Peace through Tourism:

A Case-Study of the Balkans Peace Park Project

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Chapter 1: Introduction

The introduction will consist of three sections. The first section will present the rationale for this dissertation, the next section will explain the methodology, and the third will be a literature review.

1-1. Background

A *Global Code of Ethics for Tourism* was adopted by the United Nations General Assembly in 2001, two years after the World Tourism Organization (WTO) General Assembly proclaimed it in Santiago, Chile. It recognized that "the role of tourism as a positive instrument towards the alleviation of poverty and the improvement of the quality of life for all people, its potential to make a contribution to economic and social development, especially of the developing countries, and its emergence as a vital force for the promotion of international understanding, peace and prosperity"[1]. It was also noted that the aim of tourism development should be to minimize the negative impacts of tourism on the environment and on cultural heritage, and maximize the benefits of tourism in promoting sustainable development and poverty reduction as well as

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[1] The UN Resolution: A/RES/56/212, 2001

understanding among nations[2].

The potential of tourism which could contribute to sustainable development as well as promote peace has been agreed officially. Thus, many development projects related to tourism and international investment have been launched in events such as the seminar 'Tourism, Peace and Sustainable Development for Africa' organized in Luanda, Angola in 2003. In civil society, there are non-governmental and non-profit organizations. One active group called the International Institute for Peace through Tourism (IIPT), founded by Louis D'Amore in 1986 as part of the UN International Year of Peace, was based on a belief that every traveller is potentially an "Ambassador for Peace". It promoted the idea that the cultural aspect of tourism could contribute to peace through international understanding.

However, Litvin (1998) strongly argued that tourism does not create peace but is just a beneficiary of peace. He emphasized that successful tourism obviously flourished in a peaceful environment, such as the absence of war, terrorism, and internal strife, but there were no examples of tourism playing a positive role to bring different sides to a peace table. Even in the case of Egypt,

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[2] ibid, 2001

tourism which became a major strength of its economy, was targeted by terrorists.

A great deal of research has been carried out in academic institutions, on the interrelation between tourism and development; on the other hand, little research has been undertaken on how tourism could specifically contribute to peace or conflict transformation, except in emphasizing the positive role of promoting international understanding. Therefore, it is relevant to re-examine in this dissertation whether or not and under what circumstances tourism could contribute to peace.

1-2. Method of Research

The first part of this research will be carried out on the basis of a theoretical review. Having defined peace parks in the context of the issues raised, the evolution of tourism needs to be specifically connected with sustainable development and peace issues. Thirdly, the potential and limitations of the development of tourism will be analysed in three aspects - economic, social-cultural and environmental, in the process of promoting peace.

The second part will be a case-study of the Balkans Peace Park Project. The impacts of the development of tourism on local people were observed for 9

weeks in Thethi National Park of Albania which is a part of the proposed Balkans Peace Park area. During the observation, a questionnaire survey (Appendix I) was conducted in order to assess local awareness of both the costs and benefits of tourism; approximately 30% of households responded. An interview with the international organization which implemented the tourism development project in the region was also organized. This research will analyse results of both these, as well as the results of observation and participation in the community.

1-3. Literature Review

Peace Parks as a symbol of Peace

Peace Parks can be categorized as peace monuments and sites which reject or replace war and violence and help to promote a culture of peace. They have been created to transcend international boundaries in order to symbolize peace and cooperation among nations and to achieve peaceful goals such as environmental protection, tourism and wildlife conservation (Lollis 2009). They are also defined by the International Union for Conservation of Nature (IUCN) as "transboundary protected areas managed through legal or other effective means, which are dedicated both to the conservation of biological and cultural diversity and the promotion of peace and cooperation" (Sandwith et al. 2001:3).

According to IUCN, there are currently about 600 such transboundary protected areas.

According to Galtung (1969), there are two conditions of peace which are called negative peace and positive peace. Negative peace is the absence of direct violence. Positive peace is the absence of other forms of violence such as cultural violence and structural violence, in other words, the presence of social justice. Traditionally, peace was treated just as the absence of war and the problem of war and peace as the problem of mankind's existence (Harle 1987:8). On the other hand, Galtung (1969) has developed peace as not only realizing the absence of violence but also the transformation of the violence into the presence of social justice.

Peace Parks used to be thought of as cross-frontier, protected or demilitarized zones that contributed to or celebrated the facts of the absence of war and conflict. To some extent, however, there has been a shift towards applying the term to trans-border projects involving conflict resolution, peacemaking and peacebuilding, seeking a more positive peace, co-operating with the environment, enhancing human security and also facilitating the mediation of disputes (Sandwith et al. 2001:3).

Well planned tourism could be one of the means to promote a culture of peace and to make peace parks a genuine symbol of peace and cooperation. The focus on the role of tourism, especially the impact of tourism on local people in relation to the process of promoting peace, raises unexplored issues.

Tourism as a factor for development

According to Hettne (in Tosun 1998:596), "there can be no fixed and final definition of development, only suggestions of what development should imply in particular contexts". Although this is ambiguous, it refers to a process through which a society moves from one condition to another (Shapley 2002:23). In the process of socio-economic development which implies positive transformation or 'good change', social and political tensions are inevitable. Thus, it is significant to foster the capacity of a society to manage those tensions without violence for the sustainability of development, since violent conflicts can reverse economic progress, disrupt society and leave deep wounds.

Until the 1990s, development co-operation had not concerned peace and security issues. However, the increasing number of intrastate violent conflicts in the post Cold War world would have made development actors concerned with root causes of conflict, since they are likely to continue in the world's poorest

countries without addressing the elimination of poverty and the promotion of sustainable development (Kapila and Wermester 2002:297). Under such circumstances, in May 1997, the Development Assistance Committee (DAC) of the Organisation for Economic Co-operation and Development (OECD) published the DAC Guidelines on Conflict, Peace and Development Co-operation which clarified the role of development co-operation in both conflict prevention, which refers to short-term actions, and peacebuilding and reconciliation, which focus on long-term support. The guideline (1997:9) emphasized that development co-operation should become the basis for the sustainable development of an environment of structural stability which embraces the interdependent and mutually-reinforcing objectives of social peace, fostering capability of managing change and resolving disputes without resorting to violent conflict. It will be a synonym for 'a culture of peace'.

According to the World Tourism Organization (WTO), international tourism generated over US$525 billion in 2003 and international tourism arrivals amounted to $924 billion in 2008. Due to its continuing growth, tourism has been considered as an effective means to contribute to the local or national economy, and an effective source of income and employment. Thus, it has been regarded

as a vehicle for development. As the definition of development has evolved, the paradigm of development has also been changing. Currently an alternative development paradigm has been adopted as a reaction to critics who complain that it ignores the indigenous community, society and people who are most affected. Therefore, tourism development has also seen a shift from mass tourism to alternative tourism, sustainable tourism, ecotourism, culture tourism, volunteerism and community-based tourism. This research will discuss ecotourism as a tool of alternative development, in order to explore the impacts of tourism development on local people, and whether or not tourism can contribute to economic progress as well as creating a culture of peace.

Potential and limitations of tourism development

Much literature[3] has discussed the advantages and disadvantages of tourism. The benefits and costs can be summarized as follows.

Four economic benefits that attribute to tourism are noted. First it increases foreign exchange earnings, which contribute to government revenues. Second, it improves social infrastructure. Third, it creates employment, and fourth it realizes income redistribution between the guest and host countries as well as

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[3] This research refers to Archer B. et al (2005), Hashimoto A. (2002), Mihalič T (2002), Satani K (2003), Var T. And Ap J. (1998), Wall G. and Mathieson A. (1982, 2006)

within nations. On the other hand, four costs are incurred. First, so-called leakage means that local people do not have much opportunity to benefit from tourists. The second is unequal opportunity of employment. The third is to increase demands on the scarce resources. The fourth is the risk of an excessive reliance on tourism. While the economic aspect of advantages are of benefit at macro level such as government revenue or international trade, the impacts of tourism at micro level such as on local communities tend to be negative.

As for social-cultural aspect, four benefits and five costs are examined. The first benefit is that it could reduce tension and promote harmonious relations through cultural exchange between hosts and guests. The second is the preservation of local culture and traditions. The third benefit is that tourism can motivate locals to maintain local traditions and upkeep of buildings. The final point is to foster civic pride and civic involvement in governance. The following five disadvantages are then pointed out; the potential commoditization of local culture; cultural clash between tourists and local people, creating stresses in the local community, raising crime rates, and lack of sustainable capacity control for development. As for the social-cultural benefits and costs, which differ from the

previously mentioned economic aspects, the impacts on the local community are the main focus.

In addition to economic and social-cultural aspects, four advantages and three disadvantages regarding the environmental impacts of tourism are discussed. The first is the direct financial contribution to conservation. The second benefit is that visitors and local people both become more conscious of environmental problems. The third promotes the economic value of resources; and, fourthly, appropriate environmental management and planning help to prevent degradation. The disadvantages are negative impacts on the ecosystem, such as deforestation or land degradation, consumption of natural resources; and pollution caused by tourism. This research will discuss those advantages and disadvantages in the process of seeking for peace and cooperation.

A Case Study of the Balkans Peace Park

The Balkans Peace Park Project (B3P) was set up in 2001 as a 'grassroots' project to support individuals and NGOs who share the vision of creating a trans-national and cross-border environmental park, namely a 'Balkans Peace Park', in the adjoining mountain areas of Albania, Montenegro, and Kosovo/a. The Park is intended as a symbol of peace and cooperation across the three

regions, and to promote environmental conservation and cultural diversity, as well as stimulate local employment, and promote sustainable visitor activities in the region. The proposed areas share in common in the status of marginalized zones, which suffer from social and economic problems, one of which is a high level of depopulation from the local rural communities, leaving for urban centres and abroad, due to the lack of educational and employment opportunity and local services. To address these issues, and as part of a wider programme of projects for the area within the proposed region, the B3P has run summer education programme, based in the state school in the Thethi national park, in the Shala valley in the northern part of Albania, for 2 months during the summers of 2008 and 2009. The programme, teaching English and environmental awareness to a younger generation is aiming to explore the potential for sustainable tourism by developing the capacity within the local communities for accepting visitors. While the B3P has been working with the local community and people, different actors such as international organizations have emerged in the areas, and one of them has implemented a tourism development project, supported by an Albanian government strategy to promote tourism. This research will examine the potential and limitations of tourism development in

connection with the goal of peace, by looking into the impact of the projects

related to tourism, through the case study of the Balkans Peace Park Project.

Chapter 2: Peace Parks and Tourism

This chapter will define peace parks and tourism and aim to clarify their relationship and how they relate to conflict, consisting of three sections. The first section will argue how peace parks, identified as a symbol of peace, contribute to peaceful cooperation among nations, and how they relate to conflict as part of transboundary protected areas. The next section will explore what kind of tourism as a factor of development can minimize negative impacts of tourism and contribute to transforming the notion of transboundary protected areas. Finally, it will explore the reasons why the development of tourism causes negative impacts which relate to conflict theory from economic and social-cultural aspects.

2-1. Peace Parks as a symbol of Peaceful Cooperation

Both transboundary protected areas (TBPAs) and peace parks are subsets of protected areas (PAs) which are defined as "an area of land / or sea especially dedicated to the protection and maintenance of biological diversity, and of natural and associated cultural resources, and managed through legal or other effective means" (Sandwith et al. 2001:3). TBPAs are a part of PAs which

straddle one or more boundaries between states, sub-national units, autonomous areas and / or areas beyond the limits of national sovereignty or jurisdiction (ibid. 2001:3). Peace Parks are one kind of TBPA which particularly have a biodiversity objective as well as a political, economic and cultural peace objective such as conflict resolution, peacemaking, peacebuilding and reconciliation.

TBPAs and peace parks have recently been recognized as broadly contributing to a culture of peace[4] and cooperation (Hammill and Besançon 2007:24). The concept of a culture of peace is composed of socially learned values, attitudes and behaviours for dealing with conflicts by peaceful means. The first attempt to foster the idea of a culture of peace through transboundary cooperation dates back to 1932 when the Waterton-Glacier International Peace Park[5] was established by combining Glacier National Park in the United States and Waterton Lakes National Park in Canada. By 1988, there were a total of 59 complexes of internationally adjoining protected areas combined from 70 PAs as

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[4] The United Nations General Assembly [Resolution A/52/13, 1998] defined a culture of peace as "a set of values, attitudes, modes of behaviour and ways of life that reject violence and prevent conflicts by tackling their root causes to solve problems through dialogue and negotiation among individuals, groups and nations".
[5] The Waterton-Glacier International Peace Park is designated as a peace park by the cooperating jurisdictions, consisting of the two independent parks of Glacier National Park and Waterton Lakes National Park.

identified by the IUCN (Sandwith el al. 2001:56, UNEP-WCMC 2007). In 2005, the number had increased rapidly to over 188 complexes with at least 818 individual PAs (Hammill and Besançon 2007:24, UNEP-WCMC 2007). Evidently, the concept of peace parks as a symbol of goodwill and cooperation is attractive for conservationists as well as politicians. It was also nourished by the ending of the Cold War. The notion of peace parks aims at reinforcing mutual interests such as biodiversity conservation, economic development, cultural integrity, and regional peace and security (ibid. 2007:25). For instance, cooperation in the Waterton-Glacier regime has ranged from administrative agreement for operational support to science and planning programmes like vegetation restoration, cooperative education and interpretation, wildfire and public safety, and preserving regional ecosystems (Tanner et al. 2007:188-192). Moreover, Glacier National Park and Waterton Lakes National Park overcame the threat posed by the 2001 September 11 attacks, of having to close the borders, which could have caused serious financial losses for both parks (ibid. 2007: 192-195). This can be seen as an example of a peace park contributing to negotiating a challenge in a peaceful way. It is assumed that bringing different stakeholders together for common purposes of managing biodiversity and protecting

livelihoods could achieve cooperation and peacebuilding. However, it may not always happen, especially in areas recently experiencing conflict. It could be argued that the successful cooperation of Glacier National Park and Waterton Lakes National Park has benefited from the existing diplomatic relations between developed countries as well as cultural affinity between Canada and the United of States.

Different stakeholders have different political understandings of PAs and TBPAs based on their different interests. Therefore, bringing them together in one realm can cause conflict rather than peaceful cooperation (Hammill and Besançon 2007:25). Since the idea of PAs has emerged from conservation strategies, conservationists consider them to be effective means of protecting biodiversity. However, prioritising the protection of biodiversity can ignore indigenous people, and bring them restricted access to resources or displacement from their own land, which can weaken economic security and cultural identities. For example, if those disadvantages to indigenous people happen in relation to ethnic discrimination, it would generate ethnic tension, instability and conflict. To some extent, the development of ecotourism can make a balance of promoting conservation as well as generating other sources of

income.

Apart from creating social conflict, some PAs and TBPAs can be used to prolong armed conflicts. Due to the typically remote and inaccessible location of PAs and TBPAs, they can provide not only shelter for military groups but also resources to finance military operations. For instance, the shadow trade of resources such as diamonds, minerals and timber supported the payment of troops and purchase of weapons during armed conflict in some African countries like Angola, Sierra Leone, Liberia and the Democratic Republic of the Congo. It was reported that the rebel leader Charles Taylor in Liberia received $10 million per month in the early 1990s, by controlling the rural areas including almost all the logging areas and an iron ore mine (Reno in Blundell and Christie 2007:227). Even in post-conflict economies, shadow economic activities such as smuggling and trafficking continue along borders. Consequently, in many developing countries, PAs and TBPAs, marginalized by centralized authorities, are associated with social inequality, poverty, contested resource rights, corruption, ethnic tension and colonial legacies, derived from weak governance, greed and grievance (Hammill and Besançon 2007:25). In some cases, such as the Korean peninsula shared by the Democratic People's Republic of Korea (North Korea)

and the Republic of Korea (South Korea), TBPAs have served as a Demilitarized

Zone (DMZ). Ironically, rich biodiversity has been well preserved in the DMZ,

although human lives have been lost. There is one resort area, Mt. Gumgang,

located in North Korea near the DMZ, where Kim and Prideauxs (2007)

conducted a survey of tourists from South Korea who visited Mt. Gumgang.

According to their study, a positive view was observed of North Koreans as

kinsmen rather than enemies after their visit. Thus, TBPAs have the potential to

either fuel tensions or foster peaceful cooperation and relations.

The development of tourism which can contribute to biodiversity

conservation, economic development, and cultural integrity could be one of the

means for transforming the notion of TBPAs, including peace parks, from

negative to positive, from the absence of war and conflict to the creation of

peace and cooperation, from partition to integration, from peacekeeping to

peacebuilding. In the next section, what kind of tourism should be dealt with in

the context of development as contributing to cooperation and internationalism in

tourism will be clarified.

2-2. Tourism as a factor for Development

The Brundtland Report (WCED 1987:43) defined sustainable development

as "development that meets the needs of the present without compromising the ability of future generations to meet their own needs". The fundamental idea of sustainable development which was expressed in the report was that human societies should continue to pursue a better life, while prioritizing the basic needs of the poor, and taking care not to endanger the needs of future generations (Meadowcroft 2000:371). 'Economic growth' is considered as a solution to improving the standard of living of less developed countries, while the material quality of life in the developed countries can be maintained (Carter 2001:199). However, the report insisted (1987:44) that "economic growth by itself is not enough. High level of productive activity and widespread poverty can coexist, and can endanger the environment. Hence sustainable development requires that societies meet human needs both by increasing productive potential and by ensuring equitable opportunities for all". Following this concept which has been widely accepted, the United Nations Development Programme defined development in its Human Development report (UNDP,1990) as "the enlargement of people's choices, the most critical being to lead a long, healthy life, to acquire knowledge and to have access to the resources needed for a decent standard of living" (Sharpley 2002:26). The notion of development, from

the western and industrialized nations' point of view, which used to be economic growth, has broadened its concept into "a far-reaching, continuous and positively evaluated change in the totality of human experience" (ibid 2002:26) including economic, social, political, cultural, and environmental dimensions. In relation to the concept of peace and sustainability, those changes should take place without violence.

As the concept of development has evolved, emphasizing the basis of sustainability rather than economic growth, the development of tourism has also focused on sustainability. Consequently, the concepts of alternative tourism or sustainable tourism have emerged in relation to the existing criticism of mass tourism, although they are also criticized for their ambiguity just as sustainable development has been. Mass tourism, which needs large scale development to accommodate large numbers of tourists, is not always inappropriate. However, the initial development of mass tourism especially in less developed countries was likely to be outward-oriented, sometimes called neocolonialism. Thus, many problems such as excessive foreign dependency, the creation of separate enclaves, the reinforcement of socioeconomic and spatial inequalities, environmental destruction and rising cultural alienation have become apparent

(Brohman, 1996:48). As a result, the paradigm of tourism development has changed from large to small in scale, from top down to bottom up in planning, and from limited to high local community involvement, especially in the decision making process. Considering the environmental and community linkages in seeking sustainability, the paradigm of tourism has changed from high to low in resource use, from low to high in environment protection, and has become protective of cultural awareness (Telfar 2002: 62-73).

Alternative tourism, which has focused on the need to preserve the environment, is defined as "forms of tourism that are consistent with natural, social and community values which allow hosts and guests to enjoy positive and worthwhile interaction and shared experiences" (Eadington and Smith 1992:3). Ecotourism, which is one kind of alternative tourism with an emphasis on the natural environment as the main motivation for travel (Cater 1994), is viewed as a potential path for promoting sustainable development since it should be designed to promote small-scale development with local involvement generating less environmentally damaging impacts (Telfar 2002: 75). Moreover, it can promote direct interaction between hosts and guests. As Butler (1992:44) has argued, alternative tourism cannot be a total solution to sustainable development,

care should be taken in deciding which type of tourism is appropriate in different situations. Since both mass tourism and alternative tourism have their own advantages and disadvantages, the most significant considerations are to minimize those demerits and to maximize merits of each form. In connection with TBPAs founded on the basis of an intention to conserve biological diversity as well as natural and cultural resources, ecotourism will be dealt with in this research in order to examine its role for promoting political and economic cooperation among nations, and reconciliation of conflicting groups through continuous cooperation. It can be an effective tool to promote peacemaking and peacebuilding at interstate, intrastate and regional level in areas of TBPAs. In order to examine whether well designed ecotourism can be one form of minimizing disadvantages of mass tourism, the causes of those disadvantages which can exacerbate conflicts in society will be theoretically explored in the next section, especially from economic and social-cultural aspects.

2-3. Tourism and Conflict

Britton (1982:332) has emphasized that tourism exacerbates social and economic tensions, and class and regional inequalities between nations, the core and periphery, as well as within destinations in the less developed countries.

For instance, Tosun, Timothy and Öztürk (2003) concluded that the development of mass tourism in relatively well-developed coastal areas of the western part of Turkey has increased disparities among regions, west and east, and classes, while it has contributed to foreign currency earnings, employment generation, and national economy.

A theory of political economy could explain what has caused the economic disadvantages of tourism development from the beginning. The centre of the argument in political economy is based on whether there is cooperation or competition in human societies (Bianchi 2002: 266). The approach of political economy to tourism can be summarized as follows: it involves the examination of the systemic sources of power which both reflect and constitute the competition for resources and the use of scarcities (ibid 2002:268). In the case of Turkey (Tosun et al. 2003), external needs to satisfy international tourists and transnational corporations such as international tour operators, in other words the hegemony of developed countries, were recognized as a source of power. The tourist destination is likely to be invested in and designed as market-oriented products rather than a tool of development. Moreover, within the state, powerful business elites who can affect decision makers may not let the

Government or authorities use scarce capital in what is likely to be non-profitable investments, at least in the short-term, as well as non-benefit for themselves.

According to Britton (1982:335), such selective allocation of resources, also, prevented accumulation of productive surplus, and deliberate oppression of labour made the majority of the population impoverished and marginalized, suffering from unequal distribution of food, shelter, social welfare, and employment. Such unequal distribution maintains unequal access to power as well as the status quo, and gives elites more power and privileges. As a result, only privileged commercial and political groups on the periphery benefit from the development of a new industry, such as tourism. In the absence of government intervention, this situation can worsen economic and social inequalities. Such structural inequality might cause social and economic tension, and threaten the stability of the state.

The biggest problem associated with the development of mass tourism has been caused by the initiation of development by outsiders. Since mass tourism needs huge capital investment and markets, the initiative is taken by the actors who have enough capital and can attract consumers. At the international level, metropolitan market countries affect decisions on allocation of resources within

the nation; national elites manage without involving local communities. Consequently, neither the nation nor the region can control its development. On the other hand, in the development of ecotourism, the scale is less and community involvement is higher. To some extent, the development can be controlled by the indigenous society so that it might minimize disadvantages, although unequal access to power exists everywhere.

Considering the causes of social-cultural disadvantages resulting from mass tourism, Cohen (1972: 166) has claimed that most tourists need something familiar around them to have a feeling of being secure and cannot abandon their own customs and culture completely, although novelty and strangeness are essential elements in the tourist experience. As a result, so-called institutionalized tourism has become dominant. Mass tourists buy a package-tour which is an illusion that they can experience adventure surrounded by a familiar environment. It also generates enclaves where tourists are separate from indigenous people and don't have any interaction with them. Cohen (1972:174) has concluded that "the sad irony of modern institutionalized tourism is that, instead of destroying myths between countries, it perpetrates them. The larger the flow of mass tourists becomes, the more institutionalized and

standardized tourism becomes and consequently the stronger the barriers between the tourist and the life of the host country become". It leads to misperception and commoditization of culture which sometimes forces a local culture into behaving as tourists expect. In addition, tourism has important aggregate effects on the host society, in terms of its impact on the division of labour, on the ecology or the land-use patterns of the society (Cohen 1972:178). Since the scale of mass tourism is large, the impacts on indigenous culture must be huge.

By contrast, Cohen (1972:168) gives a typology of *the explorer* and *the drifter* which alternative tourism including ecotourism targets, while *the explorer and the drifter* pursue ecotourism. *The drifter* is defined as a "tourist who tries to live the way the people he visits live, and shares their shelter, foods, and habit, keeping only the most basic and essential of his old customs". In comparison, t*he explorer* still retains the basic routines and comforts of his native way of life, but he tries to associate with his host society and to speak their language. Since those types of tourists try to assimilate into the host society, they can establish close relations with the hosts. Considering the impacts on the society, *the explorer,* and *the drifter* do not affect the general division of labour in the host

society to the same degree as the mass tourist does. Consequently they do not have the same aggregate impact on that society (Cohen 1972:179).

In this chapter, it has been argued first how TBPAs could contribute to political and economic cooperation among nations, but, on the other hand, can also fuel tensions. The second section has explored the notion that ecotourism, one type of alternative to mass tourism, could be a tool for promoting sustainable development and transforming the notion of TBPAs from conflicts to peaceful cooperation. Finally, the causes of disadvantages by the development of mass tourism have been explored in order to examine if well designed ecotourism can minimize negative impacts. The economic disadvantages of mass tourism are attributed to unequal access to power and competition to obtain resources. Thus, it results in unequal distribution of scarce resources, especially in the less developed countries. The social-cultural disadvantages emerge from tourists' attributes. Although tourists are motivated to travel in order to experience adventure, the majority cannot abandon their own customs and culture completely. In consequence, they are separated from indigenous society and this leads to misperception and commoditization of local culture. Since the scale is less and community involvement is higher in the paradigm of ecotourism

development, well designed ecotourism might be able to minimize the negative impacts of tourism development.

In the next chapter, advantages and disadvantages of tourism development will be examined in greater detail in connection with the development of ecotourism.

Chapter 3: The Potential and Limitations of Tourism

Development for Peace Work

This chapter will argue the potential and limitations of tourism development and aim to clarify whether tourism development contributes to peaceful objectives in peace parks. The first three sections will explore the merits and demerits of ecotourism development economically, socio-culturally, and environmentally. The last section will summarize the potential and limitations of tourism development in order to transform the notion of TBPAs from conflict to cooperation in achieving positive peace.

3-1. Economic Aspect

International tourism brings foreign currency earnings into the economy of a destination country, which contributes to the balance of payments in terms of international trade. It also generates business turnover, household income, employment and government revenue (Archer et al. 2005:82). Domestic tourism has a similar economic effect and redistributes income earned in one region to other host regions where this flow of money creates additional business revenue, income, employment and revenue to local government. Moreover, promoting

tourism can give more possibilities of generating employment and income to the

less developed, peripheral regions of a country where alternative opportunities

for development are more limited (ibid. 2005:82). For instance, agrotourism,

which encourages tourists to experience agricultural life, provides another

source of income for farmers, selling their livelihood as a product. Apart from

monetary benefits, the development of tourism requires improving infrastructure

and investing in facilities such as hotels and restaurants which are available for

the use of not only tourists but also local people (ibid. 2005:83). Thus, the

development of tourism has been welcomed as one of the effective means to

contribute to the national, regional, and local economy, to reduce the disparities

of income and to alleviate poverty in less developed countries. However, many

disadvantages have been revealed through various kinds of researches,

although it is evident that mass tourism provides several economic benefits from

the view of macroeconomics which has legitimated the development of tourism.

One of the biggest disadvantages is revenue leakage which results from the

development of large-scale mass tourism in the less developed countries

(Weaver 1998:51). Since mass tourism needs huge capital investment and

markets, as mentioned in the previous chapter, it creates a dependence on

external markets and foreign capital, becomes subject to the demand of markets and outsiders, and results in the leakage of benefits instead of gaining revenue. For instance, the worldwide chains of hotels and restaurants with foreign ownership transfer their profits out of the host country (Khan 1997:989). Imported goods and services required by mass tourism are consumed in tourist destinations, which causes tourism expenditure to leak out from the local economy (ibid. 1997:989). According to English (in Weaver 1998:51), the less developed countries tend to receive only one-half of the gross expenditure, because of package tours whose main components such as airfare and accommodation are based on foreign capital. The less developed countries cannot always receive even the remaining half. Secondly, regarding the contribution of tourism to the creation of employment, it has been criticized that it just generates the opportunities for lower skilled labour whose possibilities for upward mobility are limited, while foreigners or local elites are dominant in managerial or skilled positions (ibid. 1998:54). In addition, criticism is directed at the part-time, seasonal nature of tourism jobs which lay off employees or reduce the hours worked during the low season (Mihalič 2002:104). Thirdly, it is pointed out that the growth of tourism makes increasing demands on the scarce

resources of that area (Archer et al. 2005:83). It could cause a situation, which

might lead to conflicts of interest, that farmers and other landowners are

encouraged by developers to sell their land and are left landless with short-term

gains but only low paid work available.

The development of ecotourism, which pursues relatively small scale,

internal initiatives and high community involvement, can encourage small scale

entrepreneurs within the local community and avoid revenue leakage as well as

unequal opportunity of employment resulting from externally initiated business

investment. Ecotourism can enable the local community to obtain direct revenue

from tourists, to generate opportunities for direct employment, to create strong

linkages with other sectors of the local economy, and to stimulate peripheral

rural economies (Weaver 1998:21). However, community involvement does not

always guarantee equal opportunities and distribution of benefits within the

community, since each community has different features (WTO 2009:11). For

example, in some societies, women and youth are not permitted to participate in

business or the decision making process. Weaver (1998:21) pointed out the

need for start-up expenses such as acquisition of land or investment in

infrastructure as well as ongoing expenses like maintenance, as costs of

ecotourism. It might result in the host community dividing into two groups: tourism entrepreneurs who can afford investment and individuals from poor families who cannot. Nyaupanea et al. (2006:1383) found that tourism development, which had been initiated by indigenous society in the Annapurna National Park in Nepal, exacerbated the socio-economic inequality previously existent in the host community, due to the lack of government supervision. Thus, it seems that the development of ecotourism itself cannot provide a means of alleviating poverty and without proper management can even worsen socio-economic inequality.

In addition to the inevitable limitations of tourism development for sustainability, exploitation of scarce resources for short term profit which degrades those resources has been happening rather than recognition of the benefits of conserving them. For instance, in Annapurna, the sale of firewood, which became good business for the local population, worsened the deforestation problem and inadequate disposal of human waste contaminated water (Boo 1990:19, Buckley 2003:71). The decline of the attractiveness of a tourist destination makes tourists move to new sites, sometimes leaving behind pollution, degradation of the environment, a disillusioned local population, and a

devastated local economy (Boo 1990:20). It illustrates the risk of relying

excessively on tourism as a source of income. This risk is common in all forms of

tourism, since tourism is an activity of business transaction implying uncertainty

which depends on consumers who consume a product (Weaver 1998:26).

Unpredicted external factors such as political instability, social unrest or natural

disaster may reduce the number of visitors and hence reduce revenue flows.

The sudden decline in the number of tourists affects the local, regional and

national economy so that it is always necessary to hedge against such kind of

risks.

3-2. Socio-Cultural Aspect

The First Global Conference, "Tourism – A Vital Force For Peace", was

organized in 1988 to discuss the role of tourism in promoting global

understanding, trust and world peace. Louis D'Amore, the chairman of the

conference, concluded that "millions of daily person-to-person encounters are

potentially a powerful force for improved relations among the people and nations

of the world: relations which emphasize a sharing and appreciation of cultures

rather than the lack of trust bred by isolation (D'Amore 1988:39)". He stands on

the view that encountering the people, in other words, cultural exchange,

benefits both host and guests through cross-cultural communication which promotes mutual understanding (Besculides et al. 2002:306). It requires both sides to be tolerant and to be open and inquisitive and accepting different practices and values (Hashimoto 2002:216).

As for the positive impacts on the host community, socio-cultural benefits through tourism such as tolerance and understanding are pointed out, since tourism exposes the host to other cultures (Besculides et al. 2002:306). In addition, the activities of presenting one's culture to outsiders increases identity, pride, cohesion, exchange of ideas, and knowledge about their own culture (ibid. 2002:306). Embedded knowledge in culture and traditions can be disclosed by the presence of a third party such as tourists who are interested in it. It contributes to the protection and enhancement of traditions, customs and heritage.

However, there exist many arguments over socio-cultural impacts of tourism. Considering the negative social impacts, an increase in crime, drugs, terrorism and prostitution have been pointed out (Hashimoto 2002:206), yet, it will not be discussed in detail in this research since it often happens in developed urban zones. Focusing on the negative impact on host-guest relations, as mentioned in

the previous chapter, mass tourism generates barriers between the tourist and the indigenous people rather than the opportunities for mutual interaction. Moreover, the physical presence of excessive number of tourists, tourists' preference to travel with familiar environments such as comfortable transportation, air-conditioned rooms, flushing toilets and familiar food, namely their "environmental bubble", or ignorance of cultural difference, create stress for host communities and cause tension between guests and hosts.

One of the issues is commoditization of local culture (Weaver 1998:57). Commoditization is a process that involves the conversion of phenomena into commercial items (Cohen 1998: 380). In relation to mass tourism, local culture is apt to transform its context in accordance with the demands and expectations of the tourists which implies a larger purchasing power. It is closely connected with the debate about authenticity. To some extent, such a transformation loses authenticity as a local cultural product, although tourists seek for authentic experiences. The tourist destination appears less authentic and so the product is less attractive. As a result, increased pressure to supply cultural experiences may lead to the appearance of 'staged' productions manipulated to be authentic. Wall and Mathieson (2006:272) stated that "paradoxically the commoditization of

culture can damage or destroy the authenticity and the meaning of the experiences for both the tourists and the host culture". For example, Boyton in Besculides et al. (2002: 307) found that tourism changed Amish quilting products which used non-traditional designs and fabric, and which were of lower quality than those made for personal use.

By contrast, commoditization may also lead to newly acquired meanings for locals rather than loss of meaning as it becomes a tool of self-representation before a third party (Cohen 1988:383). Cole (2007) conducted over 10 years research at Ngadha in Eastern Indonesia and found that tourism provided marginal people with the new pride of a broader identity. Cole (2007:955) stated, as the positive result of commoditization, that it was bringing them pride and a self-conscious awareness of their traditional culture and providing them with a new ethnic identity. Cole (2007: 954) analysed that an active resident involvement and successful management of tourism by themselves within the village have strengthened the sense of cohesion and integrity, which have been seen as important steps towards social and psychological empowerment. It needs further research: active resident or community involvement, which ecotourism pursues, might be able to transform the notion of commoditization,

since the decision for positive change can be led and accepted by locals.

Several authors have argued that small scale tourism development tends to be more beneficial to host communities in developing regions (Nyaupane 2006:1374). Although small scale management brings limited numbers of people and revenues, it provides more opportunities for locals to be involved in the tourism business (ibid. 2006:1374). The scale also influences the type of tourists. Destinations with fewer tourists often attract *explorers* or *drifters* who prefer to reach into the real life space of host communities. At the same time, these tourists tend to establish relationships with local people through closer, longer, and equal status interactions (Cohen 1972: 174-177). Nyaupane et al. (2006) conducted a comparative survey between Annapurna in Nepal and Northwest Yunnan in China through interviews with locals. While both areas are inhabited by ethnic groups in remote mountainous regions, they differ in two fundamental factors, which are the level of community involvement, and the number and type of tourists. Yunnan is relatively controlled by central government and outsiders and accommodates mass tourists. On the other hand, Annapurna has developed without significant central supervision and accepts a smaller number of *explorer and drifters*. While the positive similarities such as the empowerment of women,

improvement of quality of life and revitalization of ethnic culture were found, economic leakage and disparities between hosts and guests caused by mass tourism in Yunnan as well as socio-economic inequality resulting from the lack of governance in Annapurna were examined. Moreover, the interesting factor was observed that both destinations appeared to cope with their challenges through cooperative community efforts supported by non-governmental agencies. Hence, ecotourism whose paradigm is small scale and high community involvement can minimize the negative socio-cultural impacts of development.

Although some authors may prefer enclaves generated by mass tourists, arguing that *explorer*s and *drifters* cause more negative impacts to a host community because they penetrate into more sensitive spaces such as homes, and festivals (Butler 1992:43), "segregation" prevents direct contact and may increase misperception or antagonism.

3-3. Environmental Aspect

Budowski (1976) suggested that tourism and the environment might have a symbiotic relationship. Since the environment, such as scenic sites, unique landscape and wildlife, motivates tourists to travel, conservation and preservation of nature have emerged as important benefits of tourism

(Mathieson and Wall 1982:97). In turn, the protection of these tourist resources has underpinned tourism. However, the sudden increase in mass tourism has caused negative impacts on vegetation, water and air quality, and wildlife. Nature-based tourism in particular should be more careful not to destroy the resources which it is based on, considering that the activities of human beings cannot occur without some environmental impact. In consequence, the creation of national parks and wildlife reserves have emerged as one of the solutions to avoid the degradation of ecological diversity, according to the requirements of conservationists as well as the needs of international tourists.

Overemphasizing the conservation of biodiversity has sometimes resulted in the exclusion of the local population, as Cartwright (in Cater 1997: 75) has mentioned that "it is not the rural poor who will gain most from the design of national parks, but the rich consumer in the industrialized North with leisure and wealth to be a tourist in the Third World". For instance, Lindsay (in Cater 1997:75) reported that the creation of the Amboseli National Park displaced local Masai pastoralists from their traditional grazing lands without proper compensation. It made them upset, and Masai warriors killed wildlife in the park to emphasize their dissatisfaction. On the other hand, if the local population is

integrated into tourism projects and receives benefits from them, it could reduce infringements such as poaching of wildlife instead of increasing conflicts with the local park authority (Boo 1990:20). Recently, in Kenya's Masailand, with the support of the Kenya Wildlife Service, commercial investors and local communities have started to generate income for Masai communities through safari tours in order to protect both wildlife and the community (Southgate and Sharpley 2002:258). Therefore, community involvement is significant in minimizing the negative environmental impacts of tourism and also avoiding conflict. It also legitimates the paradigm shift of development of tourism from the exclusion of the locals into involvement with them.

The economic benefits of ecotourism give local people an incentive not only to preserve natural environments but also to conserve traditional monuments and to transform old buildings to new uses. However, such incentives can lead people to excessive use of scarce resources without proper management, as the case of Annapurma has shown how deforestation and water pollution were caused. Therefore, it is important to introduce administrative and planning control in order to maintain the quality of the environment and to ensure the provision of satisfying tourists (Mathison and Wall 1982:100). In addition, the

environmental ethos is fostered and reinforced through direct contact with the natural environment for both local people and tourists (Weaver 1998:24).

Financial contributions to the environment such as park entry fees are another benefit of ecotourism (Weaver 1998:23). With ecotourists' concern for nature and environmental issues, they are also likely to provide donations for conservation purposes. It might enable park authorities to undertake ecological studies, and to develop and implement park management plans. For instance, in Madagascar, up to 85% of the country's forest was used for charcoal production, cultivation, and livestock production, which had degraded the quality of the soil, and endangered its unique ecosystem by the 1990s. Being pushed by the great interest of nature tourists into protecting its unique species such as the dwarf lemur, the Ranomafana National Park was established and a project was launched to train locals as tourist guides and to provide others with the basic skills required for stimulating local tourism. Half of the National Park entrance fees contribute to the running of this project (Southgate and Sharpley 2002: 259).

While monetary incentives contribute to the income of the local population and at the same time can result in the environmental protection of parks, it can

unintentionally result in exceeding carrying capacity since it is difficult to identify, measure and monitor impacts over a long period. Carrying capacity is defined as "a notion which recognizes that both natural and man-made attractions have upper limits in their capacity to absorb visitors, above which a deterioration of the resource itself takes place (Lea 1988:61)". A fundamental dilemma of ecotourism is that people are most attracted to the rarest phenomena which can be the most vulnerable, in other words, whose carrying capacity can be the lowest because they are easily damaged (Weaver 1998:25). Observation in the Amboseli National Park showed that just two animals, lions and cheetahs, accounted for more than half of the tourists' time. Therefore, vehicles tended to be concentrated in the area where the possibility of finding them was the highest (Lea 1988:58). The necessary precautions should be implemented in order to prevent the situation in which ecotourism eventually attracts mass tourists and the loss of biodiversity becomes apparent only after carrying capacities have been exceeded.

3-4. From Conflict to Peaceful Cooperation

Considering the role of tourism in transforming TBPAs into genuine peace parks, two layers of cooperation should be emphasized. One is cooperation

among nations or across political borders, another is within nations, especially communities in the areas which can be most affected by the development of tourism.

There is a guideline for accessing levels of cooperation between internationally adjacent PAs which mainly focus on the levels of joint planning, decision-making and management for preserving ecosystems (Sandwith et al. 2001:34). The positive environmental impacts of ecotourism can accelerate the process of cooperation as it has been demonstrated that economic incentives to local people and financial contributions to park authorities could be expected through preservation and conservation of biodiversity. In addition, the enhancement of ecotourism, which is a form of alternative tourism, minimizing the negative impacts of mass tourism such as revenue leakage and unequal opportunity of employment, could still contribute to foreign currency earnings, generating business turnover, household income, employment opportunity and revenue at local, regional and national level, as the development of tourism has been welcomed as one of the effective means of development.

Economic benefits through cooperation on environmental protection can lead to economic interdependency which can defer international conflicts.

According to Keller and Reich (2009:5), "trade is likely to create a positive incentive for citizens on both sides to avoid lapsing back into conflict and to help create new and fruitful channels of communication between the two hostile societies, communication that will break through preexisting negative images and create new bonds of familiarity and friendship". For example, Yang (in Kim and Prideaux 2007:297) stated that the soft landing of the reunification of East and West Germany resulted from the pre-unification trade links including tourism. Moreover, frequent communication, sharing common goals or purposes, contribute to mutual understanding and sometimes lead to cultural integrity which was noted at Ngadha in Eastern Indonesia. However, the PAs as a tourist destination should be carefully managed in order not to degrade the environmental value by exceeding carrying capacity, since prioritizing economic incentive overlooks the degradation of biodiversity. The development of well designed ecotourism can relatively contribute to peaceful cooperation at the macro level such as among nations alongside the TBPAs if stakeholders realize those advantages. For instance, peace park initiative between Malawi and Zambia has just been taken in 2005, aiming economic amelioration through "joint tourism", and community integration which was divided by the international

boundary drawn by the colonial government, although there is a skeptical view

(Radis 2006:53). On the other hand, it must be carefully examined at the micro

level such as among local communities.

There are three types of conflicts which can be caused by the development

of tourism and which can closely affect communities. Social conflict involves

competition between human and natural resources: socio-economic conflict

involving competition between equity and efficiency: socio-cultural conflict

involving competition between hosts' needs and guests' demands. As discussed

in the previous sections, those conflicts have emerged from the disadvantages

of mass tourism and the hegemony of developed countries. To ensure

ecotourism development is sustainable, tourist destinations need to intervene in

the market, to oversee integration in planning and implementation and to

encourage local involvement (Cater 1997:78-79). The intervention in the market

is necessary to prevent deterioration of the value of resources and to control the

external demands. The horizontal integration of planning and implementation is

important, since ecotourism activities cut across many sectors such as

environment, agriculture, forestry, parks, education, and transportation. The

vertical integration is also necessary for coordinating interests among the local,

regional and national levels. Ecotourism as a form of minimizing negative impacts pursues the paradigm of small scale, local initiatives and high community involvement in the decision-making process of development.

Social conflict between the authorities of protected areas and indigenous people would be minimized by the involvement of the local population. Socio-cultural conflict between hosts and guests would be also reduced by the proper interaction through local community involvement as well as the intervention in avoiding excessive stress on host communities. Socio-economic conflict which has been caused by unequal distribution of benefits generated by tourism development would be more problematic. As has been explored, the development of ecotourism itself cannot alleviate poverty and it can worsen inequality, even though it should be utilized as one of the means of sustainable development.

In order to examine under which circumstance ecotourism development could create peaceful cooperation instead of generating conflicts at the local level, the next chapter will focus on the impacts of tourism development on the community through a case-study of the Balkans Peace Park Project.

Chapter 4: A Case-Study of the Balkans Peace Park Project

This chapter will present a case-study of the Balkans Peace Park and aims to explore under what circumstances the development of ecotourism can contribute to peaceful cooperation within peace parks. It consists of four sections. The first section will introduce the geographical and historical background of the region. The second section is a brief history of the Balkans Peace Park Project. The third section will analyse the case study and report on the research findings obtained through observation and participation in the community, an interview of actors as well as questionnaires distributed among the villagers. The last section will discuss future work.

4-1. Geographical and historical background

The proposed area of the Balkans Peace Park (BPP), which is approximately 4000 square kilometers, covers three regions: the Rugova region of western Kosovo/a, the Montenegrin Prokletija Park, and the Thethi National Park and surrounding region of Northern Albania (Bjeshkët e Namuna mountain area). Since its area does not include towns, as the BPP is primarily a rural project, the project's own borders should be east of Shkodra, north of Bajram

Curri, in Albania, west of Gjakova/Gjakovica and Pejë/Peć in Kosovo/a, and

south of Berane in Montenegro[6] (Young 2008:8).

The proposed area is located at the part of the European Green Belt[7] which

is an initiative taken by the IUCN. It aims to replace the notion of the former Iron

Curtain which had become a heaven for wildlife and preserved ecosystem well,

since the boundaries were secure from human activities such as agriculture and

industries (Kennard 2008:8). Its vision includes symbolizing joint, cross-border

Map 1: Area of the Proposed BPP (in larger scale)
Source: B3P website, http://www.balkanspeacepark.org/maps.php

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[6] The precise limits of the BPP area are still under discussion.
[7] The European Green Belt consists of three routes: the Fennoscandian and Baltic, the Central European and the South Eastern European. The BPP is at the South Eastern European Route.

activities in nature conservation and sustainable development as well as

harmonizing human activities with the natural environment (European Green

Belt 2006).
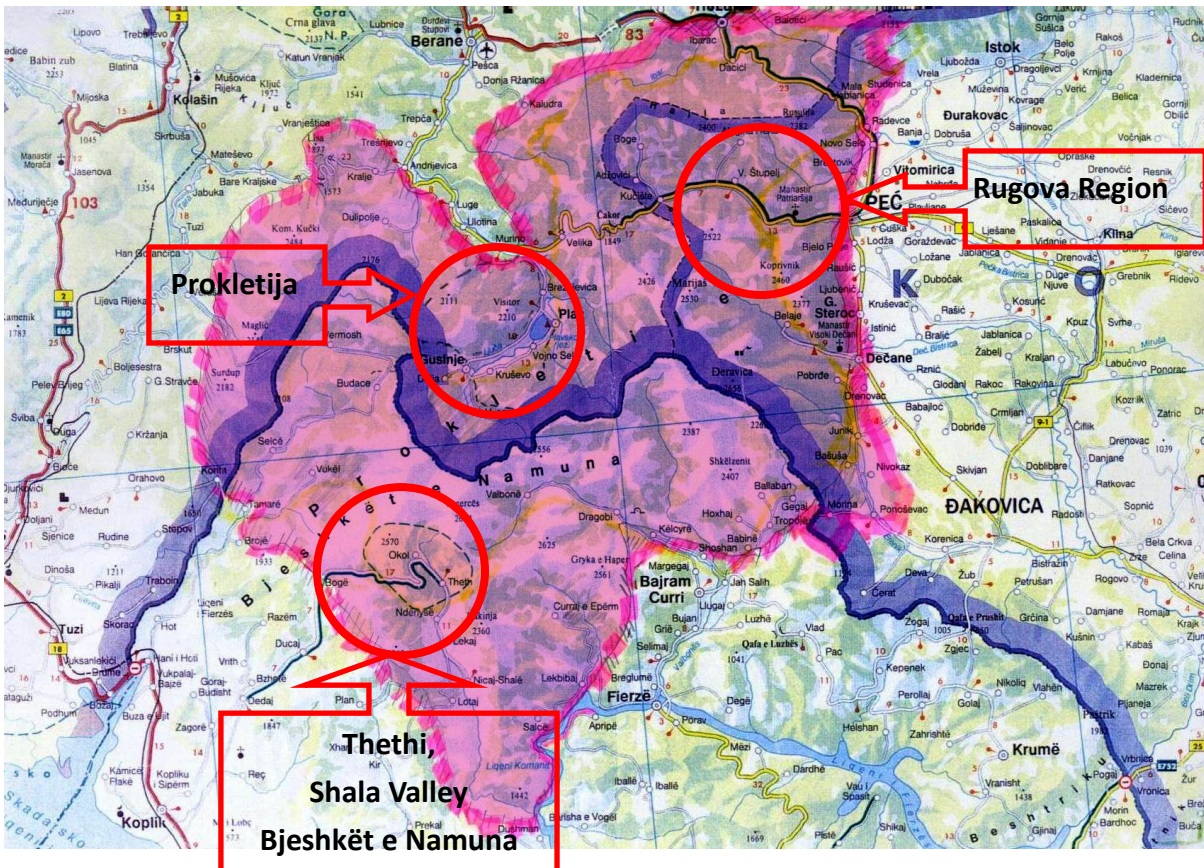
Map 2: Approximate Area of BPP
Source: B3P website, http://www.balkanspeacepark.org/maps.php

Ethnographically, Albanians live in the proposed area, in Kosovo/a where a

majority of the population is Muslim Albanians and also in Montenegro where

Orthodox Montenegrins are dominant. While the current Albanian border, which

is included within the proposed BPP, was settled in 1921 by the great powers,

many ethnic Albanians are located outside the boundaries in Serbia, Greece,

Montenegro and Macedonia (Young 1997:xxxi, Ann 2008:2). After the Second

World War, the border was shared by Albania, led by Enver Hoxha, and the

former Yugoslavia, led by Josip Broz Tito, of which Montenegro was a republic

and Kosovo was an autonomous province, part of the six republics and the two

provinces. The border was closed and militarized under the isolationist regime of

Enver Hoxha, who was in power from 1944 to his death in 1985. The isolationist

increased in the 1970's when bunkers and fortifications were built after the break

off of the Albanian's only remaining diplomatic relations with China (Young

1997:xxxiii).

Photo 1: Bunker at Thethi

Ramiz Alia, Hoxha's successor, relaxed Hoxha's isolationist regime and

established diplomatic relations with 113 countries in 1985 (ibid. 1997:xx).

Although the tension was released for a while, the rise of Slobodan Milošević in

the late 1980s in the former Yugoslavia, after the death of Josip Broz Tito in 1980,

resulted in a series of terribly destructive wars in the 1990s within the territory of

the former Yugoslavia, ending in the Kosovo/a conflict which ceased with

NATO's bombing of Yugoslavia. Consequently, the border was crowded with

armies and refugees. In 2006, Montenegro declared its independence from the

looser union of Serbia and Montenegro as a result of referendum. Kosovo/a also

declared its independence in 2008, though it has not yet been recognized

officially (CIA 2009).

The current situation along the borders of Albania, Kosovo/a, and

Montenegro is relatively friendly. No difficulties exist to pass official crossing

points on the roads. However, it is necessary to get police permission in advance

to enjoy walking border crossings such as at Qafa e Pejës and Qafa Valbona

between Albania and Montenegro or biking over the Čakor Pass and Qafa

Bogiquës between Kosovo/a and Montenegro (Hargreaves 2009:3). Since the

procedure to get permission is uncertain, one of the priorities the B3P has been

working on is to obtain an agreement between the border police of the three

countries for standardising the process in order to enhance cross-border tourism.

4-2. A Brief history of the Balkans Peace Park Project

The B3P was founded in 2000 and a project committee was formed in June 2001 in York (UK), after there had been growing interest in setting up a peace park since the early 1990s (Kennard 2008:5). It registered as a UK charity in 2004. The B3P is a grassroots movement consisting of international volunteers, environmentalists, local NGOs and civil society groups in the Balkans, the United Kingdom and other European countries, as well as the USA and Canada. One of the aims in setting up a peace park is to preserve the outstanding natural beauty, to ensure investment in the basic infrastructure and rural culture, and to promote peace and stability through transboundary cooperation on environmental and ecotourism projects (Kennard 2008:4).

Much of the initiative has been taken by Antonia Young, an anthropologist at the University of Bradford, and the author of 'Women Who Become Men: Albanian Sworn Virgins' (Berg.2000). Her interest in the region dates back to her first visit to the six republics of the former Yugoslavia in 1958. In the 1980s and 1990s during the democratization process in the region, Young lectured and

wrote on Balkan issues at Colgate University in New York where her husband

Nigel was Professor of Peace Studies and Director of the Peace Studies

Programme. Their work combined well at this stage and Antonia worked to turn

Nigel's vision of setting up a cross-border Balkans Peace Park into reality, along

with like-minded individuals in the Balkan region (Kennard 2008:5).

The proposed peace park area is one of the poorest regions in Europe. The

World Bank (2009) categorizes Albania and Kosovo/a as lower-middle-income

countries and Montenegro as upper-middle-income. According to the World

Factbook (CIA 2009), the Gross Domestic Product (GDP) per capita is $10.100

in Montenegro, $6.000 in Albania and $2.300 in Kosovo/a. Looking at the

situation of the area positively, the slow pace of the region's development has

enabled the preservation of ancient cultures and traditions, as well as the

conservation of the variety of flora and fauna. On the other hand, the 1999

military disturbances in the region have left a legacy of landmines on the borders

and many refugees. The limited opportunities for employment, education and the

other public services such as health and transport have led the people to migrate

to towns, and have resulted in depopulation of the region (Young 2008:8-9).

As for transboundary cooperation through which a culture of peace can be

fostered within the region, the B3P has been working to facilitate joint meetings in order to pool knowledge and to share expertise on biological monitoring of birds, fish, flora, and fauna (Young 2008:10). Moreover, as symbolic activities to demonstrate that man-made borders can be ignored and common beauty of this region can be shared with the support of the international community (Kennard 2008:7), in 2003, an international cross-border trek of 12 days from Kosovo/a through Montenegro to Albania was organized along old trade routes and paths used by travellers until 1912 or even until the 1940s. A 550km cycle tour through all three countries took place in 2004, as well as the 'Long Walk for Peace' in 2005, led by Fatos Lajçi and sponsored by the Kosovan Ministry of Youth, Culture and Sport (Kennard 2008:6). The trek introduced ecotourism and free border crossings as a concept to communities en route, supported local economies, and promoted inter-ethnic and inter-national accord between Albanians, Kosovars and Montenegrins. (B3P Annual Report 2005-6:6).

Through those activities, one of the greatest steps forward to receive local support officially was taken in 2006. Funded by the Kosovan Ministry of Youth, Culture and Tourism, the first stakeholders conference was held in Prishtina, Kosovo/a. The mayors of five of the six municipalities covered by the BPP/B3P

region attended the meeting: Bajram Curri in Albania, Peja/Peč and Deçan/Decani in Kosovo/a and Plav and Rozaje in Montenegro. All five signed a Letter of Good Intent, indicating their support for the work of the BPP. The sixth and final signature was made by the mayor of Shkodra, Albania, who was not able to attend the meeting in Prishtina, at a separate meeting in December 2006. This was a tremendous first step to take the B3P forward, indicating that the local authorities and organizations had committed themselves directly to the project (Kennard 2008:11). Afterwards, a meeting of stakeholders to discuss the possibilities of cooperation across borders was held in Plav, Montenegro, in June 2007. In addition, another stakeholders' workshop was held in Shkodra, Albania, in March 2008, with the participation of more than sixty local, regional, national and international stakeholders, which was supported by the Netherlands Development Organization (SNV), the Austrian Development Agency (ADA), the United Nations Environment Programme (UNEP), the Canadian International Development Agency (CIDA), the Environment and Security Initiative (ENVSEC) and the B3P (B3P 2008:1). As a result, two important documents emerged. The first one is a Letter of Understanding signed by the mayors of all six municipalities and the Shkodër Regional Council, including the vision, mission

and objectives of the 'Prokletija / Bjeshkët e Namuna Mountain Range Development Programme' (Kennard 2008:12). The second one, still being worked on, is a proposal for an application for funding under the European Union's (EU) Instrument for Pre-Accession Assistance (IPA) under its cross-border component (ibid. 2008:12).

At the community level, such issues as the very high level of depopulation from the local communities leaving for the urban centres due to the lack of educational and employment opportunity, and the low level of environmental awareness and protection have been problematized (Young 2008:31). Thus, the B3P started to run a summer education programme as a pilot project in 2008 at Thethi national park in the Shala Valley, on the Albanian side of the proposed peace park, aiming to provide local people, especially the younger generation, with education opportunities such as English language skills and environmental

Photo 2: School Students   **Photo 3: Summer Programme 2009**   **Photo 4: Graduation Day**

awareness, and to explore the potential of ecotourism as a new type of economic activity. This summer programme was also conducted in 2009 for 2 months from 22nd of June to 22nd of August. In addition to English language teaching and environmental education for the young generation, English classes for adults, as well as a school board election was organized, the latter as a practice of democracy since it is quite new for them. The elected school board decided to launch a clean-up campaign of Thethi which will be elaborated on in the next section.

Considering the concept of the B3P of establishing a transboundary peace park, the next step should be to organize this summer programme not only in Albania, but in Kosovo/a and Montenegro as well. Although it was intended to expand the summer programme in the other regions, it was organized only in the Thethi region in 2009 due to limited resources and funding. Currently, it has been under discussion to expand the programme in 2010. Under the same conditions, this research was also conducted in Thethi.

Thethi National Park in Albania

> The Thethi Region lies in Albania's Western Alps, at a distance of 70km
> from Shkodër city. Due to its climate and rich biodiversity, Thethi has been
> made a National Park and is part of the joint "Peace Park" project between
> Albania, Kosovo, and Montenegro. The park boasts a surface area of 2,680

> hectares and extends from 600 to 2.570 metres above sea level with extensive
> beech forests.   from National Tourism Organization of Albania[8]

Thethi is a village in the mountain area of the Albanian Alps about 78km

northeast of Shkodër. According to Michael Galaty (2009) who has directed the

Shala Valley Project (SVP)[9], Northern Albania including Thethi National Park is

the only place in Europe where tribal societies such as tribal chiefs, councils,

blood feuds, and oral customary law code, etc. survived into the 20th century

(Galaty 2009:13). The people of Shala can count back the ten generations of

their patrilineages and their ancestors came from either the plain near Shkodër

or from the region of Shala in Kosovo. Their settlement in Theth dated back

some 300-350 years due to a need to retreat to the mountains in order to avoid

conversion to Islam (ibid. 2009:15).

Currently, the village of Thethi consists of 10 neighbourhoods which are

from the north: Okol, Nik-Gjonaj, Gjelaj[10], Nen Rreth (a pastoral extension of

Gjelaj), Gjeçaj, Ndrejaj, Kolaj, Ulaj, Grunas and Nderlysaj. However, the present

author's research was carried out in the 7 neighbourhoods of Okol, Nik-Gjonaj,

Gjelaj, Gjeçaj, Ndrejaj, Kolaj, and Ulaj whose names were derived from the

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[8] Source: a brochure published by National Tourism Organization of Albania

[9] The SVP, which is an interdisciplinary regional research project that the B3P collaborated with, has been conducted by Michael L. Galaty, Ols Lafe and Zamir Tafilica since 2004. For publications, refer to http://www.millsaps.edu/svp/.

[10] According to the questionnaire survey conducted in 2009, some villagers called the lower part of Gjelaj and Gjeçaj 'Qender' which means centre.

seven brothers of Ded Nikaj, the founder of the village.
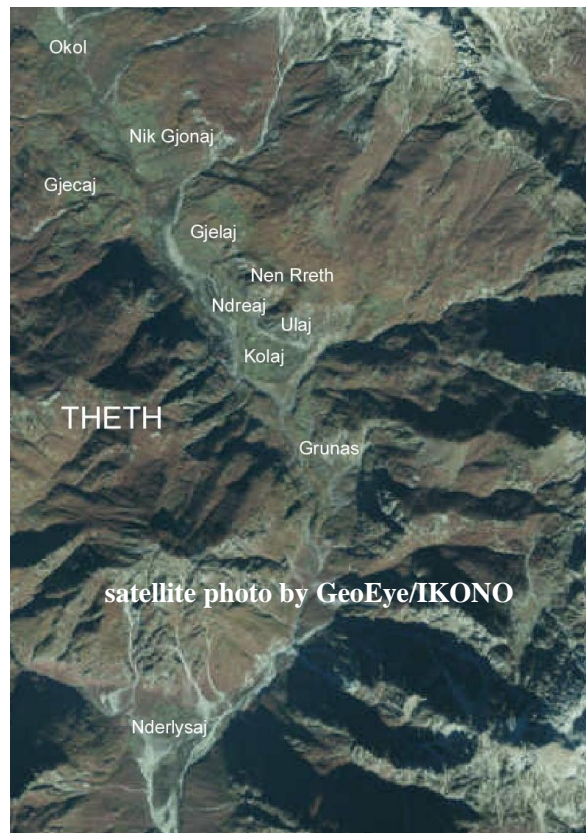
Map 3: Thethi Map
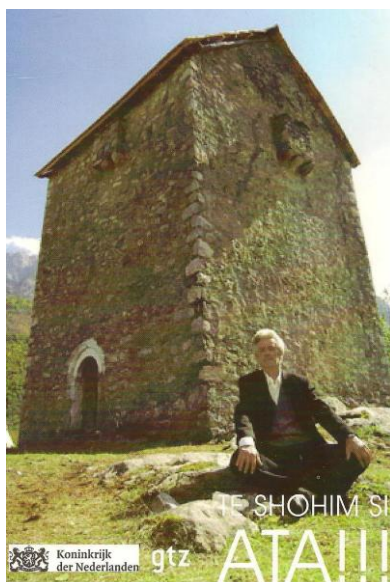**Source: Michael Galaty and the Shala Valley Project**

In 1991, before the collapse of communism, about 200 families lived all year round in Thethi (ibid. 2009:16). After that, people rushed out of the village and today, fewer than 20 villagers, 7 families in 2009, live there all year round due to the limited source of income and isolation in wintertime, while more than 100 families come back to Thethi during the summer, tending their properties and ensuring their property rights. The long isolation has enabled the people to preserve their tradition, culture, heritage, rural life style and great hospitality

(GTZ 2009). These factors contribute to the potential for tourism as another source of income.

For example, the 19th century church which was renovated in the traditional way, funded by the Albanian-American Catholic community (Young 2007:1) is located at the centre of the village, where 100% of villagers are Christian, while

Photo 5: Thethi Church   **Photo 6: Kulla**   **Photo 7: Inside of Kulla**

Source: Tourism Brochure by GTZ

Muslims (80-90%) are dominant in Albania. Another part of Northern Albanian's precious heritage are the Kullas which are defensive stone towers, which provided refuge in case of a blood feud. Those historical and cultural monuments attract tourists.

In addition to those cultural heritages, outstanding natural beauty also

provides the potential for ecotourism in Thethi to stimulate the local economy.

Photo 8: Waterfall   **Photo 9: Hiking Map**   **Photo 10: Canyon**

One international development agency has implemented tourism projects since

2005, which will be discussed in the next section, and has supported

improvements in the tourism infrastructure such as marking and signposting 8

walking paths in the Thethi region. A detailed hiking map and various kinds of

other brochures for marketing purpose were also produced (GTZ 2009).

4-3. Case analysis and research findings

The "Deutsche Gesellschaft für Technische Zusammenarbeit" (GTZ)

launched a pilot project called 'Promotion of sustainable development in Thethi

through tourism', aiming to improve living conditions in the areas of Thethi (GTZ

2009). GTZ is a German international cooperation enterprise which supports sustainable development for developing countries with world wide operations. Many international cooperation agencies like GTZ have been acting in the proposed peace park area. Looking at Thethi, Kullas were restored by SNV, financed by the Dutch Embassy (GTZ 2009). The school which the B3P has used was renovated, being financed by the German Embassy. The UNDP donated four computers to the village and they were set up in the school where the electricity supply has been insufficient to operate them.

GTZ started to support the development of private accommodation in the existing traditional houses of Thethi. In 2005, feasibility studies were organized, identifying the families who were interested in setting up accommodation and discussing possibilities and limitations. In 2006, seven families participated in creating guest accommodation in their houses. GTZ provided equipment and materials such as bathroom equipment, beds, etc. equivalent to 2.000 euros for each family. In 2007, two more families joined the project and set up guest accommodation. In addition to supporting the development of such accommodation, GTZ has offered consultancy on various topics such as customer needs, necessary standards for rooms, range and quality of services,

and additional offers like guiding. As a result of this project, in 2008, 10 families offered meals and beds in their traditional stone houses, more than 5.000 tourists visited the village and their spending was estimated at over 100.000 euros (GTZ 2009).

Photo 11: Traditional Stone House

In spite of the success of the project, it made the existing disparity within the village apparent, and generated huge controversy between the north and south parts of the village. The families who have joined the project live in the north part of the village. On the other hand, no families from the southern parts like Ndreaj, Kolaj and Ulaj have joined.

According to Ismail Beka, the project manager, four criteria had to be met for a family to join the project. Firstly, the family should be based in Thethi. Secondly, the family needed support from their extended families. The third criterion was

'hospitality' - which is essential for tourism businesses, making efforts to satisfy guests' needs – had to be offered. Lastly, families should be ready to invest their own money in tourism businesses since GTZ's 2.000 euros of material support was not enough for the start-up. When an orientation meeting for this project was organized in 2005, 40 men came to attend it. The majority did not have any interest and were even sceptical of this new business which had not existed in Thethi before the project (GTZ 2009). Through discussions, GTZ found some "entrepreneurs" who were prepared to take risks and to open a new market. This participation and cooperation process with local people has led to the success of the project. Followed by this success, an open air restaurant was constructed at the river side and three families invested in their houses to offer accommodation by themselves in the areas of Ndreaj, Kolaj and Ulaj. If the project failed, nobody would invest anymore. Therefore, its success has brought new sources of income to the village and the criteria can be said to be fair in order to make it successful.

However, the limitations of tourism development are apparent in that tourism projects themselves, even with high involvement of the local population, cannot alleviate poverty and can exacerbate socio-economic inequality, as was also

observed in the case of the Annapurma National Park. Through my 9 weeks of observation, it was clear that the areas of Ndreaj, Kolaj and Ulaj are suffering from the lack of proper infrastructure such as water and electricity supply. Although they do not have proper utility supply, they have started to accommodate tourists. The biggest risk will be that a sudden increase of tourists can result in increased consumption of the scarce resources so that local people are forced to compete between themselves. The poorest families live in Ulaj and those vulnerable people can suffer from the disadvantages caused by tourism instead of gaining benefits. One old man who does not have any interest in tourism businesses mentioned that "it is ridiculous to accommodate tourists, even we, local people, do not have proper supply of water and electricity".

Such unequal distribution should be addressed by good governance. However, the community which has lost cohesion cannot tackle common issues by itself. In that situation, the role of third parties, such as international organizations, NGOs, or an internal third party is important in order to improve the impoverished condition. For instance, the summer education programme organized by the B3P could give an opportunity for local children to receive some benefits from tourism in future through imparting English language skill,

since this programme is the only opportunity to get education currently in the village. Education can give a chance of upward mobility for those who do not have enough materials.

In addition to private observation by the present author, a questionnaire survey (Appendix I) was conducted to asses local awareness of both costs and benefits of tourism. Since the literacy rate is low in the village and the villagers are not familiar with this kind of survey, it was conducted with a volunteer translator, visiting every family in turn, asking the questions orally and taking answers. Under limitations of time and human resources, the replies of 29 families (32persons) of approximately 100 families who stayed in Thethi were collected. A large survey would be desirable in order to obtain estimation of the impacts of tourism. The survey was carried out within Okol, Nik-Gjonaj, Gjelaj, Gjeçaj, Ndrejaj, Kolaj, and Ulaj. 10 villagers of Qender (the lower part of Gjelaj and Gjeçaj), 2 of Okol, 2 of Nik-Gjonaj, 7 of Gjelaj, 3 of Gjeçaj, 1 of Ndrejaj, 4 of Kolaj and 3 of Ulaj provided answers (Appendix II). The age range of respondents was from 19 to 72 years old. 25 males and 7 females replied. 9 of the 32 respondents stayed at Thethi during winter. 31 of 32 are interested in getting economic benefits from tourism, while 13 are currently getting benefits - 8

by providing accommodation, 4 by running a café and bar, and 3 by providing transport (Some of them have plural sources of income). Due to the lack of facilities, 15 out of 18 respondents think they cannot get any benefits from tourists. As for the advantages of tourism, 21 out of 32 respondents agreed to preserve social and cultural environments, 16 out of 32 to support the local economy, and 12 out of 32 to promote cultural exchange (understanding). Regarding the disadvantages of tourism, 20 out of 32 considered that there are no disadvantages, while 9 out of 32 were concerned with the deterioration of the environment, and nobody expressed the opinion that tourism generated conflict between tourist and local people as a result of tourism.

Most of the families in Thethi recognize the tourism business as an opportunity to gain income. However, they tend to think they cannot enter a new business just because of lack of facilities. This is very short-sighted idea. They need not only facilities but also skills and knowledge such as language to communicate with foreign tourists, how to serve tourists and how to treat them. On the other hand, some women are keen to learn English to get ready for accommodating tourists. Therefore, the B3P organized an English class for women at their house, since the village is very conservative and women are not

allowed to walk far without the company of male relatives. In such a male dominated society, those women's demands are not easily accepted.

Photo 12: English class for women

The half of respondents who are gaining benefits from tourism did not consider there were any disadvantages of tourism. Although those in particular who receive benefits from tourists should be more cautious about conserving resources and nature which tourists demand, short term profit has made local

Photo 13: Entrance of Thethi   **Photo 14: Waste along bank**   **Photo 15: Waste along river**

people close their eyes to the significance of preservation. It will result in the degradation of the environment. In fact, some locals who opened a café this year, started to throw rubbish away in the place where this was not easily seen. Since they do not have any official service to collect waste, they usually bury waste on their land or burn it. The excess amount of waste created by the sudden increase of tourists drove them to such behaviour.

The young generation problematized this current ongoing situation. The elected school board launched a Thethi clean-up campaign. They went around the 7 villages, Okol, Nik-Gjonaj, Gjelaj, Gjeçaj, Ndrejaj, Kolaj, and Ulaj, asking for contributions to hire a truck to take the waste of the villages to Shkodër. Moreover, they made notice boards to clean up Thethi for tourists, since waste left by tourists are also problematic due to the lack of care of some campers. The notice boards were made as a part of the English class, so they were written in English. Considering the nationalities of tourists, they are German, French, Czech, and also Albanians have started to come up for picnics. It will be necessary to make multilingual notice boards in future.

These younger generation's efforts can be considered as a process to foster a culture of peace, trying to solve recognized problems through dialogue and

negotiation. The B3P summer programme provides not only education but also the space where people of the disrupted society can gather, discuss common

Photo 16: Contribution from villagers   Photo 17: Notice Board for clean-up

problems and tackle them together.

Looking at the positive impacts of tourism, a majority of the villagers agreed to preserve social and cultural environments and nobody was concerned about the potential of conflict between tourists and local people. It was observed that villagers are enjoying the direct encounters with tourists and accepting different practices and values between guests and hosts. It suggests that the current volume of tourists does not exceed carrying capacity, since they started to arrive in Thethi. However, it should be carefully examined every year to make this new tourism business sustainable.

Through the case-study of Thethi as a part of the proposed peace park, it is

apparent that the development of ecotourism itself cannot avoid negative

impacts at the micro level even it has been seeking for the sustainable paradigm,

since it always involves social, economic and cultural competition such as

between human and natural resources; equity and efficiency; hosts' needs and

guests' demands. Considering the social competition in the case of Thethi,

villagers have started to damage the environment in order to gain short-term

income without thinking of what attracts tourists who come to Thethi as well as

the negative impacts of accepting tourists such as exceeding the carrying

capacity. Looking at the economic aspect, as far as the development of tourism

involved the aim of economic benefits, it cannot achieve equity, but generate

competition and worsen inequality inside communities without the capacity of

good governance. This was also observed in Thethi. As for cultural tension, it

has not been clearly observed. However, it might happen in the near future since

numbers of tourists are increasing year by year. For instance, a host was

complaining about the behaviour of a camper who listened to loud music early in

the morning. In order to minimize the costs of tourism and maximize the benefits

on the ground, the capacity to deal with those tensions by peaceful means

should be fostered. If the community itself can have the capacity to tackle

common issues, that would be ideal. However, it is not always a case where development projects are organized so that roles of third actors are significant in supporting the building capacity for the community. In addition, third actors' existence and their vertical cooperation with local people are not sufficient to deal with the raised tensions through the process of development. Each stakeholder such as governments, development agencies or NGOs should also consider horizontal cooperation instead of competition. A holistic approach is important.

Considering the positive role of tourism in the community, it can fulfill the function to reveal various kinds of tensions such as the existing disparity before their possible explosion. In the case of the development of ecotourism, relatively, those emerged tensions can be coped with by the community itself, since the scale is smaller and the community involvement is higher. In this context, it can take a positive role to contribute to positive peace in cooperation with the community and the third parties who works for the building capacity of local people through education or some other means.

4-4. Implications for future work

In order to transform TBPAs into genuine peace parks, as was mentioned,

two layers of cooperation should be considered. One is cooperation among

nations or across political borders, another is within nations. While this research

has focused on the role of tourism in contributing to positive peace within nations,

especially at community level, ecotourism has a potential to fulfill an active role

to stimulate transboundary cooperation through reinforcing mutual interests such

as environmental protection and economic interdependency at the macro level.

Consequently, such cooperation can foster a culture of peace among nations, as

seen in the case of Waterton-Glacier International Peace Park.

In the case of the B3P, it has been an initiative to establish the first peace

park in the Balkans area with the support of international enthusiasts including

local NGOs and civil society. Although it started as a grassroots movement, the

B3P succeeded in lobbying at a higher level, holding stakeholders' conferences

in 2006, 2007 and 2008 with the support of international organizations, as well

as receiving local municipalities' support. In addition, UNEP, one of the partners,

invited the B3P to the sub-regional meetings organized in 2006 and 2009,

discussing possible cooperation with the representatives of the Ministries of

Environment from the three countries (Kennard 2008:10). The concrete actions

of transboundary cooperation, such as developing a joint methodology on a joint

survey on specific species, have been discussed in the meetings but these are

not yet happening on the ground (Young 2009:1). For the next step to transfer

the initiative to locals, the B3P has been working on the establishment of local

action groups. However, this process is very slow and is likely to take a long time

since it is voluntarily based. Although the potentials should be discussed more,

the economic incentives which will be brought by the enhancement of tourism

such as ecotourism at community level and cross border tourism among states

could be utilized to stimulate local initiatives. Moreover, stable financial sources

such as the EU Instrument for Pre-Accession Assistance should also be sought.

At the micro level, the development of ecotourism itself has limitations in

contributing to peace. It can fulfill a positive role in digging up root causes of

conflicts, which does not attribute to the development of tourism itself. For

instance, in the case of Thethi, economic disparity exists and the project has

exacerbated it. Therefore, in order to enable the development of tourism to

contribute to peaceful cooperation, it is necessary for the project to cooperate

with the community in order to reconcile peaceful ways of dealing with root

causes of conflicts with the third actors who could empower local people to

tackle their problems in peaceful means through education or some other means.

Violent conflict reverses the progress achieved.

The B3P as the third party has been acting a positive role to empower local people to foster a culture of peace through its educational programmes in Thethi. It is helping to minimize the negative impacts of tourism development, leading to peaceful cooperation within the community. Due to economic constraints, the programme could not be expanded in other regions of the proposed peace park area in 2009. The expansion should be realized in cooperation with local actors to transform the proposed peace park into reality before environmental degradation happens and it loses the precious attractions of ecotourism. In terms of the activities of environmental protection, local actors in Kosovo/a and Montenegro are further ahead than those in Albania. For instance, Environmentally Responsible Action (ERA) based in Peja, Kosovo/a, led by Fatos Lajçi, has been working on making the Waterfall Trail for environmental education purposes (Hargreaves 2009:3). In Montenegro, construction of an Eco-village started in 2007 outside Plav, aiming to accommodate tourists and to provide a base for outdoor activities and environmental education for young people. This research was conducted in Thethi, but other research should be also carried out in each region within the proposed peace park in order to

explore the role of tourism towards peaceful cooperation.

Moreover, as mentioned in the previous section, lots of stakeholders exist, implementing their own projects at international, national, regional and local levels. Collaboration of stakeholders is important to avoid the negative impacts of development as well as to maximize the positive impacts. In order to realize effective collaboration and cooperation, coordination among actors is necessary. The establishment of coordination groups should be also considered.

Apart from the development aspects, Boulding (2000:91) states that conflict is fundamentally everywhere, since each person has different desires, needs and perceptions. People learn the process of conflict management in daily life within the family, the local community and also the international community. In this context, there must be universal knowledge to deal with conflict. However, local knowledge should not be neglected, since each society has its own knowledge and historical memory of crisis and change.

This research has focused on universal knowledge of a culture of peace rather than indigenous knowledge. It needs more research to utilize indigenous knowledge to deal with conflicts such as the Kanun, which is the customary law inherited orally in this region, Northern Albania (Mustafa and Young 2008:89).

Yamamoto (2005:26) stated that "the people in northern Albania regard the

Kanun as a source of justice which enables them to preserve peace and social

order". They might also have the wisdom of peaceful cooperation.

Chapter 5: Conclusion

This research has argued whether or not, and under what circumstances, the development of tourism can contribute to peace, through a case-study of the Balkans Peace Park Project, which is a proposal to establish a peace park along the borders of northern Albania, Montenegro and Kosovo/a.

There has been the longstanding argument whether 'tourism can promote peace or be just a beneficiary of peace'. After the first global conference: "Tourism – A Vital Force For Peace" in 1988 which emphasized the role of tourism in promoting world peace, a lot of literature supported this argument. In consequence, in 2001, a *Global Code of Ethics for Tourism* was adopted, recognizing the role of tourism as a vital force for the promotion of international understanding, peace and prosperity.

However, much literature argues the negative economic, social, cultural and environmental impacts of tourism, especially of mass tourism. In response to the existing criticism of mass tourism, the concept of alternative tourism or sustainable tourism has emerged, seeking a paradigm to minimize negative impacts and to maximize positive impacts of tourism. Much research has been carried out on the interrelation between tourism and development; on the other

hand, little research has been undertaken on whether ecotourism, which is a form of alternative tourism aiming to minimize negative impacts of mass tourism, can contribute to peace. Moreover, in the connection with TBPAs founded on the basis of an intention to conserve biological diversity, natural and cultural resources, this research has dealt with ecotourism. The potentials and limitations of ecotourism development to transform TBPAs into genuine peace parks have been argued.

There are two layers of cooperation in TBPAs. One is beyond political boundaries at macro level and another is within boundaries, especially at the community level. Although IUCN's guidelines for accessing levels of cooperation emphasize cooperation across political borders, peaceful cooperation at community level should be also addressed for the establishment of a genuine peace park. Thus, this research has focused on the impacts on the ground. Although more research should be undertaken, the potential of ecotourism development to contribute to peaceful cooperation at the macro level has been presented. The paradigms of ecotourism are on a relatively smaller scale, lower resource use, higher local commitment and higher environmental protection. It minimizes the negative economic impacts of mass tourism such as revenue

leakage and unequal opportunity of employment, on the one hand, while still generating foreign currency earnings, employment opportunity and revenue at local, regional and national level, the volume is low. Economic incentives can stimulate environmental protection and promote economic interdependency, which reinforce mutual interests. In addition, frequent communication, sharing common goals or purposes can contribute to mutual understanding and foster a culture of peace, which was observed in the case of Waterton-Glacier International Peace Park and Ngadha in Eastern Indonesia.

On the other hand, at community level, the development of tourism can fuel tensions by exacerbating socio-economic disparity, prioritizing guests' demands on the use of scarce resources and the excessive protection of biodiversity, as well as overlooking hosts' needs and the excess of carrying capacity. There are limitations for tourism development itself to foster peaceful cooperation since it always involves economic, social, cultural and environmental competition. Those tensions have been observed through a case study of the Thethi National Park in Albania, which is a part of the proposed BPP. In the case of Thethi, the project of tourism development made the existing inequality apparent, as the same issue was observed in the Annapurna National Park. Making short-term gains

has overlooked the degradation of environments, which was also the case for Annapurna. Those issues should be addressed before leaving deep wounds.

The necessary circumstances under which the development of tourism can contribute to peace have been also presented through the case study of Thethi. More research should be undertaken but it still shows how high community involvement and the role of third actors are significant in the building capacity of the community through education or some other means. It was also observed in the comparative study of Annapurna in Nepal and Yunnan in China. Both destinations dealt with their challenges through cooperative efforts supported by NGOs. In addition, a holistic approach is essential for dealing with the tensions inevitable in the process of development. Not only vertical cooperation between the third actor and local people, but also horizontal cooperation between each stakeholder such as governments, development agencies or NGOs should be coordinated.

Looking at the role of tourism in the community positively, it can reveal various kinds of tensions such as existing disparity, unequal distribution of scarce resources, before their possible explosion. In case of the development of ecotourism, those emerged tensions can be coped with by the community itself

with the resilience of peaceful cooperation, since the scale is smaller and the community involvement is higher. In this context, the development of tourism can contribute to peace in cooperation with peace education and the promotion of a culture of peace.

The B3P has been struggling with being recognized as a peace park due to the lack of local initiatives and cooperation. It will still need long process. According to Van Den Dungen (2005:138), the appreciation and development of peace sites, such as peace museums and peace gardens including peace parks, together with peace tourism, are dedicated to education purposes such as knowing histories as well as fostering a culture of peace. Once it goes forward, tourism can take more active role to contribute to positive peace through peace education.

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