’ in academia to confirm the ‘Western style for dominating, restructuring and having authority over the Orient’ particularly when an etic approach is adopted to oriental studies. This can be seen in the case of European and American authors that took an “insider’s” perspective to study the Vedic literature, such as Alain (Danielou 1964; Daniélou 1971).

New scenarios emerging from earlier chapters brought to light cases where Hindus combined Western and Eastern approaches to study the Sanatana Dharma cosmology and the societies and cultures developed by the Vedic knowledge systems. These emerged from the Hindu scholars’ choice of adopting Western ontologies, either Christian or Freemasonry, and etic approach to study the cultures they were born into.

In the case where Hindus adopted Christian ontologies and orientalist gaze, Hindus tried to equate, compare and contrast Christian theology and the Sanatana Dharma as in the case of Paramahansa Yogananda who equated the teachings of Sri Krishna to that of Jesus Christ and produced Kriya Yoga for the America's consumption (Bassuk 1987). Adoption of Atheism, Marxist historiography and Anglicist gaze by Hindus disdained and disregarded the Sanatana Dharma cosmology and the cultural constructs to favour colonial constructs as in the case of India's first Prime Minister Jawahar Lal Nehru (Nehru 1946). In the case where Hindus assumed Freemasonry ontology and Orientalist gaze, whilst they were appreciative of the knowledge that the Vedic systems beheld but were wilfully speculative of the cosmic origins of the Vedic knowledge, despite availability of relevant literature. Retrofit of Hindu theology into Freemasonry ontology through distorted timelines and histories contributed to production of Occult literature (see Chapter three section 3.3.2 Page 82). Arguably, Hindus adopting etic approach grounded in Western ontologies were motivated by an urge to produce new knowledge and tourism products from Hindu systems for the consumption of non-Hindu societies as in the case of Pandit Jawahar Lal Nehru and Swamy Vivekananda and to reform Hinduism from its original form to something new to suit a new world as in the case of Raja Ram Mohan Roy (Roy, RM 1925).

The interpretations thus emerging from Hindus adopting ontologies not grounded in Sanatana Dharma cosmology were inconsistent with the interpretations and works of native scholars educated in Vedic systems and pedagogies and that of the scholars who assumed an emic approach grounded in the Sanatana Dharma cosmology to study their cultures (Yati 1577). However, in the cases where Hindus have adopted an emic approach grounded in the Sanatana Dharma cosmology, the translations are most consistent with the original works and the emphasised values and sentiments (Swami Prabhupāda 1998).

In the postcolonial times, as Western Academics streamlines epistemic premises under a broad spectrum ranging from objectivism to constructivist-interpretivism, there is certain vagueness about the underpinning ontological position from where the epistemic grounding occurs. This has implications for conducting research in indigenous context and societies that are non-Western. In this regard, as the Western ontologies and English linguistics dominate global and India's academic space, research by Hindu scholars that adopt emic approach to study the societies with who they share cultural location are rare.

This gap broadens the implications for exploring complexities of colonialism on Hindu societies in India, its outreach in the postcolonial world and broader context of sustainable tourism development. The gap also amplifies the challenges for advocating voices of the indigenous people of lands where the study is conducted. As such, many voices of Indian Hindu societies remain unheard till date. In acknowledgment of the limitations of mainstreamed paradigmatic assumptions and to address the ontological gap, this research chooses an emic approach grounded in the Sanatana Dharma cosmology (see Chapter One Section 1.4).

In view of the existing tourism studies of Hindu scholars that assume Whigs or Marxian historiography lens and an etic approach grounded Western academic ontologies, the research argues the choice of an etic approach to study societies and cultures of Hindu subgroups of people in the case-study can translate to epistemic issues and influence assumptions and interpretations about the research's subject of inquiry and findings.

The emic approach corresponds with the Hindu ontology and epistemology, the common cultural location of the researcher and the subject of enquiry and offers an indigenous worldview to study the case-study's tourism phenomenon. The interpretive nature of Emic approach broadens the scope for engagement with local eastern cultures and societies (van Oudenhoven 2017). The worldview builds on the ChaturVarna framework (see Chapter Three Section 3.2 Page 70) emerging from India's indigenous Vedic knowledge systems, traditions and practices bound by multiple realities of space and time (Sri Krishna Bhagavan Dwapara Yuga).

As the nature of reality in India has evolved within early-world polytheistic and cosmogonic frames of multiverses over Sanatana Dharma's cyclical time scales of four 'Yuga' or epochs (Sengupta 1947), interpretation of knowledge occurs within Sanatana Dharma's integrated Vedic knowledge systems with *Nyaya Darshana*⁴⁰ (logic) offering a favourable paradigm logic for studying societies and cultures (Daniélou 1987, pp. 50-6). As the research is undertaken in western academics, the qualitative case study draws on the guidelines for indigenous research given by the study by Hillman and Radel (2018, p. 157) on 'aligning Western and indigenous ways of doing tourism research' and adopts

⁴⁰ Nyaya Darshana is one of the six major systems of 'points of views' of Sanatana Dharma focused explicitly on logic and reasoning.

a constructivist-interpretivist paradigm in a grounded theory approach for interpretation of results within the academics.

5.2.2 Constructivist-Interpretivist Paradigm

Sri Krishna in Dwapara yoga revealed the Yoga Shastras of the Sanatana Dharma to contextualise sustainable development principles and guidelines, which the Hindu cosmogonic ontology and epistemologies adhere to. Hindus construct reality based on the objective truths of the Vedas and subjective truths of the world evolving around them in real time by applying a Sanatana Dharma gaze (see Chapter Three Section 3.2.3 Page 74). Given that the present research explores tourism development from a Hindu perspective and examines the perspectives of several Hindu communities, the study adopts a constructivist-interpretivist grounded theory approach to indigenous research. Hillman and Radel (2018) find the positivist perspective unacceptable for indigenous research as it requires ‘precise quantitative data’ viewed from an ‘objectivist’ standpoint. While positivism describes reality as ‘independent of human consciousness’ (Sarantakos 1998, p. 66), constructivism acknowledges that individuals construct social realities based on their lived experiences, their interactions with their surroundings and their interpretations of the world. According to Hillman and Radel (2018, p. 173), a constructivist perspective is in line with indigenous research as it ‘assumes multiple realities and enables the emergent process for developing shared meanings through shared experiences’. The paradigm closely corresponds to ‘Nyaya’ or logic, Sanatana Dharma’s paradigm for research enquiry (Daniélou 1987; Mahalakshmi et al. 2009). A constructivist-interpretivist paradigm is thus adopted in the present research to understand Hindu worldviews and realities. A grounded theory approach supports the paradigm, as it allows for the construction of theories to answer the research questions (Glaser, BG, Strauss & Strutzel 1968; Martin & Turner 1986).

5.2.3 Grounded Theory

Grounded theory is a systematic methodology that involves the construction of theories through ‘methodical gathering and analysis of data’ to guide the data collection process. Grounded theory facilitates the study of diverse populations and diverse cultures and helps close the gap between theory and empirical research (Glaser, BG & Strauss 2017). Grounded theory supports incorporation and maintenance of diverse perspectives

throughout enquiry of racially or ethnically diverse populations (Bryant, A & Charmaz 2007). Considering that there is an acute dearth of sustainable tourism literature in the chosen topic of study, a grounded theory approach extends the opportunity to explore the social phenomenon to a greater degree of detail. Grounded theory also enriches data collection where there is little or none, by including as diverse populations as are accessible. In regard to data acquisition, and in line with grounded theory, the present research adopts a qualitative approach.

5.2.4 Qualitative Methodology and Qualitative Methods for Data Collection

The present research adopts a qualitative methodology within a broader case study approach. Hancock, Ockleford and Windridge (2001) discuss how qualitative research enables investigation into how people can have diverse ways and contexts of looking at reality and thus supports the study of society and culture. In contrast, a quantitative methodology describes and understands realities within the boundaries of ‘rules’ or ‘laws’. When applied to social sciences, qualitative research extends opportunities to delve deeper for data and is not affected by the constraints of quantitative research. In this regard, multiple qualitative methods were chosen in the present study to collect comprehensive data to address the research objectives, that is, (1) to explore the barriers to understand why tourism policies are failing in realising their goals and commitments towards sustainable transformations, and (2) to examine the structural issues and identify the opportunities for tourism in India to advance sustainability.

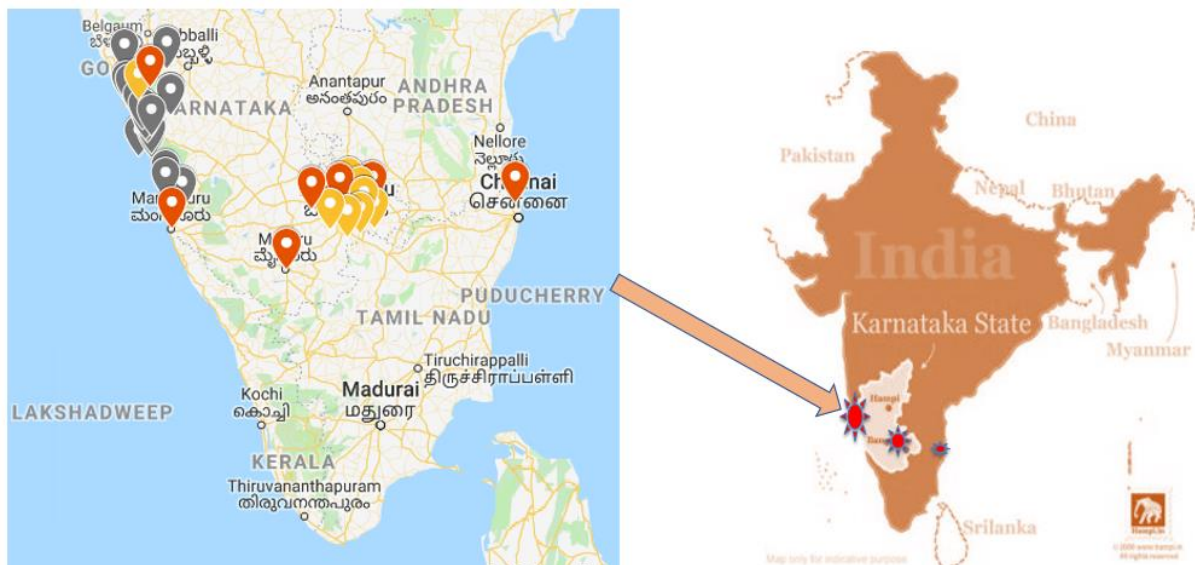
Drawing on Creswell’s (2013, p. 4) enquiry of qualitative research, multiple qualitative methods were selected in the present study to generate data that could describe ‘why’ the tourism system operates as it does and collate ‘new insights and new information’ from the perceptions of the people who experience ‘the realities’ of the study area (Hennink, Hutter & Bailey 2010, p. 120).

Individual interviews, small group interviews, focus group discussions, participant observation, diary notes and visual methods of photography and videography were instruments for data collection in the present study. Data were collected within the bounds of the case study region to intensively examine the topic of interest and reveal phenomena that may lay ‘hidden in plain sight’ (Paris 1988, p. 137).

5.2.5 Case Study Approach

A multi-case study approach was chosen for the research to allow for analysis of data ‘within each situation and across different situations’ and to study ‘the similarities and differences between the cases’ (Gustafsson 2017, p. 11). A case study approach increases (1) ‘construct validity’ through the use of multiple sources; (2) ‘internal validity’ through pattern matching, explanation building and time-series analysis; (3) ‘external validity’ through the use of ‘replication logic in multiple case studies’; and (4) ‘reliability’ through developing a ‘case study database’ (Yin, 1989). Further, Yin (1981, 1998) notes that a multi-case design offers distinct advantages over a single-case design in that it enhances the capability of generating more compelling and robust evidence. Given the interdisciplinary nature of the study and the complexities arising from choosing one case study, as explained in the previous chapter, a multi-case study approach was adopted in the present study. Uttara Kannada district and Bengaluru district were chosen to facilitate the multi-case study design to undertake the research and achieve the research objectives. By applying this case study design, the sampling was organised at different locations, as shown in Figure 5.1.

Figure 5.1: Symbolic Representation of Locations Where Research Participants Were Sought (Source: Author’s Own Image, Generated Using Google Images and Maps)



Over 30 destinations in Uttara Kannada district, Bengaluru district, Mangalore, Mysore, Goa and Chennai were visited between February and May of 2017 and April and May of 2018. A reason for visiting Mangalore, Mysore, Goa and Chennai was to gain access to participants that had worked on sustainable tourism related sectors in the case study. A multi-stakeholder social intervention frame guided sampling.

5.3 Sampling

Sampling is the strategic process of selecting a representation of the population (Kane 1985). The present research objectives required the sample to be (1) broad enough to sample the diverse population, (2) large enough to conduct the desired analysis and (3) small enough for effective data management (Luborsky & Rubinstein 1995). As discussed by Sandelowski (1995, p. 179) and Patton (1990), sampling is designed to overcome two common misconceptions about sample size, that is, (1) that ‘the numbers are unimportant in ensuring the adequacy of a sampling strategy’ and (2) ‘inadequate sample sizes might undermine the credibility’ of research findings despite the popular notion that ‘logic and power’ are held in the quality of information acquired from individual samples. Thus, the sampling strategy evolved to encourage healthy representation from different stakeholder groups to obtain a diverse range of information and until critical questions had been answered and data saturation was observed (Mason 2010).

Non-probability sampling (Etikan, Musa & Alkassim 2016; Higginbottom 2004) is considered to be appropriate for the tourism sector, as it allows for purposeful selection of participants to build a valid dataset to answer the key research questions. Purposeful convenience sampling (Suri 2011) was applied in the present study to identify the range of stakeholders from the tourism development spectrum. Categories were predetermined to enable recruitment of participants appropriate to the study. Efforts were made to contact hard-to-reach and hidden populations. A snowball technique (Atkinson & Flint 2001) was also applied to identify participants. Initial contacts were made with tourism-related networks and on social media such as Facebook and LinkedIn. Multi-stakeholder theory, which is described as a form of collaborative theory and is gaining prominence in tourism literature, influenced the choice of sample to support the research objectives (Byrd 2007; Freeman, Wicks & Parmar 2004; Jensen 2001; Sautter & Leisen 1999).

5.3.1 Sample Selection by Applying Multi-Stakeholder Theory

Corresponding to the research aim, which was to investigate the applicability of SDG framework to case study's tourism for achieving the global agenda 2030 locally. To realise this aim, research questions were designed to find the problems and their root-causes in the context of each SDG. This required data acquisition from a diverse range of stakeholders contributing to case study's tourism from policy design to skill development to implementation and execution. As such, research applied multi-stakeholder theory to guide recruitment of diverse participants.

Freeman and McVea (2001, p. 5) describe a stakeholder as 'any group or individual who is affected by or can affect the achievement of an organization's objectives'. Research adopted Alan Fowler's description of a stakeholder as 'any individual, community, group or organisation with an interest in the outcome of a programme, either as a result of being affected by it positively or negatively, or by being able to influence the activity in a positive or negative way' (Fowler 2015, p. 2).

Alan Fowler (2015) explains stakeholders in two frames of reference – organisation-centred or social-intervention centred. Whereas, the organisation-centred concept of a stakeholder is dominated by corporate/business application, the social-intervention centred frame of stakeholder engagement is 'common within public policy and the international development system where a social problem is the centre of attraction (Fowler 2015, p. 2).

Multi-stakeholder theory has been used in several tourism studies to examine community-based tourism, value proposition, value maximisation (Jensen 2001), managing stakeholders in tourism planning model (Sautter & Leisen 1999) and evaluation of power relationship in networks (Hazra, Fletcher & Wilkes 2017). The theory has also been applied to evaluate models and approaches to tourism planning and in other sectors such as PPP (Wilson, E, Nielsen & Buultjens 2009), corporate social responsibility models in the Indian banking sector (Fatma, Rahman & Khan 2014) and supply chain management (Mathivathanan, Kannan & Haq 2018). In recent years, multi-stakeholder initiative frameworks and models have gained attention in SDG research (Beisheim & Simon 2016; Dodds 2015; Saha et al. 2017; Scheyvens, Banks & Hughes 2016). Allen, Metternicht and Wiedmann (2017) have evaluated multi-stakeholder initiatives in national scenario

modelling for the SDG and Saha et al. (2017) have applied them to study social challenges in Vietnam. Multi-stakeholder initiatives is a governance structure that seeks to bring stakeholders together to participate in the dialogue, decision-making and implementation of solutions to common problems or goals.

Application of the multi-stakeholder theory to sampling also helped in the present study to address a gap in the literature regarding limited involvement of grassroots stakeholders and creating a level playing field to hear many voices and perceptions about tourism development (Muganda, Sirima & Ezra 2013). Using this frame, three broad categories of stakeholders that influence development were identified: key stakeholders, secondary stakeholders and primary stakeholders (Fowler 2015, p. 2).

Key stakeholders were the stakeholders with tourism policy and decision-making powers and access to development funds, such as ministers, bureaucrats, tourism departmental staff and external consultants.

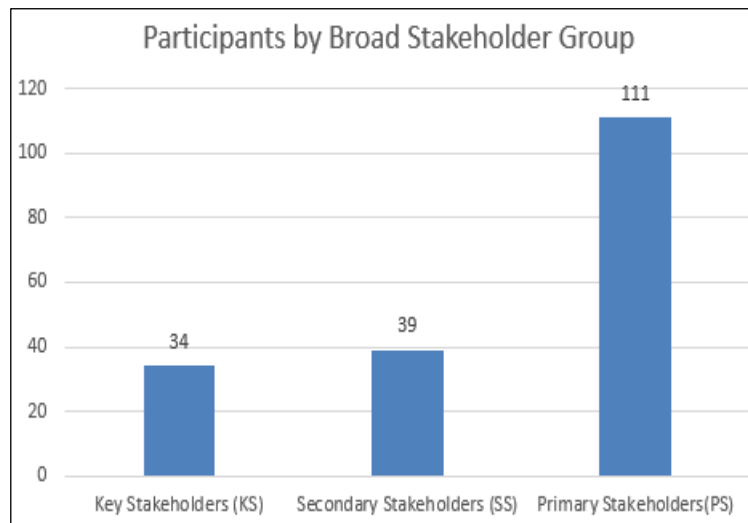
Secondary stakeholders were individuals or institutions who play an intermediary role and contribute directly or indirectly to tourism development in the case study locations. Tourism researchers, teaching faculty, students from tourism courses, scientists, science and environmental policymaking institutions as well as industry professionals were categorised in this group. The secondary stakeholders play an important role in building research capabilities, data for decision-making and developing skills to implement tourism policies.

Primary stakeholders were the indigenous people's groups from grassroots communities in the case study locations who are directly impacted by tourism development either favourably or adversely. They are the custodians and practitioners of the distinct ancient cultures indigenous to the case study sites. They are the direct contributors to achieving the global SDG locally. In total, 184 participants contributed to the data. Finding emerging from each broad stakeholder groups was presented in three separate chapters – six, seven and eight, of this thesis. The following section displays descriptive data of the stakeholders involved in the study in relation to the three stakeholder groups.

5.3.2 Descriptive Data of Demographics

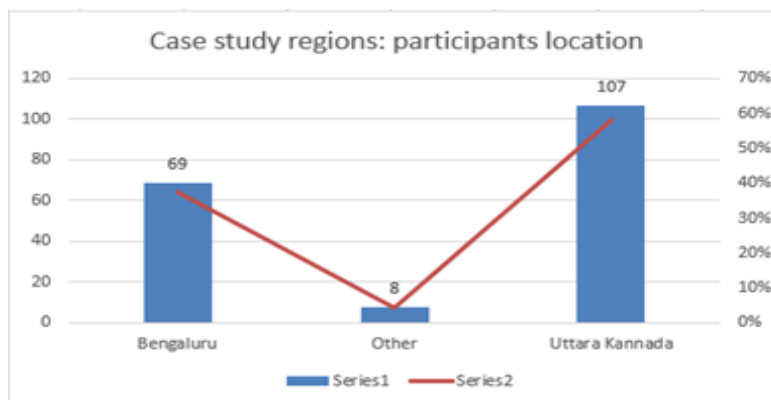
Whilst the previous chapter provided details about where the research was conducted, this section in this chapter provides information about who the participants were. First, the Charts offer visual representation of the descriptive data. Each chart is accompanied by an interpretation of the data.

Figure 5.2: Broad Stakeholder Group



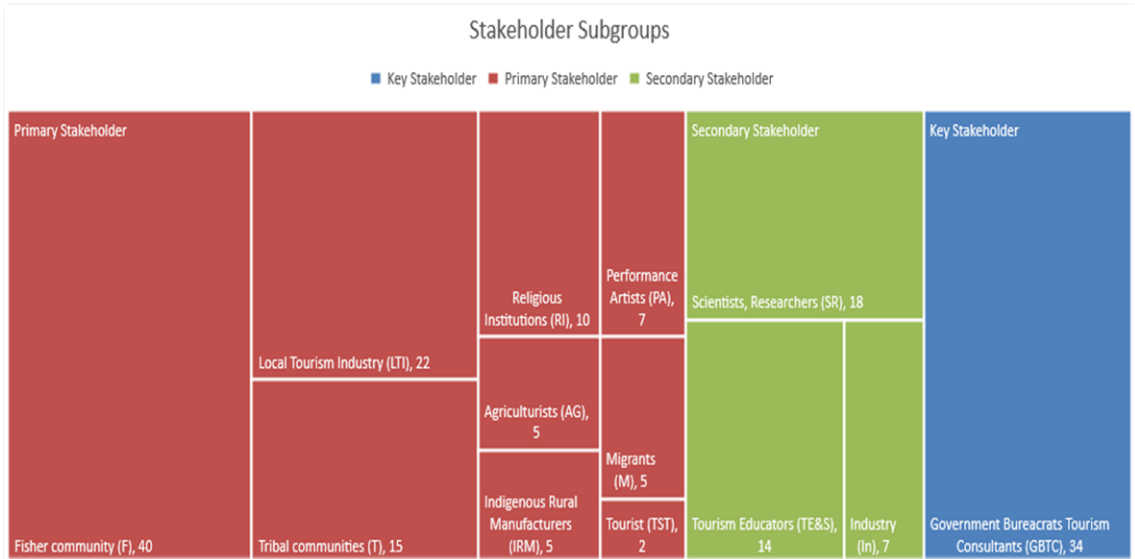
All the participants were categorised under the three broad stakeholder groups based on their positions of power and influence in tourism development. In total 184 participants participated in the study, where 34 participants were key stakeholders, 39 secondary stakeholders and 111 were primary stakeholders. The distribution is represented in Figure 5.2.

Figure 5.3: Stakeholder Location Distribution



Majority of the key and secondary stakeholders were located in Bengaluru, and primary stakeholders were located in Uttara Kannada. As such, 69 respondents participated from Bengaluru and 107 participated from Uttara Kannada district. Eight respondents were contacted in locations other than the chosen case studies as they were travelling and unavailable in their hometowns.

Figure 5.4: Participants by Stakeholder Group



The chart in figure 5.4 shows the range and diversity of participants recruited for this research. Harmonized with the SDG, India’s tourism polity and Karnataka state drafted new tourism policies and schemes to focus on skill development, religious tourism, coastal tourism, tribal tourism, eco-tourism, health and wellness tourism, adventure tourism, marine tourism. As such, the respondents were recruited into three broad stakeholder groups based on their role in tourism development. The key stakeholder group consisted of policy decision makers from bureaucracy, ministry, and tourism consultancies. Secondary group had participants from tourism education, scientific community, local tourism industry. The primary stakeholders group included ethnic-minority groups from the case study. The respondents were categorised under 13 occupation-based subgroups.

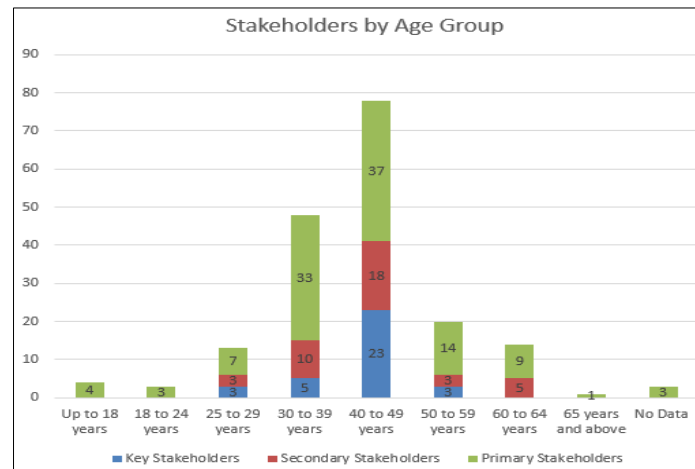
Majority of the stakeholders who participated in the research were of Indian nationality and located themselves within the Sanatana Dharma sub-cultures. Whilst most key and secondary stakeholders were employed within postcolonial systems and industries, most

primary stakeholders continued on the footsteps of their ancestors and made a living from indigenous activities.

Stakeholders identified themselves from their occupation, job designation and or cultural identity. Key stakeholders were from their positions of minister, bureaucrats, tourism consultants. Secondary stakeholder were tourism educators, tourism researchers, scientists. Primary stakeholders identified themselves through their indigenous identities which mapped to their indigenous occupation such as basket weaving, fisheries, honey collecting, agriculture, carpentry, cattle rearing, priests, performance artists, and the Sanatana Dharma temple related occupations.

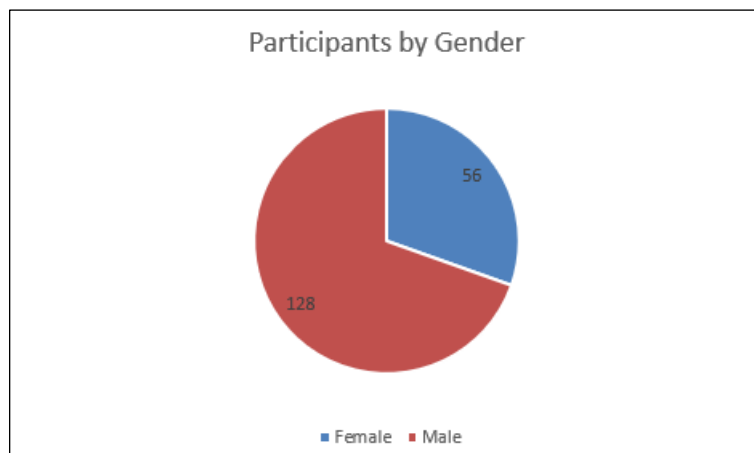
Primary stakeholders in particular used their indigenous identities to both distinguish themselves from other similar sub-cultures, as well as to showcase themselves under common broader identities. They identified themselves by their occupation-based community identity with occupations such as indigenous shipbuilders, ethno-medicine practitioners, fisher communities, specific community priests, the Sanatana Dharma temple musicians, temple carpenters, traditional performance artists, bamboo basket weavers, performance arts community, honey collectors, medicinal herbs foragers, veterinarians, salt makers sculptors, temple builders. food products producers, potters, rural agriculturists, quilt makers, Snake catchers. For example, respondents from Karvy, Mogaveera, Mesta sub-cultures asserted that they were different from each other owing to their lineage/clan, they were similar in that they were all fishers by occupation.

Figure 5.5: Participants by Age Group



Most participants from all the three stakeholder groups were between 30 and 50 years of age, as shown in Figure 5.5. There were some who chose to not reveal their age.

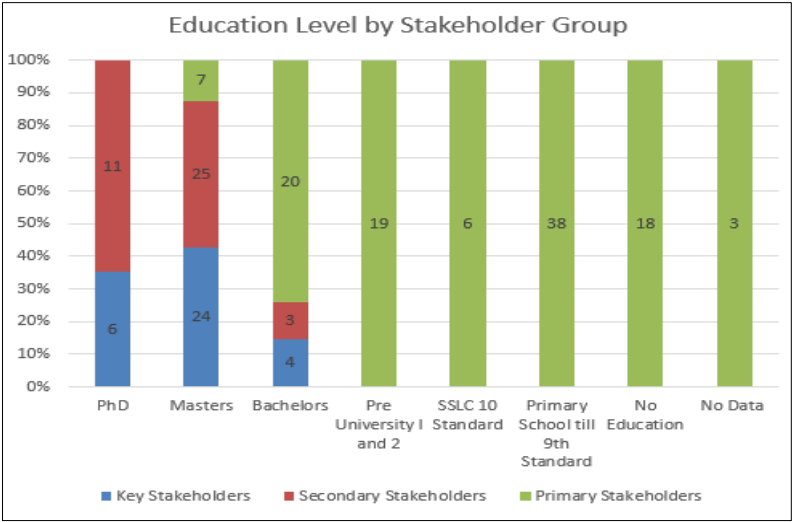
Figure 5.6: Participants by Gender



Fewer female participants than male participants participated in the study. Fifty-six of participants were women, compared with 128 male participants, as shown in Figure 5.6. However, further gender-based distribution within each subgroup showed representation of women differed based on the choice of occupation and community groups. Representation of women within the key stakeholder group of policy decision makers and tourism consultants was the lowest. Representation of women from tourism education in secondary stakeholder group and fisher community in primary stakeholder group surpassed the number of male respondents. Descriptive data shows that women had more

entrepreneurial opportunities in the primary stakeholder group and in the indigenous economies they developed independently beyond a mercantile system.

Figure 5.7: Education Level of Participants Segregated into Stakeholder Groups



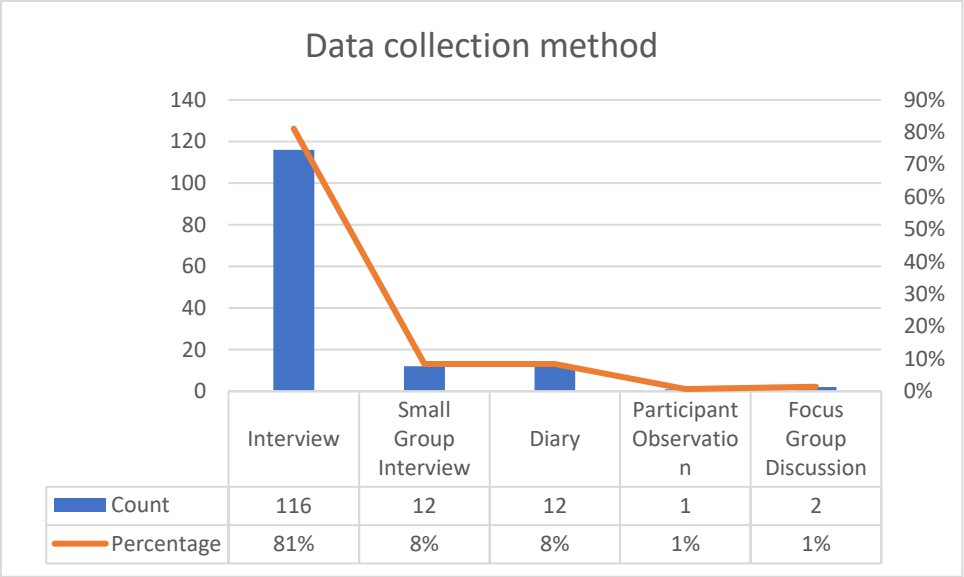
Participants from key stakeholder and secondary stakeholder groups had higher education levels in comparison with primary stakeholder participants, as shown in Figure 5.7. Participants from KSG and SSG procured education in the postcolonial education system and were gainfully employed in the postcolonial systems. Most primary stakeholders who did not complete the education requirement from postcolonial education system, acquired their knowledge and skills from indigenous systems and pedagogies as in the case of shipbuilding, basket-weaving, quilt-making, woodwork, temple-oriented activities, agriculture, cattle-rearing, traditional dairy production, performing arts, traditional food and beverages production.

5.4 Data Sources and Methods for Data Collection (ethics approval number HRE17-011)

Research used multiple qualitative methods including semi-structured in-depth interviews, participant observation, focus group discussions, diary and visual techniques (see Figure 5.9) for primary data collection (Kane 1985). Multiple methods were used because a single technique would yield only one type of data, which could limit the

collection of diverse information required in this comprehensive multi-stakeholder study (Yin 1989).

Figure 5.8: Data Collection Methods Use by Frequency and Percentage



As shown in Figure 5.8, 116 individual interviews were undertaken, 12 small group interviews, two focus group discussions, one participant observation and 12 diary notes comprised data collection. Interviews were the main source of data from all the three stakeholder groups.

Using multiple methods for data collection not only prevents duplication of the function of individual methods but also balances the limitations of each data collection method by offsetting with the strengths of other methods (Decrop 1999). Focus group discussions motivated participants to remember past incidents, reconfirm narratives and provide deeper insight with more rigour. This also helped to enhance the data validity by reinforcing the data collected by other methods. The methods complemented each other and were determined based on the circumstances in the field and the responses of the individual participants and community groups as local cultures and ethnicity significantly influenced data collection approach. For example, women from fishing communities preferred to speak in small groups rather than speak individually and were not concerned about revealing their experiences and voicing their opinions in a group setting. Interviews were leveraged more than other methods for data collection based on the participants’

preference. Data collection continued until data saturation was reached (Legard, Keegan & Ward 2003, p. 81).

5.4.1 Interviews

Much of the data was collected in face to face interviews in a setting comfortable for the participants (Kane 1985). Workplaces and homes of participants were visited after making prior appointments through phone calls and emails. In few cases, interlocutors were leveraged to make connections and act as guides and translators. There were also a few cases where impromptu interviews were conducted, particularly among the indigenous fishing communities and forest groups.

Small group interviews were organised after considering the situation, the temperaments of the participants and the cultural context. For example, fishermen were busy working on boats, so it was difficult to engage them in individual interviews. Further, some fisherwomen at the harbours were too shy to hold individual conversations with an unknown person (i.e. the researcher). However, they were comfortable speaking in a group setting and were more forthcoming in the conversation. Many fisherwomen joined conversations without invitation, revealing aspects that others had missed, thus revealing hidden phenomena that did not emerge during individual interviews. Thus, consideration of the local culture and assessment of the situation in the field led to small group interviews of fisherwomen and fishermen in the coastal Karnataka region at various harbours. Some of the rural communities also elected to talk in groups.

Telephone interviews are a common and convenient way to collect data, particularly when there are time limitations. Other advantages of telephone interviews include logistics, convenience, including access to dispersed participants, reduced costs, increased interviewer safety and flexible scheduling (Cachia & Millward 2011; Novick 2008, p. 118).

Although several studies have discouraged the use of telephone interviews in research, questioning the quality of data, these claims have not been supported in the research (Farooq 2015; McAdam 1999). Telephonic interviews do have advantages and fill a methodological gap in data collection as can be seen in this research. Telephone interviews were undertaken in the present study to manage time, geographic distance and

unavailability or unwillingness to speak in person. Many participants preferred to speak over the phone to discuss the topics. Therefore, telephone interviews were organised and conducted for such participants at a time convenient to them.

5.4.2 Focus Group Discussions

Focus group discussions (Kitzinger 1995) can be used to supplement data collected through individual interviews. In the present study, the goal of conducting focus group discussions was to generate maximum discussion, new ideas, explanations and opinions in a limited time. Another reason for conducting focus groups was to advocate collective voices and indigenous solutions to the issues related to sustainability. The key factors that influenced focus group discussions were, the patterns emerging from the individual interviews and the situations in the field. Participants were recruited with care, to obtain effective and authoritative responses (Sachs 2005). In the interactive group settings, questions were asked in ‘an informal and natural way’ (Seale et al. 2004, p. 67). Participants were free to talk with other group members, discuss issues and answer questions.

Two focus group discussions were organised at the convenience of the participants. The first was with academics from a tourism education course in a Bengaluru college. The discussion exposed several gaps in the tourism education system, the impact on sustainable tourism development, and the participants’ views of issues and solutions. The second focus group discussion was with participants from the local tourism sector in the coastal region and was coastal destinations specific. The focus group discussions with key players from the local tourism sector revealed many issues that had not been discussed during individual interviews, particularly in relation to government processes and protocols.

Thus, the focus group discussions helped to examine the collective will, understanding, objectives and expectations of specific communities from a sustainability and tourism development perspective.

5.4.3 Participant Observation

Participant observation was another method chosen for this study. Cohen and Crabtree (2006) citing Fetterman (1998, pp. 34–5) defined participant observation as the action

that combines ‘participation in the lives of the people being studied’ with ‘a professional distance that allows adequate observation and recording of data’. The ethnographic method of data collection involved the researcher in the capacity of an observer being a member of the setting in which data were collected. This method is applied for collecting data from a product pitch organised and conducted by the Global Sustainable Tourism Council. The Council presented to key stakeholders from government, Bangalore Chamber of Commerce and the tourism and hospitality sector. Twelve members from various government and non-government tourism organisations participated in the closed-door meeting where the Council presented global sustainability, climate change, and green certification products and services. The meeting was facilitated by the CEO of the Council. The subsequent discussion and Q&A session revealed the attitudes and motivations towards tourism development in the state by some of the key stakeholders.

The discussion followed a thematic semi-structured approach. Based on the practices of conducting observational research discussed by Bryant, M (2015), the themes of the discussion aligned with the research objective to address any potential ethical issues concerned with this method of collecting data. In a semi-structured template, field notes were taken as the discussion progressed.

5.4.4 Diary

Field notes or diary notes are a popular qualitative research method of documenting contextual information (Phillippi & Lauderdale 2018). Further, diary notes can be useful if participants are uncomfortable with audio recording of conversations, but comfortable with written notes. Using the diary method, notes recording observations and conversations were written down during the data collection stage.

Use of multiple qualitative methods for data collection offered a distinct advantage as the data collection progressed from exploratory to explanatory to address the research objectives. The data collection exercise mirrored the process of crafting strategic solutions to solve a complex jigsaw puzzle. Several gaps and problems were identified in the initial conversations. Further, conversations about the issues from different vantage points elucidated the conditions that generated the problems. A causal approach to data collection using the ‘five why’ technique also helped to identify the extent and nature of cause-and-effect relationships and interdependencies. This approach also influenced the

selection and recruitment of some research participants that had expertise to fill specific information gaps.

5.4.5 Framework Guiding Data Collection

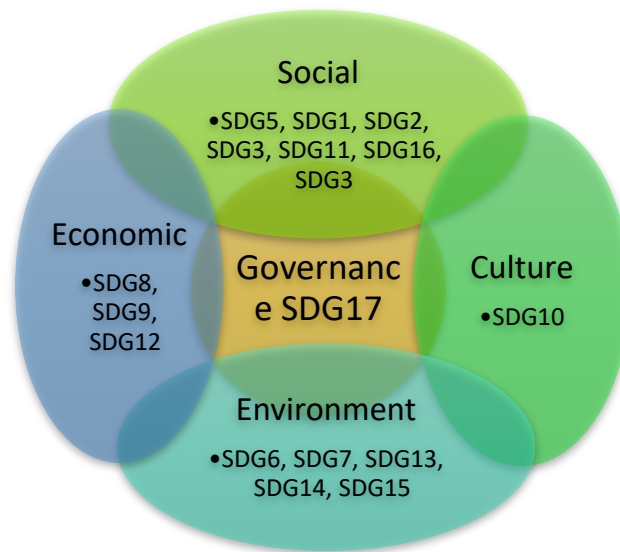
Further to the discussion in the literature review chapter, the SDG framework examined in the research is extensive and contains 17 global goals, 169 targets and 302 indicators. The 17 individual goals can be further grouped within the key sustainability dimensions of society (i.e. social and cultural, the economy and the environment) as is widely acknowledged in existing sustainable tourism frameworks (Waligo, Clarke & Hawkins 2013). However, presenting the 17 SDG as 17 standalone themes would increase the complexities in analysis, interpretation and drawing conclusions. As such, for ease of thematic analysis and to increase rigour, the 17 SDG are streamlined into five dimensions of sustainability for discussion. Therefore, using a deductive approach, the findings are presented under five themes based on the principles of sustainable development, as illustrated in Table 5.1.

Table 5.1: Thematic Classification of SDG Within Social, Economic and Environmental Dimensions by Deductive Approach

Sustainability dimension	SDG classification
SDGs relating to governance	SDG 17 Partnerships for Goals
SDGs relating to the economy	SDG4: Quality Education SDG8: Good Jobs and Economic Growth SDG9: Industrialisation, Innovation, and Infrastructure
SDGs relating to the environment	SDG13: Climate Action SDG15: Life on Land SDG6: Clean Water and Sanitation SDG14: Life below water SDG7: Renewable Energy
SDGs relating to society	SDG11: Sustainable Cities and Communities SDG3: Good Health SDG2: No Hunger SDG1: No Poverty SDG12: Responsible Consumption SDG5: Gender Equality SDG16: Peace and Justice
SDGs relating to culture	SDG10: Reduced Inequalities

All the other SDG are not possible without policy and governance structures, which are essential to create an environment and support for actions that apply the SDG framework to tourism. Therefore, the theme ‘policy and governance’, which plays an overarching role in shaping the economy, society, culture and environment dimensions, is identified as the fifth and central theme (see Figure 5.9). SDG17: Partnership for Goals is mapped to the theme of ‘governance’ as government plays the vital role for creating the PPP and stakeholder management for tourism development. A five why technique is used to develop interview questions to elucidate data mapping to the themes and the SDG.

**Figure 5.9: Venn Diagram Representation of Themes for Presenting the Findings
Based on Hybrid-Deductive-Inductive Approach**



5.4.6 Questioning Technique for Data Elucidation

Corresponding to the five broad themes and each of the 17 SDG, multiple interview questions were developed for increasing rigour and validity data collection, as shown in Table 5.2. The participants were asked similar sets of questions modified to correspond with their stakeholder type, their relationship to the tourism system, and language and literacy considerations. A ‘five whys’ technique for questioning (Stull 2018) was applied for data collection to probe deeper and reveal not only the problems as perceived by the participants but also the conditions that instigated the problems (Myszewski 2013; Reid & Smyth-Renshaw 2012; Stull 2018). The questioning technique helped to further refine the sample design and guide further participant recruitment. A sample of questions asked during data collection is captured in Table 5.2.

Table 5.2: Sample of Research Questions Asked During Data Collection

Category	Questions for Data Collection
Governance	• Can you tell me about the government here? Are you satisfied with the governance? What are your expectations? • Can you tell me your thoughts on tourism policy? • Can you tell me your thoughts about tourism development in the area? Is tourism happening in the destination? • Are tourists coming to the destination? Why do you think the tourists are not coming to the destination?
Economy	• Can you tell me your thoughts on employment generation in tourism? • Can you tell me your thoughts on infrastructure development in tourism? • Can you tell me your thoughts on tourism education and education in general? • Would you be interested in tourism related courses? What kind of courses do you think are useful to participate in tourism? Why are you unable to take the courses being offered?
Environment	• Can you tell me your thoughts on environmental challenges? • What do you think about the climate? Do you think it is changing or not changing? Why do you think climate is changing? • What are your thoughts on Water? What happens when there is water problem? Why do you think there is acute water shortage? • How is the fish-stock in the ocean? Has it declined or has it increased over time? Why do you think the fish stock has declined? Why are they using light for fishing?
Society	• Can you tell me your thoughts on social challenges in the destination? • Do you have toilet in your house? Why can't you build a toilet now that government is giving subsidies and supporting the initiative? What are the problems?
Culture	• Can you tell me your thoughts on cultural issues in the destination? Why is it that you are unable to celebrate indigenous festivals and events?

The questions corresponded with the SDG. Different interviewees were asked for the same information to corroborate the data on common subjects. The interviews were semi-structured and led to many sub-questions. The intention was to document varied perspectives by understanding the narratives from different vantage points and support

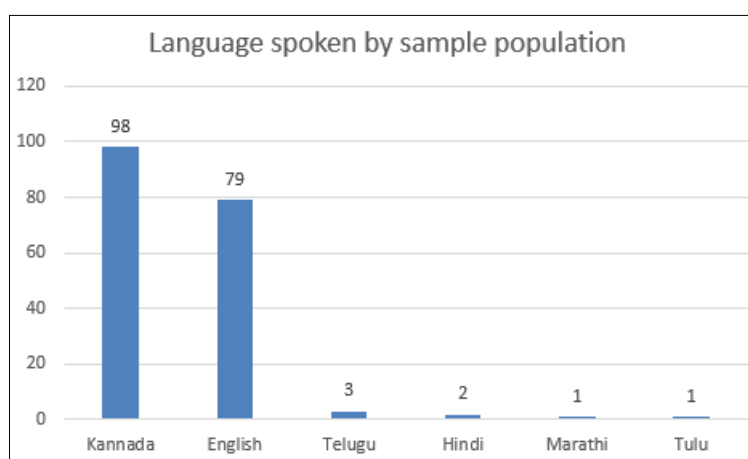
data triangulation to enhance validity. Participants elected to speak in the language they were most comfortable with.

5.4.7 Languages and Transcription

Qualitative study expanded the scope to accommodate participants that spoke languages other than English and Kannada, which also contributed to increasing the research's rigour and validity. Research brought to light, a greater number of never-heard-before voices from all the three stakeholder groups.

The key stakeholders and secondary stakeholders predominantly spoke in English. The primary stakeholders predominantly spoke in the state language, Kannada. A small number of participants also spoke in Telugu, Hindi, Tulu and Marathi. In total, six different languages were spoken by participants, as shown in Figure 5.10.

Figure 5.10: Languages Spoken by Sample Population



Most conversations were audio recorded after verbal consent was given for recording.

5.5 Data Management

Data management related to recording, storing, transcription, and translation of data elucidated from the participants. The audio recordings were transcribed into English or Kannada at the completion of data collection. The transcripts in Indian languages were not translated into English, to avoid errors in translation. In the few cases in which participants did not want their voice to be recorded (i.e. citing fear or privacy), diary notes were taken with prior permission. In these cases, the gist of the conversation was written

down at the end of the interview and the summarised notes were restated to the participants for legitimacy. The participants then acknowledged accuracy and verbally agreed for the content to be used in the research. Anonymity of the participants was assured by a labelling and coding system as seen in Table 5.3. Most participants also added their signature to a consent form.

Table 5.3: Sample Coding Identities Applied to Stakeholder Groups

<i>SI No</i>	<i>Label</i>	<i>Stakeholders</i>
1	I-KS-GBTC-1-14, SGI-KS-GBTC-1, PO-KS-GBTC-1, D-KS-GBTC-1-3	Government employees and contractors, bureaucrats, tourism consultants (GBTC)
2	I-SS-SR-1-19	Scientists, tourism researchers (SR)
3	I-SS-TES-1-10, FGD-SS-TES-1	Tourism education faculty and alumna
4	I-SS-IN-1-6, D-SS-IN-1	Respondents from Industry (Solar, Energy, Security, ICT) (IN)
5	I-PS-RI-7, SGI-PS-RI-1	Priests, temple committee board members (RI)
6	I-PS-LTI-1-16, FGD-PS-LTI-1, D-PS-LTI-2	Local tourism industry (travel agents, transport providers, hoteliers, small shopkeeper) (LTI)
7	I-PS-PA-1-7	Performing artists from indigenous cultures (PA)
8	I-PS-AG-1-4, D-PS-AG-1	Farmer
9	I-PS-T-1-8, SGI-PS-T-1-4	Tribal communities (T)
10	I-PS-F-1-24, SGI-PS-F-1-4	Fisher communities (F)
11	I-PS-M-1-1, SGI-PS-M-1	Interstate Migrants (M)
12	SGI-PS-TST-1, D-PS-TS-1	Tourists (TS)
13	I-PS-IRM-1-1, SGI-PS-IRM-1	Indigenous Rural Manufacturing (IRM)
<i>Label: I = interview, PO = participant observation, SGI = small group interview, FGD = focus group discussion, D = Diary notes, KS = key stakeholder, SS = secondary stakeholder, PS = primary stakeholder, IN = industry, RI = religious institutions (temples), LTI = local tourism industry, PA, performing artists from traditional temple arts of indigenous cultures, AG = Farmer, T = tribal communities, F = fisher communities, M = migrants, Tourists (TS), Indigenous Rural Manufacturing (IRM)</i>		

The transcripts were then coded into NVivo 12 Pro, a qualitative analytical software for data management and analysis.

5.5.1 Coding and Generation of Themes—Hybrid (Deductive-Inductive) Approach

Coding was undertaken at multiple levels to achieve rigour and thoroughness of classification. First, details of the interactions and summaries of the data extracted from

various techniques were put into an Excel spreadsheet as calendar notes as soon as they were conducted, preferably at the end of the same day (Miles & Huberman 1994). Later, the transcripts were coded using NVivo to analyse the data (Bazeley & Jackson 2013). A deductive approach was used as the main themes for analysis emerged from sustainable development theory and the SDG framework. An inductive critical grounded theory approach derived many sub-themes from the primary data. Therefore, a hybrid process that integrated the inductive data-driven codes with deductive theory-led codes was adopted for thematic analysis of the data (Fereday & Muir-Cochrane (2006). The advanced features and functionality of NVivo 12 Pro were used to manage the metadata of the source data and content for rigorous analysis. Source metadata was classified into files and cases for the purpose of labelling and describing attributes and values. The node functionality on NVivo was used to thematically draw content from the transcripts for analysis. A hybrid deductive-inductive approach was used to categorise the findings into pre-defined themes and newly emerged themes. First open coding to collect similar data from disparate set, then axial coding to group snippets of information into subthemes and lastly selective coding was conducted by using the relationship function to identify interdependences and connections between the different SDG were used to increase the rigour in coding and analysis.

A diagnostic approach to thematic analysis was adopted to help achieve the third, fourth and fifth research objectives. Content from the interviews and other data collection methods were meaningfully coded into nodes for pattern identification and generation of inductive themes.

5.6 Data Analysis

Thematic analysis applied root cause analysis and sentimental analysis strategies to systematically analyse the unstructured data and increase rigor. Thematic analysis was done in a two-step process to manage the huge and rich dataset acquired from over 184 participants. Appropriate triangulations of data increased validity.

5.6.1 Thematic Analysis

Data collected through multiple methods were thematically triangulated for rigour through the thematic analysis technique, which is widely used for studying documents

and communication artefacts in the form of pictures, audio or video (Fereday & Muir-Cochrane 2006). Thus, thematic analysis that supports examination of patterns in communication in a replicable and systematic manner was used here to study tourism phenomena. A hybrid approach of inductive and deductive coding and theme development enhanced the rigour in thematic analysis of the raw data.

NVivo 12 Pro was used to manage the voluminous data emerging from multiple data collection methods and to initiate content analysis (Bazeley & Jackson 2013). A thematic analysis method was used to systemically read the interview transcripts uploaded onto NVivo. At this level of analysis, reading, sifting and annotating the data enables familiarisation with the data and early recognition of similarities in disparate data. Based on this analysis, data were either mapped to existing categories or new categories were created. Meaningful segments of text that mapped to the respective SDG were labelled and coded into predetermined themes by splitting and splicing from the annotated transcripts. New themes and subthemes were created based on new information generated during data analysis.

NVivo primarily supported consolidation of similar data and powerful quotes with referencing into Nodes. Nodes acted as containers to hold snippets of information under different themes for pattern generation and problem identification. The resulting analysis from NVivo was input for further analysis in the next level. Descriptive information about the participants was also input into NVIVO to create cases. Furthermore, the advanced functionalities of the new version of software supported complex queries such as matrix and crosstabs and helped generate infographics to semi-quantify and visualise the themes. The cross linkages between files, nodes, and cases supported effective triangulation of data from different sources through different methods. Alongside the use of NVIVO for data triangulation, inductive production of subthemes, advanced queries for data visualisation increased the rigour of thematic analysis. Sentiment analysis strategies were applied in a two-stage process to increase the rigor in thematic analysis.

Sentiment analysis is described as ‘the computational study of opinions, sentiments and emotions expressed in the text’ (Liu 2010, p. 3). First, thematic analysis was conducted separately for the three broad stakeholder groups where all the participants were distinct. Findings in the context of individual SDG were grouped under the same five overarching themes (governance, economy, environment, society and culture), in all the three chapters

- six, seven and eight. As the research aimed to find the problems, conditions and their causes hampering sustainable tourism development and achievability of the SDG, negative opinions, expressions, and sentiments within the transcripts were the main focus of thematic analysis. Major problems and certain conditions producing them were discovered by the end of the chapter. However, these were subjective and had limited validity, as they were the opinions of specific stakeholder group and revealed the issues from three different vantage points. To increase the validity of the findings, thematic analysis was conducted for a second time. In this stage, findings from the three stakeholder groups under each theme from individual chapters – six, seven, and eight, were triangulated and collectively analysed. The responses from three different stakeholder groups when seen collectively, offered a 360-degree view of the problem, the conditions generating the problems and the root cause. Triangulation of themes offered insights on the intention behind policy making, the role of different stakeholder in tourism development, impact of policies produced, the benefits to local communities, and how the policies were received by other stakeholders. The two-stage sentiment analysis process increased the validity and contributed to developing a critical discussion. Root cause analysis strategies helped analyse the conditions that generated the problems.

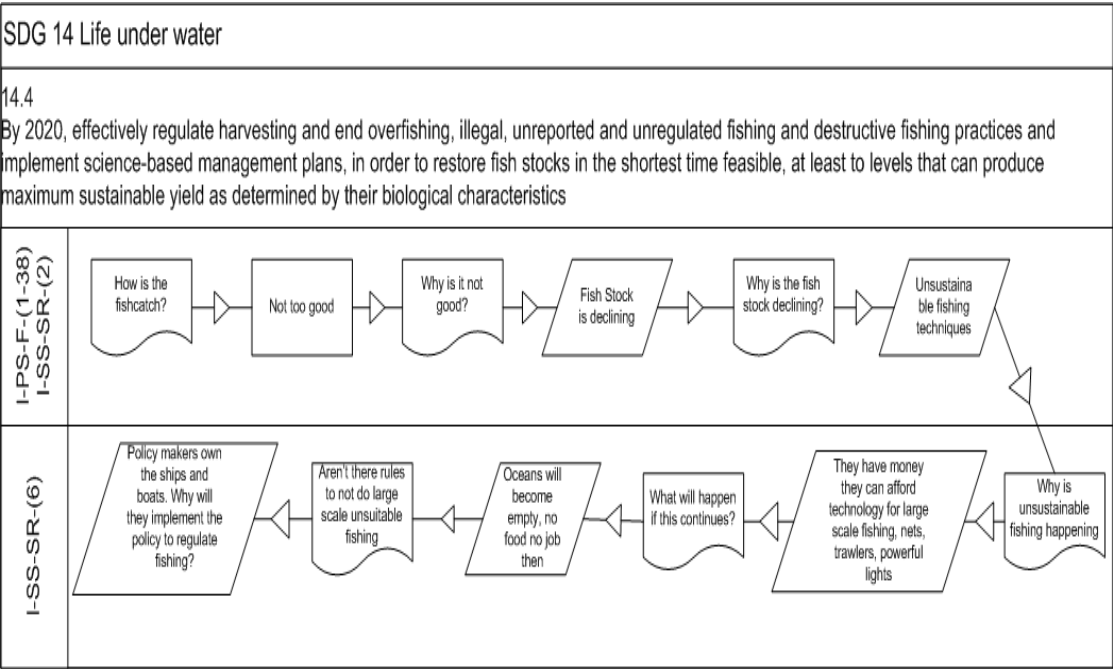
5.6.2 Root Cause Analysis ‘Five Whys’ Technique

After the problems in the context of SDG were identified through content analysis, the next phase of analysis dealt with finding the conditions that generated the problems to gain clarity on the root causes. The ‘five whys’ method was applied in combination with the ‘Ishikawa’ or ‘Fishbone’ technique for root cause analysis, as shown in the sample from research in Figure 5.12.

Broad literature endorses the usefulness of causal methodologies and diagnostic analysis in policy research (Farsari, Butler & Szivas 2011; Nadkarni & Shenoy 2004; Ritchie, J & Spencer 2002; Srivastava & Thomson 2009). Vesset (2018), in his business analytics blog on diagnostic analysis, describes three broad categories of identifying anomalies, drilling into the analytics and determining causal relationships. They provide better decision support backed by relevant information. Causal methodologies were applied to find the causes and cause-effect relationships among the problems under specific themes.

Scavarda et al. (2004) overviews six types of causal maps: (1) Ishikawa (fishbone) diagrams, (2) impact wheels, (3) issue trees, (4) strategy maps, (5) risk assessment mapping tools, and (6) cause and effect diagrams. Another technique for root cause analysis and problem solving is the five whys (Serrat 2017). The ‘five whys’ is described as an iterative probing technique used for a deeper exploration of the cause-effect relationships underlying a specific problem, beyond knowing the symptoms. The logic underpinning the technique is the one of peeling ‘the layers of symptoms that hide the cause of a problem’ by asking ‘why’ five times (Serrat 2017, p. 308). Sakichi Toyoda developed the ‘five whys’ method for the Toyota Industries Corporation as a scientific approach to problem solving (Schoemaker, Krupp & Howland 2013)(see Figure 5.11 for an example).

Figure 5.11: Sample of ‘Five Whys’ Method Applied to Root Cause Analysis of SDG14: Life Under Water (Target SDG14.4) (Source: Author’s Own Image)



SDG 14.4 is the target to regulate harvesting and end over-fishing in the oceans by 2030. In the present study, the ‘five whys’ technique of questioning revealed that fishing communities had observed that fish stocks were declining. Thus, according to both the empirical observations of marine scientists and researchers and the experience of the fishing community or Karnataka, the fish stocks do appear to be declining. The local fishing communities were of the opinion that the decline is due to mass fishing enabled

by technological advancements and incorporating unsustainable fishing techniques such as using trawlers, gillnets, powerful lights to attract fish and fish aggregating devices. The policies that regulate fishing in this region are not yet in place. Scientists and the fishing community anonymously revealed that political interest in the fishing business is one of the key factors that may be stalling public policy implementation. The intention was to gain clarity on the nature of the problem as well the causes. This necessitated the complete understanding of the research participants' perceptions about the problem. Thus, the relationship mapping approaches and root cause analysis techniques helped to diagnose the flow of reason and potential causes of the problem (Glaser, B & Strauss 1967).

5.7 Chapter Summary

This chapter justified the choice of an emic approach grounded the Sanatana Dharma cosmology by exploring complexities in applying western ontologies to study Hindu culture. The chapter presented a research paradigm and a suite of methods for the study conducted in India. Building on the earlier chapter which justified the selection of a multi-cases study design, this chapter explained the premise for adoption of qualitative methodology, multiple methods for data collection, a multi-stakeholder theory for participant recruitment. The chapter elaborated the two-stage thematic analysis through application of sentiment analysis strategies for analysing the rich dataset and increasing rigor and validity of the study. In conclusion, this chapter explained the research design, underpinning theories, sampling technique and analytical processes that support the research. A theoretical framework that integrates the SDG with sustainable development theory was conceptualised to guide data analysis and presentation of findings in chapters six, seven and eight. Using this framework, the following chapters present the findings that emerged from the three stakeholder groups.

Chapter 6: Key Stakeholder Perspectives

6.1 Introduction

Chapter five described the multi stakeholder theory that guided stakeholder selection for this research and presented descriptive data to introduce the three stakeholder groups. The following three chapters' aim is to give a clear indication of the stakeholders perspective and represent the stakeholder voices. They will be critically analysed in chapter nine where researchers self-reflection and interpretations will build the final discussion.

The purpose of this chapter is to present the findings from interviews with key stakeholders. The findings will be presented as they relate to the overarching research question of whether the SDG framework can help in the sustainable transformation of tourism destinations in a developing country context such as India. In this chapter, the first broad category, key stakeholders of tourism in the case study locations include those in more powerful positions including decision-making, policy design and policy implementation. The 31 key stakeholder participants included ministers, bureaucrats, consultants, tourism consultants and agencies working for or with the government. Collectively their perceptions about tourism sector and tourism development provided deeper insights about the issues on ground and the conditions generating the issues.

This chapter presents the findings from key stakeholders in relation to the five broad themes: governance, economy, environment, society and culture (see Chapter 5). The findings reveal some of the major challenges for sustainable tourism development and their implications for applying the SDG framework to tourism in the case study locations. As a background to the discussion, the key stakeholder findings are summarised thematically in Table 6.1.

Table 6.1: Summary of Findings Categorised Under Five Main Themes Linked to Sustainable Development Theory

Theme	Findings	SDG implication
Purpose aim, goals, objectives of Sustainable tourism development	Purpose to internationalize and industrialize tourism sector in India by underplaying domestic tourism Policy developing mega tourism projects of industrial 'scale and grandeur' to attract international tourists. Prioritizes Want Based businesses over need-based business	SDG11, SDG17
Stakeholders	Only two stakeholders important for developing tourism – Policy makers and private investors. Tourism policy's design and incentive structure create barriers for entry for local communities	SDG17
Tourism Policy design	Karnataka state's tourism policy a mishmash of other policies, not evidence based Policies good on paper, unimplementable High-end investor friendly policy design not for the local communities or small investors Large/mega scale tourism urbanization projects designed for 'economically backward areas' in rural areas systemic issues and power structures in the government English language hegemony in tourism policy created glass ceilings for local communities to participate in tourism development	SDG11, SDG17
Tourism Planning	Definitional ambiguities in the perception of who tourists are and what tourism is in the case study CRZ regulations and real estate price variations were hindering the collaborations with private sector Autocratic top-down approach to tourism planning, conceptualisation, and implementation Tourism planning and conceptualization exploitative of environment and native societies. Tourism planning outsourced to non-state external tourism consultants as government lacks both time and expertise for sustainable tourism development. Policy and training programs for green tourism did not take off. Urbanization approach to tourism development driving the location further away from sustainability Tourism department did not ask for research. Interdepartmental collaboration issues due to conflict of goals as tourism prioritizes economic goals at the cost of sustainability Short term gains for newly elected, kickbacks, black money, lot of leakage of public money, badly structured project, poor outcomes Poor design of projects, unreasonable project cost escalation, lobbying by a nexus for project and budget approvals. Monopoly of international financial and wealth management agencies in tourism policy and project development for India's central and state governments Pedigree, networks, company revenue models, financial constraints barriers to entry for local tourism consultants.	SDG11, SDG17
Tourism conceptualization	Definitional ambiguities, little clarity on who the producers and consumers of tourism, tourist segments are. Government discourages critical tourism studies to evaluate tourism trends and gaps. Government favors development of international tourism development which the foreign tourists appreciate while overlooking domestic tourism that domestic tourists consume. Hindu religious tourism perceived as disruptive and unregulated tourism Tribal communities have totally nothing to do with the environment	SDG11, SDG17

	Urban-centric tourism concepts for rural and indigenous tourism development Bureaucrats' conceptualization of tourism a surreptitious activity, bureaucrat calls local tourism development by local tourism sector a surreptitious activity. Indigenous communities' villages and places of worship difficult to access due to intertwined environmental issues. Development of tribal tourism and indigenous cultural experiences of local communities outsourced to third party consultants to be developed through Public-private-partnerships (PPP) model.	
Tourism policy implementation	Systemic issues were barriers for policy implementation Tourism policy failing in implementation due to a 'lack of willpower' Oversight of environmental and social impacts to facilitate private investors and mega scale projects Weak governance architecture Leadership absenteeism in tourism due to lack of time and intent, 'lack of willpower' ineffective leadership, 'wrong type' of people in tourism committees Difficulties in procuring real estate and environmental permits to develop large scale projects affected tourism project feasibility and return on investment for investors irregularities in fund dissemination and resource allocation processes for mega projects to be developed through PPP Tender process – as painful as root canal job Government plays the role of facilitator, operator, regulator, business owner, policy maker, competitor for local tourism business, and make policies that favor themselves Government not satisfied with 'revenue share model' with vendors PPP in tourism did not generate expected results Structural issues in tourism department and complicated government processes affected implementation of PPP projects	SDG16, SDG11, SDG17
Tourism statistics	Government is by nature, opaque. Transparency is a word they don't like High levels of information arbitrage in tourism department	SDG11, SDG17
Economy		
Tourism infrastructure	Tourism lagged in infrastructure developments such as roads, public toilets, information centers <u>Tourism policy prerequisite for tourism development requires easing CRZ regulations</u>	SDG9
Tourism employment	Fewer jobs were created in tourism sector due to shortage of skills and human resource. Tourism department 'weak in numbers' to be able to implement the tourism policy Guide training, guide certification' programs not creating adequate skills 'Unsatisfactory' quality of 'tourism education output' as one of the main reasons for inadequate skillsets and human capacity. Little clarity on the impact of tourism skill development programs on capacity and skill building People were not being trained to work on sustainability Many 'implementation problems' in funding tourism courses	SDG11, SDG17

Tourism education	Academics contribution unable to solve tourism department's implementation problems Poor quality of outcomes from tourism education, tourism research and tourism training Link between universities and the government almost non-existent, Bureaucrat have no access to tourism research Lack of skilled tourism personnel a key barrier to sustainable tourism development Tourism education's contribution to developing skills and capacity 'unsatisfactory'	SDG11, SDG17
Environment		
Destination Sustainability	Environmental issues are not the concern of tourism department.	SDG11,SDG13,SDG14 SDG15, SDG6, SDG17
Climate change	Tourism policy does not consider climate change due to lack of technical expertise and relevant research.	SDG13
Life on land	Little knowledge of Environmental Impacts of tourism projects Forests cleared to make way for tourism projects Environmental Impact Analysis of tourism projects is not mandatory. EIA compromised and green washed	SDG11, SDG13,SDG14, SDG15, SDG6, SDG17
Life in Water	Fisher community says fish stock declining	SDG2, SDG8
Water & Sanitation	Water shortage a grave concern. Destruction of Western Ghats was a main reason for water shortage. Dysfunctional infrastructure and processes barriers for wet and dry waste management Untreated sewage let into sea.	SDG6
Green Energy	Green energy – solar, wind and tide not feasible solutions for the case study.	SDG7
Society		
Poverty	Karnataka has many poor people.	SDG17,SDG8, SDG11, SDG1.
Peace and Justice	Karnataka a safe destination for tourists. Little awareness about safety and security situation for women in the case study	SDG10, SDG5, SDG16
Gender parity	Key stakeholders were unaware of host communities and their cultures in the case study. They took an etic approach to understanding issues in the case study.	SDG5, SDG10, SDG16, SDG11.
Culture		
Reduced inequalities	Urbanization has negative implications for cultural conservation Epistemological shifts driven to make a paradigm change in the indigenous communities to commoditize Skills to appreciate indigenous culture for their economic returns Evangelical conversions if forced or coerced unconstitutional	SDG10, SDG4, SDG1, SDG15,SDG16, SDG17, SDG11.

6.2 Tourism Governance

This section starts by discussing issues within the theme of tourism governance and sustainable tourism development.

6.2.1 SDG17: Partnerships for Goals

All participants in the present study were asked about the purpose of tourism development, stakeholder engagement, planning, conceptualisation, schemes and incentives, and policy implementation. Participants in higher positions did not necessarily have greater clarity on the purpose and objectives of tourism. Only the minister, select bureaucrats and policy makers were able to clarify tourism's purpose and objectives.

6.2.1.1 *Purpose of Tourism Development*

A policymaker explained that Karnataka state tourism policy was 'very close to industrial policy' because Karnataka tourism was given 'status as an industry'. The policymaker noted that the aim of the policy was hence 'to promote tourism as an industry' and bring it up to the standard of other industries. Therefore, tourism projects of industrial 'scale and grandeur' such as entertainment parks, Disneyland, Lego Land, Aerospace Museum and oceanariums [marine mammal park or aquariums] were designed to help achieve the policy aim (I-KS-GBTC-15-I010). Another policy maker said that they were being asked to look into Chinese models of Special Tourism Zones (STZ) to develop STZ in India (I-KS-GBTC-32-1027).

A tourism minister noted that the aim of Karnataka tourism was for it to 'become one of the most favourable destinations in India for sustainable tourism and otherwise' and the policy was 'well entrenched to ensure that'. The minister stated that 'new concepts of sustainable tourism, new concepts of sustainability and corporate social responsibility' were included in the policy and they were 'reaching out to the bottom of the pyramid' indicating the minister's perception of the societal structure in the state – rich at the top and poor at the bottom (I-KS-GBTC-13-I008). The minister inferred that the tourism development would be done by the rich at the top so that it could benefit the poor at the bottom of the social pyramid.

A tourism consultant partnering with government, non-government, and corporate sectors to enable sustainable development, spoke about the beliefs and attitudes of stakeholders that motivated economically driven tourism development. According to the consultant, ‘organizational key performance indicators were not close to sustainability’. The stakeholders, uncertain about the return on investments, were hesitant to make financial commitments to achieve sustainability ‘unless there was a promised return on investment’.

It is not all rosy even with private or corporate companies, even though they say sustainability. It is only because there is nobody within the organisation whose key performance indicator is closest to sustainability or of adopting it. Nobody really understands sustainability and it is a long-term aspect. It is nice to talk about people saying that in six months you will get return on investment, in six months you will break even etc. and on ground there are a lot of physical aspects to activities that you can do, but a lot of the other stuff is not happening.

The consultant noted that there was little prioritisation of sustainability unless it could be monetised. As such, tourism development focused on ‘want-based businesses’ while overlooking ‘need-based businesses’ (I-KS-GBTC-28-I011).

Tourism’s primary endeavour to maximise returns on investment and profitability through large-scale international projects without considering the local small and micro stakeholders has bearings for stakeholder engagement, policy design, incentive structures, tourism planning and implementation.

6.2.1.2 Stakeholder Engagement

In response to questions about stakeholder engagement in tourism, key stakeholder participants in higher positions of power had differing opinions from other key stakeholders lower in the power structures. Specifically, the high-power decision-makers overlooked the other key stakeholders and ignored the secondary stakeholders and primary stakeholders in tourism development.

A tourism minister said that the policy was ‘in the right direction’ and intended ‘to involve all stakeholders’ yet said that only two stakeholders were required for tourism development, not deeming it necessary to engage tourism academics, researchers,

scientists or local communities for tourism development. This top-down approach to state tourism development can be seen in the following statement,

I think the two important people over here are the government, i.e. the policymakers and the industry, private investors. The idea is, if you have the money, but if you don't have the policy, you cannot do anything. If you have a policy, but if it does not appeal to the industry, we cannot do anything. So, if these two come together, to come up with a very practical policy, doable policy, profitable policy, sustainable policy, then everybody benefits ... The stakeholder at the bottom of the pyramid, wherein he will benefit, creates more employment, plus the destination benefits. Plus because of so much activity happening the academia benefits. The onus lies on these two people [government and private sector]. (I-KS-GBTC-13-I008)

Overall, there was little recognition of the need to engage with stakeholders other than those in government or tourism developers. Stakeholder isolation has implications for tourism policy design and all SDG.

6.2.1.3 Policy Design and Incentive Structure

All key stakeholders were asked about their perception of tourism policy. Most participants believed that the 2015–2020 tourism policy was failing to achieve its goals.

A policymaker noted that multiple stakeholders were involved in the making of Karnataka's 2015–2020 tourism policy and a detailed approach was taken to designing the policy. The policymaker acknowledged that Karnataka's policies were modelled on those of other states:

We interacted with lot of guys, lot of people from the field as well as from the government. And we had multiple meetings then we also looked at various states. And Karnataka has lot of potential. But there are other states which are doing extremely well. So, what was so great about their policy? What is it? Because normally in any state, for that matter, we start from the policy. Even if I want to venture into any state to understand what they wanted to do? So, the best way is to check their policy. Then it gets you exactly what their intent is. And the better the stronger the policies, you also feel that those guys are the clean and clear, they know their business, they know that what they want. So, we checked various states' policies. We looked at Madhya Pradesh. We checked Gujarat. We checked Rajasthan. We also checked Kerala. We checked

Andhra Pradesh also. So, the idea was that let's adopt the best practices, and see what they are doing, and see where we can go, which way we can end. And, also, at the same time we tried and synchronised with the Government of India Tourism Policy which was again synchronising with the same period you know. So, the idea was that the vision should be in sync with the vision of the Ministry of Tourism. Then there is certain consistency in development and there is a better support also. That was one approach we adopted. Then over a period of time, you know multiple drafts were made, they were circulated in multiple meetings, several meetings took place. It was also put-upon net, for public to come front and comment. It was online for two months. (I-KS-GBTC-15-I010).

A bureaucrat from the tourism department agreed with the minister's views and noted that the tourism policy was 'totally investor friendly' (I-KS-GBTC-12-I007). A policymaker explained investor friendliness in the policy and incentives. She said that they were structured to enable large-scale projects and were more promising for projects designed for 'economically backward areas', that is, areas where poor people live. The suggestion that incentives were higher if the projects were created in underdeveloped areas can be seen in the following statement,

This is very close to industrial policy because Karnataka tourism has been given a status as an industry. But obviously it is not for the mid-level or the, it is for very very high end-ish kind of investor. So, if they want to do, this is the kind of incentive that they can expect.

The way the policy has been structured that there are more incentives, the more inner you are or the backward area you are, you get more incentives. The incentives are the percentages on the project's cost. If you look at it, (incentives are) 20%, 40%, it goes up to 50% of the project costs. The deeper you go in Karnataka, the backward region, then the incentives are touching up to 50% of project costs.

The policymaker elaborated that even if the 'localities' of indigenous people were unable to invest in tourism development, there could be 'outside' investors who could come into Karnataka to do tourism business. The policy would 'incentivise them to come and invest in the project'. According to the tourism policymaker 'the policy and incentives' were designed in a way that would bring 'maximum benefits' to the 'backward' areas. The policymaker said that the tourism policy's exclusive design was more favourable for private investors and acknowledged that the policy's design and incentive structure

created barriers for entry for local communities. However, despite the design, ‘nothing was happening’ on the ground as they did ‘not see many people coming forward for it’ (I-KS-GBTC-15-I010).

A Karnataka tourism policymaker said that she ‘did not know Kannada’, the state language, and noted that preference of English language as the primary medium of communication was a barrier to participation of local communities in the policy development process,

The procedures and guidelines are not in Kannada, only the policy is there. But actually, how to take it forward is not there. So, it’s only half. It (the policy) will not really percolate down. Doesn’t serve the purpose, yeah! And must go back to English version.
(I-KS-GBTC-15-I010)

Therefore, English language hegemony in tourism polity appears to create barriers for local communities to participate in tourism development and may have implications for employment generation and thus SDG8, SDG1, SDG11 and SDG17.

6.2.1.4 Tourism Planning

All participants were asked about tourism planning. Responses revealed that local communities, their culture, their way of life, their religion, local environment and shared common resources formed the raw materials for development of international tourism development in the state. Poor design of projects, unreasonable project cost escalation, lobbying by a nexus for project and budget approvals, and monopoly of international tourism consultants were some of the key challenges that participants identified as barriers to effective tourism planning for sustainable tourism development.

A bureaucrat from the tourism department provided insight on their approach to developing coastal Karnataka tourism. Tourism planning and conceptualisation process was outsourced to external tourism consultants as the government was overloaded with work and did not have the time. The government believed that tourism graduates lacked the skills required for tourism development.

I cannot do everything for Karnataka. Because I have a lot of things to do here. So that is how they have done it. They are not in any department; they are specialized, and they will go and do those exercises ... Tourism graduates are almost fresh from the college,

they will not be in a position to develop the district, or a consultant should be handling it [tourism development projects].

This coastal master plan, they (a consulting organization in Delhi) have done that exercise. It is a specialized organization; they are the consultants for whom we have given this job. the deliverables were these things: you have to go to the community.; see that environment is protected, all those things were in the scope of the work. (I-KS-GBTC-12-I007)

A minister agreed that tourism was planned on the basis of shared public resources or assets such as coastlines, forests, rivers, waterbodies, mountains, national parks, places of worship, places of historical significance, tangible and intangible cultures practices of indigenous local communities and public infrastructure.

When not everything is owned by the Department of Tourism, so, let us say if we want an eco-trail, so we have to take into confidence the department of forests. Let us say if I want to come up with a biological park, I have to take into confidence the department of horticulture, because they [understand] scientific nurseries, they understand the ecosystem better. (I-KS-GBTC-13-I008)

The tourism minister said that while the policy was ‘quite comprehensive’, the key challenges they faced in implementing the policy were ‘interdepartmental’, citing the case of developing an eco-tourism trail (I-GBTC-12-I007).

A senior bureaucrat associated with tourism policies and development noted that systemic issues and power structures in government were some of the main reasons hampering sustainable tourism development, saying ‘who is going to seek their authority? Government of India is not doing it, forget about local people ... There are absolutely no stakeholders. System in India is like that. Ultimately, might is right’ (I-KS-GBTC-31-I014). The bureaucrat cited the example of developing the state’s coastal tourism and drew attention to the interdepartmental challenges that have hampered coastal tourism development,

You can’t develop anything. No concrete structures, no development, no buildings, no boating, no harbour, no lochs, nothing of that. You can construct temporary structures, and that too also may be something made out of local materials and all that. You cannot use a temporary structure of steel and say this is what it is. If they assume it is

permanent, that is done. There is a coastal management authority, which is under the Ministry of Environment. And every state has one authority. Whosoever is heading the environment department is the chairman of that one. So, all the construction activities and developmental activities are regulated by them. And these people go by what are the directions given by the Ministry of Environment. Given this, 200 metres. All the tourism resources are within 200 metres [of the coastline]. So therefore, what happens is, tourism resource cannot be developed. You can't put a concrete structure or cement structure to ensure that the resource can be accessed. (I-KS-GBTC-31-I014)

Other interviewees perceived different reasons for interdepartmental challenges within government. One officer shared the opinion that they found it challenging to work with the tourism department on collaborative projects citing the example of 'Lal Bagh', a public heritage garden in Bengaluru. The horticulture department differed from the tourism department not only in approach but also in goals and objectives for development of shared public resources. The horticulture department's primary focus was to preserve natural spaces and habitats in their natural forms and develop to conserve flora and fauna and regulate climatic vagaries. The tourism department's focus was to urbanise shared public resources for visitor comfort, increase footfall and enhance economic gains from development (translated from Kannada language [TFLK] I-KS-GBTC-14-I009).

In response to the question 'Do the concerned departments collaborate on tourism development?' another bureaucrat from a nodal agency for environmental management policy and research noted that collaboration with the tourism department was not always successful.

We have tried to develop an ecological green tourism policy. But somehow it did not take flight. Researchers in between that research have left, and it stopped. We tried to give training programs for green tourism. We tried to develop that, but somehow that has stopped ... They [the tourism department] didn't ask [for any research reports]. (I-KS-GBTC-29-I012)

This low priority given to sustainable transformations may have implications for SDG11: Building Sustainable Tourism Destinations and SDG17: Partnership for Goals.

A policymaker provided insights on tourism planning and said that the tourism projects planned were incompatible with the ethos of the region. The policymaker said that not only did 'local community have no stake' in tourism development but also, they did not

‘understand what the government is doing’ due to the surreptitious nature of tourism development. The consultant observed that the government tried to replicate the tourism development models from developed countries and retrofit India’s tourism into the Western-modern tourism development frames even if they did not align with India’s ethos, potential, sociocultural value systems and local stakeholder aspirations. This approach had disastrous consequences.

Government’s idea of development is, these people are frequently visiting Singapore, Australia, different developed countries of the world. They are coming back bringing the ideas of that place and saying we have to develop like this. Before understanding whether our climate, whether our geography, whether our location is allowing us or not, whether our people are accepting that or not.

They are coming with the idea of bringing houseboat of Kerala to a dam in Jharkhand and inviting tourists to come and enjoy the houseboats and dam here. They say we will connect one mountain to the other mountain through ropeway. We will invite tourists to come have a beer, stay here, etc. This is not a statement of lower-level administrative staff. This is the statement of higher bureaucrat of the government. Where [does] the community stand?

The local community near the dam says, in the past few years since the tourists started coming, they are facing lot of problems, alcohol problems, sexual abuse problem. This has impacted their tribal society and culture. It is creating a conflict within the society.

People sitting in Delhi are planning without visiting the place, without understanding need and the aspirations of the local people. The local government says, ‘these people don’t know how tourism will help them. We will talk to them’. Who will talk to them? We will convince them. They will not take consensus. They will just give order that ‘we are going to develop. You people don’t have to do anything’. (I-KS-GBTC-32-I027)

A tourism consultant noted that local stakeholders were not engaged adequately, affecting creation of both ‘direct and indirect employment’. He said, ‘we try to see that we involve the local people make them an ally in this, there’s money in this for them also, but it’s water off a duck’s back. Government thinks its government’s idea. Local communities are not sufficiently involved’. The consultant reflected on the ‘weak governance architecture’ due to political leadership while discussing corruption within the system.

Everybody's in for short-term benefits, you get elected, you want to do something for your constituency in that particular area or some such. And then there are kickbacks, whatever you want to call it, there's a lot of leakage of public money, so badly structured projects, leakages everywhere, poor outcomes ... There are lots of problems on every front. (I-KS-GTBC-11-I006)

A policymaker spoke in detail about the challenges in tourism planning. He discussed Swadesh Darshan and 'Pilgrimage Rejuvenation And Spirituality Augmentation Drive' (PRASAD) schemes for rural tourism and religious tourism development, collaborative tourism projects between states and central government. According to the policymaker, under the Swadesh Darshan scheme, one could propose 'rural, eco, village, tribal tourism' types of development. The PRASAD scheme was a religious tourism theme based on, for example, the Shiva circuit, Ramayana circuit, Bharat circuit and Jain circuit. The policymaker said that it was the consultants who were 'making proposals on behalf of the state' to the central government about the rural and religious tourism projects that the state could develop. The consultants were also lobbying the Ministry of Tourism for policy and project approval. The policymaker said that the bureaucrats were interested only in high-investment projects and often escalated the project costs up to 100 times more than it would actually cost because 'bureaucrats want instead of one lakh rupees, one crore rupees. If the fund is less than 50 crores, the state is not interested in submitting the proposal to the central government' (I-KS-GBTC-32-I027).

The policymaker also spoke about the monopoly of international financial and wealth management agencies in tourism policy and project development for India's central and state governments,

PRASAD and Swadesh Darshan (schemes) have been designed by consultants only. KPMG, EY, PWC, JLL, these are about five to ten big shots. There are other smaller consultants. But these are big shots. No one can run the states without them. They have a PMU [project management unit] in central and state governments. They have contract with the state that whatever knowledge processing work state has such as making the bids, proposal, arrears, tender, detailed project report, all these will be done by these consultants. The state can use external consultants only for the projects for which these big shot consultants do not have the skillsets. They are not from tourism department, but they are running PMU in tourism department. It is not only that the tourism has a PMU. All the ministries have PMU. How the PMU started running by the private

operator in the government department and helping the government in their own project is not known. (I-KS-GBTC-32-I027)

Thus, the policymaker raised an important question about the extent of influence and involvement of the international private sector in Indian government polity and projects. Religious tourism and tribal tourism projects across India are planned and designed by international financial and wealth management agencies who double as tourism consultants for central and state governments.

A tourism consultant spoke about barriers local tourism stakeholders faced in Karnataka in the tourism tender process.

To work with the government, you need to have a pedigree, structure, financials ... you need to get through a tendering process where certain parameters including your company's revenue models etc. does not meet. (I-FS-GTBC-28-I011)

The tourism consultant said that 'really, smaller players' were 'actually much more sustainable', and called global sustainability certifications a 'marketing gimmick'. According to the consultant, getting certified by various agencies on sustainability was about 'ticking checklists' and simply a ploy to 'charge customers higher'.

In principle, it might be a really nice terminology, structure, outlook, etc., but on the ground, they have kind of packed [sustainability] in making into a really good marketing sales pitch. Which is why I always get scared when we talk only certification. (I-KS-GBTC-28-I011)

For example, the development of Irupu Falls in Coorg and the Western Ghats in coastal Karnataka was moving further away from sustainability and would cause severe resource shortages in the future. Urbanising rural spaces and developing them as mass tourism destinations for urban or international visitors may have implications for both social and environmental goals for sustainable development (i.e. SDG17, SDG11, SDG1, SDG8, SDG15 and SDG16). Further, barriers to tourism planning may flow into tourism conceptualisation.

6.2.1.5 Tourism Conceptualisation

Participants expressed differing views regarding tourism conceptualisation. Bureaucrats' versions of development were to modify small towns and villages into international tourism destinations in the image of developed countries. Responses to questions about tourism conceptualisation of specific tourism products revealed ambiguities in the definitions perceived by key stakeholders regarding tourism and tourists.

While speaking about the potential of tribal tourism, a policymaker acknowledged having no knowledge of indigenous communities or the potential for indigenous tourism, 'I am not aware how many tribes are there in Karnataka, I am honestly not aware that we have potential' (I-KS-GTBC-15-I010).

A senior bureaucrat said that he favoured international tourism development. He described the current form of visitor economy in the case study locations as typically Hindu religious tourism, predominantly domestic in nature, with the primary visitors being devotees. Local people upgrading their old structures to accommodate greater numbers of devotees and visitors was causing disruption and unregulated tourism development. The bureaucrat also commented that 'spill-over' tourists from neighbouring states such as Goa were contributing to 'unregulated tourism development'.

Currently whatever tourism is happening there is based upon religious trips. Tourism in India is basically domestic tourism and not tourism that foreigners come. It's only if they want to come, touch the water, and get their feet wet and get back and eat something.

People are using old structures to develop unregulated tourism. The third area that is coming up is the spill-over from the Goa that is coming into the Gokarna Beach area. It is generating its own type of unregulated tourism development. (I-KS-GBTC-31-I014)

A policymaker noted that tourism would grow locally as it was 'a dynamic industry' and 'nobody' was 'depending on government' (I-KS-GTBC-15-I010). A bureaucrat from coastal Karnataka said that much of their tourism was 'locally driven' with 'very few cases of people coming from outside and establishing resorts. The bureaucrat said that Bangalore's 'huge base of young population' who liked to 'travel, backpack and explore' and visitors to Goa were the bulk of visitors. SCUBA diving sites were 'much better than

Goa' and were some of their 'unique tourism attractions'. The district was also planning pilot projects on tribal tourism (I-KS-GBTC-30-I013).

A local tourism consultant said that they were discouraged by the government to do any new study to understand tourism trends, tourist profiles and potential in Karnataka. As such there were definitional ambiguities and little clarity on how tourism was produced and consumed in India, who the producers and consumers were. The consultant noted that the government wanted the local consultants to work with older data and displayed little interest in allowing for a critical examination of tourism in the state. They discouraged new approaches and analytical projects that delved deeper to identify gaps.

To be clear to what's our target segment, is it the foreign tourist? The backpacking tourist? Foreigner Indian [i.e. non-resident Indian]? Is it within the state travel of tourists? Is it neighbouring states' tourist? Is it from Delhi and other places? Who is the segment? Is it the young, adult, professional or is it the more elderly profile? And courses, who would be interested in wildlife? We really wanted to segment [tourist profiles] ... because one state could be many [things], really, state means different things to different people, I mean, you may think it's Karnataka ... But that also got shot down, because they [the government] said, 'I don't think we need branding, we already have a good brand'. We had already done a tender and thing, but still, called it off. We lost three years. (I-KS-GTBC-11-I006)

A tourism consultant who had worked on a beach development project in coastal Karnataka noted that local communities were barely consulted on coastal tourism projects conceptualisation (I-KS-GBTC-9-I005).

The policymakers, bureaucrats, tourism consultants showed limited knowledge of the indigenous people in the state and their perception of who constituted tourists was not based on evidence. Thus, the autocratic manner of conceptualising tourism may have implications for achieving SDG1, SDG11, SDG12, SDG17 and SDG4.

A senior bureaucrat said that coastal zone regulations and real estate price variations were hindering collaborations with private sector to develop coastal Karnataka temple towns into international tourism destinations in the image of developed countries. The bureaucrat called the development of ancient temple towns by local tourism sector for devotees and domestic visitors, a surreptitious and unregulated activity.

When you say a private sector is going to come up, they are going to put up a resort, the only paperwork which has been done in that area is whether tourism department is supporting it or not. I can support five tourist resorts provided there is some place I can put up a structure of a bus stop. A bus station, a receiving station, everything else and all that, so that same infrastructure is not duplicated over all the time. If you want to look at it today, [for example] Florida area has developed tourism. There the waterfront area touches the feet. Here you are asking for 80 meters relaxation on 200 meters. If it is relaxed what happens is, the amount of resource available for tourism development is much larger, prices will fall down. There is always a city centre required. If I develop Murudeshwar also, Murudeshwar still will require a city centre, where people can come, have coffee, tea, can spend their evening there. There can be night street, everything. But if you don't do it, it will surreptitiously develop inside and outside of Murudeshwara by itself, without regulation. (I-KS-GBTC-31-I014)

Citing the experience with developing tribal tourism, the bureaucrat said that his focus was to create urban-centric cultural tourism and build urban infrastructure through PPP models to accommodate urban and/or foreign tourists. Conceptualising cultural tourism based on tribal cultures was complicated due to 'environmental issues' related to accessing indigenous villages and places of worship.

They [indigenous communities] have totally nothing to do with the environment. They all want to be in the 200-metre zone. We will revive an amphitheatre at least for them to showcase their skills. Tourists come there if I bring you to that place. I can't take you right deep inside the Western Ghats and do it. It has to be closer to the route itself. It cannot go more than 4 to 5 kms off the national highway if you want to develop the entire thing. And then you have to identify these cultural places and all. Most of these cultural places and tribal places are always intertwined with some environmental issues. So how do we handle that one becomes an issue. Cultural tourism will get restricted to only the cities or towns. In case in some village, we want to do something, we will have to put an amphitheatre at least. Some locals [must be involved], place has to be given. We land into trouble. (I-KS-GBTC-31-I014)

A bureaucrat spoke about challenges the tourism department faced in developing tribal tourism and indigenous cultural tourism projects citing the case of the Siddhi community. According to the bureaucrat, project development through a PPP model had stalled due to difficulties in acquiring land as the local communities expected a higher price for their landholdings.

Now all the structure I have to build is in Kumta, I can't build it in Hubli Dharwad. So, if I have to tell the story of the Siddhis and tell the story of the Siddhis connected to the event at the location, I may have to construct a whole new town. How it comes, put a structure as to how Arabs used to bring their horses, those structures I can do in Kumta. I told Mr X, you do this entire story there, I will fund you also. But 200-metres zone [restriction]. So, what happens is, we have to ask an existing guy to put up his price. Already he has put up his price, saying Bangalore price. That is all because the government of India has not yet cleared our proposal. See, question comes up is, when resources appear to be very scarce, then there is artificial price build up. Can the tourism, coastal tourism infrastructure be able to pay that artificial hike prices? I think they cannot. (I-KS-GBTC-31-I014)

Thus, the findings indicate that in the case study locations, tribal tourism and cultural tourism are conceptualised based on indigenous community histories and way of life to be developed by third-party consultants through PPP models. Limited engagement of local communities in tourism conceptualisation has implications for SDG1, SDG8, SDG9, SDG11, SDG16 and SDG17.

6.2.1.6 Tourism Policy Implementation

All the participants were asked about tourism policy implementation. Respondents identified leadership absenteeism and weak governance architecture as underlying issues affecting resource sharing, tender process, PPP model and tourism policy implementation.

A tourism policymaker noted that the tourism policy was failing in implementation due to a 'lack of willpower' as there was no one to take it forward.

The political will is missing. Someone has to be there; someone has to have that drive to push. The drive is missing. Policy has not really penetrated now. We don't see penetration. Though it started with the great ideas, we are not seeing anything on ground. It's a pity that people are not able to take that forward. This is really where you need people with a vision, with a mindset, with an inclination to take it forward, it's not happening. (I-KS-GBTC-15-I010)

The policymaker said that systemic issues were barriers for policy implementation, providing the example of the KTVG [Karnataka Tourism Vision Group] committee,

which ‘struggled for two years and then they backed off because they realised that the system is very difficult to work with’. There was very little innovation in tourism as key stakeholder meetings were seldom purposeful and resulted in wasting billable hours with fewer decisions made: ‘talks, talks, talks, multiple meetings, have chai, have those cashews, have those barfis [Indian sweets], and come out ... nothing is happening’ (I-KS-GBTC-15-I010). A bureaucrat observed that there was little they could accomplish in the short durations as they were frequently transferred: ‘the problem is we are all birds of passage, basically we come here for two years, we learn something, we go [move] on; we don’t have the time, or the intention for tourism’ (I-KS-GBTC-30-I013). A tourism consultant citing the case of Hampi Area of Management Authority spoke about ineffective performance of the tourism development committees and the ‘wrong people’ getting involved in tourism.

To manage Hampi, they’ve created a Hampi Area of Management Authority. They are the biggest problem for development. That authority that they have created, it’s the biggest pothole. It is filled with wrong types. They have authority and being used in the wrong way, and Hampi doesn’t develop the way it should develop. (I-KS-GBTC-11-I006)

A dearth of able leadership aggravates the challenges in tourism policy design and implementation to undermine tourism development in Karnataka, and has implications for SDG8, SDG17 and SDG11.

A bureaucrat said that tourism project implementation was affected due to resource procurement issues. Local residents had understood the real estate demand and were asking for higher prices for their landholdings. Difficulties in procuring land and environmental permits to develop large-scale projects affected tourism feasibility and return on investment.

If someone really wants to enter the area and do a joint venture, jointly set up resort facilities or tourism facilities, difficult on a one-crore property to put up a ten-lakh facility and try to earn the one crore out of the ten lakhs. That is what is the biggest challenge ... For example, if I take a one-crore land asset, unless I put a ten-crore structure on it, I am not going to recover the one crore. Normally the land cost should not be more than 10% of any project cost. And in tourism it should not be more than 5%. If the project is capital intensive, then it requires a high footfall. That high footfall

initially will not come. If you want to prepare for that, even if you prepare for a million visitors in that area, on an annual basis, there is nothing more than 3,000 per day. And if it looks at 3,000 people per day, for them the toilet facilities, the washing facilities, the tourism facilities, other things, that itself is not being allowed to be constructed officially. The strategy of Government of Karnataka will have to change if they do not give permissions. Ask the existing fellow who has got a house, demolish the house, put up a toilet there. But the existing fellow will say, 'no you are eating into my *rozi-roti*, my daily bread'. I do not want to do all that. So, at the moment it is lying like that. That is one of the reasons why tourism in Karnataka could not take off, tourism in coastal Karnataka could not take off to the extent which one would have expected. (I-KS-GBTC-31-I014)

Further, a state tourism plan had identified over 40 of the 85 beaches for tourism development. However, delays on permits from central government had affected the progress of the project (I-KS-GBTC-31-I014).

A policymaker spoke about irregularities in fund dissemination and resource allocation for mega-projects to be developed through PPP. The policymaker noted that there was a nexus within government agencies, external consultants and the private sector that lobbied for two main goals. First, they urged for the deregulation of coastal zones, forest areas, agricultural pasture lands, temple lands and other public resources for land banking. Second, they auctioned the landholdings to private investors to procure maximum private investments from the highest bidders. Ecological and societal ramifications of such projects were overlooked in lieu of tourism development. The policymaker said that tourism projects by the state were conceptualised on a larger scale of operation and cost to 'maximise funding' from the central government through deliberate deviation and subterfuge (I-KS-GBTC-32-I027). The neglect of environmental and social concerns of tourism development to facilitate private investors has implications for SDG11, SDG15 and SDG17.

A tourism consultant who had worked closely with the government and ancillary agencies said that 'weak government architecture' was a fundamental issue in tourism development. He shared the experience of trying to collaborate with policymakers and decision-makers and said that there were challenges in conceptualising, co-creating and executing tourism projects (I-KS-GBTC-11-I006). This was further supported by other

participants who believed that the approach taken to develop tourism and implement policies were detrimental to sustainable development (I-KS-GBTC-9-I005, I-KS-GBTC-11-I006, I-KS-GBTC-28-I011, I-KS-GBTC-32-I027, I-KS-GBTC-33-I-26, TFKL-I-KS-GBTC-3-I002).

A consultant spoke about feeling frustrated with time delays, bureaucratic responses, definitional ambiguities, process hurdles and other complexities in ‘tender’ processes (i.e. end-to-end bid processing for projects and working with the government) and called them ‘a root canal job’ (I-KS-GBTC-11-I006). The consultant cited the case of a tender for a coastal Karnataka tourism master plan and spoke about the complexities in the tender process that stalled tourism development and affected policy implementation.

In terms of the various projects we did, one of them that took good shape is this coastal master plan. We had about 20–22 projects and [it is] fair to say that 5–6 were limping along in some way, the others were dead on arrival, and some tender problem or something else etc., [it was] deeply frustrating at one level. When you want to re-brand it, there will be issues. Some people said ‘Why do you want to re-brand, we were the best brand going’ ... They were not even willing to keep an open mind like, ‘Let’s go check it out’, and some of us were bringing new angled stuff from the corporate sector. (I-KS-GTBC-11-I006)

The consultant said that a lack of clarity in the way the tourism department functioned created challenges for tourism development. According to the consultant, while the government’s role was as facilitator, the department forayed into all aspects of tourism business such as facilitator, operator, business owner as well as policymaker. In many instances, the tourism department was in competition with local businesses, and thereby would make policies that favoured the department even if they disadvantaged the other stakeholders.

The trick in this is to forge partnerships with people outside the government in a constructive manner, with the private people, the tour operators, the Karnataka Tourism Forum, which have people who are in the tourism trade. But if you [the government] are suspicious of them, that ... I suspect. And sometimes they are competitors also. Because some of the work that the tourism department does, or wants to do, is in competition with what these guys [private organisations] want to do. So, there’s a tough competition. They may say ‘I don’t want to collaborate with Karnataka Tourism

Forum'. So, the question is how do you approach? Ideally government should not be both. It should be a facilitator. But Jungle Lodges and Resorts (JLR), government is an operator. So, KSTDC [Karnataka State Tourism Development Corporation] government is an operator. When you are both an operator, regulator, policymaker, facilitator, it's a messed-up area. Obviously, you will have policies which favour you and where you operate. (I-KS-GBTC-11-I006)

The consultant said that public-private partnerships in tourism did not generate expected results. Citing the case of a tender for developing a digital platform, the consultant said that the government was reluctant to engage with vendors and partners as they did not like the 'revenue share model' which dipped their profits.

For example, we had an excellent tender for digital platform. And we had new age thinking of revenue share from revenue from the platform between the vendor who's running the tourism department, therefore we don't have to pay maintenance contract of the vendor, because that revenue will take care ... all these are innovative, but in the KTPP [Karnataka Transparency in public procurements Act], it is new. So, after doing everything and you know, the vendor getting selected, the world's best vendor actually in that area. That ... I mean, world-class, global tender. Then finally they say, 'No, this revenue share, am not comfortable with' ... In their model, they'll be happy to give you maintenance fee every year, to maintain the site and the platform. But you structure a deal where revenue gets shared, then questions get asked. (I-KS-GBTC-11-I006)

Structural issues in the tourism department and complicated government processes affected implementation of PPP projects and had implications for SDG8, SDG11 and SDG17. Tourism planning, conceptualisation and implementation is also affected by a shortage of data on tourism.

6.2.1.7 Tourism Statistics

All the stakeholders were asked about statistics and information dissemination in tourism. Participants said that mechanisms to capture tourism data across India were inadequate and affected tourism data quality.

A consultant observed that government hesitation in tourism data dissemination and sharing was a key challenge for tourism development, 'government is by nature, opaque. Transparency is a word they don't like. And there's trading, information trading, between

what you know and what you don't know. That's the reality' (I-KS-GTBC-11-I006). A policymaker and a tourism consultant said that lobbying networks and corruption had seeped into the tourism systems to an extent that even local administrations were not spared. They were undercutting local stakeholders. The consultant revealed that there is a 'middleman culture' in governance, intermediaries that hold onto and trade tourism information. Such behaviour in government encouraged nepotism while preventing tourism information percolating to the grassroots communities affecting their participation (I-KS-GBTC-32-I027, TFKL-I-KS-GBTC-3-I002).

Policy deviations, influence of tourism lobbies, institutionalised corruption and malpractice in tourism governance systems undercut the local stakeholders and undervalued the local environment to promote international tourism. The approach has many implications for both environmental and social goals of sustainable development.

6.3 Tourism Economy

The broader theme of tourism economy presents findings relating to infrastructure, tourism employment, tourism education and research. The purpose is to gain insights on barriers to sustainable transformations under each theme.

6.3.1 SDG12: Infrastructure Development

All key stakeholders were asked about tourism infrastructure development. While most agreed that road connectivity and accommodation had improved, Karnataka state tourism lagged in tourism infrastructure such as marinas, waterfront areas, public toilets and information centres.

A consultant noted that the tourism department expressed disappointment for 'not doing enough' to develop adequate tourism infrastructure, while a lot could be done and 'we are playing way below potential' (I-KS-GBTC-11-I006). A bureaucrat spoke about the number of hotels or accommodation being sufficient, but inadequacies in the number of public toilets, particularly at beaches (I-KS-GBTC-30-I013). Another bureaucrat, however, noted that coastal zone restrictions and environmental protectionism hampered the tourism department from creating tourism infrastructure in the coastal areas,

Some cases we ask for zero tolerance for developing what is known as waterfront areas. Like, for example, if we must develop the old Mangalore port, people want the water next to the door. When you are sitting there, you want to see the water. So, question of sitting 200 metres away and looking at the water is also not involved. But that is also blocked. So certain areas, between four or five areas in Karnataka, have been identified as waterfront areas. Even if we have to put a Marina where all the yachts come, they have to touch somewhere where you have to get off the beach ... 200 metres from the high tide point, you can't develop anything. No concrete structures, no development, no buildings, no boating, no harbour, no lochs nothing. (I-KS-GBTC-31-I014)

Citing another example, the bureaucrat noted issues that hampered infrastructure development to facilitate SCUBA diving at Netrani Islands off Murudeshwara.

There is SCUBA diving happening around Netrani Island and all. Problems are there. To develop that also we need to develop boat launching capacity properly. Food and all, so that nobody takes food to the place. But that falls in 100–200 metres zone, so we cannot develop it. That is all, Netrani is. But people are getting attracted to Netrani, they are able to manage it. They do it.

Bureaucrats perceived environmental protectionism and coastal regulations as barriers to tourism projects and infrastructure development. Tourism policy's prerequisite of coastal zone regulations for tourism development has implications for SDG9: Infrastructure, Industrialisation and Innovation, SDG11, SDG13 and SDG17.

6.3.2 SDG8: Decent Work and Economic Growth

All participants were asked about employment generation in the tourism sector. Participants acknowledged that fewer jobs were created in the tourism sector due to a shortage of skills and labour.

A tourism consultant noted that the tourism department was 'weak in numbers' regarding implementation capacity. The consultant also asserted that the skill level was 'pathetic' with 'a very sad sack army' and the situation was the same across India. The consultant noted 'issues' with 'guide training, guide certification' programs, which were not creating adequate skills. According to the consultant, 'unsatisfactory' quality of 'tourism education output' was one of the main reasons for inadequate skillsets and human capacity in tourism (I-KS-GBTC-13-I008). A bureaucrat noted that 'no specific policy

has been developed for tourism students' to be engaged in tourism development (I-KS-GBTC-12-I007). Sustainable development skill and labour shortages has implications for sustainable tourism destination development (SDG11: Building Sustainable Tourism Destinations) and employment generation (SDG8: Decent Work and Economic Growth). One key stakeholder critiqued tourism skill development programs for inadequate capacity and skills.

A bureaucrat from the tourism department spoke about 'capacity building' vocational programs they offered and said they focused on 'very short-term courses' as there were many 'implementation problems' in funding tourism courses.

This time we would like to come out with some short-term capacity building courses. They should be in a position to get some jobs, or should become entrepreneurs ... bakery, or front-end office or back-end office. We are going only for those people who are unable to pursue their higher studies and career. We are not targeting the high-end graduates [masters and bachelors]. They are qualified, they will be absorbed in XYZ.
(I-KS-GBTC-12-I007)

A policymaker said that there was an 'immense need for capacity building' and mentioned schemes for tourism capacity building, saying, the 'government has multiple schemes under Ministry of Tourism also such as *Hunar se rozgar tak*. But I really do not know, I have not seen the overall impact as too many people have got trained under that, how are they absorbed in the market and how well they are doing. What are the benefits of that [program]? It will be very useful to have some research on this' (I-KS-GBTC-15-I010). A tourism consultant said that Karnataka Tourism was 'not training people to work on sustainability'. The consultant also noted that sustainability certifications were more a 'marketing gimmick' and a checklist that need to be ticked and did not guarantee sustainable development (I-KS-GBTC-28-I011).

A tourism consultant said that the manner in which tourism and ASI departments hired staff and maintained documentation was problematic. Most staff were ill-trained and hired on contract basis. They were not provided with insurance, medical, provident fund (PF), or any other perks, and had no job security in working for tourism/ASI. The consultant said that there was 'no authority to check the quality of work. All knowledge was lost due to improper documentation. There was no knowledge transfer or handover, when the staff quit, or the contracts were terminated (I-KS-GBTC-34-I116).

The policymakers' responses indicated weak audits and data deficiency regarding government-funded capacity-building schemes. Challenges in tourism training has implications for employment generation (SDG8) and poverty alleviation (SDG1). The poor quality of tourism training highlighted issues in tourism education.

6.3.3 SDG4: Quality Education

All participants were asked about tourism education. Most participants were unsatisfied with tourism education quality and output. Key stakeholders displayed little confidence in tourism education and criticised the education system for substandard quality of research and skill shortage.

One bureaucrat mentioned that academic 'contribution is not going to solve our problems or implementation problems' and said that postgraduates lacked the skills required by the sector (I-KS-GBTC-12-I007). A tourism minister noted that the lack of skilled tourism personnel was a key barrier to sustainable tourism development and that the contribution of tourism education to developing skills and capacity was 'unsatisfactory' (I-KS-GBTC-13-I008). One policymaker claimed that getting employees with 'proper tourism understanding' was a challenge as tourism education was preparing students for 'urban' service sector jobs due to the 'course structure'. The policymaker noted that tourism course structure, syllabus and pedagogy were weak and lacked 'critical perspective' (I-KS-GBTC-15-I010).

One tourism consultant who described sustainability as 'a way of life' and 'everything else being relative' said that not only tourism but also other courses such as architecture, mechanical engineering and business had little focus on sustainable development. The consultant observed that imparting information on sustainability created 'little awareness' and did not lead to 'behaviour change' (I-KS-GBTC-28-I011). The epistemological and ontological drawbacks of tourism education have implications for all goals of sustainability and sustainable tourism development. Issues in tourism education flowed into tourism research.

One minister of tourism noted that research into tourism was of poor quality and was 'not geared towards tourism development' (I-KS-GBTC-13-I008). A policymaker said similarly that the Master of Tourism Administration course was not structured for people

who had ‘research bent’. The policymaker noted that the students had poor understanding of the sector requirement:

They have very, very poor exposure to what is tourism infrastructure, what is a policy, what exactly it takes to make a destination, what do you need as a tourist ... I would love that someone who has the proper tourism understanding, I do not get people. Hardly, and whosoever have come, their quality so poor, it will not fit my requirement ... even if I want to venture into the colleges and get the cream out of there, they are also not interested in coming to research, policy related to tourism or do the kind of work that we are doing. They feel that the job in travel and airlines, tours is more glamorous. I feel very strongly that people who are doing research are not really coming here to contribute. (I-KS-GBTC-15-I010)

A bureaucrat cited that while good research was helpful and could ‘fast-track’ tourism development, they did not have access to any research as the link between universities and the government was almost non-existent (I-KS-GBTC-30). However, tourism consultants and bureaucrats also noted that government jobs attracted ‘average talent’ as most ‘smart kids’ opted for private sector jobs (I-KS-GBTC-11-I006, I-KS-GBTC-12-I007). The perceptions of key stakeholders regarding tourism education outcome and quality has implications for inadequate engagement of tourism graduates and for SDG8: Decent Work and Economic Growth.

The findings reveal that the key stakeholders perceived quality of tourism education and research as poor and audits of capacity-building vocational programs as weak, which may affect employment generation in tourism and have implications for tourism economy. Another detrimental factor affecting tourism economy is structural issues in tourism governance, which appears to limit development of public infrastructure. Further, structural governance issues may have implications for the environmental aspects of tourism development.

6.4 Tourism and the Environment

Under the broader theme of environment, the findings present key stakeholders’ perspectives about tourism development in the context of environmental SDG climate change, water and sanitation, life under water, life on land and green energy. The tourism policy design focused on several environment-based tourism activities such as coastal

tourism, eco-tourism and adventure tourism. However, the key stakeholders provided little clarity on both local environmental implications for tourism projects and the impact of tourism on the local environment.

6.4.1 SDG13: Climate Change

All the stakeholders were asked about climate change and tourism. Responses indicated that climate change implications were not considered when designing policy.

A policymaker, while acknowledging climate change noted that policy for 2015–2020 does not take any consideration of climatic change impacts, saying ‘it has become a hot topic actually. Everyone is talking and everyone is feeling it ... But we haven’t honestly considered it so far anywhere as of now’ (I-KS-GBTC-15-I010). A consultant reiterated the policymaker’s opinion about the tourism department’s stance on climate change, stating ‘climate change in tourism department is zero. They are not thinking about it, they think about it similar to Trump. It doesn’t exist’ (I-KS-GBTC-11-I006). Another bureaucrat from the coastal region discussed why climate change was not considered in the planning and execution of projects.

[Climate change] will be too big to consider at our micro level. Because whatever issues arise out of global warming at bigger level, at a bigger plane, those are the parameters which lead to formation of acts like coastal zone regulations or forest conservation. So, it comes in the form of law for us. So, at micro level, we don’t do that. (I-KS-GBTC-30-I013)

A naturalist working on public sector initiatives for tourism reported that they were technically not equipped to address climate change aspects in tourism (I-KS-GBTC-8-I004).

A bureaucrat commented that ‘any activity that is not sustainable put pressure on the natural resources and will come under the habit of climate change’ (I-KS-GBTC-29-I012). The lack of prioritisation of climate change in tourism has implications for SDG11 and SDG13.

6.4.2 SDG6: Water and Sanitation

Fewer key stakeholder participants answered the question about green tourism, resources and waste management. A tourism policymaker said that ‘scarcity of water’ was ‘a big issue’ and noted deforestation, solid waste management, sewage going into water, plastic pollution, rainfall vagaries and reduction in greenery as some of the key environmental issues in the case study locations. The tourism policymaker identified green tourism as ‘part of eco-tourism’ and said that they also spoke about ‘solar lighting, water collaboration, water harvesting’ and had given incentives for these measures (I-KS-GBTC-15-I010). Undercover police personnel reported that the groundwater table in the case study location had ‘reduced’. A tourism consultant noted that Karnataka tourism primarily revolved around the Western Ghats. There was already ‘no water in any of the dams and reservoirs’. Further destruction of the Western Ghats would increase the water woes for tourism as well (I-KS-GBTC-28-I011). A senior bureaucrat from Bangalore said that if development in the Western Ghats was allowed in coastal Karnataka, they could provide water to the remotest regions by ‘stretch for taps’ and ‘going for 400 km to give one tap somewhere’ (I-KS-GBTC-31-I014).

A bureaucrat from coastal Karnataka said that both wet and dry waste management challenges were yet to be resolved. The sewage treatment plant had been ‘non-functional for the past 25 to 30 years’ and that entire time waste water had been going into the sea. Dry waste management was ‘a huge challenge not only in Uttara Kannada, but in every district’. They segregated the degradable and non-degradable waste to be sent to landfills (I-KS-GBTC-30-I013). Conditions aggravating water, sanitation and waste management issues in the case study have implications for SDG1, SDG2, SDG3, SDG6, SDG11 and SDG15.

6.4.3 SDG7: Green Energy

Few key stakeholders responded to the question about green energy. A bureaucrat said that green energy in the form of solar, wind and tidal energy was not a feasible option for the case study location.

It depends on what types of green energy we are talking about. If we are talking about solar, then we have a lot of problems, because we have 4 to 5 months of heavy rainfall in the district. So, we will not get good solar energy at that time. If it is about wind, it

is still a no-no, because we don't have much clear areas. 'Bayaluseeme' – land should be clear, so that wind flows uninterruptedly so that we can have wind turbines. That is not possible here because of forests. The only thing is tidal energy. Tidal energy is very much in its infancy. So, it is yet to be explored across worldwide. (I-KS-GBTC-30-I013)

The natural conditions make green energy solutions irrelevant and wasteful expenditure. Choice of green energy solutions for production of green energy can be counterintuitive to sustainable development and have implications for SDG7, SDG8, SDG15.SDG1, SDG2, SDG3.

6.4.4 SDG14: Life Under Water

Few key stakeholder participants answered the question about fishing and the oceans. A tourism consultant and a police officer said that they had heard from the fishing community 'that the fish stock has declined in the ocean' (I-KS-GBTC-5-I003, TFKL-I-GBTC-3-I002). Fish decline has a direct impact on the fishing communities and thus has implications for SDG1, SDG2, SDG8 and SDG14.

6.4.5 SDG15: Life on Land

In response to a question about sustainability challenges for tourism, a senior bureaucrat noted that addressing sustainability issues was the concern of the environment ministries and not of the tourism department, saying 'environment sustainability challenges Ministry of Environment will tell you, [won't they?], not the tourism department' (I-KS-GBTC-31-I014). Further, a policymaker said that the bureaucrats were enabling forest clearance to facilitate mega-scale tourism projects.

Bureaucrat wanted to do a film city after getting 200-acre forest clearance. These people wanted to create a Bahubali movie theme. State's big bureaucrat are coming up with such horrible, horrible ideas. The question is if we can track the funding and find whether the state is getting back the business as profits, then we can say, you can invest. When I tracked all the data of the hotels that state government is running with private partnerships, all the hotels are in loss. (I-KS-GBTC-32-I027)

Another bureaucrat said that environmental pollution was due to polluting industries considering the ‘quantum of deviation’ from the path of sustainable development, it would ‘take longer time to come back to its original place’ (I-KS-GBTC-29-I012).

The stakeholders were asked about environmental impact analysis for tourism projects. A policymaker noted that an environmental impact analysis was not mandatory for tourism projects. It was the onus of the private sector to conduct environmental analysis for the tourism projects they executed (I-KS-GBTC-15-I010). The bureaucrat stressed resort-enclave tourism and said that tourism development in eco-sensitive zones was complicated due to environmental concerns and was therefore usually undertaken as private initiatives.

It is a purely a private initiative. Government just cannot enter that. The moment government enters into that picture, people start asking questions about flora, fauna, damage, environmental assessment report, so many things they ask for. And if one particular area gets into a problem, the whole project gets stalled impacting all others. (I-KS-GBTC-31-I014)

An employee from another department, who worked on environment and forests, spoke about the gaps in the environmental impact analysis process and clearance certifications for tourism projects. The employee said that a lobby existed among the industries, project owners that required environmental certificates, third-party certifying agencies that issued environmental certificates and government bodies such as the pollution control board that approved environmental certifications for tourism projects without first ascertaining the environmental impacts. The permits issued for the commencement of tourism projects and projects of other sectors that required environmental impact analysis were compromised. For example, forest clearance was approved to facilitate tourism projects (I-KS-GBTC-33-I026).

Compromising certification to achieve the economic goals of private organisations, such as clearing forests to make way for tourism projects, causes environmental degradation, local climate change, vagaries in rainfall, water scarcities and has implications food production and poverty alleviation in local communities and thus has implications for SDG13, SDG6, SDG15, SDG1, SDG2, SDG3, SDG11, SDG10, SDG2 and SDG1.

6.5 Tourism and Society

The theme about society details the research findings in the context of social goals of SDG, that is, poverty alleviation, peace, and justice and gender equality. The key stakeholders predominantly looked at the social issues from the point of view of the tourists.

6.5.1 SDG1: Poverty

In response to a question about poverty, participants from a tourism infrastructure development company said that there was ‘a lot of poverty in Karnataka’. Citing their experience of constructing tourism transit roads in the state, they said working with the government was difficult due to institutional corruption and deviation of policies (SGI-KS-GBTC-6-SGI001, I-KS-GBTC-7-SGI001). This has implications for SDG17, SDG8, SDG11 and SDG1.

6.5.2 SDG16: Peace and Justice

A policymaker perceived Karnataka to be a safe tourism destination in comparison with other destinations in India. Although the policymaker had heard of child trafficking issues in Goa, the respondent acknowledged not knowing the situation in coastal Karnataka. The policymaker cited personal experiences as a tourist that the state was ‘very safe’ for visitors including ‘single women travellers’. The respondent compared the Karnataka tourism with Jharkhand where the local people told them to ‘get back before 6 pm’ due to issues related to ‘terrorism’. The policymaker considered safety and security in tourism destinations from the visitors’ point of view but not from a local community or local women’s point of view (I-KS-GBTC-15-I010). This has implications for SDG5, SDG10 and SDG16.

6.5.3 SDG5: Gender Equality

The key stakeholders had little awareness about the position of indigenous women in the case study location.

I hear about child trafficking and all. In Goa, lot of stuffs that happens. I am not very sure how is the coastal Karnataka on that front. I don’t have much exposure also. Honestly, I have just been to Mangalore, Udupi and that particular area. But I want go

to Gokarna, Murudeshwar and those Yana hills and all. I want to do. But I don't know the safety and security about that part, of coastal part. (I-KS-GBTC-15-I010)

Key stakeholders' limited awareness of sociocultural conditions in the case study area had policy implications to address gender parity and empowerment of women.

During the interviews, the key stakeholders largely considered guests or tourists and did not consider tourism from the viewpoint of the local community. The key stakeholders lacked clarity on gender related issues in the case study area, which has implications for the safety of local women and children and SDG5, SDG10, SDG16 and SDG11.

6.6 Tourism and Culture

Cultural conservation and inclusion in mainstream tourism development is significant for development of policy design involving cultural tourism, heritage tourism and tribal tourism. The theme of 'culture' details key stakeholders' perceptions about culture in the case study location and challenges to cultural conservation in the context of SDG10.

6.6.1 SDG10: Reduced Inequalities

Questions about aesthetics in tourism, tribal tourism and cultural implications of tourism elucidated responses about cultural conservation in tourism. Some of the strategies designed by key stakeholders to create tourism jobs in local communities include urbanisation, upskilling rural communities and inducing epistemological shifts in indigenous thought process to appreciate the commercial value of their religion and culture.

A bureaucrat said that tourists did not 'get to buy anything as a souvenir from the district as a memory' (I-KS-GBTC-30-I013). A tourism consultant said that neither tourism departments, not central and state Archaeological Survey of India had any concern for cultural conservation or protection of temples and tourism destinations. All they were interested was in procuring funds, lands, and other assets on the pretext of tourism and destination development. There were no audits, checks and balances on any development that was undertaken by these departments. There were large scale violations and institutionalized corruption in all departments. Citing several cases of theft and vandalism of ancient *Vigraha* [Idols worshipped by Hindus], the tourism consultant said that cultural

crimes were increasing in Hindu temples and was not resolved due to a lack of interest to solve the cases. The consultant said that even as the junior employees tried to investigate and expose the departmental irregularities to clean up the systems, the senior officials silenced their voices, asked them to file positive reports to obfuscate ground realities and showcase tourism as successful (TFKL-I-KS-GBTC-34-I116).

A policymaker observed that generating awareness among tourists, creating tourism opportunities for tribal communities, and conserving early-world tribal cultures were vital for sustaining tribal tourism.

As a tourist also if I have to come [to the case study], then that awareness, to ensure that tribal tourism sustains, first of all we need to create awareness, second, we need to ensure that these guys have enough opportunity to sustain and third we need to see that they don't get drawn towards urbanism too much. Because the moment they come, they lose their identity. So, to stop that they should be able to self-sustain where they are. And also, it doesn't mean that you deprive them of all the goods. But then at the same time, it becomes a part of their livelihood. That lifestyle generates livelihood for them. (I-KS-GBTC-15-I010)

A tourism policymaker viewed tourism as a platform to showcase tribes in aesthetic settings and backdrops if you have a 'heritage village type concept, or art and cultural village, it is such a beautiful location to get people from tribes to showcase them. I am not sure how many people are aware of the tribes' (I-KS-GBTC-15-I010). The policymaker noted that urbanisation had negative implications for cultural conservation and the local communities lost their identity if they became more urbanised. The policymaker observed that youngsters of the indigenous communities were unwilling to continue practising the local traditions and cultures as they were 'cumbersome' and indicated that one of the strategies for cultural conservation was to create cultural centres for exhibiting their cultures on transit routes to enable easy access by tourists, thus endorsing urban-centric tourism centres while commoditising the indigenous cultures.

The more they are close to urban centres; they will lose their identity. And at the same time, to make sure that they sustain, we need to provide them platform to showcase themselves. Otherwise, they will not follow their practices. They will obviously move on. There are so many other things to do in life. For instance, Ilkkal, Navalgunj, they are the sarees. But the whole system will slowly collapse because nobody is willing to

take forward. The youngsters don't want to. It's very cumbersome. So how do you show that the youngsters still stay into it? How do they retain that? That the only way is you provide them platform that maybe the exhibition points or culture centres on highways which are kind of developed as a small stopover with the wayside amenities, the shops to sell and people can have the hands-on experience, can know what's happening. Local people can come, and they can sell either if there is a timing, they can have dance function, something, they have a stage to showcase them their work. And as a government we try to push the footfalls in that way.

The policymaker spoke about the need for epistemological change in the way local communities perceive their cultures and places of worship and appreciate the economic viability of commodifying their cultures, 'you need to train people how to manage, maintain a destination. They need to understand that if I take care of this temple premise and if I keep this clean, take care of it, a familiarise tourists are coming there, I will get more revenue' (I-KS-GBTC-15-I010).

A tourism consultant said that tourism development was pandering to hidden agendas of vested interests (I-KS-GBTC-32-I027).

All these schemes have been perpetuated or suggested by the consulting agencies to the government to bring under them the control of resources of temples and temple areas. Reason is these pilgrimage centres are foundations for local economy generation. To control the local economy, government is bringing temples under their control. Since the advice is given by international asset and financial management organisations, and investment is made by them for their foreign clients, the control of indigenous places of worship, temple assets, the cultures and the indigenous people transfer from the government to the foreign companies that engage in PPP model through FDI.

A tourism minister was asked about the implications of evangelical conversions of indigenous communities in the case study on tribal and cultural tourism development. The minister noted that conversion had no implications for tribal tourism, 'it's not got to do with tourism'. The minister observed that while people were free to explore their choice of religion, conversion of the indigenous population was 'wrong'.

[Conversion] has not got to do with tourism. Forced conversions is wrong and is unconstitutional. But if anybody really thinks that they have to convert they are free to do so. So how they are converting is an issue. I believe in certain parts of India,

[missionaries] take advantage of the situation there. That is a wrong thing to do. But if [missionaries] are going to empower them with certain skills and they think, yes, this is the right religion for them, yeah, they are free to take that call. But force conversion is something that I am against. And I don't think it's happening only in tribal areas. (I-KS-GBTC-13-I008)

The Minister of Tourism's response did not perceive proselytisation of Hindus and other indigenous people to Christianity by missionaries as having implications for tourism development in the state. However, epistemological shifts to commoditise indigenous cultures through policy and erosion of indigenous religions through Christian missionary conversions have implications for conservation of orthopraxy of ancient religions and indigenous cultures on which tourism in India builds. Prioritising economic outcomes over sustainability by changing the way indigenous people think and behave is counterintuitive to sustainable tourism development and has implications for SDG4, SDG1, SDG15, SDG16, SDG17 and SDG11.

6.7 Chapter Summary

This chapter summarised the key stakeholders' perspectives under broad themes in tourism sustainability. The chapter brings forward many voices from the key stakeholder group that have not been heard before. Despite working closely with decision makers and policy makers, several key stakeholders have little knowledge about the way tourism development occurs in the state. There are pyramidal power structures within the systems with power and privilege concentrated at the top levels with bureaucrats, and ministers. Policy decisions are made in a top-down autocratic approach. Employees and workforce at lower hierarchical levels have little visibility to the decisions or processes made due to high levels of information arbitrage within the tourism systems. Communication gaps, trust issues, corruption, vested agendas, stakeholder isolation characterise tourism policy design. Even as the bureaucrats expressed a lack of confidence in the tourism alumna and a disdain for the local communities, the employees on the ground revealed the extent of mismanagement and corruption in tourism governance and exposed a policy and process driven strategic disempowerment of local tourism sector and the local communities.

Chapter 7: Secondary Stakeholder Perspectives

7.1 Introduction

The previous chapter explored the perspectives of key stakeholders in detail. This chapter presents the perspectives of the secondary stakeholders. The secondary stakeholder group was identified as the middle cohort, that is, they had more agency than the primary stakeholders but less than the key stakeholders. The participants were categorised as secondary stakeholders based on their role in Karnataka state tourism development and their overall contributions to sustainable development. The majority of the secondary stakeholders were from Bengaluru district, a tourist-generating region, and a few were from Uttara Kannada, a tourism supply region. The total of 39 secondary stakeholders out of 184 participants included 17 scientists and researchers from tourism, fisheries and environmental sciences domains, 14 tourism educators from various universities in Bengaluru and coastal Karnataka and seven participants from industry. Several participants were also engaged in tourism businesses as tour operators, adventure sports proponents, and social and environmental activists through non-government organisations parallel to their main roles as researchers and educators.

The chapter summarises the findings under the five broad themes (i.e. governance, economy, environment, society and culture) as is shown in Table 7.1. The follow-up sections explore the findings in detail. Table 7.1 presents a summary of all secondary stakeholder findings.

Table 7.1: Summary of Findings Emerging from Secondary Stakeholders' Perspectives

Findings - Theme	Findings	SDG implication
Governance		
Purpose of tourism development, goals, aim and objectives	China's 'special tourism zone' (STZ) frameworks for developing India's tourism Aim of tourism is to attract 'foreign tourists' Purpose is to replicate Chinese and European models of tourism development to bring India's tourism industry at par with China Internationalize tourism in the image of Europe and China models. Prepare ground for global private investors to develop India's tourism sector. Unnecessary port projects jeopardise the coastal ecology and lands while violating the norms set by the government Offer 'High-end tourism' in remote, rural, and exotic locations for 'low footfall high income tourist' 'High end tourism is counter to Sustainability. Luxury products recommended by committee members Global investors' role in state tourism a 'very problematic process' and a 'burning issue.' Government bidding the country and state to global investors at global investors meet Government expediting tourism project clearances by disregarding any 'checks and balances' through 'single clearance windows to facilitate global investors' projects and investments. Labelling all places and villages where people live as tourism destinations 'very problematic' Expand tourism development for economic viability by deviating shared resources through policy change, single window clearances	SDG11, SDG17, SDG1, SDG8, SDG10, SDG16
Stakeholders	Educators, researchers, scientists intentionally excluded from tourism polity and development by design. Researchers' and educators' suggestions passed over and ignored by the key stakeholders involved in decision making Local communities distanced and unaware about tourism by design Local communities neither 'bothered' or 'concerned' about tourism tourism departments do not adequately include local communities Recommendations and research by secondary stakeholders ignored ecotourism board with tourism key stakeholders lack strategy for tourism development	SDG11, SDG17, SDG8
Tourism policy design	Tourism policy a mishmash of policies of other states, not evidence based Government was not interested in any scientific research produced in reputed research institutes of Karnataka Government do not want to contact any sensible people because, this bureaucracy is a colonial mindset Elitists' policy designed by 'big wigs' from the industry to facilitate the pre-determined mega budget projects. Policy was 'all about pushing the tourism industry. Policy driven exploitation happening in cruise tourism and tourism ports projects. Policy driven demonstration effect – replicate tourism of developed countries in India Tourism department instigating changes in policies of other sectors to facilitate international tourism products	SDG17
Tourism Planning	There is 'no planning' in the government's projects and developments. Senseless developmental path adopted by the current rulers' citizen activism' was the 'only hope' and way to stop unsustainable projects from being implemented by the governments leadership issues in tourism department	SDG11, SDG17

	'No transparency' in the way tourism department functioned and developed tourism	
Tourism conceptualization	Something had gone wrong in developing tourism domestic visitor economy predated modern tourism and was developing organically independent of government interference. dominant global culture was imposed on the local communities without considering the unique cultures, their way of life, and ethos External agencies involving in tourism development could exploit local cultures. the tourist model itself is to cater to this corporate kind of structures joblessness, obsolescence of skills, death of indigenous handicrafts Definitional ambiguities in what tourism department perceives as sustainable and what is sustainability actually means Urban-centric tourism concept development. 'UN tourist destinations' unsustainable issues in tourism conceptualization <u>was</u> driving poverty in the destinations	SDG11, SDG17
Tourism project design	Surreptitious ways of conducting tourism Projects designs were motivated by hidden agendas and monetary benefits Public private partnership model was a sham, clandestinely executed and projects designed without considering environmental ramifications Sustainability was a 'smokescreen, simply a jargon' tourism unsustainable Sustainability of the politicians or that class, (rather) than the natural resources or the common man Developing a port with hidden agenda to develop casinos in an estuary on which 5000+ families depend will impoverish 5000+ families 'Unscientific planning' of 'constructing sea walls' near tourism properties causing erosion 'Institutionalized corruption' in all departments of government None of the tourism projects are sustainable <u>Tourism projects in Karnataka were executed with little publicity due to which many stakeholders were unaware</u>	SDG11, SDG17, SDG8, SDG1, SDG2, SDG3, SDG16
Tourism policy implementation	Tourism department failing in tourism policy implementation. Bureaucratic hurdles and leadership issues stagnated policy and affected implementation bureaucracy bottlenecks, lack of ownership, 'application and attitudinal problems', and accountability Autocratic style of administration or implementation of policies' other government departments did not trust tourism department's developmental objectives. Local communities not aware of tourism or tourism development the power structures in the tourism networks. Tourism department's objectives for modifying natural environment, protected monuments and other shared commons for tourism development, a threat to conservation and sustainability Tourism projects in Karnataka were executed with little publicity due to which many stakeholders were unaware CRS projects of tourism monument adoption have failed. Not holistically implementable. PPP induced more leakages than linkages Sea Planes Project' noted that tourism projects were often 'received with protests' by the native communities	SDG11, SDG17, SDG16
Tourism statistics and Information dissemination	dissatisfaction about the quality of tourism statistics and information available to the public.	SDG11, SDG17

	Had to apply through RTI act to procure information about Corporate Social Responsibility project of adopting heritage Failing to collect data They are not sharing data with the person who is actually in need of that. not have the information, statistics, or mechanisms for collecting data' Validity of tourism statistics is questionable. Tourism departments do not encourage information sharing and do not take research inputs from SS. Information arbitrage prevalent. Misleading data representation and high levels of corruption within different government departments for personal benefits .	
Economy		
SDG9 Infrastructure	Tourism lagged in tourism infrastructures such as roads, public toilets, information centres Coastal infrastructure management substandard and undermines sustainability of tourism destinations <u>Underutilization of funds allocated for tourism infrastructure development</u>	SDG9, SDG16
SDG8 Employment	Limited or no policies to ensure job security for tourism educators. Industry prefers unskilled-semiskilled labor for tourism jobs over skilled certified professionals as a cost saving strategy.	SDG11, SDG17
SDG4 Education	Tourism education and research quality poor mainly due to pedagogical and bureaucratic issues. Tourism education is 'pathetic' and is about management. There is no critical perspective. English dominated, homogenized, and discriminatory. Autocratic manner to developing tourism education, Wealth generation and industry serving goals rather than sustainable development. Etic approach to education. Cultural othering of indigenous cultures and knowledge in lieu of Marxian concepts. tourism research had 'no value'	SDG11, SDG17
Environment		
Environment	Tourism projects designed and implemented with little consideration for the environmental impacts. Governments pushed for dilution of the environmental regulations to facilitate tourism projects that did not confirm to existing environmental guidelines Government of Karnataka has written into the Ministry of Forests to dilute the EIA for them'	All SDGs
SDG13 Climate change	Climate was changing in the case study Bangalore' was becoming hotter. Beach area is getting reduced Climate change is 'definitely going to affect the tourism in Coastal areas.' Climate is changing. Human activities are contributing to climate change. Unsustainable projects, policy design and deviations are expediting climate change. Government policy driven unscientific infrastructure development such as sea walls on the pretext if addressing climate change was causing more ecological disorders and land use change. 'Planting more trees, rainwater harvesting' was 'the only way to address the climate change'	SDG13
SDG6 Water	Policy driven project of Cementing the canals, lag in implementation of rainwater harvesting mechanisms Water shortage in 'upland' farming areas that lay beyond the western ghats	SDG6, SDG15, SDG11,

	No mechanisms for rainwater harvesting Western Ghats in Coastal Karnataka region were vital for water security Decision makers' hidden agenda is to maximize their benefit than interest in conserving the region Decision makers overlooked existing research about ecological conservation to develop unsustainable projects Water scarcities attributed to policy related ecology conservation challenges	
SDG6 Sanitation and waste	hotels continued to dump' sewage into the sea blatantly'. Tourism was 'not innocent industry.' It has 'very deep, hard hitting negative impacts.' STP infrastructure failure due to bad urban planning Open burning of dry waste. Wet waste let into water bodies. Most waste produced by 'urbanization' and 'people living in urban areas' Green growth, green tourism and sustainability concepts as mere precautionary principles and polluter based – pay fine get away. Gram Panchayat paid for garbage created for and by tourists. Tourism Policies inadequate as they do 'not talk of about waste annihilation.' Plastic burning released 'dioxin into the environment' and 'cancerous.' Citizens were not to be blamed as they were 'not aware.' 'The problem here is, 'who will bell the cat?'	SDG6, SDG3, SDG4
SDG14 Life under water	Fish stock declining Climate change was not the reason for fish stock decline Fish stock reduction due to unsustainable fishing practices by elite fisher companies. There is nothing there in the sea due to mass fishing by ships owned by people in positions of power Fish stock decline has adverse implications for fisher communities, food, jobs, health Fish catch data analysis flawed and misrepresents findings. Policy to cement the canals driving unsustainability by affecting ground water recharge, natural habitats, indigenous fishing, and food production. Unsustainable fishing practices, regulation challenges, power play, weak policies are inducing a decline. Data analysis and misrepresentation by obfuscation is leading to problems not being discovered in a timely manner	SDG8, SDG3, SDG2, SDG1, SDG4
SDG15 Life on land	Natural forests are depleting rapidly as they are getting destroyed now All the trees are being chopped out in the name of developments Bureaucratic manipulation of policies to suit the vested interests and lobby groups for exploitation of resources causing depletion of natural spaces in both urban and non-urban regions Forests undervalued to embezzle – 'tangible benefit' from forests '9,800 crores per year. But what is taken into account for the policy is 180 crores in GDP'. Acacia monocropping destroys indigenous forests Forest department, other government departments, politicians with might and local communities mismanaging and misusing forests. Human beings coming into the mangrove planting businesses was unsustainable and driving land use change. Mangrove management misused to drive land use change and appropriate watersheds as well as agricultural lands Bureaucratic manipulations to policy to drive globalists urbanization agenda by compromising ecological and social wellbeing, triggering local climate change	SDG15, SDG6 SDG3, SDG17, SDG16, SDG3, SDG1, SDG13, SDG8

SDG7 Green Energy	Institutionalized corruption in government departments. Solar Energy policy and criteria disadvantageous to domestic (local) investors. Attempt to create market for international products was killing the market for locally produced energy products and services Nepotism in government and bureaucracy: Politicians and their nexus were subverting policies to benefits relatives and friends. Guidelines, tariffs, rules, and regulations with regard to Solar policy implementation were disadvantageous to the local investors and entrepreneurs Institutionalized corruption in governance as a deterrent to holistic development.	SDG7, SDG11, SDG17, SDG8
Society		
Poverty	Policy decision of demonetization of economy pushed the country a decade back and made many poor <u>Market and industries across all sectors have definitely gone down</u>	SDG1, SDG11, SDG17, SDG8
Peace and justice. Gender parity	Tourism policy was delinked from women and children's safety. Women safety compromised in tourism destinations in the case study. Unchecked mass migration of Bengali and Oriya people not just to Karnataka but also every other southern state Stakeholders aware of harassment of indigenous fisherwomen by Bengali and Oriya speaking migrant at the harbor, 'nothing can be done about it.' Crime has increased in the case study in recent years. High levels of violation that is happening in the name of tourism.' Tourism policy delinked from women and children's safety indicates tourism department's apathy	SDG16, SDG5, SDG11
Culture		
Reducing inequalities Responsible production and consumption	'Corruption' was 'the main problem for development' Department of Culture's discriminatory processes and practices against indigenous cultural practitioners Tourism policy and process drive discrimination against grassroot communities. 'Attempt to homogenize culture' or 'McDonaldization of Culture' in tourism Current generation of bureaucracy - a colonial mindset Education 'delinked' students from their cultures and making them move away from sustainability – epistemological shift Institutionalized corruption and systemic bias against native communities is an epistemological issue and a consequence of colonial thought process instilled through English education for native people. Tourism has little benefits for the grassroot communities Democracy compromised	SDG11, SDG8, SDG10, SDG4

7.2 Tourism Governance

This section starts by discussing issues within the theme of tourism governance. All secondary participants were asked about tourism policy and sustainable tourism development in the state. Their initial responses were probed with further questioning on the purpose of tourism development, stakeholder engagement, planning, conceptualisation, schemes and incentives, and policy implementation. The findings that emerged from interviews and focus group discussions are presented under the subthemes that collectively contribute to tourism governance.

7.2.1 SDG17: Partnerships for Goals

All secondary stakeholders were asked about their perceptions of tourism policy and development in the state of Karnataka. Most of the secondary stakeholders perceived that the purpose of tourism in the prevalent development model was to expand the economic viability of the sector for investors. Also, they noted that the kind of tourism that was being developed had no relationship with sustainability.

7.2.1.1 Purpose of Tourism

A tourism researcher studying coastal development policies and projects revealed that both the central and state governments were planning mega-scale tourism and non-tourism projects using China's 'special tourism zone' framework. The aim of such developmental was 'attracting foreign tourists'. The purpose was to replicate Chinese and European models of tourism development to bring India's tourism industry on par with China, even if it means running at a loss: 'They are trying to go on and at par with China. They want to build a model like China, like Europe model. But their own data say that ports are running under loss' (I-SS-SR-14-I110).

A senior scientist and researcher discussed port development in the state and noted that the government planned to develop many new ports in the coastal Karnataka region. The scientist said that the region already had 'sufficient' ports and harbours. According to the scientist, these projects were not only unnecessary from an economic perspective but also developing them jeopardised the coastal ecology and lands while violating the norms set by government.

But I do not understand why near Khaiga nuclear power plant, why this Thadadi port has to come. Why the ports at such in less than 30 km these guys want to have a port. Karwar has got a port, Bellekare has got port, Honnavara has a port, Mangalore has a port, now these fellows want it in Thadadi. How many ports these fellows require? And second thing is that the region is a seaside one. It is supposed to be protected. And there is a gross violation of norms by the state government. Their only agenda is to loot, win the election and forget the people. (I-SS-SR-2-I016)

Citing the examples of resorts and enclaves adjoining wildlife sanctuaries and national parks of the state, a tourism researcher (I-SS-SR-3-I017) noted that the government's tourism design was to attract the 'low-footfall high-income tourist' by offering 'high-end tourism' in remote, rural, and exotic locations. The researcher said that those that had a stake in luxury tourism were also 'the ones who are sitting in these committees' making recommendations to tourism policies for high-end tourism that 'counter to sustainability'. The researcher noted the role of global investors in state tourism as a 'very problematic process' and a 'burning issue'.

The researcher expressed outrage and alleged that the meetings were platforms for auctioning shared common resources to foreign and/or elite investors and noted that it was like 'you're bidding your state away'. The researcher shared an experience of attending a Global Investors Meet in Karnataka and in Delhi.

We went to Global Investors Meet in Karnataka, and we were appalled. Because the way it is just transacted you know, 'Oh, there is this parcel of land over there! Oh, you can make that cable [car] over there! Oh! You can make this road over here! Or that parcel of land is available for construction or a resort!' So that is the language that the state of Karnataka has ... I cannot understand why there is a race to get investors to the state. (I-SS-SR-3-I017)

According to the researcher, a Global Investors Meet in Delhi where country-level tourism development is determined was no different from the state-level meet.

I'm sorry to say but it was like an auction of the country at that time when we went to the investors meet to Delhi ... I don't want to be auctioned away. I am not a slave. I am living in a free country. How can I be auctioned away? (I-SS-SR-3-I017)

Tourism researchers said that to facilitate global investors the government was expediting tourism project clearances with little consideration for the environmental or sociocultural implications and financial feasibility (I-SS-SR-14-I110). Tourism project applications were cleared in as short as four days disregarding any ‘checks and balances’ through ‘single clearance windows’. The government and international investors were impinging on land under the pretext of tourism development by labelling homelands of indigenous people as tourism destinations. The researcher said that branding beaches, forests, villages and towns ‘tourism destinations’ was ‘very problematic’ to the places communities lived (I-SS-SR-3-I017).

The secondary stakeholder responses reflected a deep mistrust of tourism government and reveal that interests of the nation and democracy might have been compromised to prepare ground for globalisation of India’s tourism sector. Development design for international tourism, high-end projects and a lack of ecological and community consideration have implications for SDG1: Poverty Alleviation, SDG17: Partnership for Goals, SDG11: Sustainable Communities and SDG13: Climate Change.

7.2.1.2 Tourism Stakeholders

All secondary stakeholders were asked about stakeholder engagement in tourism development. Participants from both Bengaluru and coastal Karnataka revealed that secondary stakeholders were intentionally excluded from tourism policy development and implementation (I-SS-TES-1-I029, I-SS-TES-4-I033, I-SS-TES-5-I034, I-SS-TES-8-I037, I-SS-TES-9-I038, I-SS-SR-1-I015, I-SS-SR-2-I016, I-SS-SR-3-I07, I-SS-SR-11-I025).

A senior tourism lecturer said that the tourism education system was ‘isolated from tourism development’ (I-SS-TES-4-I033). Another senior tourism educator said that they had ‘not heard of the education department being invited even for the meetings where the tourism policies’ were drafted. Nobody had ‘been consulted’ (I-SS-TES-1-I029). Another tourism lecturer from coastal Karnataka emphasised the need for a ‘strong collaboration’ between the academics and state administration (I-SS-TES-5-I034).

A tourism researcher (I-SS-SR-3-I017) cited the case of the Karnataka Ecotourism Development Board, noting that attempts to collaborate with the tourism department

received little response despite the formation of committees with representatives from various departments to co-create and conceptualise tourism. The researcher said that their suggestions were passed over and ignored by the key stakeholders involved in decision-making.

Under the Forest Department there is the Karnataka Ecotourism Development Board, which is mandated with evolving eco-tourism strategy for Karnataka. A committee was formed for evolving strategy and Equations was invited to be a part of it ... We presented what could be a framework for a strategy ... But I do not think that was taken forward ... They did send a draft strategy, which I remember had nothing to do with what we had proposed. What they had done is take the national guideline on eco-tourism and tiger reserves, and they added some stuff, subtracted some stuff, added some Karnataka relevant stuff to it. And brought out a draft, which was obviously we did not agree with it. But even that was not taken forward. (I-SS-SR-3-I017)

The participant's observation about the eco-tourism board's lack of strategy concurred with the observations of a bureaucrat (I-KS-GBTC-29-I012).

Several secondary stakeholders commented that tourism departments did not adequately include local communities. A tourism lecturer (I-SS-TES-5-I034) noted that his thesis showed that local communities were disengaged from tourism development. He said that awareness about tourism in the community was low. As the local communities were busy with their traditional livelihoods, they were neither 'bothered' nor 'concerned' about tourism nor 'were they getting any benefit from the development'. Inadequate involvement of secondary stakeholders affects sustainable tourism policy design, vision and strategy linked with SDG17 and SDG11.

7.2.1.3 Tourism Policy Design

In response to a question about the state's tourism policy, most secondary stakeholders said that the policy design only looked good on paper but failed in implementation. A deeper probe revealed bureaucratic attitudes and aspirations regarding development as an underlying reason that undermined sustainability in tourism policy design.

A tourism lecturer noted that Karnataka state tourism policy was a 'mish-mash' of the tourism policies of other states and were not 'evidence-based' (I-SS-TES-9-I038). A senior researcher (I-SS-SR-2-I016) concurred that the policies did not have a strong

evidence base and tourism departments and policymakers ‘did not contact’ researchers for data or studies as ‘the government was not interested’ and ‘do not want to contact any sensible people because this bureaucracy has a colonial mindset’. A researcher (I-SS-SR-3-I017) noted that the 2015–2020 policy was drafted based on recommendations by the Karnataka Tourism Vision group where ‘basically the industrialists and the elite in the tourism industry, the bigwigs, big names, five-star types, sat and put together these recommendations’. The researcher noted that the policy was ‘all about pushing the tourism industry’. There was no regulation or concern about how it would affect the people. The researcher said that tourism policies stating that ‘local people should be involved’ was just ‘lip service’ and ‘lofty claims in the preamble’. The government did not ‘implement anything’.

A tourism lecturer (I-SS-TES-5-I034) said that the governance structure’s modification to suit a few stakeholders, even if it disadvantaged a larger population, was the reason for ignoring stakeholders. The tourism lecturer said a limitation in polity was that the government structure was modified so that the policies were ‘formulated for the sake of few’ and not for all the people (I-SS-TES-5-I034). Another tourism researcher (I-SS-SR-14-I110), citing the case of tourism ports development, observed that tourism policies were being designed to facilitate predetermined globalist projects rather than projects designed to suit tourism policy objectives and goals. The researcher noted that the key stakeholders continued to develop projects despite data showing that the projects were not financially feasible, environmentally sustainable or socially inclusive.

Cruise tourism related developments are happening mainly in five ports. Sea planes are proposed in many states ... to promote Bharat Mala, Sagar Mala initiatives, other integrated projects ... Data is showing losses, yet they want to continue doing this. No monitoring of discharges. Lot of exploitation happening ... All these cruise sports will be developed by government. Someone has approached from Singapore to handle all these cruise activities. (I-SS-SR-14-I110)

Another tourism researcher (I-SS-SR-3-I017) said that government officials who went on ‘exposure visits to developed countries’ wanted to ‘replicate everything’ in India. To seek approvals for these developments, the governing agencies were resorting to deviations and instigating changes in policies of other departments to deregulate environmental conservation guidelines. The ‘tourism industry in India has been known to push for lesser

and lesser regulation on the coast’ and coastal zone regulations have been ‘diluted at least 22 times’ because of pressure from the tourism industry. According to their research, tourism development through coastal zone regulation ‘violations’ caused ‘demographic and local economy upheaval; affected coastal livelihood and changed the economic profile of the region’ as it moved ‘people working in fishing and other coastal livelihood into tourism’ (I-SS-SR-3-I017).

An archaeologist and historian said that the ‘primary economic policy in India’ was ‘corporate capitalism vs corporate liberalism depending on which political party was in power’ and tourism policy priorities shifted accordingly. Further, tourism policy was mostly based on ‘very high luxury travel’ or ‘lifestyle’ tourism products. Thus, it was the ‘rural sector and the tribal sector that were actually affected when tourism destinations were planned. They are not able to cope with it because they don’t know anything about these lifestyle experiences. Five-star hotels come up. All the rural sector talents become marginalised. We are seeing this in forest ranger activities, temple destinations, coastal areas, everywhere’ (I-SS-S-17-I114).

A barrier to sustainable tourism development, international-based tourism policy design promoted urban lifestyle tourism in ecologically and culturally vulnerable non-urban areas. The shortfalls in tourism policy design affect tourism planning and conceptualisation in coastal Karnataka and have implications for SDG8, SDG1, SDG11 and SDG17.

7.2.1.4 Tourism Planning

Several participants discussed tourism planning and project planning in general. Leadership issues, skill shortages and processes were identified as issues hampering sustainable tourism development.

A senior researcher said there was ‘no planning’ in the government’s projects and developments. The researcher called tourism development a ‘senseless developmental path adopted by the current rulers’ planned ‘without taking into account people’s livelihood as well as the ecological fragility of the region’ and stated, ‘they are going to kill the system. They just use this sustainability as a jargon. Whatever their action, there is no sustainability’ (I-SS-SR-2-I016).

The researcher, citing the case of Thadadi port, stated that ‘citizen activism’ was the ‘only hope’ and way to stop unsustainable projects from being implemented by the government. He said that rather than the research being used by government decision-makers to create sustainable projects, the research was being leveraged by the public to stop unsustainable projects from being developed and to ensure sustainable futures: ‘see, finally, the children [future] will get benefited because of the work, through the judiciary. So that is how all this research and all helps’ (I-SS-SR-2-I016).

A tourism lecturer (I-SS-TES-5-I034) noted that tourism planning was also affected by leadership issues in the tourism department. The government did not answer questions on policy and preferred to remain silent: ‘the ultimate decision-makers, the government is actually mum’. Not only was there ‘no transparency’ in the way the tourism department functioned and developed tourism but also several bureaucrats and officials were from non-tourism backgrounds and were limited by their lack of expertise to contribute to sustainable tourism development.

If you go to Mangalore, now the person in charge of this tourism office is deputed from DC [District Collector] office. DC office doesn’t have any idea about what is happening in Mangalore or Dakshina Karnataka, because he is totally from different department. He has been given an extra charge.

Issues in tourism policy design and planning flow into tourism conceptualisation and have implications for all of the SDG.

7.2.1.5 Tourism Conceptualisation

Several participants discussed the concept of tourism in the case study state. A skills trainer perceived that Karnataka had ‘much more resources than other states’ but something had gone wrong in developing them (I-SS-TES-6-I035). A tourism educator said that Karnataka state had ‘immense potential for tourism development’, the potential was yet to be sustainably harnessed and largely remained ‘untapped’. The educator observed that domestic visitor economy predated modern tourism and was developing organically independent of government’s tourism development plans or policy interventions. The educator noted that the local communities were the owners and custodians of the local cultures and their involvement in tourism development as participants was vital to developing tourism sustainably. The educator noted that

government had little role to play in local tourism development, as tourism developed organically at the grassroots by the local communities. However, the local communities ‘were not involved in tourism policymaking or execution stage’ (I-SS-TES-9-I038).

A marine scientist said that through tourism, dominant global culture was imposed on local communities without considering the unique cultures, their way of life and ethos. ‘Ethos, that is the basic problem. I should not try to impose my culture onto a local community. Because a local community, the way they live in is different from the dominant urban culture’. The scientist countered that the approach to tourism development adopted by government was not sustainable if it was ‘at the cost of community or at the cost of the natural environment’ and stated that ‘constructing 5-star hotels along the coastline is not tourism’ (I-SS-SR-11-I025).

A tourism lecturer said that external agencies involved in tourism development based on local cultures may exploit vulnerabilities for profiteering and economic benefits with little consideration for ‘preserving’ or ‘conserving’ the culture or ‘giving benefits to local people’ (I-SS-TES-9-I038). An archaeologist spoke about the ‘UN tourist destinations’ in India and noted that the policy rules for development of such international tourist destinations disadvantaged local communities.

When you go to Hampi and look at the tourist map, the actual villages that exist in the region do not exist on that map because that is another segment according to the UN rules. Apparently, there are rules where in the local villages have to be walled in. They cannot interact with the tourist destination. Their lives are going on their own. Even for construction and restoration of their own homes if it rains or walls fall, they have to apply to this special committee and finalise so that the landscape or the pristineness of the destination is not altered.

The archaeologist said that the ‘tourist model itself is to cater to this corporate kind of structures and is affecting the communities’ and there was ‘no policy to regarding this’ (I-SS-SR-17-I114).

A senior tourism educator (I-SS-TES-1-I029) said that the way tourism was being developed was causing many issues related skills becoming obsolete leading to indigenous ‘handicrafts dying out’. A further consequence of this was the resulting joblessness and economic downturn in villages triggering rural-urban migration.

However, most rural citizens could not find appropriate employment suiting their skills in urban areas, and they ended up working as menial labour for low pay. The educator stressed that sustainable tourism policies could stimulate revival and preservation of indigenous skills and products in the local areas.

Many of the handicrafts are dying out and as a result of that, many of the people are leaving the villages and cities for a better life and what work they are doing in cities ... they are becoming labours. Because they don't know anything other than the handicraft, so they [cannot find jobs].

The educator emphasised that tourism should be conceptualised around the local experiences and thus could be conserved and strengthened. Conversely, present-day tourism conceptualisations were not inclusive and did nothing to conserve the indigenous skills, so absence of culture was driving poverty in the region. As a consequence of homogenised policy design and purposeful internationalisation of the sector, mainstream tourism planning in the country had little originality despite the nations unparalleled diversity and cultural richness. This has implications for SDG8, SDG1, SDG10, SDG11, SDG17 and SDG4.

7.2.1.6 Tourism Project Design

All participants were asked about sustainable tourism projects in the state. Participants said that tourism policy design, fund allocation and approvals were clandestine and undertaken by stakeholders in positions of power for personal gain. Thus, tourism projects were counterintuitive to sustainable development.

A lecturer said that conducting surreptitious tourism business 'without any deliberations on funding or design' was a barrier to sustainable tourism development (I-SS-TES-9-I038). Another skill trainer (I-SS-TES-6-I035) noted that tourism project designs were motivated by hidden agendas and monetary benefits.

Most of the policies and the monetary allocation are all generally as a hidden agenda. It is not voiced aloud. Especially when monetary comes in it is not voiced at all. Nobody knows what it is. Only the few selected knows about it. So, may be that could be one of the barriers which is obstructing the building of bridge.

A tourism researcher (I-SS-SR-3-I017) noted the example of ropeway projects and concurred that the PPP model was a sham, executed covertly and projects were designed without considering environmental ramifications.

None of these PPP documents are even available on the department website ... The ropeway guidelines require certain assessments to be done. That is not done. [Guidelines] are constantly flouted. There is no checklist of assessments that must be done. There is no care or concern of the environment.

A senior scientist (I-SS-SR-2-I016) said that sustainability was a ‘smokescreen’ and ‘jargon’ used as rhetoric even as tourism development was unsustainable. He noted that it was ‘very unfortunate’ that development was driven by ‘hidden agenda’ and sustainability meant more ‘the sustainability of the politicians or that class, than the natural resources or the common man’ (I-SS-SR-2-I016).

They just use this sustainability as a jargon, that whatever their action, there is no sustainability. For example, there is an estuary which is supposed to be an ecologically highly product, Aganashini Estuary. There are about 5,000+ families dependent upon the estuary for a fish, beavers, sand and salt. And also, even I looked at the valuation of the estuary ecosystem, it gives us goods worth 11 lac rupees per hectare, one of the highest in the globe. Now, in that estuary the government is planning to have the port which is going to kill 5,000 families. The hidden agenda is that one of the ministers is interested in casinos. (I-SS-SR-2-I016)

Another senior scientist and researcher (I-SS-SR-11-I025) revealed that ‘unscientific planning’ of ‘constructing sea walls’ near tourism properties in coastal development was creating ‘severe erosion’. A senior researcher (I-SS-SR-2-I016) stated that the tourism ‘projects were all cooked up’ with no environmental impact analysis undertaken.

Even the environmental committee members do not know what the environmental impact is ... I was a member of the committee; I left the committee because I was disgusted ... these people have become a pawn in the hands of the bureaucrats and politicians. So finally, our ecosystem is getting affected because of that. (I-SS-SR-2-I016)

The scientist said that the goal and objective of the tourism department was to surreptitiously loot the shared resources and the local communities on the pretext of

tourism development. The scientist noted that prevalent ‘institutionalised corruption’ in all departments of government was creating an unsustainable environment citing the case of wetland conversion in coastal Karnataka, ‘I would say they are the most corrupt committee on the Earth. How can the wetland be converted?’ Speaking about deviations and malpractices regarding eco-tourism projects expected to be built on sustainability principles, the scientist said, ‘I don’t think any of the projects, even the so-called eco-tourism, is [sustainable]. They are just morphed with the word “sustainability”. There is no sustainability. Only agenda is to loot. As much as possible, maximise their gain. That’s it’ (I-SS-SR-2-I016). Another researcher spoke about power imbalances in the governing systems.

People who matter do not want to do what they have to do and people who want to do it do not have the power to do it. This is the situation. Here you know the decisions are being taken by politicians and many of the politicians do not understand what climate change is and other things. (I-SS-SR-11-I025)

A tourism researcher (I-SS-SR-3-I017) reported that tourism projects in Karnataka were executed with little publicity and perhaps therefore many stakeholders were unaware. Regardless, local opposition to development projects appears to be minimal compared with neighbouring states.

Other places lot of publicity is being done [for tourism projects] and people are talking about it. But in Karnataka nobody is talking about it, no protest also, nothing is there. I do not know whether the people know, or they are quiet, there is no one to lead or they know, or they accept it. I do not know exactly what the reason is. But there is no word publicly.

A tourism researcher (I-SS-SR-3-I017) noted that the tourism projects were poorly planned and caused damage if implemented, ‘It is better they do not do anything, than do anything in tourism. They will just destroy everything’. The researcher was very critical of the lack of governance in tourism (I-SS-SR-3-I017). Gaps in tourism planning and project design had implications for tourism implementation and sociocultural and environmental goals such as SDG1: Poverty, SDG10: Reducing Inequality, SDG13: Climate Change, SDG15: Life on Land, SDG16: Peace and Justice.

7.2.1.7 Tourism Policy Implementation

In response to a question about tourism policy implementation, most secondary stakeholders noted that Karnataka was failing. They perceived that bureaucratic hurdles and leadership issues stagnated policy and affected implementation.

A tourism educator and researcher (I-SS-TES-9-I038) observed that ‘we are failing in policymaking and implementing it’. Similarly, a skill trainer (I-SS-TES-6-I035) noted that implementation was ‘the challenge’ and that tourism ‘needs to focus on getting things done’. According to the skill trainer, policies were vague in design and hence difficult to implement, ‘I would say, it’s like the raindrops trickling down. You will find it, but not full-fledged’. Another senior tourism educator (I-SS-TES-4-I033) who had seen the policy also noted that while ‘policy framing was good’, several challenges such as bureaucracy bottlenecks, lack of ownership, ‘application and attitudinal problems’, and accountability plagued policy execution. The educator was not very optimistic that tourism would become sustainable by 2020 but was hopeful for 2030.

Lack of application. Too many bureaucracy bottlenecks and passing the buck. Ultimately nobody does anything. Attitude and approach of the bureaucrats [is the limitation]. The mindset and ideas have to change.

A tourism lecturer described the prevalent power structures in the tourism network as being a ‘kind of autocratic style of administration or implementation of policies’ without any inputs from education providers (I-SS-TES-9-I038). Another tourism lecturer whose PhD was about sustainable tourism development in coastal Karnataka noted that other government departments did not trust the tourism department’s developmental objectives. Citing his own thesis, the lecturer noted that the Ministry of Environment and Forest ‘did not have any interest in development tourism in coastal areas’ as they were ‘against development’ that compromised the coastal zone. He said further, the ‘tourism industry or tourism department is trying to bring down to 200 or 150 metres, but [the ministry] are not ready’. He said that the ASI was ‘against the tourism development in the monuments’ as they believed that ‘tourism development happening in the monuments’ was ‘nonsense’ as ‘tourists destroy the monuments’. The lecturer noted that the department of forestry and environment was ‘not fully supporting tourism development in the coastal area’. The forest department said that ‘coastal areas should be kept as it is, natural’ and what was

happening in coastal areas in the name of tourism was ‘kind of exploitation’. The lecturer said the corporate social responsibility project of heritage adoption by the private sector had also failed and was ‘not holistically implemented’ (I-SS-TES-5-I034).

An archaeologist and a tourism researcher (I-SS-S-17-I114, I-SS-SR-14-I110) observed that most of the local communities were not aware of tourism or tourism development, unless they proactively sought information. A skill trainer said the same, ‘no, unless they go and ask for it, I don’t think they are aware of it’ (I-SS-TES-6-I035). A tourism researcher (I-SS-SR-3-I017), citing the example of the Sea Planes Project, noted that tourism projects were often ‘received with protests’ by the local communities as they were created with no consultation with the local communities. The researcher said that despite community resistance, tourism projects did receive approvals from the relevant departments.

It emerged that various departments perceived the tourism department’s objectives for modifying natural environment, protected monuments and other shared commons for tourism development a threat to conservation and sustainability. Trust issues between government departments is another barrier to sustainable tourism development and has implications for SDG17: Partnership for Goals, SDG11: Sustainable Cities and Communities, and SDG15: Life on land.

7.2.1.8 Tourism Statistics

In response to a question about tourism statistics, most secondary stakeholders expressed dissatisfaction with the quality of tourism statistics and information available to the public.

Tourism lecturers (I-SS-TES-9-I038, I-SS-TES-1-I029, I-SS-TES-5-I034) and researchers (I-SS-SR-6-I020, I-SS-SR-2-I016, I-SS-SR-3-I017) both said that it was ‘a problem’ that the tourism department ‘did not have the information, statistics, or mechanisms for collecting data’ and were thus ‘failing’ to collect data. They also noted that the department ‘did not share the data with others for several reasons’. One, their own uncertainty about data accuracy and, two, because they were ‘afraid’ of the data being used for purposes other than tourism. Their hesitation in making the data available to the public affected the people who required the data as ‘they are not sharing data with

the person who is actually in need of that. This has to be solved’ (I-SS-TES-9-I038). Another senior researcher (I-SS-SR-2-I016) with significant research in coastal Karnataka shed light on misleading data representation and high levels of corruption within different government departments for personal benefit. He said that government did not actively seek available scientific research, ‘No, government is not interested in the data’.

Lack of transparency, high levels of information trading (i.e. collecting data for the benefit of the public, holding onto it and not sharing with the public, and using the data for their own benefit) and corruption within government systems affected sustainable tourism development and has implications for all SDG as information is key to sustainable development.

7.3 Tourism Economy

Under the broad theme of the economy, participants were asked to respond to questions about tourism infrastructure in specific and infrastructure development in general, employment and entrepreneurship opportunities, tourism education and research. The responses brought to the forefront serious concerns about tourism infrastructure, education and research.

7.3.1 SDG12: Infrastructure Development

In response to a question about tourism infrastructure development, most interviewees perceived that tourism service infrastructure was either missing, substandard or ill maintained in nearly all destinations across the state.

Tourism researchers observed that basic facilities such as toilets were unavailable in the destinations that attracted tourists, ‘toilets are not there anywhere’ (I-SS-SR-3-I017). A marine scientist concurred that the basic infrastructure from a tourism point of view in terms of toilets, roads and accessibility for people to visit and enjoy in Karnataka and coastal Karnataka was inadequate and stated, ‘definitely we require more infrastructure facilities’ (I-SS-SR-11-I025). A lecturer and academic researcher reported that while large sums of funds were allotted annually for tourism infrastructure and project development, there was hardly any development on the beaches ‘one or two flood lights, one or two benches’ were all that were installed. The lecturer noted that the government

has not built any infrastructure for which approvals were sought, indicating potential deviation of funds and highlighting that only ‘20% of the fund must have been utilised ... you go and visit these beaches, nothing is there’ (I-SS-TES-5-I034).

The lecturer also critiqued the PPP model citing the case of coastal Karnataka beaches. Although beaches leased to private companies had minimal development, the PPP model was disadvantageous to both the government and the local communities, as there were more leakages than linkages. The lecturer said that there were ‘more exploitations’ in the PPP model as the external agencies opted for ‘economically beneficial’ developments rather than ‘preserving or conserving resources or giving benefits to local people’.

They have not done anything ... Panambur Beach development authority and that is headed by CEO, looking after the beach. And on behalf of the private party, they conduct some events like kite festival, food festival then some water sport etc. They generate money, and the money goes to the private company, same in the case of Tannirbhavi also.

The secondary stakeholders thus revealed that tourism infrastructure was not developed well in most destinations in Karnataka. They identified the underutilisation of funds, leakages, weak audits and disadvantageous PPP models as some of the barriers. This lag in tourism infrastructure development and maintenance has implications for SDG8: Employment Generation, SDG11: Sustainable Cities and Communities, and SDG17: Partnerships for Goals.

7.3.2 SDG8: Decent Work and Economic Growth

All participants were asked about the capacity of tourism to generate employment. Most secondary stakeholders believed that employment opportunities for both tourism graduates and local communities were limited. Tourism development in the case study state did not encourage involvement and entrepreneurship.

A scientist suggested developing artisan fishing, festivals and cultures as opportunities for involving indigenous fishing communities in tourism development so that they could be provided with alternative employment opportunities (I-SS-SR-11-I025). However, a tourism lecturer (I-SS-TES-5-I034) noted that despite opportunities, ‘local community involvement in developing the beach’ in coastal Karnataka was ‘meagre’. This was

despite guidelines that tourism projects would have to create employment for local communities, many projects had failed to do so and imported labour from outside the state.

They say that the lifeguards are local men and the instructors are the local men, but it's not the truth. They are not from the local communities.

Another researcher (I-SS-SR-3-I017) also said that local community inclusion and employment generation were 'lofty claims in the preamble'; however, action plans were missing.

There will be not one word on how the inclusion of the local communities shall take place ... Often these barely attract minimum wages, are contractual in nature ... Waiters, sweepers, gardeners. They do not need that. It does not give you any kind of social security like medical, insurance and other things. It does not ensure any kind of growth or training. So, there is no growth. Tourism policy is not ensuring that those who are employed by the tourism industry are taken care of. Nor is the Department of Tourism doing anything with the department of labour [employment].

Another lecturer (I-SS-TES-9) believed that not only did the local communities not find employment in the tourism industry but also tourism graduates found it challenging to find tourism jobs. The lecturer noted that the available 'skilled manpower' was not being 'absorbed' by the industry and illuminated several challenges. One was that the tourism sector in India was 'highly unorganised' and there was no policy or regulation that mandated providing job security to the tourism graduates by employing them in the sector. The industry preferred graduates from streams other than tourism as unskilled and semi-skilled professionals could be paid lower salaries than the skilled graduates.

In tourism industry we don't have skilled manpower in India. The service providing industry is highly unorganized. There are no such rules and restrictions like who can work and what should be the minimum age, education qualification. So, the person who isn't skilled is handling tourists ... Skilled manpower, their demands may be high, but they are eligible to work in tourism industry. By paying less to unskilled or semi-skilled manpower, they get works done by them. This is a big problem.

The lecturer observed that a large number of tourism graduates were finding employment in other sectors or turning into entrepreneurs due to limited opportunities within the

sector. The lecturer explained that were hardly any policies that mandated tourism jobs for tourism graduates. Another tourism lecturer also pointed to the prevalence of unethical practices in the tourism sector: ‘there are lot of malpractices in there also, when [the government] are recruiting human resource for the government sector’ (I-SS-TES-8-I037). A tourism graduate (I-SS-TES-7-I036) concurred with the lecturers’ observation about challenges for procuring tourism employment. The graduates expressed frustration at the condition of tourism students in the sector. The graduates were unable to find relevant jobs in the sector due to nepotism and said that ‘talent’ was ‘secondary’ as tourism education had little value. Students with no tourism background or education were recruited for tourism jobs despite the availability of a large pool of tourism students in the market, ‘[Master of Tourism] holders have no value. [Bachelor of Arts] holders can come in tourism field, but master’s holders can’t go in that field’. Another lecturer said that,

Karnataka tourism or government never thought about the career of these students who came out ... No jobs have been offered or at least guidelines to the private firms who are in tourism industry to hire the students.

This observation reiterates the weak linkages between government, industry and the education system and the lack of policy guidelines or frameworks to ensure purposeful employment for tourism students in the sector (I-SS-TES-9-1038).

Tourism educators and researchers agreed that the existing tourism education system output was unsatisfactory. It did not contribute to producing skills or capacity for sustainable tourism development. The next section elaborates on issues in the tourism education system.

7.3.3 SDG4: Quality Education

When all the participants were asked about tourism education, most participants were dissatisfied with the tourism education output. The reasons cited for the quality of tourism education and research included course content and curriculum but also pedagogy and fund utilisation. Further weaknesses in tourism education were malpractice and fudged audits.

7.3.3.1 *Poor Output from Tourism Education*

Tourism lecturers, graduates, researchers and scientists concurred that the quality of tourism education and research was ‘poor’. They attributed the low quality of education quality to three important reasons, (1) skillset mismatch, as teachers from non-tourism background were often recruited to teach tourism subjects, (2) resource shortages, such as infrastructure required for delivering tourism courses (i.e. linguistic labs, software training), and (3) the courses were more theoretical than practical. Funds were largely utilised to build infrastructure such as buildings, computers, equipment and books, as prescribed by the funding agencies, with little focus on improving the quality of education (I-SS-TES-1-I029, I-SS-TES-9-I038).

A marine scientist observed that the education system was ‘tailor made’, ‘homogenised’ and ‘uniform throughout India’ with abysmal neglect of the local history. ‘You see the cultural luminance, reminiscence along the Vijayanagara Kingdom, I don’t think we have given enough importance to that. We have abysmally neglected those things.’ The scientist said that treating ‘English as an elite language’ had led to a discriminatory attitude towards local vernaculars and speakers of Kannada in the state. India’s indigenous Sanskrit education system predating the colonial English education was ‘far superior’ and ‘used to impart education as a medium to enlighten’ (I-SS-SR-11-I025). Another researcher similarly noted that ‘forcing the child to learn’ in a system where ‘ethics and morals were not taught’ would contribute to a rise in corruption. The present education system tried to ‘delink’ the students ‘from our cultures’ (I-SS-SR-2-I016).

A lecturer and researcher also said that many of the tourism graduates were forced to find alternative jobs in sectors other than tourism.

[Tourism students] are totally unsatisfied. Almost 7–8 batches have passed since I became teacher. Even many of my friends are there. All these people are totally unsatisfied. Either they are blaming the course, or they are saying that tourism is useless course we have done because they are not getting the good jobs ... Many of them are finding alternatives and doing some other jobs which is totally not related to their studies. Either they are working in IT sector or call centres. So this is the thing. (I-SS-TES-9-I038)

In a leading question about student satisfaction with tourism courses, both lecturers and students concurred that satisfaction was very low. Students regretted taking up tourism as they could not procure purposeful jobs in the tourism field upon completion of the course (I-SS-TES-9-I038, I-SS-TES-7-I036).

7.3.3.2 Weak Audits of Tourism Education—Leakage of Public Funds

A senior lecturer said that there is a leakage of public funds and that the government funds allocated to tourism education institutions were not utilised purposefully. As such, while a large grant was given to the universities for the delivery of tourism education, there were few benefits due to issues such as weak audits, underutilisation of funds to improve tourism education, deviation of funds to other projects, and a lack of accountability and impact measurement (I-SS-TES-9-I038).

Karnataka government started five-year integrated [Master of Tourism] program by giving almost 80 lakhs per year to five institutions in the state. Those colleges are KLE [Karnataka Lingayat Education], Sahyadri Science College, Sharana Basaveshwara College Gulbarga, Dharwad University and Mahajana first grade college in Mysore. They got 80 lakhs multiplied by five is equal to 4 crores. For the period of 5 years, they got 4 crores to offer the course. So, they developed the infrastructure, they offered the course. But after giving such a big amount, 4 crores, there was no auditing. They did not check any status on which institution were working. Even after the 5 years period they did not look [into the institutions]. Some of the colleges have closed the course. [The colleges] took 4 crores, invested in some other courses, and closed the [tourism] course. So, this is the condition. After investing that much there is no proper supervision on that ... Great job of giving money, funding and but no one benefited from that. (I-SS-TES-9-I038)

The lecturer said that a lack of accountability on the part of the government extended to a lack of government interest in the creation of internships and jobs for tourism students.

Karnataka tourism or government never thought about the career of these students who came out. No jobs have been offered or at least guidelines to the private firms who are in tourism industry in Bangalore. [The government] have not given any guidelines to hire students. They did not offer any training program. We approached them because there will be lot of tourism businesses like jungle lodges or resorts, or some [government] properties or KSTDTC, where they are doing some package tours. So, we

approached them as well at least to provide training to our students, they didn't do that either, which discouraged the students. (I-SS-TES-9-I038)

The lecturer noted that fewer students were applying for tourism courses every year and demand was on a 'drastic decline'. The lecturer noted that the decline in demand for tourism courses would aggravate 'skilled manpower shortage issues' in the tourism sector.

We are failing in providing the skilled manpower. This is creating an imbalance. On one side we are trying development or growth of tourism in India. For that we are not providing skilled manpower. The demand for courses is coming down day by day. In future, the rate tourism is growing in India, in the same rate there is no demand for the tourism courses. So in future we may find crisis for skilled manpower. So, thinking of our future growth, the demand for tourism or the inflow for the tourism in India what we are estimating statistically. (I-SS-TES-9-I038)

The lecturer said that the linkages between government, industry and the education system were very weak. Capacity building programs funded by Karnataka government such as the 'guide training' and 'Hunar Se Rozgar Tak' were 'not successful'. Several institutions were offering 'outdated syllabus'. Due to weak or fudged audits, there was little clarity on the impact of such programs and courses. The researchers reported that local communities had no stake in tourism and had little awareness of the sector, 'local people here don't know about tourism or what it is' (I-SS-TES-9-I038). Another lecturer cited that the courses were conducted in urban areas and had limited outreach. 'Many educational institutions don't advertise these courses ... We are not getting students for it ... These courses are conducted only for the SC/ST [Schedule Caste and Schedule Tribe] students' (I-SS-TES-1-I029).

7.3.3.3 Quality of Tourism Research is Very Poor

The tourism lecturers agreed that the quality of academic tourism research was 'very poor' (I-SS-TES-9, I-SS-TES-8-I037, I-SS-TES-5-I034, I-SS-TES-2-I030). A senior lecturer said that the tourism education system was isolated from tourism research. The lecturer said that tourism research had 'no value'. There was 'no funding for master's research'. The research had 'no contribution' and was 'wasted' (I-SS-TES-2-I030).

A lecturer explained that in India, the ‘objective of research in postgraduate, masters, bachelors or even PhD level’ was ‘basically to inculcate the research aptitude among the students for their own growth ... Practical applicability of university research is still not explored’ in tourism (I-SS-TES-8-I037). The lecturer said that the research was stored in the colleges as their department record and was not shared with anyone. Nobody had reached out to them and ‘asked for the research reports’ signifying a lack of interest in academic research among stakeholders. The lecturers also believed that the government was not interested in available research, ‘they won’t be showing any interest in this’ (I-SS-TES-5-I034).

A tourism educator (I-SS-TES-9-I038) said that both tourism education and research quality were undermined due to an absence of intellectual climate in the universities.

Only few colleges have doctoral research chances. That is also with limited number of students. Otherwise, they are not carrying any research project/work to improve or strengthen or contributed tourism academia or industry in Karnataka. They are doing this in one or two colleges. They have the research wing; they are doing it for their personal benefits, not contributing something to the growth of Karnataka tourism or to give some statistics to that. No one is doing that.

A marine scientist observed that given India’s large population, geographical and cultural diversity, each region or state’s research requirements varied. Research quality dropped due to inadequacies in the research infrastructure, facilities and investments.

What is happening in India is that, you know, you understand that we have a large population. We have a diverse resource here. For example, I will tell you, for fisheries sector, we have about 2,000 scientists working in the field in all the sectors put together. there are lot of issues to be addressed. Like if you say agriculture, the agricultural situation you have in the north is very different than what you have in the east and what you have in the east is entirely different than what you have in the west. so, we are trying to address these issues on a regional basis. Again, if you ask whether we have research is on par with Western countries. No, we do not. The reason is we do not have that sort of resources. Because [research requires] good quality of resources requires lot of infrastructure, lot of investment. (I-SS-SR-11-I025)

The issues in tourism education and research have implications for responsible production and consumption of tourism and also SDG8: Employment Generation, SDG11:

Sustainable Cities and Communities, SDG17: Partnerships for Goals, SDG16: Peace and Justice.

7.4 Tourism and the Environment

This theme summarises the findings in relation to climate change, life under water, life on land, water and sanitation, and green energy. All stakeholders were asked about tourism development in the aforementioned topics. The secondary stakeholders, that is, researchers and scientists, provided in-depth responses and revealed several underlying issues in coastal Karnataka that hampered sustainable tourism development and environmental conservation.

7.4.1 SDG 13: Climate Change

Several researchers and educators responded to the question about climate change and agreed that the climate was changing in Karnataka. The impact could be observed in rising temperatures, sea-level change, erosion of beaches and reduced rainfall.

A senior tourism lecturer (I-SS-TES-1-I029) noted that ‘Bangalore was becoming hotter’.

The educator observed that people did not generally prefer to travel in very hot weather and thus climate change would have implications for tourism in coastal areas as well, ‘it’s definitely going to affect the tourism in coastal areas’.

The tourism educator spoke about the government’s strategy of building sea walls ‘because the breadth of beach area is getting reduced, earlier there was long stretch in terms of width, that width is getting reduced year by year, that means sea is coming up. They are building this sea walls’ (I-SS-TES-5-I034). A senior marine scientist (I-SS-SR-11-I025), citing the case of sea walls triggering more erosion, noted that modern developments driven by ‘greed’ were overlooking the sea’s natural evolution cycles. A researcher from the east coast concurred with a scientist from the west coast to note that ‘unscientific planning that happen along the coastal’ were causing more harm than good.

They have made groynes⁴¹ to protect those illegal houses and that’s triggering erosion up north. from Kovalam it’s Muttukadu that’s being affected, and people moved the

⁴¹ A groyne, built perpendicular to the shore, is a rigid hydraulic structure built from an ocean shore or bank that interrupts water flow and limits the movement of sediment. It is usually made out of wood, concrete or stone.

court. It happened in election time. So that was one, their way of preventing erosion from long shorted and mindless, put the groynes. Some eight groins were laid overnight, and it was like really fast they did it before election and now they are suffering with the aftermath. Taj resort is gone, they lost most of their beach front. So, we are getting nicer waves, so surfers rejoice, but we are keeping our excitement down. It is not good for environment and these rocks have created some reefs and there are like lot of fish or can snorkel. And still we are like, 'What you did was not right'. It will be fun for some time. People are going to lose their houses up north. (I-SS-SR-1-I015)

The scientist commented that the local communities knew how-to live-in harmony with nature. Imposing a dominant culture by 'ignoring the ethos' of the indigenous people was only furthering unsustainability. The scientist said, 'planting more trees, rainwater harvesting' was the only way to address climate change (I-SS-SR-11-I025).

7.4.2 SDG 14: Life Under Water

In response to questions about life under water, the marine scientist and coastal researchers noted that fish stocks were declining and discussed the issues causing the decline. They pointed out that climate change was not the only factor triggering fish stock decline.

An independent researcher said that 'data deficiency' with regard to coastal fisheries and fish catch was 'really bothering' (I-SS-SR-1-I015). A scientist observed that the fish stock in the ocean was varying, and measurements were inadequate: 'we don't have data. India is data deficient for so many reasons, but personally I have not seen any much difference. Then there very small-time capsule to compare'. The scientist noted that available data was analysed incorrectly and misinterpreted.

The small pelagic production which is increasing on the one side is camouflaging the decline of the other resources on the other side. So, if you take the total statistics, like the total fish production, we are having somewhere near 3.9 million tonnes of fishes from all the Indian coasts put together. So, when you present it to an ordinary person, he will tell you, 'Ok, last year also you have 3.92, this year also you are having 3.93 million ton. Where is the decline?' It is actually camouflaged by the increase in the small pelagic fish. The small pelagic does not have that much commercial value.

The scientist attributed the decline of fish in the oceans to unsustainable fishing practices such as light fishing, temporary fish-attracting devices and gillnetting. The scientist highlighted the impact of fish stock decline on fishing communities and said, ‘14 million Indian fishermen along the coast depend upon these resources. If they do not get anything from the sea, they starve ... if you go to the Baithkol harbour, more than 50% of the boats are lying there in the harbour, because there is nothing there in the sea’ (I-SS-SR-11-I025).

The decline of fish stock and the lack of data on developments has implications for SDG8, SDG1 and SDG2, particularly for communities depending on fisheries as a main source of income.

7.4.3 SDG15: Life on Land

In relation to a question about forest areas in the coastal districts, secondary stakeholder participants noted over-exploitation of forests and mangroves as a key concern. They recognised institutionalised corruption in government systems leading to the depletion of natural resources.

A senior lecturer noted that the natural forests were depleting rapidly, ‘it’s getting destroyed now, which forest area is kept natural and where are the forests? Where are forests, it’s depleting day by day or year by year and all the trees are being chopped out in the name of developments’ (I-SS-TES-5-I034). A senior researcher (I-SS-SR-2-I016) said that government systems were strategically subverted, and data altered to facilitate resource over-exploitation and looting by citing the case of mining forests in Uttara Kannada district as seen.

The path of looting the resources, overexploitation, if it is not there, I have a hope in the system. In the case of forest resources, you have seen the classic case of mining. The forest resources also same story. I have done the quantification of goods as part of the carrying capacity study. The forest in Uttara Kannada district which covers 70% of the 10,000 km², has the goods worth, tangible benefit of 9,800 crores per year. But what is taken into account for the policy is 180 crores in GDP. See, the undervaluation of the forest goods is leading to the problem. See, if they had accounted 9,800 crores, even if they had given 10%, [local community] would have had a major share. I could have done, you know, Agro-processing industries and all the development everything. But

now because they have accounted for 180 crores, whatever they give is not a thing. That is why the region remains to be underdeveloped, despite having so much natural resources. The job has become a problem is because of this. Undervaluation is done to help the decision-maker. So that difference, they can pocket it. This undervaluation is the consequence of corruption, that's all.

A marine scientist spoke about similar issues regarding mangroves in coastal Karnataka. The scientist noted that while mangroves were integral to coastal ecosystems, 'human beings coming into the mangrove planting business, taking the responsibility of the nature is not going to be a healthy situation'. The scientist explained that mangroves were a very fast-growing vegetation. Sedimentation took place wherever extensive mangrove plantations grew. In coastal Karnataka, one side of the mangroves were the agricultural lands and on the other side were the estuary land. If mangroves spread into agricultural areas, the 'farmers would lose their land as cutting mangroves was not allowed'. If mangroves spread into the watershed area of the estuaries, excessive siltation took place, the 'area would become land and people would encroach into the newly formed land' (I-SS-SR-11-I025).

A researcher noted that tourism projects were designed and implemented with little consideration for the environmental impacts. Further, the government pushed for dilution of the environmental regulations to facilitate tourism projects that did not confirm to existing environmental guidelines.

There's a dilution in EIA [environmental impact analysis] also to support tourism. Certain projects need EIA done, assessments to be done. That is not done and is constantly flouted. There is no place, either in the Department of Tourism website, or in the Ministry of Tourism website. There will be a checklist of documents that you have to submit. Government of Karnataka has written into the Ministry of Forests to dilute the EIA for them. (I-SS-SR-3-I017)

A senior scientist attributed depletion of natural spaces to bureaucratic manipulation of policies to suit the vested interests and lobby groups for exploitation of resources.

It is highly unfortunate because, see, recently also, in spite of me being there, the open spaces, the thing is reduced ... in Bangalore and in other parts of Karnataka. This is only to help the real estate. The person who was in charge of forest ecology, as a secretary, becomes an urban secretary. When he becomes an urban secretary, he

reduces the number of open spaces in Bangalore, and in other towns in Karnataka. This shows that he didn't have the basic understanding in the thing, he has just become a bureaucrat without understanding how to manage the natural resources. That's unfortunate thing. That's what colonial rulers have said, 'You loot it', as much as possible when you can.

Policy-driven land use changes, forest and mangrove management, over-exploitation of shared common resources, amplified by data deficiency and distortion, have implications for SDG8: Employment Generation, SDG1: Poverty and SDG2: Hunger. These implications may be particularly stark for rural communities that depend on forest-related engagement as a main source of income.

7.4.4 SDG6: Water

All participants were asked about the water situation. While most participants noted severe water shortage issues, scientists attributed water scarcities to policy-related ecology conservation challenges.

A scientist said that there was an acute water shortage in 'upland' farming areas that lay beyond the Western Ghats. The previous year, they received almost 25–30% less rain along the coastal areas, although did not have any measures or mechanisms to harvest rainwater (I-SS-SR-11-I025). A senior researcher noted that the Western Ghats in the coastal Karnataka region were vital for water in the region. While the research institutes created new knowledge about carrying capacity, ecological sustenance and sustainable development in the region, the decision-makers overlooked the available academic research to drive personal benefits.

Water security of the peninsular India comes because of the Western Ghats. So, you cannot disturb that. That is what we need to understand. That is where we did the carrying capacity research. Where are the people to read our report? Or even if I talk to them, they have no [interest], because their hidden agenda is to maximise their benefit than interest in conserving the region. So, these are the problems. (I-SS-SR-2-I016)

Inadequate protection for the Western Ghats has implications for water security and for all SDG, in particularly food production and therefore SDG2: Hunger, SDG1: Poverty, SDG3: Health and Wellbeing, and SDG15: Life on Land.

7.4.5 SDG6: Sanitation

All participants were asked about sanitation and waste management in Karnataka. Their responses exposed issues with wet waste (i.e. sewage management) and dry waste management.

A tourism researcher noted that in most coastal destinations ‘hotels continued to dump’ sewage into the sea blatantly. The researcher said that tourism was ‘not innocent’ and could ‘have very deep, hard hitting negative impacts if not taken care of’. The researcher noted the health hazards of inadequate waste management in coastal destinations, and ‘a holidaymaker will not realise that all the sewage pipes are going into the sea. Only those who have critical eye will realise that sewage pipe is going into the sea. And then they will be seen swimming in the sewage’ (I-SS-SR-3-I017). Another researcher said that lack of infrastructure was the main reason for being unable to resolve local sewage management issues.

We did some research and found out that [the fishing community] do not have a proper sewage system. They all have septic tanks. But they do not have money to clean septic tanks. Every month, taking it out is hard for them and 30% of people said if they, they can only do it outside, they are used to it, they cannot do to in a closed chamber. That was like massive failure. (I-SS-SR-1-I015)

The scientist concurred with the researchers to note that a sewage treatment plant was ‘not in place’ and was ‘still under construction’. Hence, ‘all the liquid waste’ was ‘directly going into the sea without treatment throughout the coast’. The scientist remarked that infrastructure development challenges hampered waste management and sustainable disposal, citing the example of Karwar:

Karwar municipality has actually installed a sewage treatment unit. It’s not working for the last few years. Because they installed the unit before the entire lines were ready and by the time the sewage lines were made ready, the machinery got damaged. (I-SS-SR-11-I025)

An archaeologist said that ‘the amount of plastic the tourist himself has taken into rural and forest areas is remarkable’ (I-SS-SR-17-I114). The scientist said similarly that most waste was produced by ‘urbanisation’ and ‘people living in urban areas’ and doubted if ‘any municipality’ had ‘a waste segregation programme that biodegradable waste, plastic

waste or metallic waste which' was to be 'segregated'. He critiqued green growth, green tourism and sustainability concepts as mere precautionary principles and called them 'polluter based'.

When the polluter is only paying a green tax at best, there's a problem with the green path or green tourism also. Just by paying a green tax, I don't absolve myself of my responsibility.

The scientist noted that it was either the municipal corporation or the Gram Panchayat that was paying for the garbage produced in a tourism destination and created for and by tourists. Policies were inadequate as they did 'not talk of about waste annihilation'.

In response to dry waste management, the scientist said that the waste was 'lumped together and burnt' in the open. An impact of burning the plastic was release of 'dioxin into the environment' which was 'cancerous'. The scientist noted that citizens were not to be blamed as they were 'not aware'. Awareness and educational initiatives were inadequate due to lack of accountability in governance as like, 'who will bell the cat?'

Issues related to waste management in the case study emerged as owing to policy gaps, missing infrastructure, misplaced priorities, and a lack of awareness and accountability. Waste management challenges have implications for SDG11: Sustainable Cities and Communities, SDG3: Health and Wellbeing, SDG4: Quality Education, SDG15: Life on Land, SDG16: Life Under Water, SDG13: Climate Change and SDG2: Food Production and Hunger Alleviation.

7.4.6 SDG7: Green Energy

Participants were asked about green energy transformations in the case study. Two participants provided insights regarding solar energy policy adopted by the state and the status of developments.

An ex-government employee and entrepreneur noted that the attempt to create a market for international products was killing the market for locally produced energy products and services (I-SS-IN-4-I041). A serial entrepreneur and farmer who had investments in tourism and solar energy production said that renewable energy policy design was flawed and disadvantageous to local investors. Politicians and their nexus were subverting policies to benefits relatives and friends. Guidelines, tariffs, rules and regulations with

regard to solar policy implementation were disadvantageous to local investors and were constantly changed by the state government after the PPP agreement was signed (I-SS-IN-1-I039). The participants noted institutionalised corruption in governance as a deterrent to holistic development. Issues in green energy policy had implications for local entrepreneurship SDG11, SDG17 and SDG7.

7.5 Tourism Societies

All participants were asked about issues within society affecting their life in general and livelihood in the tourism sector. Responses also exposed issues related to the safety of women. The secondary stakeholders revealed a cultivated systemic bias against indigenous people that hampered their employability and growth from tourism.

7.5.1 SDG1: Poverty

A tourism industry representative spoke about the government's policy decision of demonetisation of the economy and called it a driver for poverty. He commented about the impetus for a cashless economy and said that the drive had 'pushed' the country 'a decade back'.

Most of our businesses run on cash. That does not mean that our transactions are illegal. Over the last three, four years and the current trend, the market has definitely gone down ... Industries across sectors have come down in terms of business. These are the effects of demonetisation. (I-SS-IN-1-I039)

The tourism sector's internationalisation of indigenous places and corporatisation aided by technocracy was driving poverty in local communities with implications for SDG1, SDG8, SDG11, SDG17 and SDG4.

7.5.2 SDG5: Gender Equality

All participants were asked about gender equality and issues affecting women in the case study location in the context of tourism development. Crimes against local women, as well as migrant women and children, was raised as a tourism related issue.

A senior scientist acknowledged mass migration of Bengali and Oriya people not just to Karnataka but also every other southern state. (I-SS-SR-11-I025)

Last month, I was standing in Ernakulam, Cochin railway station. The platform was virtually full of Bengalis. If you go to Baithkol, the people who are working on the boats are either Bengalis or Orissa people. This is the condition in Kerala, in Goa, in Tamil Nadu also.

Citing the case of crimes against fisherwomen in the harbours, a scientist said that given that the migrants were ‘from a different culture, their attitude to everything in the society starting from the children, the women, everything’ differed, and conflicts among migrants and local communities were ‘bound to happen’.

Lot of community issues can develop. Of late there were lot of issues regarding the murders, theft everything by people from these areas ... There will be some elements which is detrimental to the social fabric. But if the fisherwomen feel that they are a threat to their existence or their normal living, what best can be done? Avoid them. But whether that is possible?

A tourism researcher said that ‘high levels of violation’ are occurring ‘in the name of tourism’. She noted that tourism policy was delinked from women and children’s safety and the tourism department’s apathy.

[Policy] does not talk about the women and children who become vulnerable to abuse in a tourism destination. Gokarna, you know, women are constantly abused over there. We have had calls in the past, where we have had people saying that a child is being molested ... The tourism department will say, why are you telling us? (I-SS-SR-3-I017)

Factors affecting safety and security of residents could also affect tourists. Further, unfavourable working conditions could deter women from seeking employment in the tourism sector. Issues related to unchecked mass migration and crimes against women and children have implications for SDG5: Gender Parity and Women Empowerment, SDG11: Sustainable Cities and Communities, SDG17: Partnerships for Goals, SDG16: Peace and Justice, and SDG10: Responsible Production and Consumption.

7.6 Tourism and Culture

Participants were asked about culture in the context of sustainable tourism development. Secondary stakeholder participants identified culture in different contexts and meanings

corresponding to tourism, for example, corruption as culture, colonial culture, community culture, indigenous culture and organisational culture.

7.6.1 SDG10: Reduced Inequalities

Participants identified whether and why inequality has emerged at the case study location owing to tourism development and therefore hampering sustainable tourism development. Institutionalised corruption as a residue of colonial mindset and colonial epistemologies was the main reason cited for discriminative development.

An archaeologist noted that tourism had a ‘fixed notion that if urban tourist went to rural areas, it was good for rural people. It is already decided that they are on a lower-class basis. If you are a villager, it is a bad life’ (I-SS-SR-17-I114).

A tourism lecturer (I-SS-TES-5-I034) agreed that ‘corruption’ was ‘the main problem for development’, also noting that corruption could not be eliminated as it had become an epistemological issue, ‘you cannot completely throw out. It is an informal practice. It is in the blood’. A researcher (I-SS-SR-2-I016) said that indigenous religions in India inculcated the habit of taking care of the environment; however, modern-day education ‘delinked’ students from their culture and moved them away from thinking about sustainability. He said that sustainability was hampered by ‘the current generation of bureaucracy’ which had ‘a colonial mindset’, but that ‘probably the things might change’ if they were ‘weeded out’.

As long as it is there, we face the crisis of sustainability. The colonial mindset has to go. Colonial mindset is loot, make as much as possible for today, forget tomorrow ... The colonial rulers came, and they looted the country because they were not part of the country. Unfortunately, these fellows [bureaucrats and politicians] know only how to loot, even though they are part of the country. Very unfortunate trend. (I-SS-SR-2-I016)

A marine scientist noted that appreciation of indigenous histories and kingdoms was disapproved of by the mainstream in India: ‘sometimes you feel that the kings were taking more care of the people than the democratic setup at present. But if you tell it openly you become antinational’ (I-SS-SR-11-I025).

A senior tourism lecturer (I-SS-TES-1-I029) highlighted the existence of bias in the tourism and education system which was oppressive of indigenous people: ‘we are still

under the colonial rule'. A tourism researcher (I-SS-SR-3-I017) said that there was an 'attempt to homogenise culture' or 'McDonaldisation of culture' in tourism as the only 'dominant community's culture' was 'considered culture'. The researcher called the processes of the Department of Culture 'highly discriminatory practices'. The department categorised artists as 'classical and folk' and differentiated in their remuneration and conduct: 'the classical artist will get [INR] 6,000 Rupees (approximately AUD 110) for one performance. I am sorry to say the folk artist will get [INR] 500 Rupees (approximately AUD 10)'. In the institutional setup that discriminates against local people, tourism has little benefit for grassroots communities and has implications for SDG10, SDG8, SDG1, SDG11 and SDG17.

7.7 Chapter Summary

The chapter reveals that secondary stakeholder such as tourism educators working with students, tourism researchers and scientists operating in the field have greater awareness of tourism impacts and implications than the key stakeholders in Chapter 6. They are also aware of the functioning of the bureaucracy and governance along with factors that shape bureaucratic decision-making. Most participants believed that there was something fundamentally wrong with tourism policy in Karnataka and were trying to develop domestic tourism. The secondary stakeholders reported that the absence of appropriate policies and guidelines made it challenging to regulate problems.

The secondary stakeholders represent a key element of the tourism system due to their role in skill development, capacity building and knowledge creation; however, they have little power in decision-making and implementation of tourism policy. While tourism educators shed light on several issues in the case study location, the researchers and scientists brought to the forefront the conditions causing some of the challenges and barriers to sustainable development.

Chapter 8: Primary Stakeholder Perspectives

8.1 Introduction

The previous two chapters presented the perspectives of key stakeholders and secondary stakeholders. The key stakeholder group comprised tourism decision-makers and designers, the secondary stakeholders consisted of tourism educators and researchers. The bulk of key and secondary stakeholders were from the Bengaluru district, a tourist-generating region. In contrast, many of the primary stakeholders were from Uttara Kannada district. This chapter presents the primary stakeholder group perspectives where 114 participants involved were from distinct indigenous people's groups or local communities. Most participants had a Hindu worldview and were the owners, custodians and practitioners of indigenous cultures, traditions and ancient wisdom in their day-to-day life. As such, the study provided an opportunity to hear the viewpoints of people from different indigenous groups of Karnataka state, India.

In this chapter the findings are summarised under the five broad themes corresponding to the SDG (see Chapter 5). The chapter's purpose is two-fold. The first is to bring forward the less heard grassroots voices of the real beneficiaries of sustainable tourism development. Second, the findings present the challenges on the ground that are detrimental to developing tourism and achieving the SDG. Table 8.1 presents a summary of all primary stakeholder finding.

Table 8.1: Summary of Findings from Primary Stakeholder Perspectives Under Each Theme

Findings - Theme	Main issues	SDG implication
Governance		
SDG17 Partnerships for Goals	Definitional ambiguities about tourism and sustainability Linguistic barriers	SDG11, SDG17, SDG10
Purpose of tourism development, aim	Tourism being developed 'for political gain' 'from from an elitist point of view' for 'increasing personal earnings' without caring about long term impacts of developments. Awareness about tourism and tourists is limited among most primary stakeholders Ministers chose mega-scale projects and work with very large-scale elitist investors Lack of trust in politicians and government departments (bureaucracy). Definitional ambiguities in describing places of significance to tourism sector and consumers of visitor economy.	SDG11, SDG17
Tourism stakeholders	'no native involvement in tourism' 'no freedom, no opportunities to participate in tourism' Local communities felt disconnected from tourism development in the district and 'had no attachment' as 'they had no awareness' of tourism or its benefits.	SDG1, SDG8, SDG11, SDG17
Tourism Policy	Local communities not consulted while creating policy or incentives or schemes. Government staff rude to local communities – class issues. Local communities discriminated and treated disrespectfully by government departments. Local tourism representative feel helpless, are scared of confronting local leadership. Difficulties in accessing tourism policies and related information. Loopholes in government's vehicular registration policies and RTO processes Loopholes schemes on 'electricity bill rebates' and 'hotel construction loans,' Poorly designed and incur losses to those that avail the incentives or schemes. Native tourism developers would rather develop their tourism businesses without Government's help than get trapped. Inappropriateness of 'homestays marketing' and 'credit rating scheme' Government's apathy can create 'very big impending danger'	SDG8, SDG17, SDG11, SDG1, SDG4
Tourism Planning	Government trying to drive native communities away from their home. Government does not have the 'commonsense' to develop indigenous festivals and events Little promotion to create awareness about the indigenous places, people and cultures Government has no knowledge about case study, cultures, and skills, nor is government interested in knowing about them Government was least interested 'finding out' about the indigenous skills and indigenous people	SDG11, SDG17, SDG16
Tourism conceptualization	Domestic visitors and devotees contributed to tourism in the case study Government has no knowledge about indigenous peoples' places, cultures, and skills, Government not interested in knowing about them No support from government Religious and cultural events organized by the local communities are the indigenous economic activities. Produced and consumed by devotees. Devotees are different from tourists. 'Feels like Government is trying to get us local communities evicted our homeland' Local communities' agricultural land holdings were appropriated, and they were rendered landless further impoverishing them. Forest department with their rules and regulations made it difficult for them to enter the forests, continue their religious traditions, traditional occupations and survive.	SDG11, SDG17

	Flawed tourism tenders disadvantage host communities, information arbitrage, fund mismanagement, faulty incentives, grants and schemes, . Information dissemination supports elitist development Modern tourism development model appropriates the indigenous cultures and distorts othopraxy.	
Tourism policy implementation	No connection or communication between people who design tourism and people who are supposed to implement tourism Local communities not receiving financial support from government to organize and celebrate indigenous carnivals, to buy boats, to get agricultural subsidies, to avail cheaper loans, to build boat shelters, ship-building workshops Departments did not respond to the support seeking letters and grant applications. Government driven tourism means accommodating tourists in large-scale hotels, giving them food, and sending them away' Government's development projects creating problems with severe implications for our environment and our culture. Our culture will collapse, and people's life and livelihoods will get disrupted' Tourism departments try to block every inch of the district for tourists and tourism development, which affect their livelihood. Tourism tender process disadvantageous to local communities that want to bid for	SDG10, SDG17, SDG11
Tourism statistics	Inadequate tourist data and feedback collection mechanism.	SDG11, SDG17
Economy		
Tourism infrastructure	Government apathetic towards the cause of developing infrastructure for the use of local communities and devotees Underdeveloped public infrastructures such as roads, public toilets, accommodation, markets, signages inconveniences host communities, devotees, as well as tourists Destroying native infrastructure to create modern tourism infrastructure. Port development projects in estuaries and backwater streams has adverse implications for ecology and livelihood of local fisher communities Inadequate Marketspaces, infrastructure, and dysfunctional Toilets leading to women's health physical and mental wellbeing issues Beach destinations in the state not very safe for the tourists due to inadequate infrastructure	SDG9
Tourism employment	Unable to gain employment in government run tourism initiatives Institutionalized corruption at all levels of governing systems hampered tourism Government run tourism establishments preferred to employ English speaking non-local workforce for managerial positions and local communities for menial jobs. Tourism employment is seasonal. Job security issues. Market for indigenous wares, services shrinking and affecting indigenous peoples' livelihood. government's lack of awareness about the indigenous people's identity, culture and traditional occupation and apathy affecting livelihood. Undervaluing traditional occupations and driving urbanization inducing rural-urban migration. Younger generation was not interested in learning traditional skills are they were not incentivised in learning traditional/indigenous skills. If local communities went to schools to learn the modern education, they could not learn their traditional skills -	SDG11, SDG17
Tourism education	Indigenous skills being lost forever due to English education and pedagogy. Mandatory English education system's certificate to measure literacy, to get licences, to avail government perks disadvantageous to local communities that did not want English education. Inadequate tourism training in host locations. Existing tourism trainings inaccessible to local tourism sector. Lack of critical research and documentation about indigenous communities done by Indigenous communities	SDG4, SDG5, SDG11, SDG17

Environment		
Sustainability Challenges	Environmental degradation largely policy driven – Climate change, Water shortage, Sanitation, Waste management, resource shortage	SDG11, SDG13, SDG14, SDG15, SDG6, SDG17
SDG13 Climate Change	Climate change felt in heavy winds, increasing temperatures and heat Less knowledge about environment, very bad environment problems being produced Changing weather and climate adversely implications for human and ecological health, e.g., extreme hot weather caused excessive sweltering	SDG13
SDG15 Life on land	Government destroying forests in the name of development Reduction due to developmental projects, reduction of indigenous forests due to felling of trees, Biodiversity loss due to monocropping forests with Acacia and other timber-wood plantations. Infrastructure-led mega developments destroying forests and affecting life on land Eagles, sparrows, frogs, crows, storks, and several species of birds and animals not to be seen at all in many places Reduction in habitats due to reduction in indigenous food forests Growing monocrops such as Acacia had 'adverse implications for birds and animal habitat' Forest departments planted imported species of trees through monocropping approach in native forests are not backtracking and wanting to replace Acacia. 'Government is cutting down all the forests and giving away forestland (for tourism and other projects) nexus between timber fellers and the forest department indicating institutionalized corruption Vagaries in rainfall patterns in evergreen forests affecting water shortage, food production, life of cattle and people	SDG13, SDG15, SDG6
SDG6 Water	Acute water shortage due to lack of desilting of lakes, no rainwater harvesting, limited water storage capacity Decreasing rainfall and groundwater scarcity as the problem causing water shortage. mechanism to harvest rainwater were inadequate. Substandard public infrastructure for water provision. Water storage capacity decreased as silting of lakes not done frequently Government policy driven cementing of canal system in Karnataka would trigger further water shortages by blocking ground-water recharge of shallow aquifers. Implications of water shortage on livelihood and tourism	SDG1, SDG2, SDG3, SDG15,
SDG6 Sanitation	Untreated Kitchen waste, Sewage from residences and public toilets, industrial effluents are channelized into water bodies Plastic, paper, dry leaves in both urban and rural areas are burned in the open Open burning of dry waste injurious to health Untreated wet waste channelled into fresh water bodies and ocean Air contaminated due to open burning of waste, industrial emissions, construction dust	SDG3, SDG6, SDG14, SDG13
SDG14 Life under water	Fish stock in the ocean declining increase in massive ships that catch all the fish fish stock decline to 'mass fishing using powerful lights to attract fish and speed engines' Fish breeding season disrupted by lack of regulations on fishing Fish stock decline makes local communities jobless and poor Ocean temperatures, technologically advanced ships, mass fishing, unsustainable practices In this model, 'the rich will get richer, and the poor will become poorer'	SDG14, SDG13, SDG1, SDG2, SDG8,
SDG7 Green Energy	Electricity from the government is the source for energy	SDG17

Society		
SDG1 Poverty	Unaffordable bank loans, government facilities inaccessible, pervasive poverty, limited social security, unemployment, under development in other states, disempowerment of indigenous people, Degeneracy of indigenous businesses and skills due to government apathy	SDG1, SDG10, SDG11, SDG17
SDG16 Peace and Justice	Destruction of Jain temples and basadis in 1990s by international radical Islamist terrorists and separatists Genocide of Jain community, sexual abuse of women, mass exodus of Jain community from parts of Bhatkal Jain communities live in fear Destruction of local natural spaces to accommodate unchecked migrants. Rampant Illegal unchecked migration into tourism destinations. Conflicts due to ideological, theological and cultural differences. Threat to local, regional and national security. Migrants speaking Bengali, Oriya and other Northern languages and dialects harassing and molesting local women at workplace. Police unwilling to support women. Lobbies settling migrants in eco-sensitive zones.	SDG3, SDG5, SDG16, SDG11
SDG5 Gender parity	Poor quality public infrastructure causing inconvenience as well as safety issues. Oppression of indigenous communities, indigenous women by Fundamental Radical Islamists and Islamist groups Coerced conversions by Islamic Maulvis in the case study	SDG5
Culture		
SDG10 Reduced inequalities	Systemic bias against indigenous people Primary stakeholders treated as dehumanized resources by government Discriminated against by the government Policies made not in favor of local communities Forced and or coerced conversions by missionaries, appropriation of indigenous cultures and people. Ministers aware of conversions in the case study and ensuing demographic ambiguities Death of indigenous cultures by the oppressive decrees of Christian missionaries and Church Fathers Missionaries and Church organizations giving business orders to indigenous communities to create indigenous products such as quilts.	SDG1,SDG10,SDG1, SDG4,SDG10

8.2 Tourism Governance

The broader theme of tourism governance brings together primary stakeholder perceptions about sustainable tourism development. All the participants were asked about the purpose of tourism development, stakeholder engagement, planning, conceptualisation, schemes and incentives, policy implementation and tourism statistics. The research questions were based on the presumption that primary stakeholders had a clear understanding of what tourism was and knew who tourists were.

8.2.1 SDG17: Partnerships for Goals

All the participants were asked about their knowledge of tourism in their district. The initial reaction signalled that most participants had little awareness of tourism. Many were unfamiliar with the English word ‘tourism’ and were unable to comprehend the meaning, which does not translate into Kannada language. Participants could understand the word *Pravasi-udyama* the Kannada word that translates to ‘visitor economy’ in English. The local communities referred to areas where visitors went as *Namma Sthalagalu* [our places] and not ‘destinations’ in acknowledgement that visitors came temporarily to their home. Most participants had no knowledge that they and their cultures were significant to tourism development in the case study location and were included in the government’s plan for developing rural, tribal, coastal, heritage and cultural tourism.

8.2.1.1 Purpose—*Tourism Development for Personal Earnings and Political Gains*

In response to a question about what they thought was the purpose of tourism, the few participants who were able to provide an answer said that government and elite investors used tourism to commercialise and commodify their district for personal gains.

A farmer and environmentalist commented about the ‘intentions of present-day politicians’ and noted that they worked ‘only for political gains. They do not care about the long-term impacts of developments, only about increasing their personal earnings’ (TFKL-I-PS-AG-2-I072). A homestay owner with an Agri-tourism background said that ‘ministers chose mega-scale projects and work with very large-scale elitist investors; it is not possible for ordinary people like us’ (TFKL-D-PS-AG-13-D191). In a focus group discussion, local tourism industry representatives, hoteliers, performers, artists and

homestay owners concurred that tourism was being developed for the interests of wealthy investors with little involvement of host communities (TFKL-FGD-PS-LTI-FGD002).

8.2.1.2 Stakeholder Engagement

A religious performer noted that there was ‘no native involvement in tourism’ (TFKL-I-PS-PA-6-I071). Fishermen said that they had ‘no freedom, no opportunities to participate in tourism’ (TFKL-SGI-PS-F-15to18-SGI006). A hotelier reiterated that the local fishermen did not have many opportunities in the district’s tourism (TFKL-I-PS-LTI-2-I052). A farmer believed that many people in the district were developing tourism activities independently without government support and were creating national and international events (TFKL-I-PS-AG-2-I072). One respondent said that the local communities felt disconnected from tourism development in the district and ‘had no attachment’ as ‘they had no awareness’ of what tourism was and how it may be beneficial to them (TFKL-I-PS-T-12-I080, TFKL-I-PS-T-11-I079).

8.2.1.3 Tourism Policy

Most of the primary stakeholders were unaware of tourism policies and processes. Only a few participants, hoteliers from the local tourism industry subgroup, were aware of tourism policy.

In a focus group discussion, participants questioned the government’s intentions in making policies and schemes that were not helping local communities. Reflecting on weak governance, participants noted that the *panchayats* (village administration) had neither the vision nor the intention to develop the villages. There was neither accountability nor responsibility to get work done. They spent the funds received from the government on projects in their personal interest. The group also discussed fund mismanagement and withholding information about tourism schemes by the local governing agencies and quoted that, ‘we cannot confront the local leadership and be in their bad books. It will not be possible to survive locally if we do. This is the kind of helplessness we experience’ (TFKL-FGD-PS-LTI-FGD002). The participants called tourism incentives ‘disincentives’ because their design and preconditions disadvantaged the local tourism industry and local participants.

A woman from a tribal community urged for better stakeholder representation and access to a tourism platform that could advocate on their behalf, ‘whatever the tourism schemes and action plans, it would be better if they would consult us, take feedback from us on what we can do, sit with us and our communities and have discussions’ (TFKL-I-PS-T-12-I080).

A hotelier (TFKL-I-PS-LTI-10-I060) spoke about the difficulties in accessing tourism policies and related information. The respondent noted that the policies were unavailable in the destinations. One had to go all the way to Bengaluru and visit the Department of Tourism to obtain policies and related information.

I went to the Department of Tourism to collect a copy of the new policy. The clerical staff was rude to me. They refused to even answer my questions and asked me to come again another time if I wanted the policy. They informed that the policy copies were locked in a drawer, and they did not have the key. The key was with a higher officer who was not at his desk.

The hotelier spoke about Bengaluru tourism office staff ‘discrimination’ and ‘dehumanised’ behaviours towards local people regardless of economic class and caste saying, ‘if they can do this to me, imagine anyone coming here to seek advice or assistance’. The hotelier said that Karnataka state government tourism policies were impractical and not user-friendly and had many gaps in relation to investments, schemes and subsidies (TFKL-I-PS-LTI-10-I060).

Several participants also alleged that they were discriminated against and treated poorly by other government departments as well. Similarly, participants from various communities noted that their voices were not heard in any government department, they were made to run from pillar-to-post to get their queries addressed (TFKL-I-PS-F-13-I096, TFKL-I-PS-T-17-I083, TFKL-SGI-PS-T-4,5,6,7,8-SGI003). They did not receive any help from the government (TFKL-I-PS-PA-1-I066, TFKL-I-PS-RI-2-1045, TFKL-FGD-PS-LTI-FGD002)

8.2.1.4 Tourism Planning

Participants were asked about tourism planning. Policy and process issues in relation to incentives, subsidies and schemes adversely affected local tourism businesses, which indicated gaps in tourism planning.

The participants noted that much of the tourism that developed in the region was due to their own effort and personal funding with little reliance on government. A farmer said that government had not learned anything about the region's visitor economy despite investing many decades in tourism planning and was also apathetic about supporting local community development. The respondent said that 'even after years of involvement in tourism planning and development, the government does not have the 'common sense' to develop indigenous festivals and events (TFKL-I-PS-AG-2-I072).

The local hospitality sector participants discussed tourism-related subsidies and schemes on 'electricity bill rebates' and 'hotel construction loans' and the challenges in procuring them. They said that they were frustrated by bureaucratic hurdles, departmental roadblocks, interdepartmental challenges, delays in releasing approved funds for tourism projects, illogical preconditions in the 'fine print', corruption within the system, nepotism and therefore preferred to develop tourism on their own without seeking government help (TFKL-I-PS-LTI-14-I064, TFKL-I-PS-LTI-10-I060, TFKL-I-PS-AG-4-I074).

A tourist taxi driver from one of the tribal communities spoke about the loopholes in the government's vehicle registration policies and the Road Transport Organisation processes that disadvantaged people who did not have a school education certificate. The respondent drew attention to corruption in the secondary education system: 'in our place, any certificate can be procured if bribes are given' (TFKL-I-PS-T-11-I079). A homestay owner and rural entrepreneur speaking about the homestay marketing and credit rating schemes noted that they were inappropriate, unfair and useless: 'Why should we pay them for credit rating and marketing, when they did not help us in any way to set up businesses? We have enough customers who come from all over India. We do not need any more customers or marketing. Let us be' (TFKL-I-PS-LTI-9-I059). A homestay owner and farmer noted several reasons for tourism policy failure.

Policies are badly designed, projects are undertaken without proper planning, and funds invested for such projects, the government officials misappropriate half the funds. This

approach to development is top-down, without any bottom-up integration. This is why all the policies fail. (TFKL-D-PS-AG-6-D13)

The local tourism representatives felt uneasy about tourism development and the situation on the ground. They claimed that ‘only if the government strictly adheres to law and order, creates and implements healthy policies, we can survive, culture will survive. Otherwise, there is a very big impending danger’ (TFKL-FGD-PS-LTI-FGD002)

8.2.1.5 Tourism Conceptualisation

Participants were asked about tourism conceptualisation and implications for them.

An artist and temple priest said that there was hardly any international tourism in most places except prominent temple towns like Murudeshwara and Gokarna. It was domestic visitors and devotees that contributed to local tourism. They reasoned that places in their district were not promoted well. Little awareness was created about the destination to attract visitors (TFKL-I-PS-RI-2-I045, TFKL-I-PS-PA-4-I069, TFKL-I-PS-RI-5-I048).

Participants from the local tourism industry and fishing communities compared Karnataka with neighbouring states, saying ‘in comparison with Kerala or Goa which has considerably fewer attractions than Karnataka there is hardly any tourism development in our place’. They observed that tourism had not developed to the extent envisaged by the government due to low awareness about Uttara Kannada’. Their region required more visibility (TFKL-FGD-PS-LTI-FGD002). A hotelier compared Kerala tourism and observed that, ‘we do not have even 1% of Kerala’s tourism employment’ (TFKL-I-PS-LTI-10-I060).

Several participants believed that the government had no knowledge about their places, cultures and skills, nor was the government interested in knowing about them. They appreciated tourism as a favourable platform to strengthen their indigenous identity and conservation (TFKL-I-PS-PA-1-I066, TFKL-I-PS-T-12-I080).

An artist alleged that while there were many ways the government could help the local artists to nurture traditional arts, the government was not interested in ‘finding out’ about the indigenous skills. The government was not helping the coastal Karnataka communities in any way or providing facilities. The artist stated, ‘nowadays it feels like

the government is trying to get us local communities evicted [from] our homeland and make us go away from coastal Karnataka' (TFKL I-PS-PA-1-I066, I-PS-PA-2-I067).

8.2.1.6 Tourism Implementation

Participants were asked about tourism implementation. The answers to the questions emerged from responses to other questions or sub-questions to other main questions. Tourism was being implemented at the cost of local community projects and was disadvantaging the local communities.

In a focus group discussion, local hoteliers, artists, activists, farmers and hospitality staff noted that they were willing to create tourism packages and offers to tourists; however, they needed support from the tourism department in Bengaluru (TFKL-FGD-PS-LTI-FGD002). A respondent highlighted 'communication issues' among tourism stakeholders as a reason for the lag in tourism development, 'there is no connection or communication between people who design tourism and people who are supposed to implement tourism' (TFKL-I-PS-PA-6-I071).

A tribal community member who was part of an indigenous folk-dance troupe spoke about the lack of support: 'on the one hand they call us tribal, on the other hand, they don't give any facility that should be accessible to tribal people. We have been asking for costumes, indigenous musical instruments and other products for the past two years. We provided a list and submitted to the department for grants and support. Nothing has come through' (TFKL-I-PS-T-12-I080).

Yakshagaana artists, fishing communities and farmers said that they were disappointed as they were not receiving any support, funds or facilities from the government, to organise *Mela* [traditional carnival generally organized as an extension of local religious and cultural activities], to buy boats, to get agricultural subsidies, to obtain low-rate interest loans (TFKL-I-PS-PA-4-I069, TFTL-I-PS-PA-5-I070, TFKL-SGI-PS-F-20to24, TFKL-I-PS-PA-6-I071). Relevant government departments did not respond to letters and grants applications seeking support (TFKL-I-PS-PA-2-I067).

The communities were concerned about the tourism development approaches adopted by the government. An artist said that the tourism officials in Uttara Kannada district and in Karnataka more broadly had no idea about local tourism: 'Officers here have no idea of

what tourism is here. To them tourism means accommodating tourists in large-scale hotels, giving them food, and sending them away' (TFKL-I-PS-PA-6-I071). A farmer noted that how the government was developing projects was holistically unsustainable, stating 'this government's development projects are creating problems which have severe implications for our environment and our culture. Our culture will collapse, and people's life and livelihoods will get disrupted' (TFKL-I-PS-AG-2-I072). Participants from forest tribal communities noted that forest department rules and regulations made it difficult for them to enter the forests, continue their religious traditions and occupations and survive. Tribal participants said that environment policies were decoupling indigenous communities from their natural environment, cutting their access to forest areas, taking away their landholdings and evicting them from their ancient homes (TFKL-I-PS-T-12-I080, TFKL-I-PS-T-15-I081, TFKL-I-PS-T-17-I083, TFKL-SGI-PS-T-4to8-SGI003). A tribal woman explained that forest department staff treat indigenous medicine gatherers in the forest with suspicion, harass them and even jail them (TFKL-I-PS-T-12-I080).

Participants from the fishing community noted that tourism departments tried to block every inch of the district for tourists and tourism development, which affected their livelihood. They said that the government's approach to developing the entire region as a tourism destination without considering the implications for local communities was unsustainable: 'The tourism department should not try to develop the entire coastal area for visitor activities. They can develop certain percentage of the area, and the rest should remain for the use of fishing and other native communities' (TFKL-SGI-PS-F-15to18-SGI006).

A marine biologist and SCUBA diving tour operator (I-PS-LTI-15-I065) spoke about tourism implementation issues for local communities, citing the case of a government tender for organising water sports on Murudeshwara Beach. The tour operator said that local communities developed tourism activities on their own with hardly any support from the government. When the activities started to gain attention and success, the government appeared to commercialise the activities through tenders and bids where non-local private investors with money and power outbid the local communities and took over local tourism businesses. The tour operator attributed the barriers to local entrepreneurship in tourism implementation to unfavourable tourism policies, tenders and bidding processes.

[Water sports were] initially run by local fishermen. They had invested in banana boats, speed boats, jet skis, parasails all of these. Then it all got shut down. Water sports got tendered from Bangalore.

The locals who were working by investing their own money had actually worked out a brilliant system. Even though they were 20 to 30 of them running boats, jet skis, they have a system where everyone's boat went off by turn. They would split the profit among themselves. So, there was no undercutting each other in the very beautifully co-operated system. Now for two and a half years and all of them are sitting without jobs.

They are paying 35% of whatever they make to the guy who won the (tourism) tender. The boats are still the fishermen-owned boat and they are paying 35% for people just to run the water sports. Sports, stalls and cigarettes, they have had a lot of work for two years, so this tender didn't benefit the local people there at all and they are in fact getting 35% less than what they used to get ... what did the tender improve I don't think the tender did anything.

Government tourism tender and bid processes had implications for SDG8, SDG1, SDG17, SDG11, SDG9, SDG2 and SDG3.

8.2.1.7 Tourism Statistics and Information Dissemination

Religious performers said that they found it difficult to find any information about government facilities and schemes (TFKL-I-PS-PA-5-I070, TFKL-I-PS-PA-6-I071). Another artist alleged that few officers indulged in 'information trading' and cited 'abuse of government policies by political figures' (TFKL-I-PS-PA-6-I071).

8.2.1.8 Indigenous Production and Festivities

The primary stakeholder participants said that while they wanted government support in developing tourism, they did not appreciate the government's approach to indigenous cultural development. A 'non-brahmin' priest dedicated to *Graama Daiva Pooja* [Village Deity] sacred rituals voiced the concerns of the community in relation to modern tourism development by the government. The priest performed the sacred dances of *Bootha Kola* [sacred performance dedicated to the Village Deity] in dedication to the *Graama Daiva Daivate* [village deities]. These rituals attracted millions of Hindu devotees who also were audience to the unique and exotic performances. Watching the sacred performances was

part of seeking blessings from the divine. The respondent stated that the distinct performing arts were indigenous to their individual subcultures, a continuation of authentic practices since ancient times and were expressions of devotion to their deities. The traditional priests and their families were the custodians of their religious sect's body of knowledge, ancient wisdom, rituals and art forms. The priest said that the sacred performances were entrenched in the sacred geographies, dedicated to specific deities, performed for specific purposes and contextualised based on the luni-solar calendar. As such, the religious and cultural activities had to be performed 'at a specific time and specific destination' and could 'not be treated as pure entertainment that could be mass-manufactured and replicated at the whims and fancies of the tourism and entertainment sector'. The participant noted that while they did not mind the tourists joining the devotees to watch the performances, they objected to tourism departments and governments wanting to commoditise and mainstream the sacred cultural elements to replicate them in hotels, resorts and other touristy places, disconnecting the art forms from the cultural custodians. The priest said that there was hardly any support from the government (TFKL-I-PS-PA-2-I067). The festivities in the temples were very popular and attracted devotees from near and far. At many temples, freshly cooked vegetarian lunch was served to all devotees. Fishing community participants said that in their temple, over 1,000 people attended over the weekends and over 20,000 people attended minor festivals. Major festivals like Shivaratri had even larger crowds assembling to seek Lord Shiva's blessings (TFKL-SGI-PS-RI-8,9,10-SGI002). The Hindu temple environment and practices intrinsically contributed to many SDG locally.

A tribal participant explained that the community's unique annual week-long carnivals attracted members of their communities in very large numbers (ITFKL-I-PS-T-12-I080). An artist detailed the annual National Dance Festival dedicated to promoting indigenous dance forms of distinct subcultures of Sanatana Dharma. The artist noted that the event was very popular locally and attracted international artists and visitors (TFKL-I-PS-T-6-I071).

The data in relation to the theme of governance show that the primary stakeholders do not trust government departments. The primary stakeholders perceived that the modern tourism development model appropriates indigenous cultures and distorts orthopraxy. They are not satisfied with tourism implementation or the extent to which local

communities are involved in development of the sector. This has implications for SDG1, SDG4, SDG17, SDG16 and SDG11.

8.3 Tourism Economy

Under the theme of tourism economy, participants were asked questions about tourism infrastructure in specific and infrastructure development in general, employment opportunities and tourism education. The responses revealed serious concerns about the tourism economy in Karnataka.

8.3.1 SDG12: Infrastructure Development

There was a general lack of trust in the government among the local tourism industry and members of community subgroups. Primary stakeholder opinions about infrastructure development in the district and the reasons undermining local community trust in tourism department are discussed below.

The participants revealed that their local *Sahakaari Sangha* [co-operative sector] and local non-governmental organisations do get any help from the government.

In our region, we have developed our activities, processes and local industries with our own funds due to government's apathy towards helping us. Besides one and a half lakh rupees grant for (milk) dairy from central government, state government is not a reason for any of our development and success. (TFKL-I-PS-AG-4-I074)

A hotelier claimed that government tourism development was a sham.

If research finds how many hotels were built by taking tourism grants and subsidies from the total number of hotels in Uttara Kannada district, how many local people have built hotels by their own effort and hard work, slow progress, government has provided hardly any support to us, there are no government benefits. (TFKL-I-PS-LTI-10-I060)

Participants claimed that they received mostly domestic tourists and rarely saw foreign visitors (TFKL-I-PS-LTI-14-I064), particularly in inland destinations. Participants reasoned that tourists were unable to travel to significant destinations due to 'transportation network' constraints and overnight stay options as most destinations lacked accommodation facilities for overnight stay, basic amenities, activities, food, handwash, sheltered seating areas and good roads to reach destinations (TFKL-I-PS-RI-

3-I046, TFKL-I-PS-RI-1-I044, TFKL-I-PS-RI-5-I048, TFKL-I-PS-AG-2-I072, TFKL-I-PS-PA-4-I069, TFKL-I-PS-PA-5-I070, TFKL-I-PS-LTI-9-I059, TFKL-I-PS-LTI-10-I060, TFKL-I-PS-LTI-14-I064). An artist and local tourism industry participant suggested that ‘bathing rooms with fresh water’ could be created in beach destinations where many tourists enjoy swimming (TFKL-I-PS-PA-6-I071, TFKL-FGD-PS-LTI-FGD002). Fisherwomen noted that it was a ‘huge nuisance’ for tourists to come to coastal Karnataka beaches due to a lack of facilities (TFKL-SGI-PS-F-19to24-SGI007). A male participant said that in most tourism hotspots and public places there were either no toilets or the toilets were so ill maintained, no water, no regular cleaning, that it was impossible to use them (TFKL-I-PS-F-13-I096, TFKL-FGD-PS-LTI-FGD002, TFKL-D-PS-AG-13-D191). A taxi driver who doubled as a guide and had arrived with Russian tourists from Goa to explore the Mirjan fort noted that ‘tourists are going to [bushes] to relieve themselves’ (TFKL-I-PS-LTI-23-SGI012). An ASI guard at a tourism destination concurred with the small group of visitors and their guide that, while there were newly built toilets near the fort, there was no signage, making it difficult for tourists to locate the toilets, indicating gaps in infrastructure development (I-PS-LTI-7-I057, TFKL-SGI-LTI-23-SGI012).

Local communities highlighted that many tourism developments, such as the construction of hotels, was commonly undertaken at the expense of local communities with little consultation or accountability. A fisherman at Karwar reported that such developments often led to conflict between communities and local tourism administration.

Our boat sheds were removed from the beach for creating some kind of tourism infrastructure. The government promised us alternative infrastructure but has not kept up the commitment. Now we do not have space to park our boats, make repairs and mend our boats. (TFKL-SGI-F-15to18-SGI006)

The same was the case of a traditional boatbuilding ‘master’ in another village who lost the boatbuilding shed to a government infrastructure project. The respondent claimed his efforts to get land to create an alternative boatbuilding workshop fell on deaf ears despite reaching out to all relevant government departments and submitting documents, including a recommendation letter from the local Member of Legislative Assembly (TFKL-I-PS-F-13-I096). Local fishermen discussed the disadvantages of port development projects.

Up until 2015, these streams were backwaters. Then they said cargo will come and ships will have to be accommodated and started drilling here. These projects have affected local fishermen. Local fishing will completely vanish in a few years. (TFKL-SGI-PS-F-15 to 18-SGI006)

Fisherwomen from different coastal areas were concerned about issues jeopardising women's physical health, mental wellbeing, safety and security. They said that the workspaces were very crowded due to migration of non-local people. Some of the main infrastructure issues they faced were lack of access to potable water, toilets, sheltered seating, sheds and larger markets (TFKL-I-PS-F-3-I086, TFKL-I-PS-F-4-I087, TFKL-I-PS-F-5-I088, TFKL-I-PS-F-7-I090, TFKL-SGI-PS-F-19to24-SGI007). They explained that working in such conditions affected their physical health and mental wellbeing and there was an urged need for weatherproof spaces (TFKL-I-PS-F-3-I086, TFKL-I-PS-F-4-I087).

The fisherwomen alleged that dysfunctional public infrastructure made them vulnerable to sexual harassment at their workplaces. The women from various fishing communities said that there was only one toilet to serve hundreds of women who worked at the ports (TFKL-SGI-PS-F-19to24-SGI007). In another harbour, the women noted that toilets had become dysfunctional due to leaky roofs and could not be used as the doors could not be locked, the flush did not work and there was no running water (TFKL-I-PS-F-4-I087, TFKL-I-PS-F-7-I090). They had received no government response or support to repair toilets in the fish markets and so they pooled money among themselves and got the toilet door fixed (TFKL-I-PS-F-7-I090). The women reported that they were forced to relieve themselves outdoors, where they were at risk of molestation and sexual harassment. The women were clear that their vulnerability stemmed from a public infrastructure failure (TFKL-SGI-PS-F-25to28-SGI00). The fishermen also noted that the absence of public toilets was a major inconvenience. They noted that the 'government is neither building public infrastructure nor developing tourism despite crores of rupees sanctioned for such projects' (TFKL-SGI-PS-F-15to18-SGI006).

Participants stated that the issues regarding dysfunctional infrastructure affected tourism in the district as well. Local tourism operators and hoteliers noted that beach destinations in the state were not very safe for tourists due to inadequate infrastructure, signage and facilities (TFKL-I-PS-LTI-2-I052, TFKL-I-PS-LTI-10-I060). This indicated a lack of

accountability and good governance to create safe workplaces for local communities and has implications for SDG3, SDG5, SDG11, SDG9 and SDG16.

8.3.2 SDG8: Decent Work and Economic Growth

Participants were asked about employment opportunities in the Karnataka tourism sector. Issues identified included limited skill development opportunities and rural-urban migration triggered by a lack of recognition for indigenous skills.

Several participants said that institutionalised corruption at all levels of government hampered tourism development in the district. Most participants noted that their earning was meagre and did not support a healthy lifestyle, indicating the prevalence of poverty in the region. Indigenous people from the case study location expressed dissatisfaction with bureaucratic barriers and discrimination in tourism development or accessing employment in the tourism sector (TFKL-I-PS-LTI-4-I054, TFKL-I-PS-T-11-I079). Participants from a tribal community observed that the government-run tourism establishments preferred to employ English-speaking workers for managerial positions and imported them from outside the district while giving the local indigenous people menial jobs.

Tourism department is running many hotels for the tourists. But they are not giving jobs to our local people at all. Our local people if they are given any jobs, they are menial jobs like that of waiters, sweepers, gardeners, helpers, coolies⁴², good jobs are not given to the local people ... I feel disappointed. We have such good jobs so close to us, yet we have to go look for jobs in other places. (TFKL I-PS-T-3-I078)

A Yakshagana performer noted that the troupe had work for six months of the year and could not find any work for the other six months during rains and winter (TFKL-I-PS-PA-4-I069, TFKL-I-PS-PA-5-I070, TFKL-I-PS-PA-2-I067, TFKL-I-PS-PA-6-I071). Fishing community participants, hospitality employees and salt pit workers faced similar issues of seasonal employment and were unable to find jobs particularly in the rainy season (TFKL-I-PS-F-13-I096, TFKL-I-PS-3-I078, TFKL-I-PS-LTI-4-I054). A fisherman helplessly noted that ‘we don’t have other alternatives other than fishing’ (TFKL-I-PS-F-14-I097). Indigenous artists, potters and bamboo basket weavers noted

⁴² Coolies are porters who carries luggage for visitors.

that the market for their wares and services was shrinking and affecting their livelihood, as people preferred plastic products (TFKL-I-PS-T-16-I082, TFKL-SGI-PS-T-4to8-SGI003, TFKL-I-PS-PA-6-I071).

In relation to government employment schemes, a tribal woman said that the government's lack of awareness about the indigenous people's identity, culture and traditional occupations was evident in their allocation of livelihood support.

The government gave us sheep to rear without bothering to know if that was our traditional occupation or not. We are not shepherds. It was very insulting. We were very angry but kept quiet. We are untrained to rear sheep and sold them after a few days. We can make quilts. We have our own products. They need to help us set up workshops to build on our traditional skills. That way we can also conserve our ancient culture. (TFKL-I-PS-T-12-I080)

Many participants said that rural-urban migration was increasing as the younger generation was moving to Bengaluru for higher salaries as they were unable to afford a livelihood through traditional occupations (TFKL-I-PS-PA-6-I071, TFKL-I-PS-F-13-I096, TFKL-I-PS-AG-4, TFKL-I-PS-AG-2, TFKL-D-PS-AG-13-D191).

They noted that the younger generation was not interested in or incentivised to learn traditional skills. Participants from tribal communities noted that they were losing their histories, folklore and cultures due to hegemonic standardised education that was not inclusive of local wisdom. They were also not able to pass on their cultural knowledge such as traditional medicines to the next generations due to the same reasons and noted that research and documentation of their cultures would be a good step towards conserving their ancient knowledge (TFKL-I-PS-T-11-I079, TFKL-I-PS-PA-6-I071, TFKL-I-PS-T-12-I080). A respondent from a distinct community group said that modern education, entertainment, television and modern developments were deracinating the younger generation from their cultures. The youth, influenced by Western modernity, wanted to present themselves in the image of the urban West and were shying away from conserving their traditions through praxis (TFKL-I-PS-T-3-I078).

As such, underdeveloped public infrastructure, insufficient employment opportunities and skill development challenges were disadvantaging local communities and have implications for alleviating poverty, reducing inequalities in the society, cultural

conservations and building sustainable destinations (i.e. SDG1, SDG10, SDG8 and SDG11).

8.3.3 SDG4: Quality Education

An artist acknowledged that they had no knowledge of tourists, tourist needs or tourism, which hindered their participation in tourism development (TFKL-I-PS-PA-6-I071). Most participants including ASI caretakers, guides, performers and tribal community members noted that they did not know about any tourism training or education programs run by the state or central government. Even if they had known, it would not be possible for them to attend the training programs in Bengaluru or other cities, as they could not afford to take a break from their jobs and lose earnings (TFKL-I-PS-LTI-8-I058, TFKL-I-PS-PA-6-I071, TFKL-I-PS-T-12-I080). The participants urged for training to be organised in nearby towns.

A Vedic sculptor belonging to the community of indigenous temple carving and carpentry spoke about the free skill training offered under central government schemes by Canara Bank. Over 150 *Shilpi* [Vedic sculptors] were trained annually in stone carving and empowered through free indigenous skills training programs. The respondent was satisfied with the training as they were built on their traditional skills and created employability in their hometowns. *Shilpi* from Mangalore, Kerala and Odisha worked in coastal Karnataka. The respondent noted that the shortage of *Krishna Shile* (raw material for stone carving) due to government restrictions on *Krishna Shile* quarrying in Karkala would create problems for the stone carving sector and employability of all *Shilpis* in the region (TFKL-I-PS-T-2-I077). The discussion highlighted the issues within tourism education and pedagogy, where indigenous skills and knowledge were underscored and made irrelevant compared with modern skills.

A tourism taxi driver from a tribal community noted that modern education in schools and colleges induced an epistemological shift that erased indigenous knowledge. The tribal community member noted that if they went to school to learn modern education, they could not learn their traditional skills. While they were able to procure work locally through their traditional skills at an early age, by acquiring school education they could only get jobs at a later age and were also forced move to cities to find jobs. According to the respondent, gaps in the education system were part of the root cause for rural-urban

migration and for rural community members to stay away from school education (TFKL-I-PS-T-11-I079).

While lack of skills and training affected local employment generation, raw material shortages and inaccessibility could create challenges for local entrepreneurship and businesses with implications for SDG1, SDG8 and SDG17.

8.4 Tourism and Environment

The primary stakeholders were asked about climate change, fish stocks, forests, water, waste management, consumption of electricity and food production. A variety of environmental issues affected different indigenous people's groups with implications for their livelihood and survival. The responses revealed interdependencies between different themes with problems under one theme flowing into others.

8.4.1 SDG13: Climate Change

Most participants responded to questions regarding the condition of the environment they lived in and the issues they faced. They noted that the weather was heating up, summers were harsh, winters were shrinking, and people hardly experienced a cold season as in earlier decades.

Participants confirmed that the local environment was changing a lot and they perceived heavy winds increasing temperatures and heat, reduction in green cover, felling trees and air pollution. They noted that extreme hot weather caused excessive sweltering and health issues (TFKL I-PS-PA-1-I066, TFKL-I-PS-T-12-I080, TFKL-I-PS-PA-4-I069, TFKL-I-PS-PA-5-I070, TFKL-SGI-PS-F-19to24-SGI007, TFKL-I-PS-F-3-I086, TFKL-I-PS-F-2-I085, TFKL-I-PS-T-3-I078).

Another respondent noted that there was 'less knowledge about our environment. We are amidst a very bad environmental problem'. The respondent attributed environmental changes to increasing population on the coast.

A fisherman said that climate change and increasing temperature had a mutually dependent relationship with development. On one hand, climate change caused biodiversity loss and reduction of trees and green cover in the region. On the other hand, government infrastructure development projects such as road-widening led to felling of

trees, reduced green cover and local climate change (TFKL-I-PS-PA-6-I071, TFKL-I-PS-PA-3-I068, TFKL-I-PS-T-12-I080, TFKL-I-PS-F-2-I085). Changing weather and climate (SDG13) have adverse implications for human and ecological health (i.e. SDG3, SDG14, SDG15). Fisherwomen and marketers noted that reduction of green cover was increasing local temperatures. It was becoming unbearable to stay out in the open and conduct business as they could a decade ago. This affected the local community's job prospects and capacity to earn a living, creating barriers to achieving SDG8, SDG5, SDG3 and SDG1 (TFKL-SGI-PS-F-19to25-SGI007, TFKL-SGI-PS-F-26to28-SGI008).

8.4.2 SDG15: Life on Land

All participants were asked about the natural environment and forests. Several participants alleged that the forests were shrinking. Many attributed forest destruction and green cover reduction to modern developments. Infrastructure-led mega-development projects in ecologically sensitive Uttara Kannada district were not scientific or sustainable (TFKL-I-PS-PA-6-I071, TFKL-I-PS-AG-2-I072).

An artist noted that the 'government is cutting down all the forests and giving away forestland' for tourism and other projects (TFKL-I-PS-PA-4-I069). A farmer cited the case of the Bedti Dam project of 1995 as extremely 'problematic, dangerous and damaging'. Such projects would lead to large-scale human footfall into forests and lead to destruction of forests. The farmer noted that 'human interference in natural environment should not be encouraged. It should be maintained without gentrification' (TFKL-I-P-AG-3-I073). The artist noted that there was 'little awareness among most people about natural medicines and medicinal plants'. Another artist noted that the 'government' was 'destroying forests in the name of development' (TFKL-I-PS-PA-6-I071). The respondent attributed 'death of local medicines' to destruction of forests and government decisions.

Farmers alleged that forest department decision to replace local 'evergreen forests with imported *Acacia* plants' a few decades ago was one of the main reasons for decline of native forests (TFKL-I-PS-AG-4-I074, TFKL-I-P-AG-3-I073). A hotelier and farmer noted that the forest department that had promoted *Acacia* as a fast-growing species in the past and overrun the native forests with imported species had now backtracked, saying

that *Acacia* induced groundwater depletion and was harmful to forest sustainability (TFKL-I-PS-LTI-10-I060).

In a focus group discussion, the participants reported the ‘Tiber Mafia’ who were notorious for felling forest trees and transporting them at night (FGD-PS-LTI-FGD002). The group pointed to a nexus between timber fellers and the forest department indicating institutionalised corruption. An artist was concerned that at the rate of destruction of forests, no native species would be available in the next five years (TFKL-I-PS-PA-3-I068). A *vaidya*, an indigenous traditional medicine practitioner, said that he sourced raw materials for indigenous medicines based on Ayurveda Hindu science of medicine from the ancient forests of the Western Ghats. Destruction of native forests was impacting on the availability of natural raw materials for traditional medicines (TFKL-I-PS-T-1-I076). Several participants claimed that destruction of forests as well as growing monocrops such as *Acacia* had ‘adverse implications for birds and animal habitat’ (TFKL-FGD-PS-LTI-FGD002, TFKL-I-PS-AG-I073, TFKL-I-PS-PA-3-I068). They noted that ‘eagles, sparrows, frogs, crows, storks and several species of birds and animals were not to be seen at all’ in many places.

Unscientific infrastructure development and gentrification of native ecology has led to environmental deterioration and problems. This has implications for SDG15, SDG11, SDG16, SDG17, SDG8, SDG10, SDG1, SDG2 and SDG3.

8.4.3 SDG6a: Water

Communities, hoteliers and tour operators counted water shortage as one of the key environmental issues in Karnataka.

Communities in villages faced acute water shortage during summers, extending for long periods. Many streams and rivulets dried up. While several participants cited decreasing rainfall and groundwater scarcity as the problem causing water shortage, some attributed rainfall vagaries to reduction in green cover.

Participants noted that water shortages were a recent phenomenon. A few decades ago they were water secure (TFKL-I-PS-RI-1-I044, TFKL-I-PS-PA-5-I070, TFKL-I-PS-LTI-10-I060). Temple’s priest and performer reasoned that digging rampant borewells was draining out the open wells in the area and both shallow and deep aquifers, ‘water which

was earlier available at 10 ft depth now is not found even at 200–300 ft’ (TFKL-I-PS-RI-5-I048, TFKL-I-PS-PA-4-I069). Besides mismanagement of resources, water shortages in the district were likely affected by population increase, climate change and changing patterns in consumption. As a result, farmers who grew two crops a year earlier, could now grow only one, leading to a reduction in food production and extreme concern about managing their water needs (TFKL-I-PS-RI-2-I045, TFKLI-PS-AG-2-I072).

Temple priests noted that although the district received some of the highest rainfall in the state, it continued to face acute water shortages, as mechanism to harvest rainwater were inadequate. Participants explained that the government was covering surfaces with stones and cementing ancient canals and waterbodies which constrained groundwater seepage while increasing water runoff into the ocean, contributing to local water shortages (TFKL-I-PS-RI-2-I045, TFKL-I-PS-RI-3-I046, TFKL-I-PS-PA-4-I069, TFKL-SGI-PS-F-19to24-SGI007). Another priest noted that by removing silt from the village lakes and temple ponds, the capacity of the waterbodies to harvest and store water could be increased (TFKL-I-PS-RI-5-I048). A respondent from a tribal community noted that silting of waterbodies was not done judiciously despite funding and highlighted misplaced priorities of the government stating, ‘our people lack wisdom’ (TFKL-I-PS-T-12-I080). A hotelier showed concern that rainfall was reducing and could lead to further water shortages in future (TFKL-I-PS-LTI-2-I052). While many communities reported that there was ‘no water to drink’ and that the government ‘has not created adequate facilities to make drinking water accessible’ (TFKL-SGI-PS-F-19to24-SGI007), a woman from a tribal community pointed to the government’s substandard water-security projects: ‘the government dug one borewell in the village but did not dig deep’ (TFKL-I-PS-T-12-I080). Hence there is hardly any water from that bore. We have to go to neighbours who have ancient open wells and fetch water from there’ (TFKL-I-PS-T-17-I083). Participants from different communities unanimously claimed that it was very difficult to get potable drinking water due to water scarcity (TFKL-SGI-PS-F-19to24-SGI007, TFKL-I-PS-F-2-I085, TFKL-I-PS-F-3-I086, TFKL-I-PS-T-11-I079, TFKL-I-PS-T-15-I081, TFKL-I-PS-T-3-I078, TFKL-I-PS-T-16-I082, TFKL-I-PS-LTI-8-I058, TFKL-I-PS-LTI-2-I052).

A hotelier and two farmers spoke about the detrimental effects of government infrastructure projects, such as constructing modern roads next to canal systems.

Cementing canals throughout the state was a policy-driven development project on the pretext of saving water. The participants believed that the modern approach of cementing the ancient canal system would further deplete water in the shallow aquifers locally, trigger water shortages, render lands dry and affect agricultural food production. The canals, which were a breeding area for birds, reptiles, fish, turtles and other animals, no longer hosted such diverse flora and fauna (TFKL-I-PS-LTI-10-I060, TFKL-D-PS-LTI-25-D008, TFKL-I-PS-AG-I-5-I075).

The villagers said that the acute water shortage was affecting their health, livelihood and livestock. The Korava people could not season the bamboo for weaving baskets due to insufficient water for their workshop, the Golla community could not grow fodder and grass for their cattle, the agrarians grew fewer crops. The Golla community were very angry with the local government for not solving the water woes of their villages. They noted that their cattle were dying due to a lack of water and food, their health and livelihood was affected adversely leading to impoverishment. There was a drinking water crisis in summer. Shivaji Maratha communities said that the villagers walked or drove for miles to fetch water or purchased ‘tanker water’ from nearby cities. Hoteliers and tour operators noted that Murudeshwara, the religious tourism town centre, ran out of water every summer and had to buy tanker water. Sustaining tourism activities was becoming increasingly expensive (TFKL-I-PS-LTI-15-I065).

8.4.4 SDG6b: Sanitation and Waste Management

Waste management practices also represented a major issue for the primary stakeholders. In most destinations untreated wet waste was channelled into nearby waterbodies. Dry waste in both rural and urban settings was burned in the open. Several participants answered questions about waste management in the district and noted that waste was not being managed properly not only in the district but also across the country (TFKL-I-PS-LTI-10-I060, TFKL-D-PS-AG-13-D191). A respondent from the Halakki Gowda community noted that plastic waste was a bigger menace particularly for the health of cattle, which fed on the plastic (TFKL-I-PS-T-3-I078).

Several participants from different locations noted that untreated wet waste from residential areas and industries were routed into backwaters, canals, rivulets and other waterbodies or into the sea. An artist alleged that air pollution was on the rise and had

adverse implications for their lives (TFKL-I-PS-PA-5-I070). A farmer noted that there was an urgent need to create awareness about waste management (TFKL-I-PS-AG-2-I072). Issues pertaining to water and waste management have implications for poverty alleviation, food production, health and wellbeing and life on land (i.e. SDG1, SDG2, SDG3 and SDG15).

8.4.5 SDG14: Life Under Water

It was mostly the communities whose primary occupation was marine fishing that answered questions in the context of SDG14: Life Under Water. They perceived that the fish stocks were dwindling (TFKL-I-PS-F-2-I085, TFKL-SGI-PS-F-19to24-SGI007). Many cited government policies, corporate fishing, and unsustainable and unscientific fishing practices as the main causes of fish decline.

In a small group interview, women at a harbour and fish collection point noted that fish was plentiful a few decades ago, but they cost less in the market due to their availability. Due to the scarcity of fish now, the market rate had soared, and they were able to earn more (TFKL-SGI-PS-F-19to24-SGI007). Many participants in three different harbours attributed fish stock decline to ‘mass fishing using powerful lights to attract fish and speed engines’ without allowing for fish breeding. They called the technology-aided practices unsustainable as such practices lead to ‘extinction of fish species’ and create ‘survival problems for indigenous fishing communities’ (TFKL-SGI-PS-F-19to24-SGI007, TFKL-I-PS-F-3-I086, TFKL-I-PS-F-4-I087, TFKL-SGI-PS-F-15to18-I096). A fisherman noted that technologically enabled boats that used lights were able to increase catch sizes, and boats that did not use lights did not get sufficient fish. Another fisherman blamed commercial fishing for problems local fisher people faced: ‘Now there is an increase in massive ships that catch all the fish. That is why we get very little catch ... whatever we earn gets spent on logistics and oil, we incur losses’ (TFKL-I-PS-F-14-I097). The fishermen in the small group interview believed that the policies that drove unsustainable development only exist in Karnataka and urged the governments ‘to intervene and put an end to light fishing practices’ that create ‘existential threat to all marine species’. They lamented that if technologically advanced ‘light-enabled’ mega-scale fishing operations continues, it would adversely affect the poor people in the region and noted that in this model, ‘the rich will get richer, and the poor will become poorer’ (TFKL-SGI-PS-F-15to18-I096).

Deviated policies, unsustainable practices and weak regulation of deep-sea commercial fishing were disadvantaging local communities and had implications for severe environmental issues, food production, livelihood and poverty alleviation (i.e. SDG1, SDG11, SDG14, SDG2 and SDG8).

8.5 Tourism and Societies

The primary stakeholders were asked about issues within society affecting their life in general and livelihood in the tourism sector. Key themes related to poverty, gender equality and human and material safety.

8.5.1 SDG1: Poverty

Most participants talked about poverty-related issues while responding to questions in relation to other SDG. An indigenous performer noted that dedicating life to religious performances fulfilled spiritual and cultural connectedness but could not provide adequate financial support: ‘After the divine Bhoota Kola performances, we are unable to save anything’ for the future (I-PS-PA-1-I066). Fishing communities responded similarly, noting that it was difficult to afford food, education and shelter on their meagre earnings (TFKL-I-PS-F-13-I096, TFKL-I-PS-F-3-I086, TFKL-I-PS-F-14-I097). Similarly, a respondent from the Siddhi community exposed the shortfalls of driving tourist taxis, reporting that ‘after deducting all expenses, hardly anything remains with us as savings’ (TFKL-I-PS-T-11-I079). A social worker from a Hindu religious temple institution stated that alcoholism was another factor that contributed to poverty in the region, ‘poverty definitely is here. The reason is men who drink, because of that, women lose their courage. It is difficult for them have food also’ (TFKL-I-PS-RI-6-I049).

Participants noted that rural-urban migration had increased because finding opportunities locally was becoming a challenge in rural areas. The participants perceived that an educated ‘new generation’ did not wish to learn indigenous skills or work in agriculture and migrated to urban areas for better opportunities (TFKL-I-PS-PA-6-I071, TFKL-I-PS-AG-2-I072, TFKL-D-PS-AG-13-D191).

8.5.2 SDG5: Gender Equality

In response to questions regarding social life and activities in the district, participants revealed incidents related to crimes against women, communal oppression, human trafficking and prostitution in the district. They perceived that the systems could not check whether the activities were undermining the safety of the host communities.

A focus group discussion with participants from the local tourism and hospitality sector and performers in Uttara Kannada district exposed the existence of a nexus that was procuring women for prostitution according to tourist demand. A hotel staff member at a popular temple town reported that tourists calling the hotel for a room also demanded that the hotel organise prostitutes. When the hotel staff refused to entertain their demand, the tourists argued that if drivers in the temple town could procure women so could the hotel staff (TFKL-FGD-PS-LTI-PS-1, TFKL-FGD-PS-LTI-FGD002). The focus group discussion participants were concerned about the rise in crimes against local women as they were becoming aware that tourist demand was driving illegal prostitution rackets, human trafficking and flesh trade.

In another harbour town, the fisherwomen stated that ‘inebriated immigrant workers speaking Orissa and Bengali language waylay and harass us’. They felt helpless as the local police would not note down their complaints or act and only advised them to speak with the contractor that employed and settled the immigrants in the harbour town (TFKL-SGI-PS-F-19to24-SGI007).

8.5.3 SDG12: Responsible Production and Consumption—Antiquity Decay and Theft

The primary stakeholders were concerned about the state of heritage conservation and the safety of ancient temples and antiquities. A Jain temple priest noted that there were many Shila Shaasana epigraphs, lithographs and temple carvings lying undiscovered in the region. They recovered the abandoned heritage and protected them in the temple to conserve local heritage and history (TFKL-I-PS-RI-1-I044). Guards at ASI protected ancient temple sites and revealed that artefacts were in danger of being stolen, exposing antiquity theft at heritage and religious places (TFKL-I-PS-LTI-7-I057, TFKL-I-PS-LTI-8-I058). Further, the guards noted that some Western approaches to maintaining the

archaeological sites such as chemical cleaning had damaged the ancient Murti idols of the deities that the local communities prayed to (TFKL-I-PS-LTI-8-I058).

The responses highlight the prevalence of weak, subverted governance systems, nefarious networks and dark tourism. The issues identified under the theme of society in relation to tourism development endanger the wellbeing of women and have implications for SDG1, SDG3, SDG5, SDG11 and SDG16.

8.6 Tourism and Culture

The theme of culture focused on the conditions and issues affecting culture in the case study location and have implications for sustainable tourism development. The theme uncovered underlying barriers that weakened the tourism systems, affecting SDG16: Peace and Justice and SDG10: Reducing Inequalities.

8.6.1 SDG16: Peace and Justice

The participants were asked about issues affecting their culture and cultural practices in Karnataka. Responses regarding culture also emerged from answers to questions under other themes and ad hoc questions.

Tourist transportation owners and Jain community's ancient temple priests said that Islamic separatism started in the late 1980s in coastal Karnataka corresponding with the timelines of the separatist movement in Kashmir (TFKL-I-PS-LTI-4-I054, TFKL-I-PS-LTI-13-I063, TFKL-I-PS-RI-2-I045).

A Jain temple priest noted that they were interested in tourism development but were 'unable to do anything improve or take any steps', as 'the Nawayathi Muslims are not allowing us to do anything. At least we should protect our temples and culture' (D'Souza 1955). The respondent said that '300–400 years ago, through Islamist invasions on their culture, the Muslims had converted most Jains to Islam. We are the only Jain family here'. The respondent noted that they hardly received any help from government departments when an Islamist mob burnt down a portion of the temple in early 2000. The priest noted that their family was living under constant threat of fundamentalist Islamists in the neighbourhood. They had to seek permission from the Islamists to celebrate their festivals and rituals, and event to decorate their temple (TFKL-I-PS-RI-2-I045).

A respondent at another Jain temple related events of 1993 to long-term implications for the indigenous communities in the area.

In 1993, when the communal riots between Hindu and Muslims happened, the same Nawayathi people made a big issue demanding to remove our ancient temple. Their aspiration is to build a mosque here. We are not letting go [of the temple] for that. (TFKL-I-PS-RI-3-I046)

The respondent noted that fundamental Islamic separatists targeted indigenous places of worship, broke the ancient structures and burnt them down, and showed at least nine ancient Basadis of the Kannada Jain culture in less than a 5-km radius that were in ruins. They were marked as protected monuments and locked up by ASI. He noted that their struggle was not often discussed in the mainstream.

The respondent who was from the community of temple musicians said that they could no longer practise their traditional occupation as their places of worship were broken and/or under government control. The government displayed the temples as dead monuments and did not invest in renovation, restoration or conservation activities. Their traditional occupations were being made redundant by shutting down the opportunities for them to practise their cultures (TFKL-I-PS-RI-3-I046).

Participants from transportation and travel businesses noted that it was the Islamist separatists' groups, not Indian citizens, who were creating riots (TFKL-I-PS-LTI-13-I063). Indigenous participants voiced trust in the Indian Muslims in their communities, who were not responsible for the atrocities. Some participants indicated the involvement of terrorist organisations from Gulf countries and Pakistan in organised crime and human rights violation against indigenous people.

We are able to recognise between our Muslims and outsiders. They [non-Indian nationalities] speak a different language. Our Muslims, who are like us, speak Kannada and Hindi, they won't do any harm. The outsider Muslims started coming from Saudi, Pakistan and warned the local people in 1993 that they would destroy all temples and take over the land. They would kill everyone who did not convert. They warned the local people to leave the place if we did not want to convert and wanted to be alive. Such acts of provocation such as breaking and burning places of worship, raping local women and killing local men and playing divisive politics led to communal clashes.

More terrorists and smugglers started settling in Bhatkal. Bhatkal now has a very bad reputation. There were riots in 2001 as well where we responded. (TFKL-I-PS-LTI-13-I063)

A participant from Naik community corroborated with the Jain participants to note that the Muslim separatists attacked the Jain community in 1998 and tried attacking the Hindu community in 2001. A fragile peace was restored in the region (TFKLI-PS-LTI-4-I054). Tensions between Islamic and Hindu communities have implications for historical cultural infrastructure, community cohesion and the longer-term opportunities for sustainable cultural tourism development. A tribal respondent reported that he had converted to Islam as he was convinced that the ancient culture that he was born to was inferior to Islam. He was proud that he and his wife were actively converting indigenous people to Islam (TFKL-I-PS-T-11-I079).

8.6.2 SDG10: Reduced Inequalities

The primary stakeholders were asked about local cultures and cultural activities in the region. Most participants said that they celebrated Hindu festivals at large, community-specific events and small events in their own homes. A tribal community participant said that temples were the centre for all festival celebrations and every sub-culture in the village was involved in organising the festivities in accordance with the ancient practices (TFKL-SGI-PS-T-18to20-SGI005).

In detailing the local cultures, primary stakeholders also revealed the challenges they faced in practising and conserving their indigenous cultures in the face of pressure from Christian missionary organisations to proselytise and convert. A mother and her daughter from a tribal community told how they had been converted to Christianity by the ‘Father’ and did ‘as the father guided them’. They no longer practised their indigenous cultures (TFKL-SGI-PS-T-13,14-SGI004). A respondent from the same tribal community but another village said that communities identified as special castes and special tribes found fewer platforms to showcase and strengthen their indigenous identities. The respondent described her community as one with deep connection to forests and driven by shared community values. Their traditions, dances, music and festivals were distinct from other communities in the region. The women revealed that they were facing issues related to their identity. They were converted by Christian missionaries in the 1990s and were

forced to remain Christian against their wish. With every passing generation, they were rapidly losing their culture to conversions. The respondent said they had to practise their indigenous culture in secret as Church organisations were against them practising their indigenous cultures. This was despite their village being adopted by a tourism minister and earmarked for development. There was also hardly any progress or benefits from such adoption. The respondent noted that this had long-term implications for conserving their indigenous cultures. They were also pressured to bring their elders into the folds of the Church, which if not done would result in the Church not giving them space for burial in cemeteries. Their community was affected adversely in all dimensions of development. The respondent noted that while systems were ineffective in helping them resolve their poverty issues, political leadership turned a blind eye to their plight. Another issue related to their identity was that they continued to be listed as scheduled tribes and castes as well as being listed as Christian minorities, which they knew was unlawful. It was all in the open, and political nexus underplayed the issue (TFKL-I-PS-T-12-I080).

Interference of missionaries and the Church, which stems from the AD2000 movement rekindled in the 1980s is forcing irreversible modifications to the local cultures and affecting the wellbeing of local people. The findings concur with existing studies on the topic to show that the influence of external agencies increases bias against indigenous races. Issues evolving from such cultural manipulations have consequences for reducing inequality and developing tourism based on indigenous cultures, authentic rural and tribal experiences and poverty alleviation (i.e. SDG1, SDG10 and SDG4).

8.7 Chapter Summary

This chapter summarised the primary stakeholders' perspectives under broad themes in tourism sustainability. The findings show that few of the participants were knowledgeable about the tourism sector and tourism policies. In a continuation of early-world Sanatana Dharma civilisation and cultures, the participants developed a highly localised indigenous culture-based economy. This was done through temple activities, festival celebrations, religious rituals, seasonal events, cultural sports, sacred performances, and other orthopraxis. This indigenous development approach combined indigenous societies, cultures, local environments, flora and fauna, and orthopraxis into an integrated sustainable tourism development model. The indigenous visitor economy was produced

and consumed by the citizens of India with no interference from international agencies and little or no support from the Indian government. The local communities and local travel and hospitality sector that had developed to accommodate the visitor economy in Karnataka noted that they were dissatisfied with the ‘support’ from government. They considered government initiatives more a trap than well-meaning community improvement initiatives and thus consciously avoided them. They had developed businesses on their own and in doing so were contributing to local, regional and domestic tourism activities.

The participants could not find satisfying jobs in the government-run tourism sector. The local conditions were changing due to rural-urban migration, with the youth moving to Bengaluru. They had no knowledge or access to tourism education programs designed for their benefit. The region’s environmental issues are multiple and intertwined. The participants attribute much of the environmental and sociocultural problems to system failures, weak policies and the lobbying nexus of domestic and foreign agencies. There is immense potential for tourism development and the host communities are interested in tourism. However, the primary stakeholders hold low trust in tourism departments and other government agencies. While the chapter presented detailed findings from the primary stakeholders’ viewpoint, the findings only reveal one perspective and thus do not provide a complete picture. This gap is addressed in the following ‘Discussion’ chapter, where the findings from perspectives of the three stakeholder groups are collectively analysed and discussed under each broad theme.

Chapter 9: Discussion

9.1 Introduction

The previous three chapters presented the findings that emerged from the perspectives of 184 participants in the three broad stakeholder groups. Each chapter revealed many problems affecting sustainable tourism development in the case study of Karnataka state, India, in the context of SDG. In doing so, the three chapters answered the first research question ‘What are the barriers to sustainable tourism development, as understood from different perspectives?’ (see Chapter One Section 1.3 Page 32).

This chapter brings together all stakeholder perspectives and interprets the findings in relation to the larger research aim which was to investigate the applicability of the SDG framework for sustainable transformations in tourism to advance the 2030 sustainable development goals. The two-stage analysis guides the discussion where diverse voices from the three different stakeholder groups reveal the barriers to sustainable tourism, which otherwise have not been perceived (e.g. in earlier studies) due to the poor representation of grassroots voices. In this chapter, it is argued that the problems are embedded in the formulation of the UN goals and in the interests of those who have conceptualised the SDG. The findings suggest that international tourism development in the 21st century is an extension of colonial practices and that the effect will be that the benefits of Indian tourism will flow to international investors and Indian elite rather than local stakeholders.

The research uncovered many realities about India’s tourism development that are often obfuscated in government, external agencies, and media reports. It shows that domestic tourism development is a self-governed mechanism that is not government dependent. Local travel predates colonial establishment of international tourism, is largely devotion based and has developed sustainably within the Sanatana Dharma framework. It is a highly localised community-based activity where residents and other Indian citizens co-create the visitor economy. The governments at both district and state level have little appreciation for the domestic economy and its inherent sustainability. Further, the government strives to develop an international tourism industry in the same regions in which a thriving domestic tourism economy already exists.

The research found barriers to sustainable transformation in tourism across all of the key themes of the SDG. The barriers are structural, systemic, and cultural, from the way powerful decision-makers perceive tourism and sustainable development to community stakeholders who have little power or influence. The barriers are intertwined and create a 'catch-22' situation with every issue flowing into the other. This causes a snowball-effect to further aggravate the problems in the system. The government's intentions to transformation all landscapes for tourist consumption to meet international standards and practices without knowledge of citizen may be at the heart of all barriers.

International tourism desires authentic experiences but requires modern infrastructure and epistemological changes to function, and one negates the other. While the local communities already manage domestic tourism successfully, government desire international tourism. These aspirations conflict each other and undermine sustainable tourism development in the case study. Not surprisingly, most stakeholders from all the three stakeholder groups have little trust in the government and presume that governments' developmental plans are disadvantageous to their growth and wellbeing.

The research found that international tourism in India is characterised by information arbitrage, class conflicts, extreme corporate globalisation, ambiguities in definitions of development, environmental and sociocultural injustice, illicit financial flows, unjustified FDI and PPP, neocolonial goals ushered by a web of intersecting alliances. The barriers to sustainability are generated by various governments through subversion of tourism policies and tourism systems to suit neocolonial agendas. Underlying the tourism sector in India is the influence and intention of overseas investors to leverage domestic tourism to drive the UN agendas for globalisation, urbanisation and international tourism development. The research found that both national and state governments were facilitating a reconciliation of locally produced domestic tourism economy in a ChaturVarna system into a Freemasonry mercantile economy without the informed consent of the citizen.

9.2 Sustainable Tourism Development—A Complex Jigsaw Puzzle

Drawing on the findings and literature review, the present research found that the definitional, theoretical, and political discourse around sustainability and sustainable tourism in India remains ambiguous. These spaces have not yet been interrogated, critiqued, and addressed adequately. There is limited awareness of SDG among most participants in all three stakeholder groups. In addition, the research found that there is a lack of transparency and accountability across societal levels in adoption and dissemination of SDG in the case study. However, the level of awareness about the complex space of tourism development varies depending on the stakeholders' positioning the class based societal hierarchy, and their level of exposure and experience in policy-driven tourism development. For example, many grassroots communities do not understand what the English word 'tourism' means or how tourism could affect them. They recognise themselves as devotees of the deities, and do not identify themselves with Western academic definitions of tourists who visit 'destinations' for 'recreation, leisure, or business' (Koutoulas 2004). Thus, local communities are distanced and disconnected from the government's sustainable tourism policies and initiatives. The participants who understood tourism were also aware of the barriers to tourism development, although they may not fully comprehend how the barriers may hamper sustainable development transformation.

Community knowledge of sustainable tourism varied. For example, the farmers, fishers, indigenous artists, tribal groups, indigenous religious communities, local tourism sector workers, migrants from other states and grassroots environmentalists (i.e. the primary stakeholders) were more aware of the problems in the case study location than key or secondary stakeholders. They articulated barriers for sustainable development in every SDG and critically discussed the long-term implications of the barriers to sustainable development. However, they could not perceive how the barriers were produced nor why government was not supporting them to resolve the issues.

The scientists and researchers (i.e. the secondary stakeholders) had empirical data to prove that policy-facilitated developments were driving long-term unsustainability in Karnataka. The tourism educators had limited visibility of the local community and environmental problems, given their Western epistemic stance on tourism development

(see Chapter Five Section 5.2 Page 146). However, their view of government policymaking and processes was also limited. Further, the scientists who understood the barriers, causes and the underlying conditions for unsustainable development in tourism had not made a connection between the ecological and sociocultural issues with broader implications in tourism.

Among the participants, tourism consultants may have had the broadest understanding of the tourism industry. They were aware of the problems on the ground, had a complete overview of tourism policy development and implementation, and barriers to sustainable tourism transformation. However, many of these educated stakeholders were afraid of expressing themselves due to the politics of power in the tourism system. Many were unable to articulate the issues and solutions due to their lack of agency and medium.

The research found that few senior bureaucrats, the minister, and policymakers, had more understanding of relevant tourism policy and aspirations in the state than the secondary and primary stakeholders. Conversely, they had little knowledge of the barriers on the ground. Decisions are being made without the knowledge or consent of the local communities or Hindus more broadly. Hierarchical obstructions, glass ceilings and bureaucratic red tape characterises information dissemination in the tourism system.

The situation is like a jigsaw puzzle, which requires the assembly of often oddly shaped, interlocking and mosaiced pieces to comprehend a complete picture. The research found that not all the participating stakeholders had all the answers to the research questions. However, each stakeholder was privy to important snippets of information or a 'piece of the puzzle', which when assembled under different themes and analysed revealed more completely the barriers to sustainable tourism development, thus answering the research questions.

The research found that the tourism policy in India dismisses the voices of primary and secondary stakeholders while emphasising that international tourism is the only means to achieve sustainable tourism development and the SDG. However, as found in this research, the international tourism agenda has resulted in considerable unsustainable development.

The research has uncovered many tensions and paradoxes in international tourism development in the present-day postcolonial systems and that they resembles the issues in international tourism development in the colonial systems between 16 and early 20th century in intent, strategies, stakeholders, approaches and goals. In the following sections, discussion builds on findings triangulated from the three stakeholders groups in the context of different SDG under the broad themes. The research unravelled hierarchical power structures and class conflicts, definitional ambiguities in India's tourism. For example, international tourism development is often found to be developed at the cost of domestic tourism, indicating problematic tourism governance and policy. The less-recognised domestic tourism has been vital in contributing to many SDG. There has been a lack of accountability in tourism development and as to who benefits from its economic, environmental, social, and cultural changes. The following section discusses the five broad themes associated with these issues and answers the second research question 'How do the barriers affect sustainable tourism development in the case study?' (see Chapter On Section 1.3 Page 32).

9.2.1 Governance

The present research found that India's tourism development has been largely driven by neocolonial frameworks and tourism policy controlled by vested interests. Governments have ignored or undermined the perspectives of local stakeholders, which has resulted in exclusionary siloed decision-making. National tourism projects have been poorly planned and often corrupted. Budgets have been exaggerated to deviate funds for personal gain. Sustainable development guidelines are bypassed in lieu of profiteering by international investors. Corruption has direct implications for civil society and compromises SDG such as SDG11, SDG17 and SDG1.

The problems caused by government policy-driven tourism development appear to exist from the design phase. Domestic tourism is primarily driven by devotees, festivals and pilgrimages and has grown exponentially to comprise 98% of all tourism across India, while international tourism has remained stagnant at less than 2%. However, in a bid to achieve the UN goals, neoliberal policies have shifted from the earlier government priority of developing domestic tourism for all Indian citizens to developing international tourism to cater to international tourists. Such problematic policy design shows an inconsistency in meeting societal needs by pandering to international tourism (see

Chapter 4). In the 25 years since the adoption of the Earth Summit goals, tourism trends in India have not changed.

Little attention has been given to develop domestic tourism for its intrinsic value. The tourism department claims to have neither the time nor expertise to make tourism policies and thus outsources policymaking to international accounting and private advisory consultants such as KPMG, EY, Deloitte, PwC and McKinsey & Company (Corporation 2021). Tourism-related decisions are made by international agencies and the Indian government abides to develop predetermined projects. International reports of privately funded agencies and financial institutions such as WTTC, the World Economic Forum (WEF), World Bank, World Wildlife Fund (WWF) and the Asian Development Bank (ADB) continue to promote India for international tourism and predict immense growth in international tourism potential, while neglecting domestic tourism, domestic tourists and local citizens. Despite the empirical evidence on tourism growth, neoliberal policies continue to internationalise, urbanise, industrialise and homogenise the tourism discourse (Corporation 2021). The lack of local appreciation has implications for SDG11, SDG17 and SDG4.

The present research found that when neoliberal policy development became dominant in the 1990s, Euro-American taxation, accounting and advisory companies were used to set up PMUs. These PMUs become the knowledge partners, project and policy advisors for both central and state governments (IPE Global 2020), influencing tourism in India. On one hand, they act as investment advisors for wealthy and powerful clients from developed countries. On the other hand, they advise the government, lobby between state and central governments, liaise between international investors and Indian governments ('Council for Inclusive Capitalism with the Vatican' 2020), and act as knowledge partners for various tourism departments in the country (Ministry of Tourism 2016a; Travel Mail 2016). The research found that the government tender and bidding process for tourism projects is often set up in favour of international accounting firms. Government dependency on international private firms has intensified as long-term binding contractual agreements have been established between the state and international knowledge partners to conduct research and development in tourism. As such, tourism policymaking has been highly influenced by external stakeholders. Locally produced tourism research or scientific studies from the premier institutions has little influence in tourism policy

design. During interviews, many participants voiced concerns about the government driving 'hidden agenda' for 'personal gain' leading to exploitation of the environment, society and indigenous cultures, also driving tourism away from sustainability goals.

The local communities commented that they have been taken for granted and do not trust the government. They talk about government wanting to run them off their own land to make space for international tourism projects. International accounting agencies have leveraged their position to subvert Indian tourism policies and project designs in every state to fulfil their aspirations of increasing wealth generation and return on investments for their clients (Ministry of Tourism 2016a). In doing so, they have not only influenced new products but also new markets, strategies and roadmaps (Ansoff 1957), which draw on Western notions of tourism (Koutoulas 2004) and apply European and Chinese tourism models to the Indian context. The intent has been to create a 'high-value, low-footfall' tourism to cater to international and urban tourists. Studies drawing attention to international tourism higher carbon footprint as compared to the Indian tourism's are overlooked (see Chapter One Section Fig 1.2 Page 23). Interviews with senior bureaucrats, the minister and policymakers indicate that most participants across the three stakeholder groups consider Western notions of tourism and the ideas of 'destination' and 'sustainability' problematic.

The kind of tourism the government develops does not consider local communities as tourists. The findings show that the government tourism statistics format has excluded local tourists from its matrix resulting in at least 30% drop in local tourism representation. The state government has shown little interest in studies that attempt to understand the motivations, visitor profiles and structure of the domestic visitor economy for the purpose of strengthening domestic tourism. On the one hand, in lieu of international tourism development, the state government has prevented local tourism consultants from exploring domestic tourism potential and opportunities (see Chapter 6). On the other hand, the system requires local consultants to draw on information and data produced by international consultants, the UN and international financial institutions (e.g., WTTC, UNWTO, the World Bank, UNDP, UNESCO and the World Economic Forum). In general, tourism projects have been designed to prioritise economic growth that more or less benefits internationally funded investments. Little consideration has been given to the potential ramifications on traditional livelihoods and native ecology.

The findings show that the international accounting firms have leveraged international tourism as an opportunity to prepare the ground for large-scale investments for their clients, through buying domestic assets and money laundering. Mega-scale urban tourism projects of exaggerated budgets are prepared for showcasing to international investors. Rather than support the local communities to develop their tourism and produce revenue for themselves, the governments are designing tourism based on images of indigenous communities and culture as authentic and exotic. Since the adoption of the SDG, the Bharatiya Janata Party government has approved 100% FDI in the tourism sector and single-window clearances enabling foreign investors to own 100% stake in Indian businesses from hotels, resorts, airports, railways, pharmaceuticals and mining to intellectual property of the nation such as Ayurveda, and has made available shared commons such as pastoral, revenue, coastal lands and indigenous places of worship (Chawla 2019; Lakshmanan & Aggarwal 2020).

Moreover, the present research found that domestic tourism in the case study location was broadly of two forms, devotion-based and nature-based, as also described by K Richter and L Richter (1985). The visitor economy production and consumption of experiences builds on the indigenous cultures, sacred practices and spiritualities embedded in Sanatana Dharma (see Chapter 2). Various local communities have developed secondary tourism products such as hotels, indigenous sea vessels, transportation, homestays, with little support from tourism departments. Much of the consumption of tourism occurred locally in the districts. The rest are domestic visitors who visit temple towns, attend religious carnivals, celebrate festivals, commemorate personal events, enjoy religious-cultural activities, immerse in sports and outdoor adventure, visit sites of historical significance or visit friends and relatives. Such domestic activities driven by the indigenous paradigm produce aesthetic, educational, escapist and entertainment related experiences that are unique and differ from the Western concept of 'recreational' (Pine & Gilmore 1998). The international tourism development discourse considers climate, nature and indigenous cultures as 'free' and 'public goods' and raw materials that could be turned into 'commercial products' for consumption by international tourists (Koutoulas 2004).

The research found that key stakeholders in positions of power and privilege considered the local and indigenous visitor economy and local communities as inadequate with

nothing to offer to international tourists. Even as the local communities seek to develop domestic tourism, the key stakeholders aspire to develop international tourism visitor experiences. This has resulted in resistance, tension and disagreements amongst stakeholders.

The research found that government forged alliances with the domestic and international elite in the same way select the Indian ruling class forged alliances with the East India Company and European freemasonry network to drive international agendas in the country and establish a mercantile system in the place of an already existing domestic economy (see Chapter Three Section 3.3.1 Page 85).

9.2.2 Economy

Under this theme, discussion primarily focuses on tourism infrastructure development, employment and education.

The research found that the minister and the bureaucrats believed that only government and elite investors are important to tourism development. The governments have prioritised contributing to a globalist investor focused economy development at the cost of domestic tourism economy. The policy makers design tourism policies for the government to facilitate investments from elite investors to internationalise domestic tourism based on assessments by international NGOs such as the World Economic Forum (WEF).

The WEF estimated India's tourism to be a USD 20 billion opportunity by appraising India's indigenous cultures. This international NGO comprising of globalists perceive India's people, their tangible and intangible cultures and their ancient way of life as resources that can be harnessed to produce international tourism products for the consumption of international tourist, and states that 'India's tourism resources were still underutilized, with over 600,000 villages with their own cultures and heritage that could be leveraged to create unique experiences for travellers' very similar to the imperialists' appraisal of foreign trade from India in the colonial time (see Chapter Three Section 3.3.1 Page 82) (WEF 2017, p. 7).

India's tourism intent to develop new tourism product for the consumption of international tourists, elite visitors, and those domestic visitors that were high-spenders i.e., cash cows and stars of the Boston Consulting Group (BCG) Matrix (CFI 2016).

Drawing from the literature and findings, the research found that rather than investing in the real tourism economy, which is overwhelmingly domestic, the government is investing heavily in speculative bubbles about the relatively insignificant international tourism market, as crafted by the big four consultants and international financial institutions (The World Bank, the Asian Development Bank [ADB] & the Inter-American Development Bank [IDB] 2014). Taxpayers' funds are deviated to poorly planned tourism projects. Unaccounted black money is converted to white money for investors, creating economic leakages for the nation. At the same time, the governments try to access the indigenous temples as assets in the form of temple lands, temple jewels and temple forests on the pretext of putting them to use for social welfare.

The research found little real support of local tourism, such as building toilets, supplying drinking water or supporting the communities to run the local tourism industry. In many tourism hotspots, public infrastructure is either substandard or absent. The research found that local infrastructure development firms and local tourism developers in the case study have been given a hard time and were disengaged from infrastructure development projects until much of the project has been completed. As Aljahdali (2020) describes in the postcolonial discourse of Antigua's tourism (Kincaid 1988), Hindu temples have remained 'sites of ruin and decline' in government control even after colonialism ended. They remain a testimony to the erasure and destruction of Hindu culture. Even though Hindu people, temples, festivals, culture and aesthetics form the chief building blocks of India's tourism, restoration has remained stagnant. Government has taken little interest in building or repairing local tourism infrastructure despite earning revenue from them. The research found that the ASI department has been holding onto indigenous places of worship in the case study location in the name of heritage protection. The UN agencies that are working on heritage conservation projects in the case study have new maps that do not contain the existing villages around the UNESCO heritage temples. As international agencies take control of indigenous people's places of worship, local communities are being deprived of their own cultural heritage, their basic freedoms,

leading to disruption in their way of life, ancient orthopraxy, and spirituality in addition to losing out on revenue-generating opportunities.

Much of the infrastructure development has aimed to enable international tourism and future tourists. Designs have been in favour of international requirements. For example, government road projects are designed to reach the remotest corners of the case study and have been conducted with little consideration for social and ecological impacts. Since the adoption of the SDG, the government has increased the length of roads from 6,760 km in May 2014 to 13,565 km (Ministry of Road Transport and Highways 2019). In 2018, the government-initiated ports development for cruise ships in ecologically fragile and biodiversity hotspots such as estuaries.

Senior scientists and researchers from premier research organisations reveal that India's infrastructure development is driven by 'hidden agenda' of a bureaucracy-politicians nexus to develop casinos in Karnataka despite rejection from the citizens ('Casi-no for Karnataka after minister makes U-turn' 2020). Many infrastructure developments such as groynes, roads, railway lines in rainforests and ports are of low quality and could be disastrous long-term. The local stakeholders have not been consulted during the design and implementation of many of these infrastructure projects. Most participants said that the projects are often approved and implemented before the public has had the chance to voice concerns (Green Tweet Army 2021; Kajal 2020). The findings of the present study show that urbanised infrastructure development has contributed to environmental damage, deforestation, diminishing natural habitats and putting the livelihood of indigenous communities at risk. No learning has been gained from multiple disasters such as the Kerala and Coorg landslides, nor from the resistance by the local communities, scientists, educators, local tourism industries and tourism consultants ('100+ ecologists 2020).

The findings show that the primary focus of government is urban infrastructure in line with the UN-Habitat III new urban agenda. As such, the government is facilitating urban infrastructure development in rural and remote areas by clearing forests, revenue land and pastoral land for tourism. Infrastructure development has been expedited in the transportation sector through the 'last mile connectivity' projects to reach the remotest villages. This was carried out in the pretext of tourism development and to realise the goal of the World Economic Forum to invest in 600,000 villages (WEF 2017). There is neither

protection for nor access to the locals. The government processes that neither included the local communities in policy making nor informed the citizen after the policies are adopted are sketchy and surreptitious. This has implications for SDG10, SDG3, SDG1, SDG11, SDG17, SDG16, SDG13, SDG15, SDG5 and SDG6.

The research found that despite government efforts to develop international tourism to create jobs locally, hardly any employment was generated in the sector for tourism graduates and local communities. While decision-makers call out the tourism education system and other stakeholder groups for poor quality outputs, local communities and education experts blame the government and education policy for the lack of quality and access. Weak partnerships erode trust between stakeholders and have implications for tourism policies to be informed inappropriately and consequently drive unsustainable growth. This has implications for SDG8, SDG4, SDG17 and SDG16.

The research found that the quality of tourism education and skill development programs was inadequate to meet the SDG, as primary focus on producing skills and mindset required for wealth-generation. Tourism courses are largely management-focused with little reference to sustainability. While the participants highlighted inadequacies in skill development programs and tourism education, the underlying issues may relate to epistemic conflict and expectation mismatch but remains unidentified. As such, solutions to improve education quality have not produced improvements in skill development and tourism education. Poor output in terms of both skills and capacity hinders tourism graduates from obtaining tourism jobs and thus affects generation of tourism employment.

Even as the local communities aspire to gain skills to empower themselves to expand and domestic tourism locally, tourism skill development programs have been designed to modify the production and consumption patterns of tourism in India. Indigenous youth with pastoral, agricultural, fisheries and other traditional experience are being skilled to move them from an indigenous agrarian economy to a western experience economy (Pine & Gilmore 1998). This is being implemented without considering the ramifications on the socio-cultural fabric and conservation of indigenous skills and cultures. The research found that senior bureaucrats and politicians have a disdain for tourism education and little confidence in the learning outcomes of tourism education. There is also a mismatch in the expectations about tourism skills and education, as the decision-makers wish for

tourism education to create skilled human resources for urban international tourism development with skills matching that of external tourism consultants. Most stakeholders acknowledge that an exposure to Western education leads to a loss of indigenous knowledge, ability to access and produce indigenous skills and thus loss of livelihood opportunities.

The research found that tourism education is developed in an autocratic manner with budgets deviated to build infrastructure rather than improving the quality of education. Tourism skill development programs, education and research are designed in Western frameworks in the image of Western academic scholarship to achieve the secular needs of international urban visitors. The purpose is to develop human resources to work in the international urban tourism sector and attain skills to develop new international tourism products by commoditising indigenous culture. In accordance with tourism education and skill development policies, a Euro-centric developmental framework with English hegemony, Marxian and Whig historiography lens, and an etic approach permeates all tourism education. The issues relate to pedagogy, course, syllabus, content and tourism education infrastructure (Sreedhar, Roopa, Pyke & Law 2020). Tourism education is designed to produce the kind of skills and human resources that Thomas Babington Macaulay (1835) wished for, ‘a class of persons Indian in blood and colour, but English in tastes, in opinions, in morals and in intellect’ and hardly differs from the colonial education system that it emerged from (see Chapter Three Section 3.3.2 Page 85). Being of poor quality, the tourism education system delinks students from their culture and desensitises their skills, causing loss of indigenous knowledge (Swarup 1971). In this format, tourism education and skill development programs are detrimental to the conservation of traditional skills and ancient orthopraxy that is fundamental to the success of the domestic visitor economy. Further, the research found that existing critical sustainable tourism research produced in India remains underutilised in tourism policy design and implementation. The government considers India’s research capabilities with disdain and presumes that India does not have adequate capacity for tourism research. In combination, these barriers have implications for all of the SDG.

9.2.3 Environment

The broader theme of the environment includes issues in the context of SDG13, SDG14, SDG15, SDG6 and SDG7. The present research found that the government has

strategically subverted several environmental policies to apply urbanisation and internationalisation approaches on the pretext of developing sustainable tourism in rural, coastal and forest areas. The research found that tourism and complementary policy-led urbanised developments are attributed to several environmental issues such as environmental degradation, climate change, water shortage, sanitation issues, waste management, resource shortages, habitat destruction, land-use change, and endangering native flora and fauna.

The research found that tourism policy is delinked from the climate change and environmental implications of development in Karnataka. The tourism department has little concern for environmental conservation and presumes that other departments address environmental issues. Even as they plan to develop mega-scale tourism projects, they do not bother to gain insight on the environmental implications of the projects. As such, policies and guidelines related to forests, mangroves, fisheries, water security, coastal zone regulations, environmental impact analysis and carrying capacity are either ignored, overridden, compromised and/or deregulated to suit mega-scale tourism project development.

The research found that forest and coastal lands are being systematically cleared and allocated for tourism development projects to elite bidders through tender processes (Shrivastava 2021). Policies in different departments are modified to suit tourism's evolving requirements to commoditise nature. For example, the tourism department's desire for coastal lands has led to at least 22 'dilutions' or modifications of coastal zone regulation policy (Kapoor 2020).

The research found that protected forests and other shared common or pastoral lands are routinely being cleared to make way for tourism projects. The government's 'rapacious projects' to develop access and amenities entail large-scale destruction of forests, including the felling of nearly 2.1 million trees in a biodiversity hotspot (Kaggere 2018, p. 1), which has implications for local climate and broader climate change. The government's policy of planting monocrops such as *Acacia* has destroyed indigenous forests and wildlife habitats. The reduction in indigenous forest cover has implications for climate change, habitat conservation, rainfall patterns, water security and the traditional livelihoods of forest-dependent communities. The research found that several

forest-dwelling tribal communities have been barred from entering forests and are often harassed by forest guards.

Policy bias against indigenous communities is visible in the government's denial of the indigenous communities' rights to access the forest ecosystem that they have been an integral part of since ancient times, while at the same time preparing the forests to receive millions of tourists in the name of eco-tourism (Linton 2015). NGOs and the legal system resolve to separate 'the environment from the people who are part of it', taking a colonial approach to addressing environmental problems that were in the first place created by the colonising forces (Hubbard 2021, p. 193).

The research found that empirical data about forests has been manipulated and misrepresented due to institutionalised corruption to favour government agenda and decision-making. In addition to native forests being replaced with monocrop plantations, land-use changes and timber theft issues, forest resources have been undervalued and data manipulated for misrepresentation. According to a senior scientist, although the tangible benefits of the forests are INR 9,800 crore (AUD 1.8472 billion), the government consider only INR 180 crore (AUD 33.9 million) for the GDP. Dwindling forests have implications for all SDG and particularly water security and climate change goals SDG13, SDG15, SDG6 and SDG11.

The research found the government collaborated with WWF, a freemasonry NGO to develop eco-tourism and species conservation programmes (World Wide Fund for Nature-India 1969a) and earmarked over 700 islands with fragile ecosystem for international tourism development (Dash 2015). The government partnered with the same NGO to develop oil palm plantations in Indian forests (World Wide Fund for Nature-India 1969b). At the same time, the government and the judiciary passed laws to evict nearly 10 million indigenous people *Adivasi* from their ancient forest homes as a result of the NGO appeals to protect biodiversity and for conservation through eco-tourism ("Disaster" As Indian Supreme Court Orders Eviction of "8 million" Tribespeople 2019; Lang 2019; World Wide Fund for Nature-India 1969b) despite resistance from India's top wildlife scientists (Sethi 2019). This is similar to the imperialists-freemasons displacing communities from their ancient homes to gain access of Indian forests for raw materials to develop mercantile infrastructure and economy during colonial times (see Chapter Three Section 3.3.1 Page 84). Disturbing case study's natural environment and

biodiversity has implications for SDG1, SDG13, SDG14, SDG15, SDG6, SDG2, SDG3, SDG8, SDG11.

In discussion with the fishing communities and scientists, the research found that fish stock reduction is largely due to technologically aided unsustainable fishing practices by elite fishing companies. The fishing community's observation that 'the rich will get richer, and the poor will become poorer' clearly emphasises this bias. Policy-driven fisheries models indicate growing concern about sustainable development, unsustainable fishing practices, regulation challenges, power play and weak policies regarding sustainability. Data analysis and misrepresentation is leading to problems not being detected.

The research also found that many local areas suffer from intermittent water scarcity due to inadequate water harvesting mechanisms. This leads to pressure on other nearby places from where shared common resources are deviated to tourism sector to cater to tourists. Water scarcity is thus a grave concern among both the local tourism industry and local communities for their livelihoods and for natural habitats.

Rural indigenous communities of traditional dairy farmers, cattle breeders, bamboo basket weavers, fishers, ethno-medicine practitioners and potters suffered from water scarcity as it affected their traditional livelihoods and ushered them towards poverty. The dairy farming community was extremely angry with the government for inadequate support as their cattle were dying of thirst and they were unable to grow grass due to acute water shortages. Water scarcity is attributed to diminishing forests, decreasing rainfall and shrinking groundwater recharge. The secondary and primary stakeholders experiences inform that government policies and implementation processes are counterintuitive to water security and are already disrupting agricultural production to create food-supply shortages in the case study. Cementing of the ancient canal system by government has triggered habitat loss, and water shortages by blocking groundwater recharge of shallow aquifers and rejuvenation of water sources. Further weak policy implementation is evidenced by inadequate mechanisms for rainwater harvesting, infrequent desilting of rural lakes, dug-wells, substandard public infrastructure for water provision, policy-driven reduction in rainforests. Water scarcity has an adverse impact on food production, and is leading to hunger, thirst and related health issues for people and animals.

The research found that the tourism department's focus is all about tourism infrastructure development. The department is not concerned about environmental issues in Karnataka. This has implications for SDG2, SDG3, SDG1, SDG11, SDG16 and SDG6.

In addition, the research found that tourism hotspots produced more waste management issues than non-tourist places. Much of the waste generated in the case study location is due to urbanisation and tourism. The tourism policies are inadequate as they 'do not talk of about waste' in rural areas generated by urban tourists, described as 'garbage created for and by tourists'. Green growth, green tourism and sustainability are greenwashed concepts that are 'precautionary principles and polluter based'. Large amounts of plastic packaging material from urban mass-manufactured products are burned. This is disastrous for health and wellbeing as it releases dioxin into the environment, which is carcinogenic. The research found that Uttara Kannada district, owing to its geological features, is less suitable for green energy. Thus, developing green energy infrastructure would be wasteful expenditure and cause irreversible land-use changes in the rainforest region (Gibbs 2020). However, studies have acknowledged the potential for green energy in the region (Kumar, S & Meena 2017). In the long run, green energy transformations that rely on finite natural raw materials for production are counterintuitive to sustainable tourism development.

9.2.4 Society

Under the broad theme of society, barriers in the context of SDG1, SDG5 and SDG16 are discussed.

The research found that local communities do not mix with foreign tourists who visit to observe them curiously or experience their villages. In domestic travel, visitors identify themselves as devotees and go to indigenous places of worship in a sustainable manner that is socioculturally inclusive, environmentally stable and economically viable. Specifically, the local tourism economy is based on Sanatana Dharma altruism virtues (see Chapter Three Section 3.2.1 Page 72). Local communities do not like the tourism model of the government as it disrupts their sacred orthopraxy. They shun the government's idea of dismantling their culture and commoditising their orthopraxy for the entertainment of tourists. A sustainable path for indigenous communities would involve them having control on the production and sale of their own cultural experiences.

The government neither recognises local communities as tourists nor acknowledges the production and consumption patterns of the localised visitor economy in Karnataka. Without considering the local communities' views about a third party using their indigenous culture and spiritualities as resources, the government encourages the kind of cultural commodification suggested by international tourism stakeholders. The governments perceive tourism development from the standpoint of an urban international tourist. They look up to international agencies (i.e. the UN, the UNWTO, the World Bank, the Asian Development Bank, international accounting firms) and apply Western tourism industry definitions and concepts prioritising wealth generation over sustainable tourism development. The government's lack of consideration of domestic tourism that does not involve high spenders displays supremacist entitlement. To government, sustainability of tourism is about creating employment for the local communities and contributing to the nation's financial stability through incomes generated by tourism. They take a homogenised one-size-fits-all policy approach to developing international tourism in the places that are homes of local people. This has implications for all SDG in the case study as this kind of development jeopardises the already existing sustainable tourism development model of the local community-driven domestic tourism.

The research found that the local communities did not know about the tourism department's plans to internationalise tourism in the region and use indigenous cultures and villages to promote tourism. Rather than the caste conflict portrayed in mainstream media, there is a class conflict in governance that hampers sustainable tourism development. As experienced by the local communities and even local tourism industry representatives, the government treats them as dehumanised resources with commodity value rather than human beings. The local communities' assumption that the government does not know about them and is not interested in their welfare was proven correct. The research found that the bureaucrats, policymakers and tourism consultants displayed a lack of awareness of the identities of indigenous communities. As such, the government appears unaware of their needs and concerns. This disconnect suggests that valuable opportunities to alleviate poverty in these communities is being missed. The government makes little effort to understand the structural origins of poverty. Rather, it is the wish of the government that they sell their landholdings cheaply, so that land can be reserved for mega-scale tourism developments in collaboration with international private investors using FDI and PPP models. This has implications for SDG1, SDG10 and SDG11.

The research found that the tourism decision-makers who prioritise safety of international tourists have little concern for the safety of local women and children in the case study. The local women are positioned in public spaces that have become unsafe due to changing demographics, lack of infrastructure and declining opportunities for trade. Facilitated by a lobby, there has been a covert attempt to expedite demographic changes in the case study for international tourism, which have had negative implications for local women and children, such as sex trafficking. As noted by a researcher, the tourism policy, delinked from women and children's safety, reiterates the tourism department's apathy towards local communities. Thus, the research found that lobby groups are advancing demographic change in the case study with disregard for local resistance and the negative implications for society broadly. The lackadaisical attitude of the governing systems compromises the safety of citizens but also tourism assets and national security, which has implications for SDG5, SDG16, SDG11 and SDG4.

The research found the bureaucrats disdained religious tourism in the case study and wanted to develop the case study's coastal zone similar to 'Florida's waterfront' where elite tourists could relax. The researchers found from their research that urban tourism development had created 'alcohol problems, sexual abuse problem' for local communities in the case study. The scientists and ethno-minority communities echoed the researchers' findings that the local communities had become impoverished as the bread earners of the family were becoming alcoholic and spending all their earnings on substance abuse. This has implications for SDG1, SDG2, SDG3, SDG4, SDG5, SDG8, SDG16, SDG11, SDG13.

9.2.5 Culture

The research found that, unknown to the indigenous people, several other international agencies are interested in gaining control of Hindu places of worship for international tourism development on the pretext of conservation, development and achieving the SDG locally.

The research shows that implementation of policies related to cultural conservation are weak as indigenous peoples' rights have been violated by both internal and external agencies. The indigenous people have said that if they lose their way of life, cultures, spirituality, and orthopraxy, not only will they lose the opportunity to continue the

traditional culture-based visitor economy but also, they will lose their knowledge of ancient civilisations, for example, regarding sustainable practices. The indigenous religious communities are wary of government tourism design and have said that the government wants to secularise their sacred culture and remove them from sacred environments where devotees seek their deities and seek blessings. The government wants to use sacred cultural experiences in non-sacred environments for entertainment of tourists and profiteering. The local communities' distrust is not misplaced as, unknown to them, present government policies have accelerated the commoditisation of indigenous cultures and sacred experiences to create a new policy-driven religious tourism product. This includes urbanisation and internationalisation of Hindu temples on the pretext of conservation. Temple towns known locally as 'Teertha Sthal' or 'Sacred Places' where devotional activities take place are being secularised under the 'tourism destination' label (Secretary 2021). The temple development projects are being outsourced to secular agencies while disengaging the indigenous communities from their ancient traditions of temple building and maintenance. This is counterintuitive to cultural conservation and localised sustainable tourism development as many ancient structures are being destroyed to make space for urban structures for tourists, and indigenous custodians of cultures are losing ancient knowledge (Mishra 2021; Nayak 2019).

The research found that unknown to the local communities, several legal and backdoor entries have been created to collect information about investment opportunities based on community, intellectual property, and traditional knowledge of indigenous communities (Asian Development Bank 2008). Indigenous communities may lose their right to practise their own skills, cultures, and business opportunities, even as the same skills and businesses are commoditised and sold as Westernised tourism products.

Even as the local communities are trying to fight for their rights and free indigenous places of worship from government control, the present government in collaboration with international agencies has expedited the use of Hindu places of worship for development of international tourism. An alliance of international agencies and government further nationalisation of indigenous places of worship, bringing Hindu temple assets and cultures under secular government control and administration ('Hindu priests slam Congress leader Prithviraj Chavan for suggesting govt to borrow gold from temples 2020;

'Tamil Nadu to hire 10 2021; Afonso & Sanjai 2020) unconstitutionally (Sharma, S 2020; Vijayan 2019).

The research found the elected representatives regardless of the political affiliations and bureaucrats included themselves in the Sanatana Dharma temple boards as trustees. They interfered with the temples' ancient Vedic traditions, rituals and the Hindu communities' temple-centric devotional and cultural activities. Their intention is to coerce changes to the Hindu culture to 'reform' production and consumption of devotional activities and convert the temples to 'Heritage site' and 'tourism hotspots' by applying western concepts of tourism and social behaviour. This is very similar to the British India government's control of the Sanatana Dharma temple in the colonial era, image management to showcase Hindus and Hindu cultures as exotic mysticism and converting them to international tourism destinations for elite tourists from advanced industrial societies (see Chapter Three Section 3.3.3 Page 91, Figure 3.2). For example, the central and state governments interference with the Sabarimala temple on the pretext of applying western concepts of feminism.

The research found that the Indian government has collaborated with ARC and WWF, European freemasonry NGOs, ICLEI to develop a Green Pilgrimage Network to establish new form of spiritual tourism for international tourists. The ARC in association with 3iG (The International Interfaith Investment Group), non-Vedic Hindu faith leaders, the Interfaith Centre for Corporate Responsibility (ICCR) launched a 'faith-consistent investing' to enable religions to fund, bankroll and even create a world that reflected the values, beliefs, and teachings of their faith (see Chapter 3 Section 3.4.2.3 Page 107). The government is coercing sociocultural changes to the temples and temple-towns that are listed on the ARC website and were adopted at COP 11 in Hyderabad in 2012 for 'Green Pilgrimage Networks' (see Chapter Three 3.4.1 Page 102).

As such, the Indian government is facilitating foreign investors make faith-based investments in the Sanatana Dharma religions, cultures, and communities, as well as in forests and pastoral lands, and privatising and corporatising Hindu places of worship, existential resources, and shared commons. In doing so, the Indian government was sharing its powers and privileges of management of the Hindu temples with the foreign investors and stripping the indigenous people the freedoms to produce and consume their

own cultures. This was similar to the case where Indian ruling class helped the British India government take over the Hindu places of worship and the Indian economy in the colonial era (see Chapter Three Section 3.3.2 Page 89).

Unknown to the indigenous communities, a drive for ‘heritagisation of ordinary sacred spaces’ is being proposed by the government and domestic and international tourism academics (Apollo et al. 2020; Singh, RP & Haigh 2015; Singh, RPB, Rana & Niglio 2021, p. 2). The World Economic Forum placed a commercial value of USD 20 billion for ‘underutilised cultural assets’ such as Hindu places of worship and Hindu culture ripe for investment and profiteering (Ministry of Tourism 2016a; WEF 2017). Global spiritual wellness tourism and hospitality is positioned as a multi-trillion-dollar opportunity for international tourism developers (Raphael 2018; Wellness Creative Co 2021). Government departments such as the ASI and the Department of Culture are aiding in the internationalisation of indigenous communities. Specifically, after holding onto places of worship throughout colonial times despite resistance from the indigenous communities, the government is now facilitating transfer of indigenous places of worship and culture to international agencies such as the UN, the UNESCO, and international private investors on the pretext of international tourism development. This is achieved through new policies on foreign investment, PPP and a variety of central government schemes ('Explained: how Ramappa temple made it to UNESCO's World Heritage list' 2021; Ministry of Tourism 2021a). The research found that the present government has collaborated with international agencies such as the interfaith Alliance of Religions and Conservation⁴³ for secularisation and heritagisation of Hindu places of worship on the pretext of international tourism development and ‘green action and care’ (Alliance of Religions and Conservation 2011, p. n.p.).

⁴³ In 1986, ‘Prince Philip, then President of WWF International issued an astonishing invitation. He asked five leaders of the five major world religions—Buddhism, Christianity, Hinduism, Islam and Judaism—to come and discuss how their faiths could help save the natural world. In 1995, he together with representative of the nine world religions founded the Alliance of Religions and Conservation in the grand setting of Windsor Castle, England’ (Alliance of Religions and Conservation 2011).

On the other hand, in violation of indigenous rights and disregarding the need for conserving indigenous cultures and knowledge, Christian missionaries through the AD2000 movement and the Joshua Project (Joshua Project 1995) continue to convert indigenous Indians to Christianity. The research findings show that an indigenous community that was persuasively converted in the early 1990s continues to remain under duress and must furtively celebrate their festivals and events. The tribal communities are prohibited from keeping their ancient orthopraxy alive and thus keep their cultures alive in secrecy without the knowledge of the Christian Church. There is pressure on the communities to convert their elders that did not wish to abandon the polytheistic ancient religion they were born to. The research found that the Church is creating economic leakage for indigenous people and the nation by surreptitiously appropriating traditional skills and labour. For example, a bureaucrat noted that there is nothing to showcase in Karnataka, and impoverished tribal communities sought government support to set up workshops to present their indigenous wares, unbeknown to them, their work is presently displayed in a Smithsonian museum in the USA (Museum of the African Diaspora 2011). While the indigenous people acknowledge that they are losing their cultures and skills due to epistemic changes by the Western education system and evangelical conversion to Christianity, they are unaware of the covert leakages of their indigenous skills and the opportunity cost to them. This is also a loss for domestic tourism development in the case study. This has implications for all SDG.

The research found that significant decisions that affect society, cultures and environment are made by people in positions of power without consulting with their citizens. Interviewed researchers and senior scientists noted that ‘citizens are not to be blamed as they are unaware’. The participants’ helplessness comes through in statements such as ‘the problem here is, who will bell the cat?’ indicating a lack of responsibility and accountability and levels of powerplay in sustainable tourism development (Han, Y & Demircioglu 2016). While the local communities have brought to the forefront critical barriers to sustainable development, the researchers and scientific community levied very serious allegations against bureaucrats, the government and international accounting firms for driving personal agendas on the pretext of developing sustainable tourism. Researchers contended that the colonial mindset has influenced the processes of nation building, socioeconomic and cultural welfare, and environmental sustainability to achieve neocolonial goals. This has implications for SDG17, SDG 11 and SDG16.

To continue the discussion, the following section answers the second research question ‘Why Do Barriers for Sustainable Tourism Development Prevail?’ (see Chapter One Section 1.3 Page 32).

The research found that there are three underlying reasons for the prevalence of barriers for sustainable tourism development in the case study. These relate to the postcolonial tourism structures and systems, distortions due to definitional ambiguities, neocolonial nature of the international tourism approach taken to achieve the goals, how the goals are conceptualised, and the economic development model applied for the achievement of the goals.

9.3 Implications of the postcolonial structures and systems on India’s sustainable tourism development

The research found that until the early 20th century international tourism economy was based on the Euro-centric disproportionate free market capitalism where the Imperialists controlled all tourism trade’s demand and supply to ensure highest possible economic growth (see Chapter Two Section 3.3 Page 79). India’s independence was essentially a transfer of administrative powers from the European Freemasonry imperialists to the Indian freemasons (see Chapter Three Section 3.4 Page 99). As such, after 1947, the Indian Ruling class continued to develop the nation within colonials structures and system and retaining the colonial laws that were the basis for exploitation of India in earlier centuries. The Indian governments applied colonial blueprint for tourism development [1946 Sargent commission report], Western definitions of tourism and Euro-centric economic models to tourism development to expand the sector’s wealth generation. The Indian government continues to hold on to the community assets and places of worship under the control of various departments that were created by the imperialists to control the Hindu places of worship, Hindu societies and cultures (see Chapter Three Section 3.3.2 Page 90). The research found that retaining postcolonial systems as is without adequate decolonising has furthered indigenous identity crisis, class conflicts and definitional ambiguities in India’s tourism development.

9.3.1 Class conflicts and differing approaches to sustainable tourism development

The research found that within the postcolonial class system, the participants could be classified as either the ruling class or the ruled class based on their positions of power and influence, their epistemic stance about tourism development, and their expectations from sustainable tourism development and SDG achievement. The classification was drawn from the class structure created by the freemasonry network in the colonial era (see Chapter 3 Section 3.3 Page 81) and an Elite theory – where ‘political power is the basic ingredient for all social relations, and social classes must be defined primarily in terms of their relative power vis-à-vis each other, and Human society is necessarily and inevitably divided into two classes – the ruling class or elite and the ruled classes or the masses’ (Barkley 1955, p. 97).

The research found that select bureaucrats and elected representatives considered themselves and the elite investors as the ruling class. The Ruling class consists of Bureaucrats, minister, policy makers who were educated in postcolonial education systems. They delegated the work of implementing tourism policies to ruled class in other stakeholder groups that were educated in the Postcolonial systems. It was clear from their opinion about other stakeholder groups and other stakeholders within the key stakeholder group that they considered all the other respondents at lower levels of social class hierarchy as ruled class. The other stakeholders however were unclear about the class distinction and that they were perceived as the Ruled class by their democratically elected representatives and bureaucrats.

The ruled class in the Key stakeholders group are the tourism consultants that work directly with the government and support tourism policy making and project design. Both secondary stakeholders – constituted by tourism educators, researchers, scientists, and tourism alumna, and primary stakeholders – ethno-minority communities of people, can be labelled the ruled class based on their limited agency in tourism development.

The research found that India’s Ruling class chose a mercantile model for developing domestic tourism that is developing and thriving in the ChaturVarna system to advance colonial agendas by aligning India’s tourism development goals with the UN sustainable development goals.

9.3.2 Retrofitting indigenous identities into Colonial Class system

The research found that Hindu communities among the ruled class in India were represented by two sets of identities in tourism development schemes and policy literature. One system of identification was indigenous, mapping to the ChaturVarna framework and grounded in the Sanatana Dharma cosmology (see Chapter Three Section 3.2.2 Page 73). The other identity corresponded to the colonial identities that were created by the imperialists using British India legislatures and acts between 1850 and 1940 (see Chapter Three Section 3.3 Page 76).

The government structures and systems continued to identify the ruled class through the colonial identities and made it a mandate for the citizen to use the colonial identities to access any government services or facilities. However, for the purpose of marketing tourism and creating new tourism products based on individual ethno-minority group, the ruling class referred to the primary stakeholder community groups by their indigenous identity in the development literature. During the interviews, the ruling class in the key stakeholder group identified the primary stakeholders by the colonial identities as ‘tribes’, ‘indigenous tribes’, ‘SC/ST’ and took a master-slave attitude about civilizing the indigenous communities. They had little knowledge about the ethnic-minority community groups. They were neither aware nor concerned about the issues faced by the indigenous communities in the case study.

The primary stakeholders used the colonial identities to procure perks from the government that were allocated to them. This was possible only if they had a certificate from the concerned government department that managed tribal affairs as a proof of the colonial identity to which their indigenous community identity mapped to. Such incentives motivated the underprivileged indigenous communities to register themselves as tribes and acquire colonial identities that they least appreciated. On the contrary, there was no discrimination or hierarchy for indigenous communities to participate in devotional economy development within the ChaturVarna system. All primary, secondary, and key stakeholders that banded as ruled class took pride in their indigenous identities and their role in producing religious and sociocultural activities in their hometowns. The research found that the primary stakeholders did not appreciate the colonial identities that were attached to their indigenous identities. Most of them were unaware that the ruling class perceived them as dehumanized resources and had policy

designed to commoditize their tangible and intangible cultures to create new tourism products for the mercantile economy model.

9.3.3 Contradictory approaches for Sustainable tourism development

The research found that the epistemic premises adopted by the three stakeholder groups influenced their understanding of sustainable development, their expectations from the tourism development, and their development approaches.

The epistemic stance of the Ruling class amongst the key stakeholders echoed an Anglicist gaze and atheist epistemology drawn on a Marxian historiography of India's postcolonial education. They looked at the Hindu cultures as 'outsiders' with imperialist attitude and disdained the locally created Sanatana Dharma based devotional activities and travel as 'unregulated' and 'unsustainable'. However, they desired to use the indigenous people, their tangible and intangible cultures, their community-holdings, their personal holdings, their lands, and their community resources as raw materials for a mercantile tourism development model they were developing in the case study.

Their expectation was to internationalise domestic tourism by encouraging large private investors to invest in domestic tourism. Their primary expectation from tourism development was to generate profits for the investors as return on investment. They partnered with international wealth management organisations or Big4 audit firms that managed wealth for international investors to guide tourism policy making, tender creation, project design, tourism research, destination development, market analysis, and other important aspects of tourism development. They applied an autocratic top-down approach for developing policy driven tourism in the state, and willfully isolated the Ruled class from tourism development.

The Ruled class from both the key stakeholders and the secondary stakeholders group that had gained education in postcolonial systems assumed an orientalist's views about developing their own cultures for tourism. They had little or no agency in tourism policy design or tourism development. Their epistemology was a blend of English and Hindu epistemologies. Whilst they worked in mercantile tourism systems, they presented strong indigenous identities. They desired to achieve holistic sustainability for domestic tourism, i.e., goals derived from Hindu epistemology grounded in the Sanatana Dharma cosmology in a mercantile system through an etic approach. They worked with the government on mercantile tourism projects and helped in realising the policy by

investigating the approaches to modify and market domestic tourism. As such, they were perplexed with the functioning of the government which created tourism policies for sustainable development, but rarely walked the talk.

Indian tourism consultants – government did not care for sustainable development it was all just ‘lip talk’. They would not encourage any projects that did not have material benefits for themselves. Indian tourism consultants also noted that the government did not think it was playing the role of a facilitator, they perceived themselves as a profit- and loss-making company who considered all the local tourism businesses in India as their competitors that needed to be eliminated if government had to maximise profits. Hence, they did whatever they could to delay policy implementation. A policy maker revealed that the government worked according to the guidelines of international agencies and created opportunities for the international agencies to get involved in India’s administration and decision making and helping them invest their moneys into India tourism.

The scientific community from premier research institutes in India that were working on sustainable development projects did not agree with the government’s definition of sustainable development. They called out the government for facilitating unscientific development of environment, cultures, and societies to enable climate disasters, willfully impoverish people, land grabbing, money laundering, and own all businesses. Ruled class called out the ruling class for having a ‘colonial mindset of Loot’ and behaving like ‘colonial imperialists’ not knowing how close they were to truth.

The ethno-minority Hindu communities in the case study, who were also perceived as ruled class by the ruling class, adopted an emic approach grounded in the Sanatana Dharma cosmology to develop a devotional economy in the case study in which they were both the producers and the consumers. They developed the devotional economy by creating devotion based cultural activities within the ChaturVarna framework described by Sri Krishna in Sri Bhagavat-Gita. Thus created indigenous tourism economy, prioritized the wellbeing of all sentient beings. The model founded on virtuousness and altruism invested the donations and other forms of voluntary earnings back into temple management and environment and cultural conservation activities, creating a high localized self-sufficient circular economy. Urban visitors emerging from the same ontologies combined devotional travel with natural attractions experiences beach sports and marine sports for a wholesome tourism experience.

The ruled classes from across India whose epistemologies were grounded in the Sanatana Dharma or other Indian religions developed highly localised devotional economy in the same format irrespective of their gaze – emic or etic. Hindu, Jains, Buddhists, Sikhs and other subcultures contributed to the Sanatana Dharma devotional economy, Christians to Christian devotional economy, Muslims to Islamic devotional economy. As such, India's domestic tourism was largely an amalgamation of highly localised devotional economy from all over the nation.

The research found that the ruling class considered domestic devotional economy and other forms of indigenous cultural activities that developed beyond a mercantile economy as unregulated and unsustainable and favoured internationalised tourism development in the case study. On the other hand, the ruled class perceived the government's mercantile model for tourism development to be predatory, unsustainable tourism that was destroying local environment and cultures.

9.4 Definitional ambiguities

The research found that due to a hegemony of English language and Western approach in India's policy driven tourism and tourism education, India's domestic tourism was not well articulated in policy literature leading to distortion by absences. The section elaborates on domestic tourism and devotees as differentiated from international tourism and tourists.

9.4.1 Domestic tourism and international tourism

The research reviewed 29 years of tourism statistics published by Indian government from 1995 to 2019 (see Chapter Four). The research found that Indian tourism was predominantly domestic in nature. Statistics collected by Karnataka state government showed that highly localised religious tourism was central to state's visitor economy (see Chapter Four). International tourism was constantly negligible with a share of less than two percent in the case study whereas domestic tourism was consistently over 98 percent. According to the ARC, India's religious tourism destination receive billions of domestic visitors annually.

However, despite the availability of data, the ruling class continues to create policies to focus on internationalisation of India's tourism sector and attract international tourists.

Furthermore, there is no classification made to distinguish devotees and international tourists that visit religious places in India, and both are regarded as religious tourists. Such ambiguities in visitor profiling have implications for policy design and sustainable tourism development.

The research found that the main attractions in the case study are Hindu, Jain and Buddhist temples of the Sanatana Dharma cosmology and the natural attractions – islands, beaches, mountains, waterfalls, rivers, wildlife sanctuaries and national parks (see Chapter four). Research finds that India's domestic tourism which is nearly 98% of all tourism, has its production and consumption happening locally within the ChaturVarna economy development model.

Indian citizen native to the region cocreate sociocultural events and activities embedded in their religion as a way of life and contribute to highly localized visitor economy. There is an overlap between the producers and the consumers as oftentimes producers are consumers themselves. Research finds that the domestic visitors traveling to the case study from near and far destinations emerge from the same epistemic and ontological premise and share an overarching national identity.

Much of visitor economy is religious in nature and continuation of production and consumption of activities follows a predetermined structure to conserve their authentic forms and date back to ancient times of unknown antiquity. Locally produced domestic tourism create local entrepreneurship and local employment. As such, domestic tourism contributes to creating a sustainable micro-economy which is self-sufficient, independent circular economy. Domestic tourism requires no special marketing and sales. Visitors travel during school holiday season, long holidays, during festivals and carnivals, and other auspicious days for devotional travel, leisure, and adventure tourism. Domestic tourism is accessible by masses, i.e., all citizen without a class distinction. The research found that many temples in the case study provided sacred vegetarian meals every day to all devotees that visited the deity without expecting anything in return for the service was attributed to the Deity. Donations were voluntary, temples also maintained sacred groves and sacred water bodies where hunting or fishing was prohibited, and biodiversity remained unchanged for as long as the temples stood on ground. People from all Hindu communities in the locality played a role in the upkeep of the temples and serving the devotees who visited from far and near. The communities set up street-food stalls, restaurants, hotels, transportation, travel agencies, and other amenities in the temple

towns and tourism destinations. Most temple towns did not serve non-vegetarian food or alcohol around temple premises underpinned by the values of *Ahimsa* [nonviolence] and protecting all sentient beings as an ethical duty encoded in the sacred scriptures.

In the case study, international tourism constituted less than two percent of all tourism (see Chapter Four). Producers and consumers of tourism are often ontologically different and emerged from nations other than India. Consumption of tourism activities occur in countries to which the tourists did not belong to and did not share the cultural location. International tourists use a variety of transportation modes to travel from countries of their origin to reach alien countries. Sociocultural activities that constitute tourism is produced by ontologically different people native to the alien country.

9.4.2 Devotees and Tourists

According to Sri Bhagavat-Gita, Sri Krishna describes *Bhakti* [devotion] as an emotion that is produced when all the six senses focus on the Lord Vishnu or any other benevolent deity who is the manifestation of the *ParamAtma* [Supreme Soul or cosmic energy]. Drawing on this description, devotees can be described as visitors to the home of the deities of Sanatana Dharma cosmology for the purpose of worship and to connect with the higher consciousness through devotion. In this regard, Indian citizen and international tourists who take an etic approach to perceiving the Sanatana Dharma cosmology would use few senses to acknowledge the living temples as monuments of brick and mortar and appreciate the temples for their appearance and antiquity rather than their intrinsic values and original purpose.

Research found that the ethno-minority communities subscribing to the Sanatana Dharma cosmology considered themselves as devotees. They identified themselves with devotees from other ethno-minority communities from other parts of the nation that shared the cultural location with them and produced and consumed religious-sociocultural activities in the same format as them. As such, devotees from the ruled class formed the bulk of all visitors of the domestic tourism in India.

The research found that the Hindu devotees produced and consumed devotional travel and activities in the ChaturVarna economy development model, which was beyond the grasp of the government despite the Ruling class's control over the temple revenue since colonial times.

Yet, the ruling class disdained and disregarded devotional travelers and devotion-based visitor economy in the case study as unregulated and unsustainable. The research found that definitional ambiguities were willfully retained in the policy literature and the ruling class thwarted any attempt of the Indian tourism consultants to research tourist profiles in the case study. The ruling class mandated the consultant to use the data that international consultant had provided rather than conduct fresh research. As such, distortions were intentionally created by absences of tourism data.

9.5 Unpacking Neoliberalism and its implications for sustainable tourism development in the case study

Academic literature describes Neoliberalism as 20th century revival of the 19th century ideas of free market capitalism. It is characterised by economic liberalisation, privatisation, deregulation, globalisation, free trade, austerity, and reduction of government spending in order to increase the role of the private sector in the economy.

In 1960, the OECD member countries promoted policies designed to ‘achieve the highest sustainable economic growth and employment and a rising standard of living in Member countries’ which included nations of the global north and Australia and New Zealand (see Chapter Two Section), the OECD’s Interfutures research provided an assessment of the alternative long-term economic development patterns in the ‘long-term perspectives of the developed countries’ with particular attention to ‘possible limits to growth’ (OECD 1979, p. iv).

With the strengthening of the sustainable tourism discourse and tourism education in the 1970s, India, as a member of international agencies, espoused the global agenda to contribute to planetary health. As such, India’s indigenous tourism sector also began to be moulded into the convictions of Western academic neoliberal policies to drive international agendas (OECD 1979; Sauzey 1998; UNWTO 1993b). The research found that the intention of the proponents of the ‘Limits to growth’, ‘Interfutures’ and Trilateral Commission research has been to find out how to sustain the economic growth of advanced industrial societies within the mercantile model that made them rich in earlier centuries (OECD 1979, 2007; Sauzey 1998). Not only do the OECD countries acknowledge their ‘physical limits’ to ‘pursue their economic growth’ but they also perceive ‘nationalism’ in developing countries as a threat to their global expansion

(OECD 1979, p. 7; The Trilateral Commission 2021b). The organisations consider all factors that evoke nationalism in the indigenous population, to protect their cultures and environments from colonial exploitation, a threat to globalisation and international tourism development (OECD 1979).

Neoliberalism can be understood from two broad perspectives, one, of the Ruling class that facilitated neoliberalism and the other, of the ruled class communities that were at receiving end of the neoliberal policy implementation. Studies describing neoliberalism posits that the international polity aimed at helping developing countries by giving them financial support to advance sustainable development by alleviating poverty and conserving environment and cultures. Drawing on the literature, the research finds that the globalist UN organisations, the OECD members, private corporations are at the forefront of neoliberalism since its emergence. Not surprisingly, literature often reviews neoliberalism from dominant perspectives of the Ruling class at the investing end of the neoliberal polities and pays little attention to implications of neoliberalism on the Ruled class at the receiving end of the neoliberal benefits. The studies take an etic approach to understanding the implications of neoliberal policies on the developing countries' tourism case studies. As such, little is known about the genuine implications of neoliberalism in developing India's tourism destinations.

India's adoption of neoliberalism polity designed by the European elite was triggered by the necessity to solve 'balance of cash' issues largely created because of geopolitical turmoil in the Indian subcontinent during the 1960s. Re-opening the Indian economy to European elite was justified as a means to bring in much required financial support and technological knowhow to improve deteriorated living conditions in India. Whilst the cash infusion helped develop urban economies in India, the research shows that it had a detrimental effect on the rural economies which are home to over 65% of the 1.4 billion population. Stakeholders with vested interests used the neoliberal tourism policies to achieve their personal and organisational agendas.

9.5.1 A nexus of vested interests exploiting India's tourism sector

Neoliberalism opened new tourism routes for Christian missionaries to access indigenous populations to advance their agendas of evangelism in continuation of the goals of the Lausanne Movement (see Chapter Two Section 2.3.3 Page 62).

Global missionaries united to advance the long-term agenda conceived during colonial time to civilize ‘the child-races of the empire’ (see Chapter Three Section 3.3.2 Page 87) and convert the ethno-minority Hindu communities. The Joshua project commissioned in the United States in 1995 lists 2363 ethno-minority groups in India that are targeted for evangelism by missionary groups. The real time tracker of conversions shows that they have succeeded in converting over 200 Hindu peoples groups.

The research found that conversions became rampant after 1990s. Local politicians facilitated the foreign and native missionaries and helped them achieve their goals by blanketing the activities, often under the guise of tourism development. This research found that an ex-tourism minister had adopted a village for tourism development where the villagers were continuously subjected to oppression and harassment by the Church they subscribed to. The villagers exposed the diabolic nature of certain government agencies that used them to advance their vested interests and pressurised them proselytize other indigenous people. The fact that local politicians were aware of Christian missionary access and influence on the native societies showed that there was a larger nexus of Indian politician that was covering up oppressions against native communities and the anti-social activities in the case study.

Neoliberalism also made it possible for researchers from international universities access the ethno-minority communities in remote areas to study ancient cultures practiced in their authentic form and learn from the indigenous knowledge. The research found that there were no benefits to Indian communities of such interactions as the benefits were transferred to developed countries to private organisations where the research findings were monetised, as in the case of Siddhi community. The ethno-minority community was unaware that their traditional quilts are presently displayed in a Smithsonian museum in the USA (Museum of the African Diaspora 2011).

The research found that the Christian missionary organisations continued to commission quilts from the ladies in the community for paltry sums. Both the local government and the communities that wished to develop local tourism to empower local communities were unaware of the covert leakages of their indigenous skills and the opportunity cost to them.

The clandestine activities of the Christian missionaries and of the researchers from international university echoed the intent and objectives of the Christian missionaries and western universities intelligence gathering during colonial times that collected Hindu knowledge to contribute to the growth of colonial economies, to induce ontological change ‘primarily for proselytizing Hindus’ and to aid culturally deracinated Hindus to ‘acquaint themselves with the abstruse matters of their ancestral religion’ and consume western versions of their own cultures and religions (see Chapter Three Section 3.3.2 Page 89).

The American missionary organization’ Joshua project has recorded 3.9% annual conversion rate in India as against their global average of 2.6%. In India, the global missionary network seeks to put to end Hinduism ‘a religious system that is radically and diametrically opposed to Christianity’ (Monier-Williams 1891) by reaching the 2,142 indigenous people’s group which forms 90.0% or 1.32 billion of the total 1.38 billion Indian population (Joshua Project 1995) (see Appendix C).

The research found that radical Islamic attacks on Jain community increased in the case study after the neoliberal economic expansions. The genocidal attack on Jain societies and cultures during the 1990s and early 2000 was similar to ethnic cleansing and exodus of Kashmir’ Pandit community by radical Islamists. The Jain communities continue to be oppressed by the same radical Islamic groups. However, lack of awareness or public debate about the ethnic-cleansing and genocide of indigenous communities reveals political apathy and lag in protection of native societies from present day oppressions from radical Islamists and missionary groups.

The Jain temples that were destroyed during the Islamic attacks on the community were not repaired or given back to the community. Rather, the ASI department had locked up the vandalised temples and removed community’s access to their own places of worship. The temples remained in a state of decay and dilapidation. At the same time, there was something fundamentally wrong and eerie in the manner in which illegal immigrants from non-Hindu faiths were being settled in the case study destinations through a nexus of contractors.

The research found that the local government departments, on the one hand, were suppressing the voices of local communities by not registering their complaints and on

the other hand, were facilitating the international forces to drive their agenda in the nation by not taking action, indicating the depth of deception. While the incidents seemed disparate at the first glance, a critical understanding of historical events was leading to the conclusion that the incidents occurring in the case study were well planned and orchestrated as a part of a larger game plan. It indicated that there were people in decision making positions of power and privilege that were not only overlooking the conditions on the ground but also allowing for systems to breakdown through neglect to the advantage of external forces.

Neoliberalism also opened new routes for Christian missionaries to access indigenous populations to advance their agendas of evangelism, The research found that conversions became rampant after 1990s and the local politicians facilitated the missionaries and helped them achieve their goals by blanketing the activities, often under the guise of tourism development. The villagers exposed the diabolic nature of certain government agencies that used them to advance their vested interests.

The research found that local politicians were aware of Christian missionary access and influence on the native societies. A nexus within the ruling class, external proletariat class and the international agencies worked towards changing the value system of native communities through ontological distortions to prepare them for international tourism development in a mercantile system.

9.5.2 Boosterism in India's tourism development

Drawing on the findings and the literature, the research finds that the Indian government has chosen Boosterism approach to internationalise India's domestic tourism. However, boosterism promoted by an alliance global and Indian Intergovernmental organisations and NGOs is a response to one of the obstacles identified by the Interfutures research that could hamper the economic growth of the Global-North countries (see Chapter Two Section 2.3.2 Page 59).

The research found that the alliances formed by the Indian national and state governments, freemasonry NGOs, global elite's wealth management firms, international financial institutions, influenced India's neoliberal tourism policies design to facilitate the growth of global-north economies at the cost of Indian economy and benefits for the

Indian citizen. The ruling class of India at the national government level, under the guise of sustainable development had facilitated creation of an economic environment conducive for developing a mercantile tourism economy through rapid policy changes. Indian government economic policies resembled that of the imperialists' policies created to invest directly in their colonies and own all businesses and supply chains (see Chapter Three Section 3.3.1 Page 78).

In line with international tourism designs of the Western world, and up on the advice of the international wealth management firm, the Indian government has adopted a Western design to develop international tourism. As such, right from the development of first tourism policy, the Indian government has continued to apply boosterism approach for facilitating elite investors. Foreign Direct Investments into India's tourism increased over a span of three decades from 0 percent to 100 percent, with FDI almost doubling since the adoption of the SDG.

The Indian government has approved 100% foreign direct through all three investment routes - government, automatic, and combination of government and automatic route into 25 major economic sectors. The sectors include Tourism and hospitality, Agriculture & Animal Husbandry, Plantation Sector, Mining of minerals, metals and non-metal ores, Mining of coal and Lignite, Petroleum & Natural Gas, Defence Manufacturing, Broadcasting, Broadcasting Content Services, Print Media, Civil Aviation – Airports, Civil Aviation, Construction Development - Townships, Housing, Built-up infrastructure, Industrial Parks, Satellites - Establishment and operation, subject to the sectoral guidelines of Department of Space/ISRO, Private Security Agencies, Telecom Services, Cash & Carry Wholesale Trading, E-commerce activities, Single Brand retail trading, Multi Brand Retail Trading, Duty Free Shops, Railway Infrastructure, Asset Reconstruction Companies, Banking – Private Sector, Banking – Public Sector, Credit Information Companies (CIC), Infrastructure Company in Securities Market, Insurance, Pension Sector, Power Exchanges, White Label ATM Operators, Financial services activities regulated by RBI, SEBI, IRDA or any other regulator, Pharmaceuticals (Green Field), Pharmaceuticals (Brown Field), Food products manufactured or produced in India, etc.

Under the guise of international tourism development, the government's approval of 100% FDI in almost all rural and all urban sectors and in tourism and hospitality, adoption

of variety of tourism specific schemes (see Chapter Three 3.4.4 Table 3.7 Page 120), and collaborations with freemasonry organisation ARC, faith-based international investors, has made it possible for the Indian government to rapidly gain access of all shared common, all natural spaces and human-built attractions. The governments have gained access of all local businesses that the communities have organically developed as well such as the Beach tourism by Fisher communities in the case study which they passed on to a non-native third party through tourism project tender process. This is similar to British India government gaining access to all businesses in India and facilitating elite merchant class that are also international tourism policy advisors and investors to the government to own the businesses (see Chapter Three Section 3.3.3 Page 90).

Post gaining ownership, the government has transferred it to the foreign investors to have power and privileges over all sectors, the Hindu scared temples, temple lands, temple assets, pastoral lands, revenue lands, forest lands, water bodies, and other build and natural places, and develop them for financial gains. With this move, the government has helped realise the colonial agenda of the Freemasons who developed the global-north to 'own all the non-Christian lands' in the Global-South and neocolonial agendas of new world's Freemasonry global elites of the global-north to gain access to 'supplies of energies, all developable lands and water, all raw materials' to ensure highest possible economic growth for the Advanced Industrial Societies they develop. The Indian government and external proletariat class has made it possible for another Freemasonry agenda come true - of taking everything back from the people of the Sanatana Dharma cosmology that they believe belongs to their race and all the sciences and arts and businesses that the Hindus have created in India.

In April 2021, the national government created a 'National Single Window System (NSWS)' for 'guidance of investors to identify and to apply for approvals as per their business requirements'. Through the single window 32 central departments and 16 states facilitated project approvals and increased ease of doing business in India. As such removing the hurdles for the global elite to own all developable lands, water, raw materials, and energy sources and develop the world in a mercantile system. In doing so the ruling class of India facilitated the reconciliation and absorption of the Indian economy and India's domestic tourism into an imperialist mercantile system on the pretext of achieving the Sustainable Development Goals and contributing to planetary

health. The move contributes to creating a national centralised system or ‘tourism nerve centre’ proposed by McKinsey & Company for centralising global tourism developments through a new economic system and allow the globalists to invest in small, medium-sized enterprises.

However, the tourism researchers, scientists and local communities called the ‘single window project clearance’ approach to developing international tourism a “Grand Sale of India.” The government of India has compromised India’s ethos, civilizational values and sovereignty. The governments have made and implemented policies setting misleading expectations and not fully informing the public. The government has neglected the researchers and scientists community’s concerns and used a top-down autocratic approach to India’s tourism development.

Hindsight being 2020, since the adoption of globalist neoliberal polity, boosterism has shaped the intent and purpose for preparing tourism sector for achieving the sustainable development agendas over last three decades. The approach has helped prepare ground for a great reset in tourism economy and take it back to the colonial times where imperialist freemasons-controlled India’s tourism economy and used it to further exploit the nation’s people, cultures and environments. Despite predictions of the 1979 Interfutures research, that implementation of globalist policies while the globalists achieve their neocolonial agenda of completely unsettling and transforming other races’ societies and can cause social, cultural, and economic problems in the societies.

The research finds, to completely bring the Sanatana Dharma cosmology based visitor economy into a freemasonry mercantile tourism model, the government has unforthcomingly initiated many skill development and tourism education programs to induce value-system change and shift the rural communities from an indigenous agrarian economy to an experience economy in western design (Pine & Gilmore 1998). It is no surprise that the ruled class already distrust the government intentions and projects and find it a gross violation of environmental cultural and human rights.

According to the Sanatana Dharma and the Indian civilizational ethos, the government control and transfer of the Hindu places of worship, use of devotional economy for personal gains and private control, exploitation of people, environment, cultures, flora and fauna, subverting altruism of citizen for personal gains is a fundamental philosophical

blunder on the part of the Indian government and its Indian alliances. As the Indian government is cheating Lord Vishnu himself. The research finds that the risks of internationalising India's domestic tourism through boosterism outweighs the benefits for the case study,

The research finds that the issues undermining the MDG flow into the SDG making them unsuitable to contribute to genuine health of the planet and for indiscriminatory sustainable development (see Chapter 2.3.5 Page 62) (Fehling, Nelson & Venkatapuram 2013; Hulme 2009). Current issues in SDG have emerged from the dismantling of India's indigenous economy model and establishing a Euro-centric mercantile model in its place, resulting in societal inequalities due to 'underconsumption of many' and 'over saving of few' (Cain, P 1985, p. 1).

9.6 Critique of colonialism, postcolonialism and neocolonialism

During the colonial systems, knowingly or unknowingly the Indian ruling class, and external proletariat class in exchange of power and privileges supported the imperialists by helping them advance their colonisation of India and dismantle the ChaturVarna system.

The postcolonial structures were designed to advance the agenda of colonisation of developing countries like India by completely dismantling the domestic economies running in native non-mercantile economy models by the internal proletariat class. The postcolonial tourism education system is thus designed to convert all the native population of India into 'hackable' human resources to work in the postcolonial mercantile systems of the globalist elite. The postcolonial education systems are designed to bring about a value-systems change in the native population to replaces virtuous values that will produce nationalist traits in them, to cultivate values that will enable them to see Earth and all creation and even themselves as resources and prioritise wealth generation over overall wellbeing.

Neoliberalism is the shift in postcolonial structures through polity changes to enable the re-entry of the globalists into second world and third world countries that could not be completely colonised during the colonial era. Neoliberalism made structural changes to

the postcolonial structures to convert India's non-mercantile tourism systems into domestic mercantile systems. Neoliberal tourism policies were purposefully designed by Indian ruling class, bourgeoisie class and external proletariat class that were aligned to globalists' neocolonial agendas to enable reconciliation of domestic mercantile economies into the globalists controlled international mercantile economy.

9.6.1 Superior race theory or Economic Superiority: Bias against Hindus

Drawing on the literature review and the findings, the research found that the bias against indigenous civilizations of the world including the Sanatana Dharma civilization and the Hindus stemmed from the European imperialists' assumption that they are a superior parent race amongst the Human species and the heathen or Pagan are an inferior Child race. As such, not just the Hindus but all the indigenous populations of the world that did not subscribe to either Christianity or Islam, the organised religions created by the Order of Templars and the Order of Carmath (see Chapter Two Section 2.2.4 Page 48) have been the target of Imperialist manipulations in different countries.

In the 19th century, they deduced that the Nordic, Alpine and Mediterranean were three great European stocks and that 'the Aryan language was invented by primitive peoples of the Nordic race before its dispersal in the third millennium B.C... The language aided the Nordic race in its conquest of Europe, in its westward journey across the Atlantic, in its Anglo-Saxon occupation of our continent, in its stamping of Anglo-Saxon institutions in American government and civilizations...' (Grant 1933, p. viii). The 'original Aryan race' were the 'Nordic invaders of Hindustan [India]' (Grant 1916, p. 67). Bias against the Hindus was inculcated and institutionalized by the global and Indian freemasonry network or those who considered themselves the ruling class as the Freemasons believe that it was their ancestors that gave knowledge of Sciences, Arts and geometry to the Pagan world and the Hindus. As such, the Freemasons justified their actions of colonising the world with the claims of taking back the Sciences and arts from inferior races of the early world civilizations. The overarching goal or the final goal of the Imperialist-freemasons who call themselves the Anglo-Saxon race (Grant 1916) has been to 'take possession of remote and barbarous lands unoccupied by any Christian prince or people' (see Chapter Three Page 79) even if they had to wait until 'the Indian and the Spanish', withered away or died in convulsions (see Chapter Three Section 3.3.4 Page 98).

Studies show that the imperialists accepted Christians and Muslims who had disengaged from their indigenous identities and adopted the new organised religions as their subjects. Hindus, freeborn people whose ontology was grounded in the Sanatana Dharma cosmology were called ugly lowly races. The imperialists considered Hindus a ‘threat’ as they contributed to resurgence of domestic economies in direct coemption to the imperialists’ trade. Karl Marx identified India’s rural economy, agriculture, manufacturing, religion, and culture as stabilizing factors of the Indian economy and justified British policies as a means to civilize the inferior beings that worshipped nature rather than be ‘sovereign of nature’ (see Chapter Three Section 3.3.4 Page 98).

In the new world, the OECD members, Trilateral commission, and the global elite developed a Sustainable Development Discourse and described various forms of sustainable tourism for planetary health. On the one hand, they convinced the Third world nations to achieve time-bound Sustainable development goals for indigenous people’s wellbeing and conserving native cultures and environments. On the other hand, they call ‘evolution of the Third World and nationalism among other races a threat to the growth of Advanced industrial societies’ that needs to be managed for uninterrupted growth of mercantile economy (OECD 1979, p. 8; The Trilateral Commission 2021b).

This contradictory stance accentuates that the sustainable development goals are designed to benefit the colonial imperialists in the new world and are greenwashed to convince the larger global population to work towards achieving the goals for the global elite. Even as the Trilateral commission taskforce recommends modification of economic system to respond to surging nationalism, Western Universities offering courses on world religions have called for Dismantling Global Hindutva and Hinduism to curtail nationalist revival of Hindus. The research found, India’s postcolonial tourism systems neoliberal polity and education established by Indian freemasons have been institutionalising colonial bias against the Hindus and individual ethno-minority community groups and has implications for all-inclusive sustainable development.

Furthermore, in a blatant display of racism against the Hindus, and continuation to the colonial bias, globalists and western universities are funding global events to destroy Hinduism by dismantling Hindu cultures (Dismantling Global Hindutva 2021) (see

Appendix D). This is a realisation of a prediction in the Interfutures research that in the two centuries of the colonial era the globalists of the present day were able to ‘completely unsettle and transform the other societies’ in competition with the colonial economies and caused political, social, and cultural problems for the other races.

Founded on the bias, and the problems discovered by this research for the Hindu societies and the conditions causing the problems, the research frames a Superior Race theory to theorise postcolonial bias of Anglo-Saxon race against the Hindu civilisation and the global Human population at large – where a small group people comprising of Freemasons from different orders and secret societies refer to themselves as a Superior race and justify their atrocities on Human race by referring to Humanity at large as inferior race and undomesticated beings that need to be civilized to make them subjects of the Ruling class.

9.6.2 Mercantile tourism economy grounded in Western approaches

Studies show that a mercantile economy was developed by the Freemasons in the 10th century with a mega-long term aim to colonise the Earth and her civilizations. Freemasons formed secret societies to strategically work towards their long-term goals. They extended their influence in other nations of the world. The 15th century merchants of the British Empire perfect the mercantile model over the following centuries and continues to develop international tourism for empire building (see Chapter Two Section 3.3.1 Page 82).

Mercantile tourism economy is dependent on overbalance of foreign trade and focused on developing international tourism across the world. The model creates new products by internationalising domestic tourism and developing new products from the native societies and cultures for the consumption of international or urban visitors.

The model categorises humanity into a pyramidal class system where ruling class is at the top of the hierarchy and the ruled class at the bottom based on their economic strata and values. In a mercantile tourism development model, the [British] King and the merchants who form the ruling class are at the centre of all tourism developments. External proletariats and internal proletariats form the Ruled class. Indigenous identities of the ruled class are rejected in mercantile class system. Men and women compete for the same

roles. Women are less important as the economy builds on freemasonry male-dominated values. The mercantile model disregards ethics and virtues, while encouraging the commoditisation of indigenous way of life for new tourism products as ‘there is more honour and profit in an industrious life, than in a great inheritance which wasteth for want of virtue.’

External proletariats and internal proletariats differ in their value systems, where the former adopts an etic approach and mercantile gaze to perceives Earth and Earth’s creations as modifiable resources, and the later adopts an emic approach grounded in indigenous cosmologies where the workforce manifest nature as Divine, to be protected and worshipped. As such, Mercantile class system leverages external proletariats to develop international tourism economy in mercantile development model and is unable to leverage internal workforce that develop their own domestic tourism economies within the native development models. As such, postcolonial tourism education and skill development programs are designed to cultivate human resources with mercantile values, where amassing wealth [for the Rulers] is prioritised and virtuous values are shunned. The end goal of wealth generation contributes to Mercantile tourism economy’s predatory nature, where it uses the proletariat class as the human resource to develop their tangible and intangible cultures to create unauthentic experiences. These new tourism products are used to entertain Humans with higher spending powers. The purpose of mercantile tourism is to increase investors’ profits margin by selling experiences in engineered markets to cultivated customers. The ruling class and the investors employ individuals from proletariat classes to produce tourism for fixed or variable wages. Mercantile tourism economists modify the nature, environments, societies and cultures across the world to produce and consume urban tourism.

Hedonism is fundamental to the mercantile tourism model where that aim to increase tourist satisfaction and pleasure shapes all developments. In this model, Sustainability is promoted not because the model appreciates Earth, sentient beings on earth and earth’s environment for their intrinsic value, but because the model wants the resources to last forever to contribute to the sustainability of the hedonist mercantile tourism development economy. Studies show that mercantile tourism economy completely unsettles and transforms the native societies and cultures of ‘other’ nations to establish its roots in foreign countries and is discriminatory of the non-mercantile tourism economies. The

model is resource intensive due to its Exploitative extractions from the sociocultural environment for mass production of tourism products and services.

The research found that the Indian government under the assumption that Western approaches could accelerate sustainable development in India's tourism economy have been reshaping a domestic non-mercantile tourism economy into a domestic mercantile tourism economy so as to enable its internationalisation and reconciliation into a globalist-centric international tourism.

Parallels can be drawn between the government's international tourism development model and Marx's communism model, which endorsed separation of Hindus from their lands and cultures by colonial imperialists. Marx advocated for better use of India's lands, assets, skills, and people in an industrial setup for mass manufacturing for profitability (Marx 1853). The agencies now promoting international tourism for the SDG through a 'Great Reset' are enabling a form of technology driven hybrid communism through a refined mercantile model (Munshi 1966; Stalin 1952). The international accounting and wealth management firms assisting the Great Reset have had the opportunity to collect and study knowledge about indigenous communities' way of life, economy, and cultures in their dual role as project managers and tourism consultants for the government. Informed by international accounting firms, Karnataka's tourism policies are designed to dismantle and remodel the state's assets into new tourism products (Maccarrone-Eaglen 2009) that can be sold to a global market to increase profits for investors (Invest India 2021b; Wellness Creative Co 2021).

The present government, which has signed up for all UN agendas, has reformed policies in all sectors including tourism to achieve the SDG. Policies are found to be accelerating the commoditisation of forests, natural resources, shared common tangible and intangible intellectual property, indigenous cultures, and sacred orthopraxy without the knowledge of the custodians of the culture. Whilst the government justifies aligning nation's goals with the New World Order goals, and promises economic growth through international tourism development, the government's investment of massive public funds and foreign investment in India's lands, assets, temples, cultures, traditions, mines, pharmaceuticals and traditional medicines compromises Indian civilizational values (Chandran 2019; Religious tourism will create employment 2021; Shrivastava 2021). The present research found that homogenised urbanisation, commoditisation and internationalisation of sacred

indigenous cultures, forests, mountains, biodiversity, flora, and fauna are actually destructive to efforts regarding social, cultural, and environmental conservation and sustainable tourism development. In this model and approach, it is highly unlikely that India will be able to resolve the existing challenges for sustainable development of tourism and achieve SDG by internationalising domestic tourism in a mercantile tourism economic model. The research found that the globalist model is diametrically opposite to the Sanatana Dharma cosmology's ChaturVarna Framework in intent, values, approaches, objectives and end goals. The following section answers the fourth research question 'What are the opportunities and ways forward?' (see Chapter One Section 1.3 Page 32).

9.6.3 Domestic tourism development in ChaturVarna model grounded in Sanatana Dharma

India's domestic tourism comprises of devotional activities by native ethnic-minority community groups grounded in the Sanatana Dharma cosmology. India's devotional tourism economy predates the European mercantile economy and has an antiquity and continuity of millions of years (see Chapter Three Section 3.2 Page 70). The case study's early world domestic tourism develops in the ChaturVarna economy development model described in the sacred text Sri Bhagavat-Geeta.

In a ChaturVarna model, the deities of the Sanatana Dharma cosmology are at the centre of all tourism developments. Festivals, carnivals, sciences, arts, sports, music, dances, athletic contests, drama, other performing arts are all dedicated to the deities and performed by free born citizens. The activities are aligned with the Hindu luni-solar calendar and are conducted regularly as stipulated by the scriptures. There is no need to manipulate markets or target visitors. Non-mercantile domestic tourism is motivated by *Moksha* Self-realisation through devotional service, freedom from cycle of life and birth, elevation to higher consciousness, health and wellbeing of individuals, society and the planet.

All communities and individual have equal standing in non-mercantile domestic tourism economy development which is characterised by dignity of labour. Every community based on its specific identity markers develops specific skills inherited from earlier generations and contributes specific products and services to produce the shared economy

(see Chapter Three Section 3.2.2 Page 77). All knowledge used in the production of mainstream domestic tourism is exoteric. As such the sacred scripture lays guidelines for regulating monopoly and restrains predatory developments of vested interests.

Non-mercantile domestic tourism considers Mother Earth, all movable and non-movable life forms sentient and appreciates them for their intrinsic value and for their role in development of human societies and cultures. Tourism activities are guided by *Satvik* values imbibed in *Daivik* personality and venerate nature that is vital to existence of humanity and all life on Mother Earth.

Sri Krishna describes any developments that prioritises wealth for personal gains over holistic wellbeing of the planet as unsustainable development. According to Sri Krishna, unsustainable development are undertaken people who are of *Asuri* personalities for who amassment of unlimited wealth to fulfil unsatisfiable desires in the main motivation. They do not believe in God or higher cosmic energy and think using technology they can become gods themselves. They cannot distinguish between what ought to be done and what not ought to be done.

According to the people with *Asuri* personality, the world is created by scientist materialism without any divine intervention. They perceive the world as unreal, foundationless and godless and creation is due to sexual desires and has no cause other than lust. With this worldview, people with *Asuri* trait, who are lost to themselves and have no intelligence engage in unbeneficial horrible activities meant to destroy the world. Creation is a result of sexual activities and lust and has no higher purpose. As such, the mercantile developments driven by lust, anger and greed to achieve the goals of wealth generation will lead to destruction of Earth and all Sentient beings and all creation. The Sanatana Dharma cosmology rejects anything that is not attributed to the divine, driven by greed, overarching desire for profits and which compromises the wellbeing of other sentient beings and planetary health.

As such, in the context of the Sanatana Dharma cosmology, the Indian government's approaches for internationalising India's domestic tourism and developing new 'Western' tourism for international tourists to achieve a five trillion economy goal are more likely to create social, cultural and economic issues. As such, internationalising India's tourism has fewer benefits for the citizen. Allowed to develop on its own authentically and

organically, with little interference from the international agencies, India's domestic tourism structures and systems centred around the Sanatana Dharma culture has contributed to India's economic and environmental sustainability and overall planetary health. Further, this domestic tourism model through adequate decolonisation (see Appendix G) can lead sustainable tourism development and achievement of SDG in the tourism sector in India.

9.7 Chapter Summary

The present research found that History is repeating as mercantile economic developments of the present day are little different from the colonial era mercantile developments that impoverished 90% of the world. The Indian Government has chosen a mercantile model proposed by international agencies and investors focussed on wealth generation. The intent is to transform indigenous domestic tourism into an international sector to create jobs for local communities and increase foreign exchange earnings (Bharatiya Janata Party 2014). In doing so, the government is moulding sustainable domestic tourism in European ideological convictions and by applying 'physiocratic'⁴⁴ economic ideas' to the Indian situation to achieve the SDG and new urbanisation agenda, despite historical evidence of detrimental effects of Western policies on Indian economy that underpins domestic tourism. As such, the government is seeking, first, to nationalise all indigenous cultural assets; second, to commoditise tangible and intangible shared commons; and third, to develop all lands in urban, rural, remote forest areas to develop infrastructure and connectivity as was done during colonial times. This approach might work in favour of international investors but has little benefit for India and Indian citizens as they stand to lose more than they can gain. Just as Hon'ble Prime Minister Indira Gandhi, suspicious of international agendas, had noted that foreign forces were destabilising the nation as the sustainable development discourse was gaining traction (TV Eye 1978), the present research indicates that a collaboration of India's ruling class and international ruling class aligned to European freemasonry are leveraging tourism as a sector to destabilise the nation for personal gain. The government is developing India's tourism in a Western universal development model which is predominantly elitist and

⁴⁴ Physiocracy is an economic theory developed by a group of 18th-century Age of Enlightenment French economists who believed that the wealth of nations derived solely from the value of 'land agriculture' or 'land development' and that agricultural products should be highly priced.

emerges from a Freemasonry epistemology. Rather than expedite internationalisation of tourism for economic gains, strengthening the domestic tourism model and developing tourism sustainability by aligning with Mother Earth's pace for evolution, protecting nature, habitats, flora and fauna is highly likely to resolve the issues identified in each of the SDG and help contribute to achieving the larger sustainable development agenda. Thus, the present research found that for the SDG to be achieved in India's tourism sector, the policies, approach, model, epistemology and fundamental philosophies require reform.

धर्म एव हतो हन्ति धर्मो रक्षति रक्षितः ।
तस्माद्धर्मो न हन्तव्यो मा नो धर्मो हतोऽवधीत् ॥

Chapter 10: Conclusion and Priorities for Change

10.1 Introduction

The purpose of this chapter is to provide an overview and conclusion to this thesis. The research drew attention to the formulation and development of the tourism sector in postcolonial India, a third-world country with third-world problems. The research applied a multidisciplinary approach, an emic perspective and a *longue durée* technique to review interdisciplinary developmental literature from precolonial times to present times. The research applied a qualitative method in a broader case study approach for data acquisition. The data from multiple stakeholders were analysed thematically to respond to the overarching research question. The discussion chapter responded to the research question bringing the thesis to its logical conclusion. This final chapter now shifts the focus back to Chapter 1 to summarise how the research questions in this thesis were addressed and how the objectives of the research were achieved. This is followed by a review of the theoretical and practical contribution of the research, a discussion of the future research implications and a concluding statement.

10.2 Revisiting the Research Aim, Questions and Objectives

The research aim was to investigate the applicability of the SDG framework for transformations in tourism to advance the 2030 sustainable development goals in the case study of Karnataka state, India. The study answered four research questions emerging from the rationale. Five objectives helped answer the questions and satisfy the research aim. A significant contribution of the research was to reveal several barriers to the achievement of the SDG and the reasons why these barriers prevail.

The research shows that ineffective development continues despite the strengthening sustainable development rhetoric, espousal of various global agendas and an increase in funding for tourism development. The study went beyond finding the barriers to application of global goals in India's regional context to reviewing the formulation of the goals and their applicability to tourism in developing countries.

Chapter 1 set the context for the research with a background, rationale and literature overview. Identifying key gaps facilitated conceptualisation of the research aim and

purpose. Three research questions and five research objectives were established to achieve the aim of this study. The chapter also established why this research was undertaken from an emic approach and the researcher's personal motivations for conducting the study. A multi-case study design was chosen, specifically considering the cases of Bengaluru and Uttara Kannada districts in Karnataka state in India.

Chapter 2 and Chapter 3 contributed to achieving the first objective which was to investigate the barriers to sustainable tourism development in the current system by reviewing the existing literature. Given that the research aimed to explore the application of international concepts locally, both global and Indian tourism were explored by using a scoping literature review through systematic search strategies. Chapter 2 which traced international tourism development worldwide found it to be a colonial endeavour for empire-building and Chapter 3 which traced international tourism development in India found the impact of the colonial endeavour on India's domestic tourism economies and their sustainability. These chapters grounded the thesis in the existing research, identified the problems and their generating conditions that hampered sustainable tourism development research in colonial and postcolonial times until the adoption of SDG. The chapters acknowledged emerging key debates that influenced new directions for sustainable tourism development to achieve the SDG.

Chapter 4 helped achieve the second research objective, which was to examine the nature of tourism, trends and tourism potential in the case study. Drawing on exiting literature and tourism statistics from the Indian government and international tourism agencies, the chapter assessed domestic and international tourist arrivals and spending in the case study. The chapter found that India's tourism was predominantly domestic and non-mercantile based on the Sanatana Dharma cosmology and constituted nearly 98% of all tourism in the case study. The review revealed that erroneous interpretations of the tourism statistics created wilful tourism data dissonance, produced distorted perceptions about India and India tourism potential and had implications for policy. Through this chapter, domestic tourism was consistently seen to drive India's visitor economy compared with international tourism, which was consistently negligible and almost non-existent in the case study location. However, tourism planning documents have consistently positioned international tourism as the driving force for future tourism

development. Little attention has been given to domestic tourism, indicating an institutional bias against the sector.

Chapter 5 detailed the methodology applied to the research for achieving the research objectives. The chapter unpacked ‘Western’ in the Western academics and presented alternative paradigms and new approaches to study non-western societies cultures. The chapter developed a research design to use a qualitative methodology in a broader case study approach and a suite of methods for data acquisition and a two-stage analysis. A *longue durée* technique helped achieve rigour in the research and an emic approach helped strengthen validity of the findings. A sustainable tourism development thematic framework was derived by mapping SDG to five broad themes—governance, economy, environment, society and culture.

Chapters 6, 7 and 8 achieved the third research objective, which was to explore the barriers to sustainable tourism development in the context of SDG from multiple stakeholder perspectives. This objective helped to answer the first research question (i.e. what are the barriers to sustainable tourism development in the case study?) from three different perspectives: key stakeholders, secondary stakeholders and primary stakeholders. In the three chapters, under the five broad themes, thematically collated stakeholder perceptions on barriers to sustainable tourism development and their causes were presented. The findings revealed that international tourism development in India is characterised by extreme corporate globalisation, ambiguous definitions of development, illicit financial flows, unjustified international debts, neocolonial goals and environmental and sociocultural injustice.

Chapter 9 supplemented achievement of the fourth and fifth research objectives. The chapter answered research question two (i.e. How do the barriers affect sustainable tourism development in the case study?) research question three (i.e. why do the barriers for sustainable tourism development prevail?) and research question four (i.e. what is the way forward?) through a critical discussion. It emerged from the discussion that barriers to sustainable tourism development were present across the five themes. The barriers prevailed as a consequence of the conflict generated by differing goals, approaches, models and underlying philosophies for sustainable tourism development. These conflicts emerged due to differences in thinking about the production and consumption patterns of domestic and international tourism. The research found that the present central and state

governments were informed by Western academic and industrial scholarship and worked to align India's domestic tourism with international tourism standards.

This chapter completes the thesis by revisiting the aim of the research and providing a concluding statement.

10.3 Theoretical and Practical Contributions of the Research

The most important contribution of this research is the uncovering of the deep-rooted barriers and their causes in India's tourism sector in the context of the UN sustainable development agenda. In doing so, the research locates India's tourism development in both colonial literature and in the nascent SDG literature. Further, the research makes theoretical contributions to sustainable tourism literature by filling in the gaps identified in earlier chapters.

An important gap in the tourism literature was the acute shortage of studies that presented the voices from the developing world from within a postcolonial perspective, in stark contrast with the abundance of Euro-centric Anglo-Americanised literature (d'Hauterres 2004). Another major pitfall of postcolonialism literature was the distortion of world histories (McClintock 1992; Mukherjee, S 1968). The postcolonial version discards histories of developing countries and their influence on nations' development as a thing of the past. The European version and historical timelines were determined by imperialists as the only measure of relevant history. Wijesinghe, Mura and Bouchon (2019, p. 1275), in situating Asian tourism ontologies, epistemologies and methodologies, identified 'the lack of studies analysing knowledge and research trends within a colonial or a neocolonial perspective' from a non-Western perspective.

This study addressed this significant gap by strategically adopting a suite of methods and techniques to respond to the research questions. A *longue durée* approach to review the development literature helped locate tourism development studies in precolonial, colonial and postcolonial timelines. An emic approach grounded a Sanatana Dharma worldview supported the analysis of 'knowledge and research trends within a neocolonial perspectives' from a non-Western perspective.

Drawing from the literature review and findings, the research theorised a Superior Race theory to explain postcolonial bias against indigenous people and humanity at large (see

Chapter Nine Section 9.6). The research contextualised Elite theory India's tourism development and its influence on Indian societies and cultures.

For the first time, the research articulated Devotional tourism which is represented ambiguously as religious tourism in the English literature. Drawing on the findings, the research distinguished between a devotee and a tourist, non-mercantile tourism and mercantile tourism, non-mercantile economy model and mercantile economy model. The research clarified the assumptions for development models grounded in the Sanatana Dharma cosmology and exposed the assumptions and goals of globalists' mercantile model that is presently dominating global tourism space.

The research back-traced India's colonial past to find the root causes and conditions generating sustainability issues and found them to be stemming from colonial policies, and postcolonial structures. The research unpacked colonialism, postcolonialism, neoliberalism, sustainable development agendas and goals, the new world order and the Great Reset.

A critical gap was little clarity on the implications of inconsistencies in the MDG for SDG development (Fehling, Nelson & Venkatapuram 2013; Hulme 2009). The research found that the inconsistencies in all stages of the MDG development flow into the SDG development. Rather than addressing the distortion and disincentives created by the MDG framework (Anderson & Langford 2013), post-SDG agenda aggravates the issues by building on the earlier models.

Another critical gap in sustainable tourism literature was regarding 'structural and policy factors that perpetuate poverty' due to an 'absence of a critical consciousness that considered the structural causes of poverty' (McCloskey 2015, p. 186). These gaps could have implications for achievability of SDG in developing countries (Bello 2013; McCloskey 2015).

The present research addressed this gap by extending the exploration beyond discovering the barriers to examining the causes of the barriers. The research identified colonial economic structures that disrupted India's indigenous tourism economy as also the structural causes for poverty. India's continued production of tourism in Western hegemonic frameworks that serve Western interests under different governments has

done little to alleviate poverty. The research, in agreement with McCloskey (2015), found that the government's persistence in the same postcolonial structures and injecting funds to improve the structures to usher the new world order is exacerbating the issues of poverty. Boosterism is highly likely to further poverty and sustainability-related issues in the case study location. The research shed light on the modes and mechanisms causing leakages of public funds, shared common resources and the physical and intellectual assets of the nation.

Studies identified a limited focus on the 'formation process of policies and governance behaviours' (Guo, Jiang & Li 2019, p. 1). The research addressed this critical gap by exploring the process of tourism policy development in the context of the SDG. In interviews, bureaucrats, the tourism minister, policymakers, and tourism consultants acknowledged the use of a top-down approach to tourism policymaking and alignment of policy goals with international agendas to benefit investors. The research found that the barriers to sustainable tourism development were primarily policy driven and were caused by the government's intention to internationalise, urbanise, and remodel India's tourism. The intent behind government conceptualisation of the UN agendas and their desire for international tourism development vastly differ from the realities and aspirations of grassroots producers and consumers of India's domestic tourism sector.

India's limited success in harnessing the nation's immense tourism potential is said to be due to India's 'uneasy and ambivalent relationship' with tourism (Hannam & Diekmann 2010, p. 1). Critical tourism studies maintain that India's tourism literature is 'uncritical and polemic' (Hannam & Diekmann 2010, p. 2). The present research addressed this gap through a critical examination of the research topic in the case study. Different stakeholders were found to be in cognitive dissonance as a result of functioning in an autocratic environment where policy rhetoric differs from praxis.

Indian studies provide little clarity on the production and consumption patterns of tourism and visitor profiles in India, which is an important impediment to sustainable tourism development. This gap was addressed in the present research through analysis of India's tourism statistics, and through the exploration of how under-represented groups experience travel and tourism.

In terms of practical contributions, the research brings forward many marginalised voices from grassroots tourism in India, many that have never been heard before in tourism research. Such stakeholders are not just from the local communities and domestic industry, but also include tourism educators, researchers, scientists, policymakers, and local tourism consultants.

The research uncovered many possible opportunities for local visitor economy development in the case study, mindful of local ethos and value systems and thus socioculturally more inclusive and environmentally more sustainable. These prospects have not been represented or discussed in earlier tourism studies. The study contributes to understanding indigenous epistemologies and ontologies in the case study to evolve sustainable tourism development theories from decolonised indigenous perspectives. The research explores Sanatana Dharma's Sri Bhagavad-Gita Yoga Shastra's ChaturVarna as a framework for sustainable tourism development to achieve the Sustainable Development Goals in the case study and for India (Bhaktivedanta Swamy Prabhupada 1972; Sri Krishna Bhagavan Dwapara Yuga).

10.4 Research Limitations and Future Opportunities

Several opportunities emerged from this research for future studies, and some are listed below.

The research revealed barriers present under each theme in the case study. Many pertinent and critical questions were raised through this research by the stakeholders with regard to sustainable tourism development. Further research could be undertaken to respond to these questions. Research may also be conducted under each theme or each SDG for more in-depth study.

The research showed that barriers under one theme flowed into other themes. As such, these barriers aggravate the already existing problems under other themes or create new problems. Further research is recommended to gain insights on linkages between themes and interdependencies of barriers.

Tourism policies in a neoliberal framework were seen to be exploitative of local stakeholders and detrimental to sustainable tourism development. The research recommends critical policy reform and treatment of institutionalised corruption.

The research found that English hegemony, Freemasonry ontology and epistemology in the Western academic scholarship prioritises wealth generation and overlooks the virtues underpinning domestic tourism and counterintuitive to sustainable tourism development. Further research into reforms in tourism education to generate sustainable development skills attuned to virtues, character building, local knowledge, culture, and language is recommended.

The research found that alliance of international NGOs play a key role in India's environment, society and culture development and management. The NGOs through judicial activities motivate separation of indigenous communities from their cultures and their lived environment alleging that the actions would lead to sustainable development. However, research reveals that such tourism development has connotations of crime, corruption, and violation of indigenous and environmental rights. This needs further research to establish the links and purge corruption.

Linkages between tourism, environment and sociocultural governance need to be explored. Further research into indigenous rights in tourism development would be beneficial.

Similar research could be undertaken in different countries in the global south, where tourism-related opportunities and issues may be similar to that of the case study. The research may also be extended to other tourism destinations where domestic tourism potential is under-realised.

10.5 Conclusion

In conclusion, the present research found that the tourism policy approach to the SDG adopted by the present Indian government is highly unlikely to contribute to the UN sustainability goals for genuine health of the planet. The complicities that hampered the MDG flow into the SDG (see Chapter Two Section 2.3.5 Page 63). The goals are unfair to the global-south and are purposefully designed to benefit the global north. The 'limits to growth' of the Club of Rome to drive sustainable development is all about limiting the growth of domestic and indigenous economies.

The aim of the Interfutures research sponsored by 19 OECD members and private citizen of Global North was to identify new global development opportunities to sponsor unlimited growth for advanced industrial societies to maximise global billionaires' return on investments. The sponsors of the research and the trilateral commission created long-term plans ranging at least half a century from 1975 to 2025 to achieve their personal and organisational goals. The research reveals that these developments to amass limitless wealth and power for ex-colonists in the postcolonial shaped the Sustainable Development Discourse and various time-bound Sustainable Development Goals. Whilst the research also recommended the sponsors appropriate policies to be implemented in nations worldwide to overcome the four obstacles, it cautioned that their solution would create political, economic, and social problems for the societies. The futurist report identified six issues that could hamper the sponsors achieving their neocolonial goals of self-aggrandization.

First, physical limits that 'the globe could impose' on the sponsors in the form of the (1) supply of energies, (2) raw materials, (3) developable land and water (4) on emissions of carbon dioxide, thermal waste, and pollution. Second, varying demand and value conflicts arising from social, cultural, and institutional changes. Third, reduced homogeneity in western societies and resistance to move to a single model. Pressures in reciprocal co-operation and competition in such areas as technology, industrial activities, international trade and monetary systems and economic policy. Fourth, evolution of the Third World and conflicts due to the existence of an internal and external proletariat that were united by a shared feeling of having suffered injustice wanting to take part in management of world affairs. Five, continuing management of co-existence with the socialist societies of

Eastern Europe due to barely under control arms race and political clashes. Six, management of growing interdependence due to dangers of conflicts between national societies. Global shareholders of British empire building project in the colonial era congregated to achieve neocolonial goals through neoliberal policies and finish the unfinished empire building endeavour on the mercantile principles designed by Thomas Mun (see Chapter Three Section 3.3 Page 79).

The research finds that, what is unfolding in the present times in terms of tourism economy development is not only a repeat of the past but also its continuation. The same shareholders of the colonial adventures discussed in Chapter Two (see Section 2.2 Page 46) and Chapter Three (see Section 3.3 Page 76) in collaboration with native agents in various nations and national governments convinced the global population that the world was facing an existential crisis which required all the nations to achieve SDG and collaborate to contribute to planetary health. Building on the colonial and postcolonial structures systems, the colonists and ex-colonists shaped in the new world, they further developed new neoliberal structures and systems to enforce the policies recommended by the Interfutures research for self-aggrandizement and removing any futurist obstacles in them achieving their goals. In the same way, the colonist predecessors used international tourism to remove entry barriers to access indigenous nations worldwide, the globalists of 21st century have used international tourism as a sector to gain access to Earth, her sentient beings and all her creation.

The research finds that a network for intergovernmental and nongovernmental agencies and corporations positioned tourism as a key sector to advance their globalist agenda for expanding mercantile tourism economy into nations where a non-mercantile tourism economy thrived and could compete with the mercantile economy as in the case of India.

The research shows that although many Indian leaders, scientists, researchers and citizens had warned on the globalist intentions and resisted the policy change, the Indian ruling class and globalist agencies formed circumstantial alliances to open up India's economy to globalist investors by positioning India at the receiving end of the neoliberal polity framework.

From the time of adoption of neoliberal policies and establishment of globalists organisations advisory to the Indian national and state governments, the local-global

alliances have created new neoliberal structures within the postcolonial systems and framed the Indian tourism policies with intent and purposeful aim to achieve globalist goals in all development sectors of India including tourism.

As such, using neoliberal structures, over the last four decades, the Indian government has shifted the policy goals from prioritising nation's sovereignty and wellbeing of the people and environments, to prioritising wealth generation with an end goal to build a US dollar Five trillion economy, and justified opening up the Indian tourism economy to 100% foreign direct investment. However, studies indicate that the globalist agendas and the SDG have been used to benefit the global rich through international tourism development projects.

In term of solution to the problems identified this research, the research found that the futurist Interfutures research commissioned by the globalists also put forward other scenarios for global economy developments, which if applied, would have the world in a far better place than it is today, owing to the greed of few. Except that considering other scenarios and alternative models for economy developments would curtail the growth of global-north globalists wealth generation mechanism for the want for raw materials and resources.

It is clear that if globalists' do not interfere with other nations and the nations develop non-mercantile domestic economies, gradually they will be able to overcome the damages done to their economies by trying to coerce their economies into a globalists' controlled international system and recover and set the course for long term holistic sustainability of the planet, of humanity and of all the sentient beings.

The benefits have not been realised at the grassroots level. This is embedded in a historical context and the research reveals the parallels and links between international tourism development of the present day with exploitative international development of the colonial era. As discovered in the case of the European revolution by Thomas Frost, the research discovers that 'an unbroken series of secret societies, appearing under different names, but having the same object, and consisting in many instances the same individuals' of the colonial era reappearing collectively in the postcolonial era to frame the sustainable development discourse and sustainable tourism discourse (Frost 1876). As such, the research finds that international tourism of the 21st century is a continuation of the

colonial era international tourism project that endeavoured to build a global empire to benefit the freemasonry network headed by the [British] King and merchants and native initiates from all over the world. The research finds the same networks through globalists' sustainable development agendas and SDG are trying to achieve optimal economic conditions to have the same results as earlier times where they were amassing limitless wealth through 100% control of all global and domestic supply chains, all energy sources, all developable lands and water, all raw materials and all human resources. The research finds that the globalists seeking sustainability is exclusively for the Ruling class and not for the Ruled class. The ruling class seeks to reset international tourism economy through economic structural changes to recreate the same economic and geopolitical conditions where they owned 100% of the global economy.

The European aristocracy, freemasons, East India Company shareholders, the Vatican, Jesuit missionaries, ruling classes from all other nations, and the Indian intermediaries are unified in global economic alliances. The development models draw on mercantilism to prioritise wealth generation and modify the environment, people, societies, cultures, flora and fauna which is described as unethical and unsustainable in the Sanatana Dharma cosmology. The modus operandi of colonial models and postcolonial models using neoliberalism and boosterism is same. The Indian government has applied boosterism approach to neo-colonist economic development models to development through FDI and PPP as strategic tools for tourism investments in India. The intention of proponents of the models is to own and commoditise India's lands, assets, cultures and spirituality and mould all Indians into an external proletariat class to serve in a mercantile tourism model to generate wealth, in direct contradiction to India's civilizational ethos.

In view of emerging debates on boosterism and slow growth, sustainable development in India's tourism is affected by a conflict between the two approaches. The present government, in collusion with globalist freemasonry networks camouflaged as private investors, nongovernmental organisations and intergovernmental organisations, has adopted an amplified boosterism approach to achieve the UN agendas it has committed to. As such, the government is involved in restructuring the Orient in the image of the West to usher a new world order. This is against the tenets of the all-inclusive Sanatana Dharma integrated growth approach that the people of India apply to produce and consume tourism domestically.

The research finds that India's non-mercantile devotional tourism economy has been thriving in the ChaturVarna system regardless of external and internal stressors. India's devotional economy provides a way out of many challenges created by the vested interests and governments. However, the governments have conspired to secretly convert the ancient non-mercantile economy into a mercantile domestic devotional economy and reconcile it into globalist international mercantile tourism economy.

Therefore, the government is attempting to centralise a pre-existing decentralised and sustainable tourism model developed by indigenous communities over thousands of years. The government is creating a replica of non-mercantile domestic tourism structures and systems but with fundamental differences in values so as to enable the new systems reconciliation into the globalists' single system of mercantile economy with a 'central nervous system' and promoting the new systems to the trusting citizen. For example, the government is promoting esoteric occultism in mercantile tourism systems through new world faith leaders that claim to be Hindu by applying etic approach and non-Vedic pedagogies to deliver the Sanatana Dharma concepts as new tourism products to urban audience with little attention to reviving exoteric authentic tourism experiences (see Chapter Three Section 3.3.2 Page 86). The government is creating tourism courses to impart skills to Hindus to learn and interpret the Sanatana Dharma cosmology in postcolonial English education system and non-Vedic pedagogies through Marxian historiography yet lagging in reviving Vedic pedagogies and Vedic schooling systems. The government is interfering with sacred rituals and orthopraxis of the Sanatana Dharma places of worship and changing the practices to suit globalists' designs for profiteering. Rather than support Hindus to revive the domestic pilgrimage and preserve the natural environments, the government is demolishing tens of thousands of temples, and taking control of temples, temple assets, forests, water bodies in every part of India through legal approvals on pretexts of sustainable development. At the same time, creating a new 'Green Pilgrimage Network' a greenwashed commercial venture as an investment opportunity for freemasonry organisations to invest in India's religions, cultures, societies and environments. The government is privatising temples, sacred sciences like Ayurveda, Siddha, Yoga, removing from sacred structures the performance arts that can only be performed in dedication to the Sanatana Dharma deities and consumed through *Bhakti* in a non-mercantile economy. The governments' recreation of the Sanatana Dharma sciences and arts for international tourism development them in non-sacred and non-

Vedic environments to create hedonist pleasures for tourists that emerge from non-native epistemologies is akin to the Roman government's colonisation of Greece and building new forms of tourism using Greeks' devotional tourism economy (see Chapter Two Section 2.2 Page 42). Furthermore, disempowering or traditional practitioners of the Sanatana Dharma sciences and arts through legal measures is similar to the prosecution of traditional herbalists and witch-hunt in 16th century Europe (see Chapter Two Section 2.2.2 Page 46).

The government is shifting the power to run India's non-mercantile tourism which is accessible to all masses model to foreign investors that seek to monetise domestic tourism by first dismantling it and then remodelling it into an internationalised mercantile tourism for classes. However, research shows that their experiments have yet to see success as in the case of Bali, Indonesia (see Chapter Two Section 2.3.4 Page 63).

The conflicting approaches take India's tourism sector in diametrically opposite directions. There is not a point of convergence due to fundamental philosophical differences on what is *dharma* (ethical) and *adharma* (unethical), between *Saatvika* development in *Daivika Sampad* personality and *Taamasika* development in *Asuri Sampad* personality (see Chapter Three Section 3.2 Page 70). The Indian government, aligning with neocolonial forces, is perceiving Mother Earth, all sentient beings and all creation as developable resources to generate wealth for a few and has introduced appropriate systems and process improvement techniques in tourism clandestinely that are akin to applying 'gain of function' research in social sciences for expediting desirable results. Most of the research participants were unaware of the government's intentions and policies.

The research found that the entire tourism system, including policy, education, infrastructure, skill development, laws, PMU, ministries, Invest India forum, chamber of commerce, banks, ASI, bureaucrats and government departments, has been compromised to suit a neo-colonist agenda. How international agencies have tried to establish international tourism in India is little different from that of the East India Company's trade model. Unknown to the citizens, they have been recruited to work for the mercantile system to achieve the SDG for planetary health without making it clear that they are actually working towards modifying the planet for sustainability of a mercantile system for the benefit of advanced industrial societies.

Through technocracy, information trading and English hegemony, the people have been told that international tourism is the only tourism. The Hindu religion-based festival economy is given little credence and slid under the label of 'religious tourism'. Tourism policies are used to erect barriers to give international tourism the upper hand over domestic tourism development. Olender (2018, p. 9) asserts that the international tourism industry 'offers powerful industrialized states and corporations opportunities to continue imperialist practices of political, cultural or economic advantages over previously colonized territories'.

The fundamental issue in tourism development in India's ruling class has a stronger alignment with the Freemasonry ideologies than with the Sanatana Dharma value systems. There is also the fact that India has never been free from the East India Company's influence despite gaining independence in 1947 owing to the influence of freemason-networks and colonists agendas on India's development.

The research found that most globalists and many Indians in positions of power and decision making were all bound by freemasonry brotherhood or worked closely (Isha Yoga Center 2012).

Even as this thesis is being written, there are rapid changes occurring in India's economic development as the central government is establishing a new world order in the nation. The government has opened India's tourism economy is opened to 100% foreign direct investment and has expedited monetisation of all sectors including tourism assets, and shared commons such as forests, water, lands, and cultures with little clarity on benefits to local communities and the government or the monitoring structures.

Much of the developments are autocratic and surreptitious in nature given the negligible publicity or public consultation in decision-making and public outcry against the projects implemented. In 2012, the previous government objected to the UN sustainable development agenda citing that the 'green economy norms' aimed to blunt India's 'economic advantage', and SDG until 2030 'infringe on its sovereignty' (Rio Earth Summit Green goals and why India sees red, p. n.p.). However, the present government has completely endorsed the globalist agendas and are accelerating achievability of the SDG in tourism.

Industrialisation of the organically developed non-mercantile tourism sector and urbanisation of rural areas for profiteering under the garb of sustainable tourism development cannot lead to the achievement of goals. It will only lead to shifting of power centres to investors with a stake in ‘sustainable’ tourism development projects. True sustainable development requires participation of all stakeholders on the principle of virtue and altruism for collective good as described in Sri Bhagavat-Gita. The international agencies have collaborated with national and state agencies to impinge on national security and citizen welfare in an utmost unethical manner. Indeed, separating indigenous people from their cultures, beliefs and the environment and coercing a change in their values and identities can only be termed *adharma* in the Sanatana Dharma frame of planetary development.

The research finds that India and Indians are being subjected to well-coordinated asymmetric ‘black swan’ events⁴⁵ spread over many decades to achieve the individual and collective goals of mercantile investors.

Therefore, it is highly unlikely that India’s tourism sector will be able to achieve any SDG in the long run even with boosterism sponsored by ex-colonists. There is a need to create awareness, imbibe *Satvik* traits and values, indigenise the mainstream to decolonise and undo the damages of *Asuri* developments in tourism sector rather than trap the indigenous into *Asuri* systems surreptitiously to recolonise. The research recommends balanced growth strategies strengthened by Lord Sri Krishna’s Sanatana Dharma cosmological frameworks for non-mercantile domestic tourism development and exploration of a *laissez-faire* economic model based on virtuous principles to resolve the barriers to achievement of the SDG. This indigenous approach takes into consideration the voices of society, culture and the environment to help achieve the SDG and contribute to overall planetary health while not impinging on national security or democratic freedom. It is truly a ‘*Sabka Vikas*’ [everyone’s progress] model driven by ‘*Vasudhaiva Kutumbakam*’ [Mother Earth *Vasudha* is one family] aspirations.

⁴⁵ Investopedia describes a ‘black swan’ event as ‘an unpredictable event that is beyond what is normally expected of a situation and has potentially severe consequences. Black swan events are characterized by their extreme rarity, severe impact, and the widespread insistence they were obvious in hindsight’ (Investopedia 2021).

॥ यदा यदा हि धर्मस्य ग्लानिर्भवति भारत ।
अभ्युत्थानमधर्मस्य तदात्मानं सृजाम्यहम् ॥
परित्राणाय साधूनां विनाशाय च दुष्कृताम् ।
धर्मसंस्थापनार्थाय सम्भवामि युगे युगे ॥

॥ Aum MahaVishnuve Namah ॥

॥ Sri Krishnaarpanamastu ॥

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in Bengal (Act VIII of 1869, B.C.) By H. BELL, M.A.. C.S.. of the Middle Temple, Barrister-at-Law. Revised by H. MILLETT, Barrister-at-Law. and C. HORACE REILY. Barrister-at-Law. Large 8vo.. cloth. Rs. 4.

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AFTER a trustee has once accepted the trust, either expressly or impliedly, he cannot, by any act of his own, without communication with his cestui que trust, denude acceptance. himself of the character of trustee until he has performed his trust; any subsequent renunciation will be void.² Thus, the trustee of a temple cannot alienate the trust-property subject to the trusts attaching to it, and so get rid of the

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Worshippers or devotees of an idol are entitled to bring a suit, complaining of a breach of trust with reference to the funds or property belonging to the idol or appendant to its temple. But it is doubtful whether this section is applicable to the devasthan of an idol or temple, dedicated merely to the purposes of such idol or temple.²

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Trust im- " The last case arises where the founder applies his own perfect. property to the creation of a pagoda, or any other religious or charitable foundation, keeping the property itself, and the control over it, absolutely in his own hands. The community may be greatly benefited by this arrangement so long as it lasts, but its continuance is entirely at his own pleasure. It is like a private chapel in a gentleman's park, and the fact that the public have been permitted to resort to it, will not prevent its being closed, or pulled down, provided there has been no dedication of it to the public."³ Thus, where two Parsi brothers erected a fire-temple on their estate, and by a document, which they recorded in a solemn meeting of their community, declared that they erected this temple, and placed the sacred fire in it, in commemoration of their deceased father, but that it should always be subject to the authority of themselves and

their heirs, and that all the members of the Zoro-astrian community were at liberty to have their religious ceremonies performed therein without any obstruction on their part, — it was held, that this document contained no grant of the temple to the Parsi community, but that the entire ownership remained in the brothers, and would pass to their assignees in case of insolvency.⁴ So, where the plaintiff sued, as the shebait of a certain idol, to recover possession of a zemindari, by setting aside an alienation of it effected by an ancestor, on the ground that it was debuttur property and inalienable ; and it appeared that the property in dispute was purchased by the grand- father of the plaintiff in the name of the idol, which was set up merely for his private worship in his own house, without any priests to perform regularly any religious service for the public benefit of Hindus; and that the property had been dealt with all along as his own private

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Alienation I Although property devoted to religious purposes is, as a rule, inalienable, a shebait may alienate a reasonable portion of the endowed property if the alienation is absolutely required by the necessities of the management, such as the restoration of the idol or the repair of the temple ; and he may raise the necessary funds by mortgage.⁵ But he may not, except distinctly for the benefit of the endowment, encumber it beyond his own life.⁶ His position, so far as alienation is concerned, is analogous to that of the manager of an infant heir, or of a Hindu widow alienating ancestral property ; and the question to be considered is, whether, looking to all the circumstances of the case, the alienation was a prudent and wise act in respect of the purposes for which he was shebait ; and, in estimating the validity of a sale, it ought to be considered whether the purchasers satisfied themselves, as far as they could, that there was a fair and sufficient ground of necessity for the alienation.⁷ The shebait may grant leases of the endowed lands ; 8 and he can create derivative tenures and estates conformable to usage.⁹ But a mohunt in charge of an endowment, with only a life-interest in the property, cannot create an interest superior to his own, or, except under the most extraordinary pressure, and for the distinct benefit of the*

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endowment, bind his successors in office.¹ In a suit to set aside certain alienations of an ancestral mehal, on the ground that the mehal had been dedicated to the worship of an idol, it was contended for the defence, that the estate had not been so dedicated, and that, if it was, there was legal necessity for the alienation. The deeds of transfer contained recitals that the estate transferred was debuttur, that the temple was out of repair, and that the purchase-money was wanted to restore it. It was held, that the admissions in the deeds must be taken as a whole, and that, according to them, the sales were justifiable, even if the property were debuttur ; and that, even if part only of the purchase- money was required for the repairs of the idol, as was represented to have been so required, and this was bona fide believed by the grantees, the deeds would not be wholly void by reason that some of the money was raised for another purpose.²

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The words ' Civil Court ' and ' Court ' shall mean the principal Court of original civil jurisdiction in the District in which the mosque, temple, or religious establishment is situated, relating to which, or to the endowment whereof, any suit shall be instituted or application made under the provisions of this Act.

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III. In the case of every mosque, temple, or other religious

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recourse to a civil suit ; but such powers can only be exercised on good and sufficient grounds. — t'hinna Itangaiyangar v. Subbraya Mudali. 3 Mad. H. C. R., 334. Where no such grounds appeared, a suit, brought by the person who had been appointed by the committee as superintendent in place of the defendants for the recovery of the temple and the property belonging to it, was dismissed. — Ibid.

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IV. In the case of every such mosque, temple, or other reli-

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agent, and belonging to such mosque, temple, or other religious establishment, except such property as is hereinafter provided ; and the powers and responsibilities of the Board of Revenue and the local agents, in respect to such mosque, temple, or other religious establishment, and to all land and other property so transferred, except as regards acts done and liabilities incurred by the said Board of Revenue, or any local agent, previous to such transfer, shall cease and determine.

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In 1849 the Board of Revenue interfered in the affairs of a temple. It did not appear whether any transfer of property had been made under this section ; but, in 1865, the Judge of Patna appointed a manager of the temple. It was held, that the right of Government officers to control the affairs of the temple had been sufficiently proved — Dhurm Singh v. Klssen Singh, I. L. R., 7 Calc. 767.

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it shall be lawful for any person interested in the mosque, temple, or religious establishment to which such property shall belong, or in the performance of the worship or of the service thereof, or the trusts relating thereto, to apply to the Civil Court to

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appoint a manager of such mosque, temple, or other religious estab- APPDX, lishment, and thereupon such Court may appoint such manager, — - to act until some other person shall by suit have established his right of succession to such office. The manager so appointed by the Civil Court shall have, and shall exercise, all the powers which, under this or any other Act, the former trustee, manager, or super- intendent, in whose place such manager is appointed by the Court, had or could exercise, in relation to such mosque, temple, or religious establishment, or the property belonging thereto.

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shall be the same as if this Act had not been passed, except in respect of the liability to be sued under this Act, and except in respect of the authority of the Board of Revenue and local agents,

given by the Regulations hereby repealed, over such mosque, temple, or religious establishment, and over such trustee, manager, or superintendent, which authority is hereby determined and repealed. All the powers which might be exercised by any Board, or local agent, for the recovery of the rent of land or other property transferred under the said section IV of this Act may, from the date of such transfer, be exercised by any trustee, manager, or superintendent to whom such transfer is made.

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such committee. mosque, temple, or other religious estab-

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lishment was founded, or is now maintained, and in accordance, so far as can be ascertained, with the general wishes of those who are interested in the maintenance of such mosque, temple, or other religious establishment. The appointment of the committee shall be notified in the official Gazette. In order to ascertain the general wishes of such persons in respect of such appointment, the Local Government may cause an election to be held, under such rules ("not consistent with the provisions of this Act) as shall be framed by such Local Government.

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shall be capable of being, or shall act, No member of a committee also as a trustee, manager, or superintendent of the mosque, temple, or other &c.. of the mosque, &c., .. ITT r fi

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On appointment of any mosque, temple, or religious

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the said Board, shall transfer to such committee all landed or other property which at the time of appointment shall be under the superintendence or in the possession of the said Board or local agents and belonging to the said religious establishment, except as is hereinafter provided for, and thereupon the powers and responsibilities of the Board and the local agents in respect to such mosque, temple, or religious establishment, and to all land and other property so transferred, except, as above, and except as regards acts done and liabilities incurred by the said Board or agents previous to such transfer, shall cease and determine. All the powers which might be exercised by any Board or local agent for the recovery of the rent of land or other property transferred under this section, may, from the date of such transfer, be exercised by such committee to whom such transfer is made.

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superintendent of a mosque, temple, or Account of receipts • • • , 1- • i • i ±\

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regular accounts of his receipts and disbursements in respect of the endowments and expenses of such mosque, temple, or other religious establishment; and it shall be the duty of every com-

mittee of management, appointed or acting under the authority of this Act, to require from every trustee, manager, and super- intendent of such mosque, temple, or other religious establish- ment the production of such regular accounts of such receipts and disbursements at least once in every year, and every such commit- tee of management shall themselves keep such accounts thereof.

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XIV. Any person or persons interested in any mosque, temple,

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of the other persons interested therein, sue before the Civil Court the trustee, manager, or superintendent of such mosque, temple, or religious establishment, or the member of any committee appointed under this Act, for any misfeasance, breach of trust, or neglect of duty, committed by such trustee, manager, superintendent, or member of such committee, in respect of the trusts vested in or confided to them, respec- tively, and the Civil Court may direct the specific performance of any act by such trustee, manager, superintendent, or member of

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Where a sacred book was kept at a temple and was an object of vene- ration to the members of the sect entitled to worship there, it was held, that a suit would lie under this section, by some of the persons interested in the temple, to restrain the superintendent from removing the book to another place, and that he should be directed to retain the book as a portion of the furniture of the temple. — Dhurm Singh v. Kissan Singh, I. L. R., 7 Calc.. 767.

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mosque, temple, or religious establishment, or of partaking

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office. — Jeyangarnl temple and one of its worshippers to compel the heir of the late manager to make good, out of the property inherited by him, the deficiency in the decathannm funds caused by the breach of trust and misapplication of the late manager. — Jcyangarula- raru v. Sri Hati Durma Doxxji. 4 Mad. H. C. R., 2.

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A suit for the removal of a mohunt and the appointment of another in his place is not within the Act. — Kisliore Bon Mohnnt v. Kalee Churn Girce, 22 W. R., 364. And a suit by an officer of a mosque, temple, or other religious endowment, for dismissal from his office, is not a suit for misfeasance, within the meaning of s. 14. — Syed Amin Sahib v. Ibram, Safiih. 4 Mad. H. C R, 112.

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meat of a temple and possession of its properties. — Sabapathl v. Stibrn//n,

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The suits mentioned in the Act as needing the authority of the Court for their institution, are solely suits charging trustees, managers, or committees with misfeasance, malversation of the temple property, or neglect of duty There is nothing in the Act to oust the jurisdiction of the ordinary Courts over suits to establish a right to share in the management.— Agri Sharma Embrandri v. Viatnu Embrandri, 3 Mad. H. C. R.. 198.

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The committee of a district duly appointed under Act XX of 1863 are entitled to maintain a suit in the Civil Court without having obtained the leave of the Court to bring the suit, as well when the object of the suit is to establish their right of control under s. 3 of the Act, as when it is sought to enforce such control against the officers of the temple subordinate to them. — Venkatasa ATaidu v. Sadagopazamy Iyer, 4 Mad. H. C. R . 404.

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of any mosque, temple, undertake or resume the superintendence

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the support of, or otherwise belonging to, any mosque, temple, or other religious establishment, or to take any part in the management or appropriation of any endowment made for the maintenance of any such mosque, temple, or other establishment, or to nominate or appoint any trustee, manager, or superinten- dent thereof, or to be in any way concerned therewith.
, Thacker, Spink and Co., Calcutta.

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Appendix

Appendix A

Ethics statement and consent forms

Christine Near

From: Quest NoReply
Sent: Monday, 6 February 2017 11:19 AM
To: Terry DeLacy
Cc: Roopa Sreedhar; Joanne Pyke
Subject: Quest Ethics Notification - Application Process Finalised - Application Approved

Dear PROF TERRY DE LACY,

Your ethics application has been formally reviewed and finalised.

» Application ID: HRE17-011
» Chief Investigator: PROF TERRY DE LACY » Other Investigators: DR JOANNE PYKE, Adj/Prof GEOFFREY LIPMAN, MRS Roopa Sreedhar » Application Title: Tourism and the Green Economy: a case study of Coastal Karnataka » Form Version: 13-07

The application has been accepted and deemed to meet the requirements of the National Health and Medical Research Council (NHMRC) 'National Statement on Ethical Conduct in Human Research (2007)' by the Victoria University Human Research Ethics Committee. Approval has been granted for two (2) years from the approval date; 06/02/2017.

Continued approval of this research project by the Victoria University Human Research Ethics Committee (VUHREC) is conditional upon the provision of a report within 12 months of the above approval date or upon the completion of the project (if earlier). A report proforma may be downloaded from the Office for Research website at:
<http://research.vu.edu.au/hrec.php>.

Please note that the Human Research Ethics Committee must be informed of the following: any changes to the approved research protocol, project timelines, any serious events or adverse and/or unforeseen events that may affect continued ethical acceptability of the project. In these unlikely events, researchers must immediately cease all data collection until the Committee has approved the changes. Researchers are also reminded of the need to notify the approving HREC of changes to personnel in research projects via a request for a minor amendment. It should also be noted that it is the Chief Investigators' responsibility to ensure the research project is conducted in line with the recommendations outlined in the National Health and Medical Research Council (NHMRC) 'National Statement on Ethical Conduct in Human Research (2007)'.

On behalf of the Committee, I wish you all the best for the conduct of the project.

Secretary, Human Research Ethics Committee
Phone: 9919 4781 or 9919 4461
Email: researchethics@vu.edu.au

This is an automated email from an unattended email address. Do not reply to this address.

Quest Ethics Notification - Amendment Request Process Finalised - Application Approved



quest.noreply@vu.edu.au

To: Joanne.Pyke@vu.edu.au

Cc: Roopa Sreedhar



Fri 17/06/2022 1:10 PM

Dear DR JOANNE PYKE,

Your amendment request for the following ethics application has been formally reviewed and finalised.

- » Application ID: HRE17-011
- » Chief Investigator: DR JOANNE PYKE
- » Other Investigators: MRS Roopa Sreedhar, Dr Siew Fang Law
- » Application Title: Tourism and the Green Economy: a case study of Coastal Karnataka
- » Form Version: 13-07

The amendment request for this ethics application has been accepted and deemed to meet the requirements of the National Health and Medical Research Council (NHMRC) 'National Statement on Ethical Conduct in Human Research (2007)' by the Victoria University Human Research Ethics Committee. Approval has been granted for two (2) years from the original approval date; 06/02/2017.

Continued approval of this research project by the Victoria University Human Research Ethics Committee (VUHREC) is conditional upon the provision of a report within 12 months of the above approval date or upon the completion of the project (if earlier). A report proforma may be downloaded from the Office for Research website at: <http://research.vu.edu.au/hrec.php>.

Please note that the Human Research Ethics Committee must be informed of the following: any changes to the approved research protocol, project timelines, any serious events or adverse and/or unforeseen events that may affect continued ethical acceptability of the project. In these unlikely events, researchers must immediately cease all data collection until the Committee has approved the changes. Researchers are also reminded of the need to notify the approving HREC of changes to personnel in research projects via a request for a minor amendment. It should also be noted that it is the Chief Investigators' responsibility to ensure the research project is conducted in line with the recommendations outlined in the National Health and Medical Research Council (NHMRC) 'National Statement on Ethical Conduct in Human Research (2007).'

On behalf of the Committee, I wish you all the best for the conduct of the project.

Secretary, Human Research Ethics Committee

Phone: 9919 4781 or 9919 4461

Email: researchethics@vu.edu.au

This is an automated email from an unattended email address. Do not reply to this address.

Requisition to conduct doctoral research: letter from the supervisor

	 CELEBRATING A CENTENARY OF OPPORTUNITY 2016	 VICTORIA UNIVERSITY MELBOURNE AUSTRALIA
		TOURISM EVENTS AND RESEARCH GROUP Footscray Park Campus PO BOX 14428 FOOTSCRAY VICTORIA 3011 AUSTRALIA Phone +61 3 99194000 Terry.DeLacy@vu.edu.au vu.edu.au
To,		
Dear Sir/Madam,		
Sub: Request for permission to conduct research to our doctoral research candidate		
Victoria University offers doctoral research programs to domestic and international students. Ms Roopa Sreedhar is a bonafied doctoral research student of the College of Business, Victoria University.		
She is conducting a research in the field of tourism and green growth. Her research is titled: Tourism and the Green Economy, a case study of Coastal Karnataka, India. As a part of the research design, she is required to collected primary data through interviews and focus groups from Karnataka. She will also need relevant secondary data to further her research objectives. This is a part of the academic program and a partial fulfilment of the degree the student will be conferred on. The information she will get will be kept as highly confidential and used purely for academic purposes.		
I shall feel much obliged and remain grateful to you if you kindly supply the necessary information/data to the student as she is in need of.		
Your cooperation in this regard is highly appreciated.		
■ Thank you,		
With Best Regards,		
Prof Terry DeLacy Principle Supervisor College of Business Victoria University		

Engagement of a psychologist in the case study

From: Dr Sumathi <kt.sumathi@gmail.com>
Sent: Tuesday, 9 August 2016 12:48 AM
To: Roopa Sreedhar
Subject: Re: Regarding research engagement

Dear Ms. Roopa,
I am willing to offer my services you require for your research work. I have been practicing counselling for the last 20 yrs. Apart from having my private practice I am a consultant for a few of the Multi National Companies like Philips India Ltd, NXP Semiconductors , DSP Technologies etc.
Counselling service can be provided over the telephone also if personal meeting is difficult to happen. If required, I can visit the site. My charges are Rs. 1000 per session.
My address is :
Dr. K.T. Sumathi
#202, Margosa Court
Margosa road
Mallawaram
Bengaluru
India
560055
Phone: [+91 9482232756](tel:+919482232756).
E mail ID : kt.sumathi@gmail.com
Regards,
Sumathi

On 04-Aug-2016 1:04 pm, "Roopa Sreedhar" <roopa.sreedhar@live.vu.edu.au> wrote:

Dear Dr Sumathi,

It was a pleasure talking to you.

Reiterating our telephonic conversation; I am a research candidate of Victoria University, Melbourne. My research will engage Human participants as research subjects. They will be participating in Interviews and Focus Group Discussion enabling data collection. I am expected to leverage the university's counselling services if there is a need during my field work. However, as the case study location for my research is Murudeshwara, Uttara Kannada District, Karnataka, I will need to engage the counselling services locally.

I am hoping that you will be able to guide me and counsel the research participants if need be. I will be requiring information regarding your professional credentials, hourly/session fees, address & contact email/phone etc. Is it possible to provide counseling over phone if needed?

The field work will commence in January 2017. Please confirm your availability for this project.

Look forward to hearing from you.

Best Regards,
Roopa Sreedhar

Information to the participants

 INFORMATION TO PARTICIPANTS INVOLVED IN RESEARCH You are invited to participate You are invited to participate in a research study titled 'Tourism and the Green Economy: a case study of coastal Karnataka, India', being undertaken at the College of Business, Victoria University, Melbourne, Australia. Project explanation This research aims to develop a framework and methodology for sustainable tourism development underpinned by green growth and green economy concepts. The intention is to inform planning for sustainable tourism development, and provide strategic recommendations for better engagement of the local community in tourism development. Over the long term, it is intended that the framework will guide the development of an evidence base that will inform Karnataka government planning and policymaking. What will I be asked to do? We would like to conduct an interview in relation to the research study. The interview will include a number of open-ended questions about your knowledge of the direct and indirect benefits and costs of tourism, opportunities for tourism green growth, destination sustainability, local community engagement in tourism development. Depending on your position, questions will relate to one or more of the following dimensions as it relates to tourism development in Uttara Kannada, Coastal Karnataka: • International trade and linkages; • Regional development; • Agriculture; • Tourism; • Education; • Fishing; • Research and innovation; • Hospitality and the food industry; • Climate Change; • Skilled migration; • Socio-cultural inclusion into tourism development; • Visitor behaviour; • Liveability and the impacts of tourism to the local communities; What will I gain from participating? By your participation, you will be contributing to future research and planning processes by the Karnataka Government and regional tourism department in relation to maximising the social and economic benefits of tourism development to local communities. How will the information I give be used? The information you provide will be analysed along with other research data and will inform roadmaps and strategies for tourism development and management in the case study area. All uses of the data will ensure that you cannot be identified personally and the interview transcripts will be stored securely. V/12013 1 of 2	What are the potential risks of participating in this project? We don't anticipate that there are any risks to you in participating in this project. How will this research be conducted? The research involves a mix of methods. These include conducting a literature review, analysis of data sources such as that available through the international and national government agencies and non-governmental agencies. This will inform the development of a framework for tourism development underpinning the green economy that will be tested through a case study of Murudeshwara in Uttara Kannada district, Coastal Karnataka, India. Who is conducting the study? The research is being undertaken by Roopa Sreedhar, supervised by Professor Terry Delacy, Dr Joanne Pyke and Professor Geoffrey Lipman. Roopa Sreedhar is responsible for the conduct of the case study and can be contacted at roopa.sreedhar@live.vu.edu.au or on +614524 78981. Any queries about your participation in this project may be directed to Roopa Sreedhar. If you have any queries or complaints about the way you have been treated, you may contact the Ethics Secretary, Victoria University Human Research Ethics Committee, Office for Research, Victoria University, PO Box 14428, Melbourne, VIC, 8001, email researchethics@vu.edu.au or phone (03) 9919 4781 or 4461.

Informed consent for interview participants



CONSENT FORM FOR PARTICIPANTS INVOLVED IN RESEARCH

Research Project Title: Tourism and the Green Economy: a case study of Coastal Karnataka
Student Investigator: Roopa Sreedhar
Phone: +61452478981 / +9195535278981
Email: roopa.sreedhar@live.vu.edu.au
Research Supervisors: Prof Terry DeLacy, Dr Joanne Pyke, Prof Geoffrey Lipman

1. Purpose of the Research:
Sustainable tourism can be a medium to create local jobs, alleviate poverty, revive culture and create sustainable destinations. However, in Karnataka state, tourism potential is yet to be realized. This research focuses on understanding the inter-relationship between tourism Green Growth and local community participation in tourism development. Therefore, through the lens of green economy, this research proposes to investigate the relationship between local community participation in tourism and tourism sustainability, and its influence on the success of tourism projects in Karnataka. The findings are expected to inform the state's tourism policy and recommend tourism green growth strategies. The intention of the research is to help mitigate growth problems in Karnataka Tourism Development and benefit local communities through tourism. This research aims to develop a framework and methodology for sustainable tourism development underpinned by green growth and green economy concepts.

The research requires you to participate in an interview and answer a few questions related to the research topic. There are no perceived risks associated with this research study. The participant's identity will not be revealed unless asked for. The data collected in the research will be used for the research and research related purposes only. This study has been reviewed and approved by the Human Subject Research Committee at Victoria University.

2. Description of Procedures: Interviews
This research method is in-person interview. Each interview will last approximately two hours. Notes will be written during the interview. The interview will be tape recorded and transcribed following the session.

3. Statement of Participation:
I must be 18 years old to participate in this study. Participation in this project is voluntary. I will not be paid for the participation. I may withdraw and discontinue participation at any time without penalty or loss of benefits. I have the right to decline to answer any question or stop participating in the study without penalty or loss of benefits.

4. Statement of Confidentiality:
The interview will be conducted in a secure environment to ensure privacy and confidentiality. Researchers will take every precaution to maintain confidentiality of the data.

V-1/2013 1 of 2



Researchers will keep my name or any information that may identify me confidential in my reports or transcripts. Researchers will store or archive data in a secure and locked file cabinet.

5. Contacts for questions:
For any questions or concerns regarding this study, please contact the primary investigator (see above contact information). I may also contact the Chair, Human Subjects Research Committee, Victoria University, if questions or problems arise during the course of the study, using the phone (03) 9919 4781 extension 4781 and email id Researchethics@vu.edu.au

I have read and understand the information provided above. I voluntarily agree to participate in this study.

Participant Signature	Date
Researcher Signature	Date

V-1/2013 2 of 2

Informed consent for focus groups participants



CONSENT FORM FOR PARTICIPANTS INVOLVED IN RESEARCH

Research Project title: Tourism and the Green Economy: a case study of Coastal Karnataka
Primary investigator: Roopa Sreedhar
Phone: +61452478981 / +910535278981
Faculty Advisor: Prof Terry Delacy, Dr Joanne Pyke, Prof Geoffrey Lipman

1. Purpose of the Research:
Sustainable tourism can be a medium to create local jobs, alleviate poverty, revive culture and create sustainable destinations. However, in Karnataka state, tourism potential is yet to be realized. This research focuses on understanding the inter-relationship between tourism Green Growth and local community participation in tourism development. Therefore, through the lens of green economy, this research proposes to investigate the relationship between local community participation in tourism and tourism sustainability, and its influence on the success of tourism projects in Karnataka. The findings are expected to inform the state's tourism policy and recommend tourism green growth strategies. The intention of the research is to help mitigate growth problems in Karnataka Tourism Development and benefit local communities through tourism.

The research requires you to participate in an interview and answer a few questions related to the research topic. There are no perceived risks associated with this research study. The participant's identity will not be revealed unless asked for. The data collected in the research will be used for the research and research related purposes only. This study has been reviewed and approved by the Human Subject Research Committee at Victoria University.

2. Description of Procedures: Focus Group Discussions (FGDs)
This research method is focus group discussions. The FGDs will be conducted in a secure environment to ensure privacy and confidentiality. There will be more than one participant in the discussions. The focus groups will last approximately one hour. Notes will be written during the interview. The discussion in the focus group will be tape recorded and transcribed following the sessions.

3. Statement of Participation:
I must be 18 years old to participate in this study. Participation in this project is voluntary. I will not be paid for the participation. I may withdraw and discontinue participation at any time without penalty or loss of benefits. I have the right to decline to answer any question or stop participating in the study without penalty or loss of benefits.

4. Statement of Confidentiality:
Researchers will take every precaution to maintain confidentiality of the data; however, the nature of focus groups prevents the researcher from guaranteeing confidentiality. Researchers will remind participants to respect the privacy of fellow participants and not repeat which is shared in the focus groups to others. Researchers will keep my name or any information that

V-1/2013 1 of 2



may identify me confidential in any reports or transcripts. Researchers will store or archive data in a secure and locked file cabinet.

5. Contacts for questions:
For any questions or concerns regarding this study, please contact the primary investigator (see above contact information). I may also contact the Chair, Human Subjects Research Committee, Victoria University, if questions or problems arise during the course of the study, using the phone (03) 9919 4781 extension 4781 and email id Researchethics@vu.edu.au

I have read and understand the information provided above. I voluntarily agree to participate in this study.

Participant Signature	Date
Researcher Signature	Date

V-1/2013 2 of 2

Email invitation transcript

Dear Participant,

Following a referral from Mr/Ms/Mrs/Dr at the Office of from (Place)....., I am contacting you to ask if you can be available for an interview in the month of February/March 2017.

I am a Ph.D Candidate at Victoria University, Melbourne, Australia. My research study is titled 'Tourism and the Green Economy: a case study of Coastal Karnataka'

The interview is part of the research study I am undertaking. It is about the tourism's role in building climate resilient, socially inclusive, and creative communities underpinning the concepts of sustainability and green growth.

Part of the project is to conduct a case study in Murudeshwara, Uttara Kannada region to examine the local community perceptions regarding tourism development and sustainability challenges. The intention is to explore the destination and tourism sustainability, socio-cultural inclusion, environmental stability, and the opportunities for tourism green growth by engaging local community in tourism development. The interview should take less than two hours.

Some of the topics for the interview will be regarding your understanding and experiences of the tourism development in Karnataka, perceptions about tourism governance, sustainability challenges in tourism, benefits, costs and opportunities of tourism to the local community.

Ideally, I would like to conduct the interview face-to-face. If you are happy to be involved, I will be visiting Bangalore in the month of February 2017 and I am hoping to arrange a time and date that is convenient for you. Please suggest a time that does or alternatively, I can conduct an interview by phone.

You can contact me by phone on +919232578981 during February and March. If you would like to discuss anything about the project or would like to discuss setting up the interview, presently, I can be contacted on +61452478981.

As some further background, however, I have attached a summary of project details.

Look forward to hearing from you.

Best Regards,
Roopa Sreedhar,
E: roopa.sreedhar@live.vu.edu.au

Interview questions guide

Research Questions about (1) governance – Tourism policy design and implementation (2) Economy – Infrastructure, Employment and Education (3) environmental stability (4) socio-cultural inclusion guides the data collection.

Sample Questions

- What are the thoughts about tourism development in the state/case study?
- What are the principles on which tourism is being developed in the state?
- How can the state make the tourism more sustainable?
- What are the provisions in the tourism policy to advance global Agenda 2030 Sustainable Development Goals?
- What are the methods adopted to calculate carrying capacity and visitor arrivals in the individual destinations?
- What are the Sustainability challenges affecting tourism development in the state/case study?
- What are the current environmental impacts from the tourism activities in the destination?
- What are the barriers and opportunities to Tourism Green Growth in the state/case study?
- What are the barriers to participation in tourism development by the community?
- What are the initiatives by state government to enable local community participation in tourism development?
- What are the tourism products and projects in the state?
- What is the local community profile? (Participant age, community, tribe, education qualification, occupation)
- What is the tourism system in the case study of Coastal Karnataka?
- What are the tourism attractions in the local communities?
- What is the macro environment and microenvironment in the destination?
- What are the local community businesses catering to the tourism sector?
- What are the sustainability challenges in the destination?
- What are the socio-cultural and environmental sustainability challenges perceived by stakeholders?
- What are the opportunities for local community in participating in tourism development?
- What is the type of jobs that local communities can do in tourism?
- What are the challenges for local community in participating in tourism development?
- What are the barriers for local community in participating in tourism development?
- How do local communities perceive visitors?
- How do local communities perceive tourism development in the destination?

- What do local communities think of government initiatives and support for tourism in the destination?
- What is the community readiness in participating in sustainable tourism development?
- What kind of training would help to prepare local communities for participating in tourism development?
- What are the consumptions patterns and challenges pertaining to the natural environmental of the case study?
- What are the best practices followed by local community to make their destination sustainable?
- What are the current environmental impacts from the tourism activities in the destination?
- What are the barriers and opportunities to Tourism Green Growth in the case study?
- What is the supported offered by government to local tourism business?
- What can the government do to support the local businesses catering to the local communities?
- How can local community involvement in tourism development help advance achievement of the global SDG?
- How are fresh drinking water, solid waste, sewage and sanitation managed in the local communities?
- Are there public toilets in the tourism destinations? What is the standard of development of tourism facilities?
- Is the local community satisfied with tourism development in the case study?
- What are the cultural elements of the community that can be revived and promoted?
- Are there any issues related to security in the case study? What are the strategies adopted to mitigate the security risks?
- How is the information on visitor arrivals gathered in the case study?

Appendix B

International and Domestic Alliances for tourism development: Asian Development Bank Project Manual (2014)

Figure 1: Government of Himachal Pradesh

Organizational Chart – Infrastructure Development Sector Investment Program for Tourism

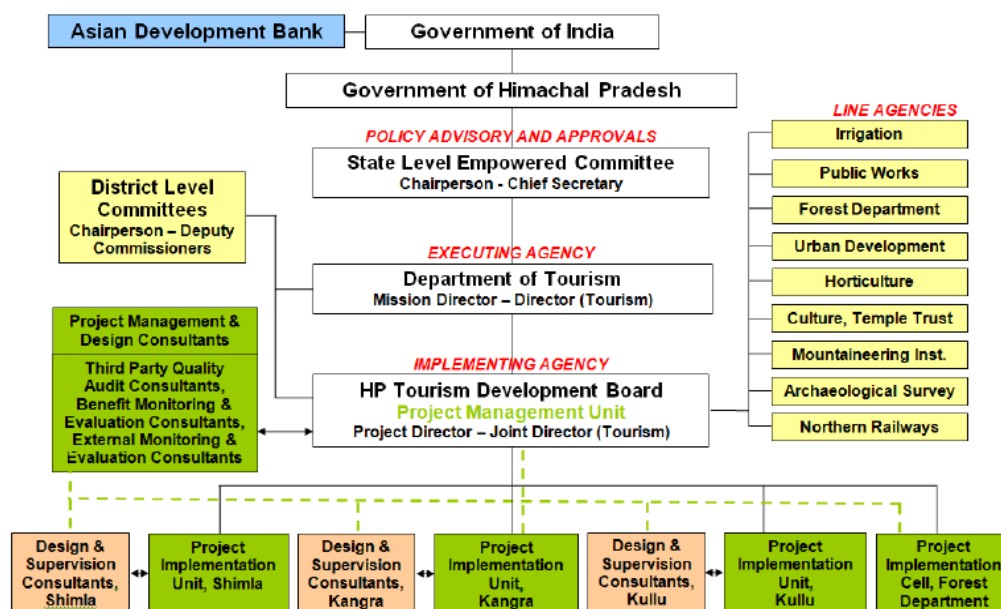
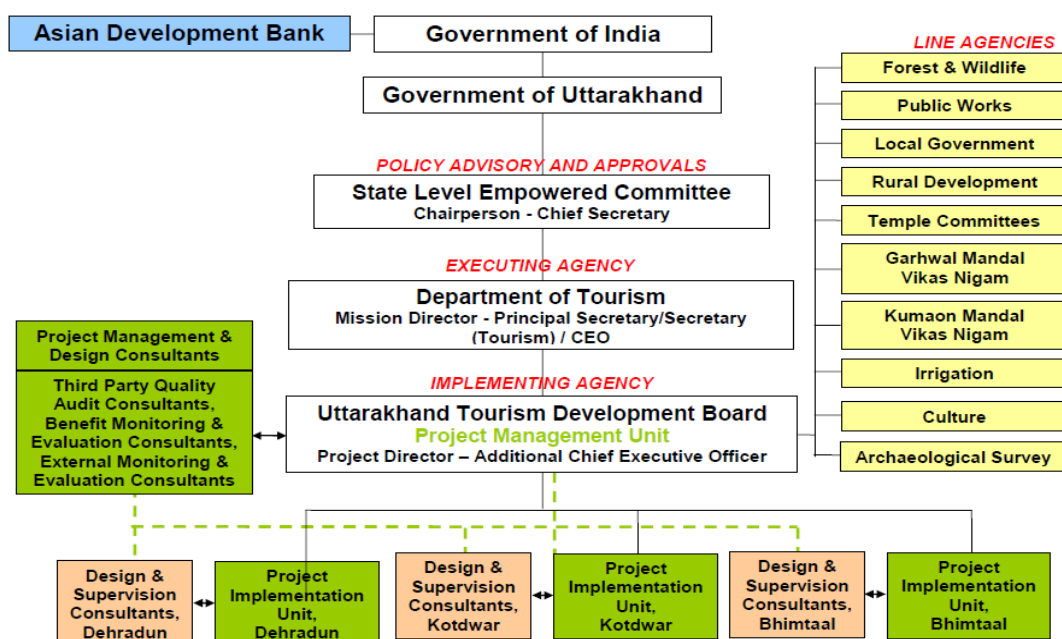


Figure 2: Organizational Chart – Infrastructure Development Sector Investment Program for Tourism



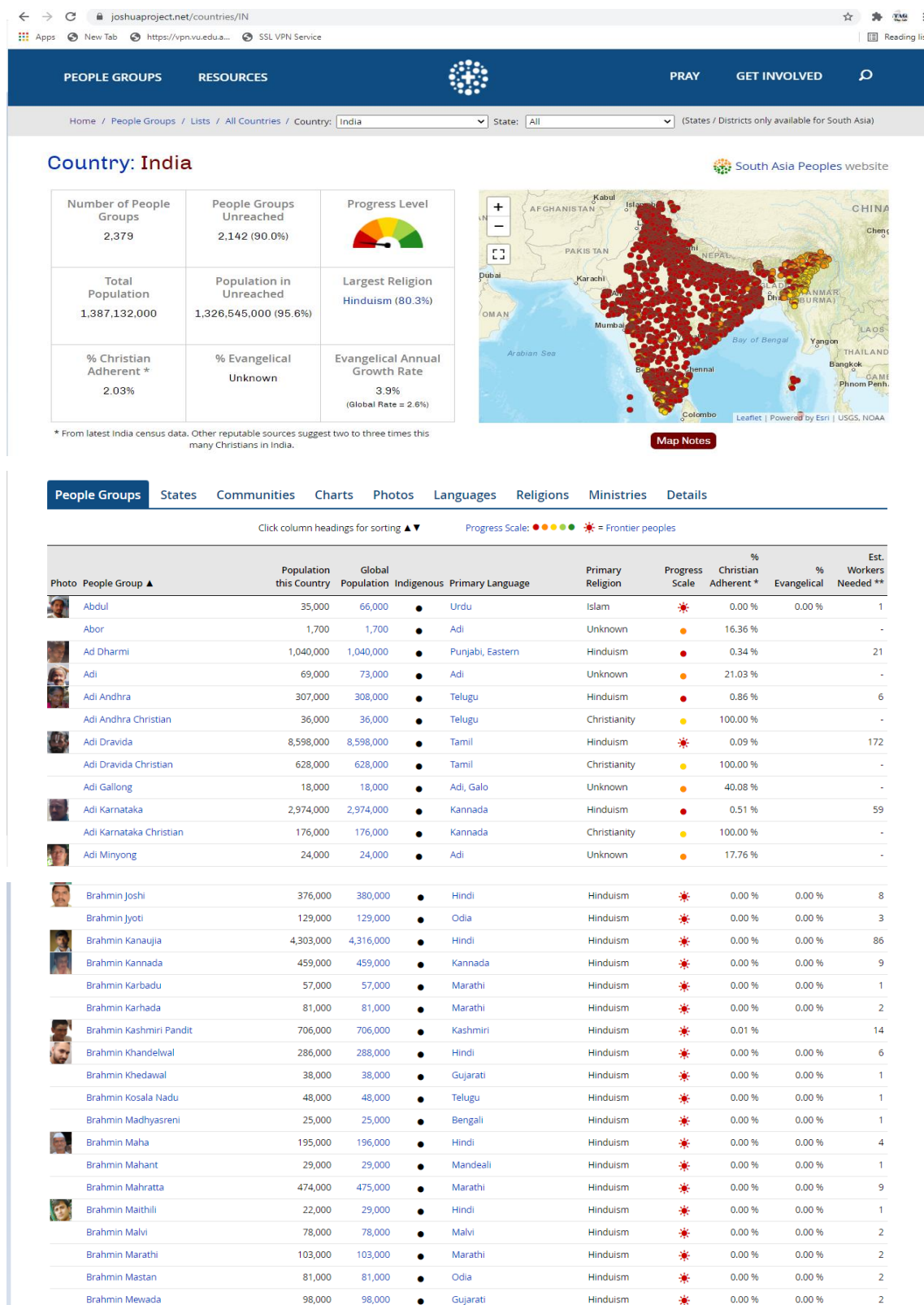
Asian Development Bank Support to Urban Karnataka

	1995 KUIDP	1999 KUDCEMP	2006 NKUSIP	2014 KIUWMIP
Basic Data				
- Loan amount - Loan period - Number of project towns - Major project components	\$80 million 1995–2002 6 towns - water supply, sewerage systems, solid waste management, stormwater drainage, urban roads, slum upgrade, and industrial site development	\$145 million 1999–2009 10 towns - water supply, sewerage systems, street and bridge improvements, coastal environmental management, capacity building, community participation, and poverty reduction	\$270 million (4 loans) 2006–2016 25 towns - water supply, sewerage systems, stormwater drainage, slum improvement, and infrastructure for tourism and lake development	\$150 million (2 loans) 2014–ongoing 7 towns - water supply and sewerage system; Output-Based Assistance Toilet Program (grant [\$1.8 million])
Interactions for Improving program interventions	→ Sector analysis, project preparation, and institutional building for KUIDFC	→ Feedback from the KUIDP, sector analysis, project preparation, and policy dialogue for municipal reform during implementation	→ Feedback from the KUDCEMP, sector analysis, participatory project planning in the selection of towns, and sector reform	→ Feedback from the NKUSIP, sector analysis and project preparation through water resource management approach, and sector reform
Water Supply				
- People benefited with improved potable water supply - Total water treatment plant capacity - Total length of piped network	0.9 million 65 MLD 300 km	1.0 million 322 MLD 2,000 km	1.5 million (design) 180 MLD (design) 3,600 km (design)	1.3 million (design) 69 MLD (design) 2,940 km (design)
Water Supply Service Improvement				
24/7 water supply 100% coverage - Household connections - Performance-based operator contract - Municipal reform	- Not targeted - Not targeted - Not designed - Not designed - Not designed	- Not targeted - Not targeted; 86% achieved - Not designed, but provided in a few towns with scope change - Not designed - Reform for governance and internal resource mobilization	- Targeted for 13 towns - Targeted for 13 towns - Designed in 13 towns - Designed in 13 towns - Efficiency improvement for water operation	- Targeted in all 7 towns - Targeted in all 7 towns - Designed in all towns - Designed in all towns - Utility reforms with incentive funds and IT modules
			Ilkal Model	KIUWMIP Model

IT = information technology, KIUWMIP = Karnataka Integrated Urban Water Management Investment Program, km = kilometer, KUDCEMP = Karnataka Urban Development and Coastal Environmental Management Project, KUIDP = Karnataka Urban Infrastructure Development Project, MLD = million liters per day, NKUSIP = North Karnataka Urban Sector Investment Program.
Source: Asian Development Bank.

Appendix C

Joshua Project – indigenous people of India (Hindus) targetted for conversion (www.Joshuaproject.net)



Appendix D

Contributors to Dismantling Global Hindutva Conference in 2021

Universities contributing to the event Dismantling Global Hindutva in 2021			
Sl No	CONTRIBUTING CO-SPONSORS CENTERS/DEPARTMENTS FROM UNIVERSITIES INCLUDING		
1	Northwestern University	1851; 170 years ago	Race, Caste, and Colorism Project, South Asia Research Forum
2	Stockton University	1963	Holocaust and Genocide Studies, Global Studies
3	University of Pennsylvania	1740; 280 years ago	Social Justice/ Global South Group
4	The Center for Black Brown and Queer Studies		
5	Harvard University	1636; 385 years ago	Mahindra Humanities Centre
6	University of Washington at Seattle	1861; 159 years ago	South Asia Center
7	University of Toronto Mississauga	1965	Center for South Asian Civilizations
8	Princeton University	1746; 275 years ago	Program in South Asian Studies
9	Stanford University	1891; 130 years ago	Center for South Asia
10	University of California, Santa Cruz	1965; 56 years ago	Center for South Asian Studies
11	Ohio State University	1870; 151 years ago	South Asian Studies Initiative
12	Lehigh University	1865; 156 years ago	Department of Political Science, Department of Religious Studies
13	McMaster University	1887 (134 years ago)	Center for Human Rights and Restorative Justice
14	Simon Fraser University	1965; 56 years ago	Institute of Humanities
15	University of Texas, Austin	1883; 138 years ago	South Asia Institute
16	Cornell University	1865; 156 years ago	South Asia Program
17	University of California, Berkeley	1868; 153 years ago	Institute of South Asian Studies
18	Moynihan Institute of Global Affairs	2005	South Asia Center
19	Rutgers University	1766; 254 years ago	Department of African, Middle Eastern, and South Asian Languages and Literatures
20	Emory University	1836; 185 years ago	Interdisciplinary Workshop in Colonial and Postcolonial Studies
21	University of California, San Diego	1960; 60 years ago	South Asia Initiative
22	New York University	1831; 190 years ago	Center for the Study of Global Asia
23	University of Illinois, Urbana-Champaign	1867; 154 years ago	Center for South Asian and Middle Eastern Studies
24	University of Massachusetts, Amherst	1863; 158 years ago	Women, Gender, and Sexuality Studies
Sl No	SUPPORTING CO-SPONSORS CENTERS/DEPARTMENTS AT UNIVERSITIES INCLUDING		
25	Amherst College	1821; 200 years ago	S'WAGS Department
26	Boston College	1863; 158 years ago	History Department
27	Columbia University	1754; 267 years ago	Ambedkar Initiative, Middle Eastern, South Asian and African Studies
28	University of Concordia	1974 by the merger of	Intersectionality Research Hub
29	Dalhousie University	1818; 203 years ago	Department of International Development Studies
30	University of Dayton	1850; 171 years ago	Department of History
31	Drew University	1867; 154 years ago	Center on Religion, Culture, and Conflict
32	Georgetown University	1783; 232 years ago	Asian Studies Program; Bridge Initiative; Centre for Social Justice Research, Training, and Service
33	John Hopkins University	1876; 145 years ago	Department of Sociology
34	Mazsey University	1927; 94 years ago	Centre for Culture-Centered Approach to Research and Evaluation
35	The New School	1919; 102 years ago	Politics Department
36	Northwestern University	1851; 170 years ago	Asian American Studies Program
37	University of Victoria (British Columbia)	1903; 1963; 58 years ago	POLIS Project
38	Rutgers University	1766; 254 years ago	Center for Security, Race, and Rights
39	School for Oriental and African Studies	1916; 105 years ago	South Asian Institute
40	St. Mary's University	1852; 169 years ago	Asian Studies
41	University of Amsterdam	1632; 389 years ago	Amsterdam School for Cultural Analysis
42	The University of Chicago	1830; 131 years ago	Committee on Southern Asian Studies
43	University of Colorado, Boulder	1876; 145 years ago	Center for Asian Studies
44	University of Hawaii	1907; 114 years ago	Center for South Asian Studies
45	University of Illinois, Chicago	1859; 1982; 39 years ago	Department of History; Global Asian Studies Program; Social Justice Initiative
46	University of Illinois, Urbana-Champaign	1867; 154 years ago	Humanities Research Institute
47	University of Manitoba	1877; 144 years ago	Geopolitical Economy Research Group
48	University of Massachusetts, Boston	1852; 169 years ago	Department of Asian Studies; Global Inclusion and Social Development Program
49	University of Michigan, Ann Arbor	1817; 204 years ago	Center for South Asian Studies
50	University of Pennsylvania	1740; 280 years ago	Center for Media at Risk, Annenberg School for Communication; Department of South Asia Studies
51	University of Southern California	1880; 140 years ago	Dornsife, Department of English
52	University of Toronto	1827; 194 years ago	Center for South Asian Studies
53	University of Virginia	1819; 202 years ago	Department of Middle Eastern and South Asian Languages and Culture
54	University of Wisconsin - Madison	1848; 173 years ago	Global Legal Studies Center
55	William Peterson University	1855; 166 years ago	Gandhian Forum for Peace and Justice
56	Yale University	1701; 319 years ago	Program in Ethnicity, Race, and Migration; Department of Religious Studies
57	York University	1953;	Anthropology Department
58	Harvard Divinity School	1816; 205 years	Endorsed by Pluralism Project

Rows highlighted in saffron color are some American universities established during colonial times when India indigenous education system was being shut down.

Appendix E

Chronological Depiction of India's Tourism Development Corresponding to Global Development (Compiled from Different Sources)

Global tourism development	Year	India tourism development
Inclusive Capitalism, Inclusive Green Growth	2021	NA
Great Reset adopted to reform Neoliberalism	2020	Draft National Tourism Policy, State tourism policies (Karnataka)
Novel Coronavirus Pandemic	2019	NA
Great Reset introduced	2017	NA
Sustainable Development Summit and SDG (end of neoliberalism)	2016	NA
	2015	Draft National Tourism Policy, State tourism policies (Karnataka)
Paris Climate Summit	2012	NA
United Nations Framework Convention on Climate Change (UNFCCC), Green Growth, Green Economy	2009	State tourism policies (Karnataka)
Second conference on Responsible Tourism in Kerala, India	2008	Second conference on Responsible Tourism in Kerala, India
UN Climate Change Conference in Bali in December 2007	2007	NA
UNWTO adopts MDG	2005	NA
Millennium Development Goals, Responsible Tourism	2002	Second National Tourism Policy, Pro-Poor Tourism, State tourism policies (Karnataka)
Information & Communication Technology for Tourism Conference	1998	NA
UN Climate Change Conference – Kyoto Protocol	1997	NA
	1995	National Tourism Action Plan, State tourism policies (Karnataka)
Earth Summit, EU Treaty (PPP, FDI), Ecotourism	1992	NA
Nature tourism defined by World Resources Institute	1991	Neoliberalism
Brundtland Report – Sustainable development definition	1987	NA
Neoliberalism at the Chicago School of Economics	1982	First National Policy
Manila Declaration	1980	NA

Appendix F

The United Nations and Specialised Agencies (1865–2009)

Sl No	Established	Acronym	Organization	Headquarter	Continent
1	1865	ITU	International Telecommunication Union	Geneva, Switzerland	Europe
2	1889	IPU	Inter Parliamentary Union	Geneva, Switzerland	Europe
3	1919	ILO	International Labour Organization	Geneva, Switzerland	Europe
4	1943	UNRRA	United Nations Relief and Rehabilitation Agency	Washington D.C., United States	North America
5	1945	WBG	World Bank Group	Washington D.C., United States	North America
6	1945	IMF	International Monetary Fund	Washington D.C., United States	North America
7	1945	UN	United Nations	New York, United States	North America
8	1945	UNGA	United Nations General Assembly	New York City, United States	North America
9	1945	UNESCO	United Nations Educational, Scientific and Cultural Organization	Paris, France	Europe
10	1945	IATA	International Air Transport Association	Montreal, Canada	North America
11	1946	FAO	UN Food and Agriculture Organization	Quebec City, Canada	North America
12	1947	ICAO	International Civil Aviation Organization	Montreal, Quebec, Canada	North America
13	1874	UPU	Universal Postal Union	Bern, Switzerland	Europe
14	1948 - 1961	OEEC	Organisation for European Economic Co-operation (OEEC)	Paris, France	Europe
15	1948	IMO	International Maritime Organization	London, United Kingdom	Europe
16	1948	WHO	World Health Organization	Geneva, Switzerland	Europe
17	1948	IUCN	Forest Management, Nature protection	Fontainebleau, France	Europe
18	1949	EPTA	Expanded Programme of Technical Assistance		
19	1950	UNHCR	Office of United Nations High Commissioner for Refugees	Geneva, Switzerland	Europe
20	1950	WMO	World Meteorological Organization	Geneva, Switzerland	Europe
21	1952	Treaty of Paris	European Coal and Steel Community (ECSC)	Paris, France	Europe
22	1957	IAEA	International Atomic Energy Agency	Vienna, Austria	Europe
23	1953	EAP	European Agency for Productivity		
24	1957	Treaty of Rome	Treaty establishing the European Economic Community	Capitoline Hill in Rome, Italy	Europe
25	1958	UNOOSA	United Nations Office for Outer Space Affairs	Austria Vienna, Austria	Europe
26	1958	UN Special Fund	The UN Special Fund	New York City, United States	North America
27	1961	OECD	The Organisation for Economic Co-operation and Development	Château de la Muette in Paris, France	Europe
28	1961	WFP	Office of United Nations World Food Program	Rome, Italy	Europe
29	1961	WFP	Office of United Nations World Food Program	Rome, Italy	Europe
30	1963	UNRISD	United Nations Research Institute For Social Development	Geneva, Switzerland	Europe
31	1964	ICTP	International Centre for Theoretical Physics	Trieste, Italy	Europe
32	1964	IRC	International Training Centre of the ILO	Turin, Italy	Europe
33	1965	UNITAR	United Nations Institute for Training and Research	Geneva, Switzerland	Europe

Appendix G

Message from Dharampal

“If we investigate these records on similar aspects further, on the basis of what is available in our archaeological, inscriptional and other historical sources, and what is still retained in the memory and consciousness of our people, we ought to be able to reconstruct our social and cultural past, and hopefully to mould our state and society accordingly.

Since Independence in 1947, it is this question of reconstruction of self and society on the foundation of our priorities, values, tradition and culture that seems to have completely eluded us, particularly our scholars, administrators and politicians. We appear to have forgotten that we can look back and learn from our own past, and based on that experience, construct our own unique identity within the context of our own affairs as well as that of the rest of the world. What do we as a nation—without leaning on others’ ideological and material crutches—want? Do we have ingenuity or not? Can we make our own points—as against aligning with one sort or another? Do we have a point to make as Indians?

Today, we feel encircled by hostility—much of it in fact generated by our own ineptitude and actions. From around 1947, we have treated ourselves as cousins of the West. Dominated by the West, it may be necessary at the moment to rely on Western knowledge and products. But this can only be a short term proposal. Very soon, whatever Western know-how or products seem essential to us, we must learn to produce them in our own way, with our own material, variations and modifications.

In the meanwhile, however, we must set our ordinary people free; remove the obstacles in their path relating to use of their local physical and material resources, and encourage them to use their talents to rebuild their own shattered worlds in their own various ways (even, if required, by withdrawing those laws and rules which tend to block whatever they attempt, and keeping our advice and criticism to ourselves). Only then can other local relationships and linkages begin to come alive; societal manners and memory pertaining to specific activities begin to get awakened; and the rebuilding not remain a mere copy of the past. By taking account of the world around it, Indian society will begin to integrate such elements of Western or other technologies that seem to it as relevant and stimulating for its own base. For all this to happen, a profound alteration in our attitudes towards our

people and our past has to take place. We must enable our people to feel more self-assured, confident, hopeful, proud of their talents and capacities, and encourage them to regain their individual and societal dignity.

To achieve this state, they need to acquire a better awareness—especially as children and youth—of the human past of their localities, and to establish friendly relations with other beings including all kinds of animal life and plants, rivers, lakes, ponds, hills, forests, soil, etc. which coexist with man. Similarly, we should begin to be aware of the linkage of each and every locality with the immediate region, of the region with the country, and of our country with other countries on this earth, and the earth's linkage with the cosmos.

These efforts would require new texts of well told stories of localities, regions, countries, the world, and the various ideas about the beginning or non-beginning of the universe. Such knowledge and awareness would make our people feel confident and well informed and also enable them to partake of the Indian understanding of life and of natural phenomena.

It would also ground them in the elements of various sciences and technologies in agriculture, animal husbandry, forestry and crafts, as well as in history, philosophy, grammar and language. Thus, by about the age of fourteen, our children—boys as well as girls—would have become competent citizens of their respective areas” – Dharampal (Indian Science & Technology in the 18th Century 1971, p14,15).