Block 6

**DIVERSE ARENAS OF PRACTICING ANTHROPOLOGY**

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Anthropology is intrinsically connected with various forms of communication. The tools and techniques of anthropology in terms of communicating messages extend to a wider range of application. The application of visual anthropology through multimedia extends to the promotion of ethnic tourism that rejoices the tourists. It also meets the cultural contingencies of human kind. The applied aspect of anthropology in disaster mitigation ranges from circulating warning culturally acceptable signals as preventive and protective measures to providing solace to the victims of natural as well as manmade catastrophes in terms of response, relief, rehabilitation and reconstruction.

Those anthropologists who use media as their research tool are expected to lay emphasis on the intricate processes of institutional interaction and cultural construction from pro-people perspective in their approach. The purpose is to contribute to public policies and surfacing the public to socio-cultural issues. They are expected to bring the issues to lime light contextually through print and electronic media by culturally constructed news events. Visual impact of ethnographic films on viewers, generate a kind of awareness. For example, ethnographic films as a product of visual anthropology unmask the faces of culture and thus aim at communicating the reality at the grassroots. Thus anthropology of mass media has been associated with applied dimension of rising awareness among the people to change the present mind-set. The existing prejudices are likely to move towards scientific enquiry. As such practicing anthropology is grounded with a social responsibility to meet the peoples’ hierarchy of need and targets to offer some means of social security. Further, a wide range of educational input that requires a great deal of sensitivity can be appropriately absorbed.

Some anthropologists of the contemporary era popularly known as multimedia professionals are of the opinion, that combination of two or more media instruments for the communication of messages such as text, image, art, sound, animation, graphics, video and other interactive forms are now felt essential to bring anthropology closer to concrete reality of people for all practical purposes. The holistic features of anthropology aptly manifest the traditional and the pictorial expressions of socio-cultural issues that circulate the intended message among the community members till recently. The technological revolution in media frontiers has been able to record and display the intended information through content processing devices. Some of the modern devices are computers, laptops etc which can scan messages, hide vital facts and reveal interesting events. The multimedia devices have multiple forms of information contents and information processing. Thus, its usage in anthropology not only portrays visual anthropology alone, but also forms an important method of study in anthropology to reconstruct and to deconstruct. An anthropology scholar can navigate and retrieve information stored in a combination of text, sounds, graphics, videos, and other media to meet the needs of civil societies. Therefore, multimedia assumes an instructive tool, in which the user navigates for instructive technology purposes.

One of the advantages of cyber world is the worldwide connectivity to millions of people across the spatial and temporal dimension. Thus computers give rise to the internet. The internet then recreates or redefines the multimedia systems, giving birth to new services like Voice over Internet Protocol and Internet Protocol
Television. Hence in a general multimedia system there is a computer to coordinate what we see and hear, and interact with. Then, there are links that connect the information. Also, there are navigational tools that let us traverse through the web of connected information. The computer is based on hardware and software of digitalised language process and with specialised equipment, software includes authoring languages, image handling software, and digital animation packages. Multimedia when used for commercial purposes in tourism economy, assumes in advertisement, offering a platform for the recognition of ethnic icons, seen as markers at the global level. Tour operators with anthropological training on cultural diversities can be profitable to empower the natives or to provide a pleasure media for the tourist. To meet the delight of the tourist and facilitate the natives, the ethnic food plaza, and the delicacies for the tourists can be met. The tribal costumes, art, crafts, dress, ornaments bear many intrinsic aesthetic value. Similarly, the feudal legacy in form of heritage contributes the tour economy to grow and the role of anthropology in it has been very critical. While anthropologists help the tour industry to grow, it safe guards the interest of the ethnic groups too, who unless and otherwise cared for are likely to be marginalised rapidly.

The tragic history of India reveals the loss of life and property, for example, the Bhopal Gas Tragedy, the Indian Ocean Tsunami and the Gujarat Earthquake are a few globally known disasters that are still alive in the collective memory of the people. The hangover of dreaded events of recent past experienced by a few sections of population made practicing anthropologists morally responsible of the cause of humanity to offer their expertise. India is vulnerable to different kinds of disasters, both natural and manmade, such as earthquake, flood, famine, draught, river erosion and change of course of the river, forest fire, cyclone, land sliding, avalanche, high rate of humid, rise in temperature, industrial pollution, factory mishaps, adulteration in medicine etc. The role of practicing anthropology has been to tap the indigenous knowledge and skill and use those as precautionary measures for human wellbeing. For any natural disaster to breakout has premonition and are being manifested from the abnormal chirping of birds, movement of earth worms, unstable movement of rats, movement of fishes in river and sea, sound and movement of snakes and other lizards, barking of dogs abnormal aerial movement of dragonfly and their association with the movement of cloud, wind, and other celestial bodies like comets, etc. Disasters in the contemporary world are of different kinds. The role of indigenous knowledge in disaster mitigation and management has been much useful. For those apprehended and the victims, it is necessary to raise awareness in order to change of attitude and mind set. Since there are certain cultural stimulants, the right way of motivational intervention is essential else it might lead to cultural homicide. To assess the degree of participation anthropologists depend upon the people to respond to the change agent. The media has demonstrative impact. The cultural anthropologists during situation of crises can act as facilitator with the help of multimedia to bring effective help, like the use media of communication for social marketing on such issues. Practicing anthropologists take advantage of multimedia to contribute for the welfare and development of human culture and society.

These three concerns i.e., Multimedia, Disaster Management and Tourism are the main areas of discussion in the three units by the same names in this block. These units try to bring out the benefits an anthropologist as a practitioner can offer in these diverse areas.
UNIT 1 MULTIMEDIA

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Learning Objectives

After going through this unit, you will be able to:

- understand what multimedia is;
- know what its role in anthropology is;
- know how vital it is in today’s world of using technology in studying anthropology; and
- know how it can be used as a tool in different occupations by practicing anthropologists.

1.1 INTRODUCTION

In this lesson we will learn what multimedia is and how it is used in anthropology. Furthermore this lesson will give us insights into various usages of multimedia in distinct avenues with the help of anthropological skills. To begin, we provide a description of multimedia and then proceed with an elaborate construction of different aspects of multimedia and anthropology. The lesson also mentions areas where anthropologists can practice multimedia as a professional medium. The learner should also take note that, in this lesson, we are primarily looking at multimedia usage in anthropology and not involving a discussion on visual anthropology alone, which also forms an important method of study in anthropology. The lesson proposes to look into the visual medium along with other mediums together, inducing an amalgamation of forms known as multimedia.
Multimedia can be understood as a combination of two or more media such as text, image, art, sound, animation, video and other interactive content forms. It is a medium having multiple content forms. The term is used in contrast to erstwhile media which use only rudimentary display such as text-only or traditional forms of printed/hand-produced material. Thus multimedia is the media that uses multiple forms of information content and information processing.

In today’s world, multimedia is usually recorded, played, displayed or accessed by information content processing devices, such as computers, laptops etc. According to Fred T. Hofstetter “Multimedia is the use of a computer to present and combine text, graphics, audio and video with links and tools that let the user navigate, interact, create and communicate” (2001, p. 2). Hence for instructive technology purposes, multimedia refers to computer-based systems that use associative linkages to allow users to navigate and retrieve information stored in a combination of text, sounds, graphics, video, and other media. A computer which can actually allow this navigation and retrieving is called a multimedia computer. Such computers should have a Compact Disc or Digital Versatile/Video Disc read-only-memory player to read and write. Such CDs and DVDs should support 8-bit to 16-bit waveform audio recording and playback, MIDI sound synthesis, and MPEG movie watching, it should have a fast enough central processor and a Random Access Memory(RAM) large enough to play and interact with these media in real time, and last but not the least a hard drive large enough to store the multimedia works that the user creates.

The worldwide connection of millions of such computers give rise to the internet. The internet then recreates or redefines the multimedia systems, giving birth to new services like Voice over Internet Protocol and Internet Protocol Television. Hence in a general multimedia system there is a computer to coordinate what we see and hear, and interact with. Then, there are links that connect the information. Also, there are navigational tools that let us traverse the web of connected information. Finally, there are ways to gather, process, and communicate the information and ideas. (ibid). Such multimedia system has two components, viz. hardware and software. While hardware includes a variety of both basic and specialised equipment, software includes authoring languages, image handling software, and digital animation packages.

1.2 IMPORTANCE OF MULTIMEDIA

Multimedia is fast emerging as an important tool of research and as a basic tool of future life. Multimedia proposes to simulate human-like communication and services in an environment of “You see as I see” and “You feel as I feel”. Virtual reality is envisaged in multimedia services. (Bhunia, 2009)

Multimedia can stimulate more than one sense at a time, and in doing so, may be more attention getting and attention holding. Instead of limiting us to the linear presentation of text as printed in books, multimedia makes reading dynamic by giving words a new dimension. This is accomplished not only by providing more text but by bringing it to life with sound, pictures, music, and video. According to Computer Technology Research (CTR) Corporation report “people only retain 20% of what they see and 30% of what they hear. But they remember 50% of what they see and hear, and as much as 80% of what they see, hear, and do simultaneously” (1993).
With the use of multimedia, learners may gain knowledge profoundly in a shared independent surrounding. When we say interactive multimedia, it means multimedia which lets the user to have control. Learners and researchers can gain meaningfully while studying or investigating with the use of a combination of various media like, graphics, images, text, video, audio and the digital world which can enhance her/his prowess in academic and later in professional efforts. Multimedia activities encourage learners/researchers to work in groups, express their knowledge in multiple ways, solve problems, revise their own work, and construct knowledge. Suppose you read a lengthy document and want to refer back to the page on which a certain idea was mentioned, you check the index, but the topic you want is not listed. Try, as you might while paging through the book, you just cannot find what you read earlier. A multimedia document solves this problem by letting you search the full text for key words to find any topic or combination of topics. In fact, a multimedia document can refer not only to information within itself, but also to all the other documents to which it has been linked, and to all the documents to which they have been linked.

Multimedia is changing the nature of study of different disciplines. Fueling this growth are advances in technology and price wars that have dramatically lowered the cost of multimedia computers. Recent advances in digital technology and fiber optics have revolutionised the way we live and learn. There is no denial that we are all attached to the workings of multimedia today in our lives. We find multimedia being used everywhere, in films, in pedagogy, in performances, in entertainment, in advertising, in publicising, in videoconferencing, in teleconferencing, in communicative television, in the world of publishing etc. Putting to use the effectiveness of multimedia to information system can only lead to enhanced information and quality delivery of knowledge to people.

1.3 A BRIEF HISTORY OF THE USE OF MULTIMEDIA IN ANTHROPOLOGY

Use of multimedia in providing information about individuals and cultures has been done by anthropologists and para-anthropologists since the late 19th century. Photography, film and video as mediums were used to record socio-cultural life. Photography particularly was used to document types of ethnic groups as anthropology tried as a discipline to present itself as a scientific study of humans. It was also used to depict material culture of societies and provide a “visual notebook”. By 1895 the portable motion picture camera was invented and anthropologists used film to record the same things but on film (Banks, 2001).

It was in the year 1898 that Alfred Cort Haddon used film for academic purposes to document his British expedition to the Torres Straits Islands. This was an ambitious expedition to scientifically study the Island people and for the purpose of filming their lifestyles, latest scientific recording equipments were carried along. The instruments were for taking photographic stills, making films and create experimental coloured photographs. This clearly demonstrates that visual forms were engulfed in multimedia in one way or the other from its inception. Such visual creation of the native life in the Torres Straits was seen as a part of methodology and a scientific approach of study (Pink, 2006).
During this time, other than Haddon, Franz Boas made use of multimedia too. While doing fieldwork ethnographers, Frank Gillen and Baldwin Spencer, made use of experimental visual techniques while observing the Australian Aborigines in the late 19th century (Morphy and Edwards, 1988). They were both advocates of using multimedia in not just researching but also as a tool to exhibit their product. That is they brought their findings to the public not only in the written textual form but also gave lectures with the use of film, images, sound etc, which we can term as “multimedia lectures” (Griffiths, 2002: 166). They combined this with ethnographic film screenings.

Coming back to Boas, his attempt at using photography on his subjects in fact started before Haddon’s voyage, i.e. in 1883. Boas’ use of the multimedia included images of body parts, material culture, ceremonies, portraits of people etc. Though many see Boas as one of the propounders of visual anthropology, Boas himself presented conflicting views of the use of visuals. He staunchly believed that humans are best understood by the medium of language. He was of the view that historical aspects of culture were not revealed through visuals as it only showed the apparent (Jacknis, 1984). Thus instead of promoting the scientific worth of photography, his views rather obstructed its growth. However his work in photography and multimedia did create interest among his students who carried forward his use of the visual media. One such student was Margaret Mead.

Anthropologists always kept questioning themselves about how to present their findings in the best possible way, a way which could give the public an absolute view or understanding of cultures investigated. This was one of the many reasons that influenced anthropologists to occupy themselves in the representation of culture, intellect and skills through the use of sensory means and imagery. It not only led to the creation of films and photographs on ethnography but also to anthropology of performance and exhibition. This though cannot be called multimedia anthropology, but this incipient intervention did introduce use of various media in anthropology. With the coming of computers in the 1980s and 90s, anthropology took a quick turn towards the application of multimedia or hypermedia in its everyday scholarly exercises. Digital media came to be accepted as an everyday process in the creation of anthropological writing and interaction. So, we can clearly say that it was in the latter part of the 20th century that multimedia anthropology began to be studied under the context of theory and pragmatics. (Pink 2006).

The use of sensory and visual was applied in anthropology in different ways as part of experimentation in the 20th century. At the advent of the 21st century, anthropology embarked into investigations with the help of new digital tools taking into consideration more of individualistic and reflexive approaches. Use of multimedia in anthropology cannot be denied anymore.

### 1.4 USING MULTIMEDIA IN STUDYING ANTHROPOLOGY

Multimedia combines several media as one. Thus it has obviously more sources of information. Due to this nowadays it is extensively used in the field of anthropological studies. Even in conventional anthropological methods small hand-held tape recorder were used for recording interviews and still cameras for
clicking photographs. As mentioned above, early fieldworkers used multiple media to collect ethnographic materials and combined spoken words with photographs, film and sound in their public lectures. These new photographic and cinematic techniques of research and representation were employed alongside the emergence of the ‘database’ academic book genre that used the multiple media of writing, photographs and diagrams (Cook 2004: 60). Now-a-days the anthropological need is not limited to this conventional method rather it demands integrated audio and visual media. The new multimedia techniques integrate all these media into one system.

There are a number of reasons to consider using multimedia as part of comprehending people and society. Multimedia aids in anthropological activities such as field survey, listening to case studies, observing peer behaviour, and conducting interviews. Multimedia technology is a natural fit for ethnography and other kind of areas where social description is needed. It can assist the visual ethnographic methods of research and representation, analysis of the field area, preparation of research design and various methods of data collection. Although anthropologists are encouraged to develop their own data, many excellent multimedia products are already known to exist which help in research methods and fieldwork techniques in anthropology. Modern Statistical Computing used by physical anthropologists relies heavily on statistical computer packages to explore different analytical techniques and approaches to their data. In the Population Genetics and Molecular Anthropology laboratory all the ancillary equipment required for DNA extraction, typing, sequencing, quantification and other types of analysis require well equipped computer workstation. Computer Simulation in Human Population Studies is very common these days. When the research is finally complete its presentation in form of a thesis can borrow comprehensively from multimedia tools. Multimedia thus offers unique advantages in anthropological studies.

Multimedia can also be applied in anthropological instruction, for affective and interactive skills. It can be used for interactive instruction in anthropological studies in a variety of creative and stimulating ways. People learn and generalise best when they are taught in authentic situations using a variety of formats. A text alone simply does not allow people to get a feel of any of society being studied. In teaching anthropology, a trainer cannot make a community of people alive in a discussion. Multimedia enables us to provide a way by which learners can experience their subject in a vicarious manner. The key to providing this experience is having simultaneous graphic, video and audio, in a sequential manner. Research studies report that interactive multimedia curricula, when compared to more traditional methods, are significantly more likely to increase learners’ knowledge (Epstein and McGaha, 1999), achievement (Erwin and Rieppi, 1999). Both theory and research suggest that when a learner interacts more with information, his or her interest in and understanding of information increases (Shavinina and Loarer, 1999). A theoretical framework can be established in anthropology for using multimedia in instruction. It may include various theories on learning styles and other modalities of learning. A multidisciplinary area of interest that focuses on uses of visual methods of research and representation in anthropology is developing.

Hence multimedia annexation in anthropology is a new found flavour among anthropologists. Contemporary societies are dependent on multimedia for
Diverse Arenas of Practicing Anthropology

Information storage and dissemination. That is why the present day anthropologists streamline their understanding of the full sweep and complexity of cultures drawing upon the knowledge of multimedia. Anthropologists of the twenty-first century are developing the use of new digital media, and applied visual anthropology in diverse ways from teaching it in the classroom to creating images and films to further the boundaries of anthropology.

Today among anthropologists who use the visual medium and multimedia extensively, names which can be readily cited are Sarah Pink, Marcus Banks, Andy Lawrence, Stephen Hughes, Christopher Pinney, Paulo Favero to name a few. These new age anthropologists have given a new meaning to the concepts of images, sensory, pictorial, films, video, graphics etc. They do not shy away from exciting and new forms of investigation and experimentation wherein multimedia or hypermedia is extensively used by them. A brief outline of these scholars with their specialisations have been mentioned below:

Sarah Pink who was a student of social anthropology and visual anthropology is now a professor of Social Sciences at the Loughborough University. Pink vigorously points out that writing and video may be combined together to create “sensory experience theoretically and ethnographically…This would involve producing multimedia texts that use both metaphor and theoretical argument to make anthropological statements about sensory experience, knowledge and memory that take advantage of the benefits both of ethnographic film and anthropological writing to represent sensory experience and make explicit the anthropological theory that informs our understanding of this.” (2001). For Pink, multimedia or hypermedia in ethnographic research, can be viewed as “multi-linear” and “multi-vocal”. These may include fieldnotes, interview readings, photographs, video, articles on the work conducted, and books. Along with these, the use of internet and its linkage to further connections may accentuate ethnographic study.

Another stalwart in the field of multimedia anthropology and visual anthropology is Marcus Banks, who is a teacher of Anthropology at Oxford University. His fields of interests are religion, labour, migration of families, ethnicity, racism and identity. He mainly concentrates on making ethnographic films where India plays an important area of his studies. He too like Pink, emphasises how the application of variant medias in visual anthropology and anthropology in general is key to the growth of this recent field. He also indulges in specific kinds of methodological interventions as part of research methods for visual anthropology, which also includes archiving and digitising of collected data.

Andy Lawrence who teaches visual anthropology at the Granada Centre for Visual Anthropology, University of Manchester, extensively makes use of anthropological theories and conducts ethnographic research to create documentary films of socio-cultural significance like on human life course, specially birth and death. He uses and stresses on the practice of different multimedia techniques ranging from text, digitised text, photographs, digitised images, films, narratives to sound etc., to put forward his anthropological explorations.

Paulo Favero, a young anthropologist like Lawrence, teaches visual culture at University of Lisbon. He clubs his role of a visual anthropologist and an “image-maker” by holding photo exhibitions on anthropologically relevant concerns like
modernity in India. He has also produced video installations having socio-cultural relevance and has created a documentary on youth and globalisation, entitled *Fly over Delhi*. Interestingly much of Lawrence’s and Favero’s works are also based in India.

Stephen Hughes who teaches anthropology at SOAS, has his interests other than in anthropology, in history, religion, media and film studies. His place of study is the South of India where he has conducted research projects on the history and ethnography of media. This includes understanding the socio-cultural and historical metaphors of Tamil cinema, Tamil film music, the gramophone, radio, popular print work, coming of the satellite television etc. He also focuses on documentaries and ethnographic films.

And then there is Christopher Pinney, who along with being an anthropologist is also an art historian. He teaches anthropology and visual culture in University College, London. He advocates the use of multimedia in anthropological studies as he researches the art and visual culture of South Asia, with India being his main centre of study. His core interests are on the genesis and development of photography in India and chromolithography, i.e. the making of multi coloured prints.

Having provided an explanation of how multimedia in anthropology developed to how it is applied in anthropology or in teaching of anthropology, we now proceed to learn how multimedia as a tool can be used by practicing anthropologists.

### 1.5 MULTIMEDIA IN PRACTICING ANTHROPOLOGY

There is no denying the fact that practicing anthropologists lean on multimedia technologies such as television, computers, video, and internet in every activity they undertake. Practitioners take help of multimedia in formulating policies, programs, and plans to improve human well-being around the world. They are thus the creative applied practitioners of the subject. In the various projects which the practitioners undertake, multimedia provides a tool for analysing the problem by getting into and decoding data, managing the data, and demonstrating it. It empowers the practitioners to create device and construct rather than soak up representations generated by others. It thus fosters meaningful serious rationality and meaningful learning opportunities.

Multimedia also helps practicing anthropologists to work with the same data from many perspectives. The practitioners as researchers can locate and select the information that they need to understand the chosen research problem with the help of various multimedia tools. Again as authors/writers, these practitioners can find a way to fit the information to the container including the manner of linking the information for others to retrieve and what amount of information is needed to give their readers an understanding of the problem and its solution thereof. For all such work they select the appropriate media to share the topic/problem selected.

The application of multimedia by practitioners can be discussed under the following heads.
1.5.1 Project Management

Practicing anthropologists are found in all business, government, health, education, and human services domains. Working in hospitals, school, research and consulting firms, or state and local governments they come across various projects in day to day life. These practitioners can improve their project management skills with the help of the project management computer software which is used to manage and control tasks, to-do lists and schedules which are components of projects. This software is a computer run programme which assists researchers and practitioners managing projects to introduce, propose, perform, observe and finish projects of any magnitude or category. This application or software is made in such a way that it strategises and records all tasks associated with a project. It makes schedules, manages timelines, resolves problems related to a project, deals with risks and hazards, allocates budget and regulates it, creates feelings of teamwork among project participants, guarantees and manages quality, brings together project teams and coordinates human resources and of course shares material. Such a known software is the MS Project from Microsoft which provides a comprehensive set of project management tools. The MS Project can create tasks, formulate notes and documents, assess difficult routes, share project data, connect with users and do much more. Microsoft provides another software called MS Outlook which can be used to manage tasks and “to do” lists. They accentuate each other, where MS Project is a mixture of a complete set of project management software possibilities and traits, MS Outlook provides help in the management of tasks through regulation of emails.

Multimedia can thus provide the tools for assigning roles to team members, creating a timeline for the completion of the project and providing means and time to diverse sections of the project.

1.5.2 Research Skills

Practicing anthropologists use anthropological methods for conducting research and action around the world. These creative, critical professionals use multimedia to determine the nature of the problem and how research should be organised. With the help of various multimedia tools they can present meaningful questions about construction, patterns, cases, principles and functions. Computers and through it the internet assists them in looking for information through texts, electronic and graphic data sources which are certainly important for any investigation or study. The multimedia gear also supports in creating new data with the use of methods like interview, questionnaire, survey etc. The information collected can then be analysed and explained to classify and deduce patterns. Thus with the help of multimedia system the practitioners develop their research skill.

1.5.3 Organisation and Representation of Facts/Data/Findings

Multimedia data is stored in computer as different types of information viz, numbers, text, graphics of many varieties (stills, video, animation and sound). Such data is organised and represented by practitioners as geometrical diagrams, tabular diagrams, bar charts, and pie chart with the help of computer, the content processing device for multimedia. The computer is used to segment and sequence the data/facts to make it understandable. The practitioners here use various softwares for data representation of the information collected. The computer
Multimedia software such as Microsoft Office help the practitioners to decide how the information will be organised (hierarchy, sequence) and how it will be linked.

1.5.4 Presentation of the Facts/Data/Findings

Multimedia presentations may be viewed in person on stage, projected, transmitted, or played locally with a media player. The practitioners make multimedia presentation to provide representative graphics to illustrate concrete facts and concepts. The animation can illustrate processes, procedures, and principles. The genealogical drawing to show kin relations made with tools like Corel Draw can map the relationship as design. The interpretive illustrations of field maps can convey relationships between variables. It also helps in attracting and maintaining the interests of the intended audiences.

1.5.5 Reflection Skills

Reflecting on practice is a formal requirement for any professional employment. Although the ability to reflect is a learned behaviour that is cultivated by the individual over a period of time, yet designing appropriate learning experiences with the help of multimedia can develop reflecting skills. The practitioners in the various professional qualifications such as nursing, teaching, social work etc., take help from various multimedia tools to strengthen their understanding for evaluating the program and the process used to create it. Besides, reflection as a general skill can form part of the learning process and the ability to use this will enhance the quality of learning.

The ability to reflect on a specific problem is directly proportional to how much one already knows. The practitioners’ reflection on any topic goes beyond limitation if they depend on multimedia for this. This reflective integration of learning derived from multimedia provides ability to relate new information and increasing awareness of the values and attitudes that influence it. Exploring the foundations of that knowledge, helps the practitioners in revising the design of the program using feedback.

1.6 PRACTICING INTERNET: BUILDING AN ONLINE MULTIMEDIA WEB COMMUNITY

The internet is a vast and expanding computer network that has the potential to provide substantial resources for practitioners with unprecedented rapidity and economy. It promises, or perhaps threatens, to transform the character of academic/professional work. It provides a platform for the practitioners to get updated online information with a single keystroke. In addition, it has enhanced their knowledge as far as studying and research interests are concerned. It helps them in collecting updated data for the area where they are practicing the discipline. Multimedia and tools like the internet gives practitioners instant access to millions of resources. These materials can be called up instantly for cooperative learning, critical thinking, discussions, problem solving, and self-study. Internet also helps practitioners in understanding and familiarising him with other cultures.

The internet has propagated the networked anthropological resources which can be accessed by any practitioner who has a computer and an internet connection. Within anthropology, archaeologists have been the most active innovators.
Physical anthropologists and cultural anthropologists have made modest use of it. Some major forms of internet communication and presentation are e-mail discussion lists, USENET newsgroups, research consortia and collections, Scholarly journals and societies and online departments. An e-mail discussion list has created a unique form of academic activity through distributed discussion lists. Individuals subscribe to a ‘list’ devoted to a specific topic and automatically receive all messages posted to it. They can, accordingly, submit queries, answers, comments, notices etc. USENET newsgroups are simply discussion lists that are stored in an open central depository or bulletin board rather than distributed to subscribers. Research consortia and collections are attempts at developing anthropological databases and analyses through networked scholarship. The best-developed and best-publicised is the Human Genome Project, which has compiled an immense DNA-sequence database. Besides, cultural anthropologists have long maintained a major ethnographic collection in print form through Yale’s Human Relations Area Files. Scholars could compile an enormous cultural compendium cross-referenced through a hypertext linking system (Schwimmer, 1996). Use of electronic anthropological scholarly journals like the Jstor, Sage, and Wiley, in many departments have established a substantial online presence. They usually include only a listing of staff members, academic programs, course titles, and calendar entries. Internet has emerged as a source of developing social contacts among people where friends and families keep in touch through email and social networking sites like facebook, twitter, myspace etc.

1.7 VARIOUS PROFESSIONS OF THE PRACTICING ANTHROPOLOGIST

We can surely say that practitioners are researchers, however, more often than not, they do not simply study issues. They go a step forward than that. Once people with anthropological training are placed in any profession, where their expertise is required, they not only research problems but also create and bring about solutions. They deal with distinct hurdles as professionals yet they confront them sensitively by presenting their anthropological outlook, i.e. a perspective which reflects humanity and is based in the practice of cross-cultural knowledge and acts. All in all such professions are now blessed to have anthropologists who with their efficacy for solving problems or finding solutions with their knowledge of multimedia are benefitted immensely. Some professions taken up by anthropologists where they use multimedia are:

a) Business and Advertising

In business and advertising the use of multimedia by anthropological practitioners can change the face of business. Multimedia is used as a way to help present information to shareholders and coworkers. Geared with anthropological methods and knowledge in multimedia, can let the anthropologists practice in these different avenues gracefully. Advertising business runs on observation of situations, the natural environment where these occur and intimacy, where there is a one on one connection with the customer. All these effectively are areas where an anthropologist can blend in productively. Such methodology clubbed with the use of multimedia for creating presentations and communications to sell ideas etc can create wonders.
b) Forensic Science

Practicing anthropologists with a background in anthropology and specifically in forensic anthropology and multimedia knowledge can be of immense use in forensic science and its laboratories. Today digital photography plays an important role in the recording of crime scenes and thus helps in research and development. Such professionals build the scientific grounds for the preparation of digital forensics, which involves research and publication. They may even be a bigger part of forensic laboratories where they may conduct check on digital equipment, perform network analysis, examine and evaluate digitised numbers, images and test analog or digital audio/video to investigate legitimacy, augmentation etc. Practicing anthropologists as digital forensic investigators may be found in both public and private sectors. They are employed in police departments, legal agencies etc.

c) Creative Industries and Fine Arts

Creative industries are becoming increasingly important components of modern post-industrial knowledge-based economies. In the creative industries anthropologists as practitioners can use multimedia for a variety of purposes ranging from fine art, entertainment, commercial art, reporting, media and software services all depicting social structures in one form or the other. Many documentaries are made which are termed ethnographic films highlighting cultural and social lives or episodes of people’s or communities’ innate experiences. These anthropologists may or may not be a part of the academia and may use their abilities to use the best of both anthropological and multimedia know-how to weave stories technologically for the world. The emergence of multimedia has also altered copyright law’s association with technology and altered the creative industries.

d) Mathematical and Scientific Research

In mathematical and scientific research practicing anthropologists with a background in physical anthropology can use multimedia for modeling and simulation. For example, a practitioner can look at a molecular model of a particular substance and manipulate it to arrive at a new substance. One can know more about these in journals such as the *Journal of Multimedia*.

e) Multimedia in Public Places

Practicing anthropologists take help of multimedia to build stand-alone terminals or kiosks at hotels, railway stations, shopping malls, museums, and departmental stores, for providing information and help. Such installation reduces demand on traditional enquiry booths and personnel, adds meaning and works 24/7. By understanding the social milieu of an area, community, locality etc., issues in supermarkets, hotels and hospitals can be reduced. For example, digital screens which depict menus in the supermarket kiosk, or screens which show names of local restaurants, maps of the city, travel schedules etc., in hotels, or list of names of doctors for different ailments and their visiting hours on display in hospitals. Museum kiosks at many archaeological museums are not only used to guide patrons through the exhibits, but also provide great added depth, allowing visitors to browse though richly detailed information specific to that display. All these can be created by practitioners with clear anthropological skills.
1.8 SUMMARY

As you have learnt above, multimedia refers to the integration of multiple media such as voice, video, data, text, animation and graphics. Technology and culture can be combined to give the vision of the richness of culture. One important tool needed for the same is interactive multimedia design which can aid the practitioners in studying human society and culture.

Multimedia networks add an important dimension to practicing anthropologists’ workouts. It can link various societies into continuum and break down the distinction. Practitioners with an anthropological background can collaborate on worldwide projects. Applying multimedia reduces learning time and achievement levels are more than a standard deviation higher. When learners can put their cognitive resources toward building such active connections, they perform better in both retaining and applying information and the close pairing of text and illustrations and of narration and animation result in both better retention and increased transfer to the solving of new problems (Mayer, 2001). In education courses for example, skills and knowledge are too often taught out of context. To overcome this, practitioners use multimedia to bring into their classrooms real-world examples to provide a contextual framework important for learning.

The creation and expansion of multimedia services present many opportunities and challenges for practicing anthropologists. This new medium is ideally suited to the discipline’s character and methodology. E-mail can foster rapid and efficient communication within a dispersed and diverse academic community. Multimedia capabilities promise the creation of photographic, video, and sound archives that have never been adequately developed because of the high costs of publication and distribution. Hypertext publication opens the possibility for new forms of expression that are better suited to cultural data and anthropological methods than the writing of plain text. It allows for ethnographic presentations expanded and embellished by the inclusion of, field notes, case studies, corresponding texts and visual images. It allows the prospect for novel types of representation which can portray the varied level referencing and interconnectedness of convoluted emblematic and social arrangements. Accordingly, postmodernists might more easily realise their objectives of articulating numerous voices and perspectives without the restraints of linear exposition. Contemporary practitioners are now in the interesting position of experiencing, observing, and perhaps controlling and solving a problem they have often attempted.

The obvious barrier to the development of applied multimedia in practicing anthropology is the reluctance or inability of practitioners to learn to use and develop this new technology. Although most practitioners now own computers and have come to find them indispensable for their writing, actual use is limited to a few applications which take little advantage of the technology’s full potential (Bernard and Evans 1987). Computer use has been restricted to word-processing and statistical analysis. Also multimedia advantages may not be accessible to a large section of its intended users if they do not have access to multimedia-capable machines. Plus one must have the knack or enough computer literacy to run related soft-wares in computers which helps in multimedia usage.
There are spheres of activity wherein persons trained in the field of anthropology may apply the techniques of their science with respect to other developments in science and technology. Thus while applying multimedia the practitioners should be aware of copyright issues and infringements, especially when incorporating video, images, and sound from other sources. But we can definitely end the lesson by saying that multimedia and its technological applications are engulfed in possibilities of changing the way things exists socially and culturally. We can in fact say that this has already started occurring at a large scale in many domains though the potential for newer high-tech conception do not end. And it is in this that practicing anthropologists can be efficient contributors.

References


Suggested Reading


Sample Questions

1) What is multimedia? How can it be used in anthropology?
2) Tell us about the history of multimedia in anthropology?
3) How can multimedia be used in practicing anthropology?
4) What kind of professions can one get into where both multimedia and anthropological knowledge come handy? Talk briefly about two such professions.
UNIT 2 DISASTER MANAGEMENT

Contents

2.1 Introduction
2.2 Defining Disasters
2.3 Anthropological Understanding of Disasters
2.4 Understanding Disaster Management
2.5 Locating Anthropology in the Disaster Management Framework
   2.5.1 Community Based Disaster Preparedness (CBDP)
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   2.5.4 Policy and Advocacy
   2.5.5 Understanding Disasters for Better Management
2.6 Challenges in Disaster Research
2.7 Opportunities for Anthropologists in the Field of Disaster Management
2.8 Summary
   References
   Suggested Reading
   Sample Questions

Learning Objectives

After having read this unit, you should be able to:

- define disasters;
- understand disaster management;
- appreciate anthropological contribution in disaster management;
- understand challenges in disaster research; and
- locate opportunities for anthropologists in the field of disaster management.

2.1 INTRODUCTION

Disasters are escalating globally. Not only this, the magnitude, and destruction caused by them is also on a rise. We are all aware of the 2011 Tohoku earthquake and tsunami in Japan that caused large scale destruction. It is also a case which reminds us that when technology and environmental hazards see each other face to face, it results into devastation as seen in Japan where tsunami affected the Fukushima Nuclear plant and a state of nuclear emergency was declared. From time to time, we have seen India facing emergency of similar nature, not to mention the Bhopal Gas Tragedy, The Indian Ocean Tsunami and The Gujarat Earthquake, which are still alive in the collective memory of the people. India is vulnerable to different kinds of disasters which are reflected in the table below:
Diverse Arenas of Practicing Anthropology

<table>
<thead>
<tr>
<th>Disaster Type</th>
<th>Percentage of the total area prone to disaster</th>
</tr>
</thead>
<tbody>
<tr>
<td>Earthquakes</td>
<td>58.6 percent of landmass</td>
</tr>
<tr>
<td>Floods and River Erosions</td>
<td>12 percent of land</td>
</tr>
<tr>
<td>Cyclones and Tsunami</td>
<td>75.8 (of the 7516 Km long coastline close to 5700 Km is prone)</td>
</tr>
<tr>
<td>Drought</td>
<td>68 percent of the cultivable area</td>
</tr>
</tbody>
</table>

**Source:** National Policy on Disaster Management approved by Union Cabinet on October 22, 2009

Apart from the natural disasters, India is also vulnerable to man-made disasters which call for a serious attempt on the part of the government and also on the part of the citizens to help reduce the vulnerability of the population. This can only be achieved by adopting a pro-active approach of better preparedness, planning and mitigation and also of quick relief, rehabilitation and sustainable recovery. Thus, managing disasters is an option that has gained immense importance in this background.

This unit on disaster management has been such designed to give you an account of what we mean by the term disaster and how anthropologists have understood the term. After having defined what a disaster is, we will move towards understanding what exactly we mean by disaster management and how there has been a shift in thinking about the term over a period of time. This will lead us to locate anthropology in the disaster management framework, where we will look into how anthropologists can contribute and have contributed for managing disasters. This will include the role of anthropologists in community based disaster preparedness, using the concept of Information, Education and Communication (IEC) for managing disasters, role of indigenous knowledge in disaster management, anthropological contribution towards policy building and advocacy of rights and understanding disasters for better management. Then we will move towards understanding challenges in disaster research. Finally, we will talk about the opportunities available for anthropologists in the field of disaster management.

### 2.2 DEFINING DISASTERS

Disasters have affected the human population since its inception. They have always been a danger for the human civilisation, and some evidence also suggests that the entire civilisation was washed away by disasters. One of the earliest evidence of floods washing away the human settlement is recorded by archaeologists as dating back to the Indus Valley Civilisation (3000 B.C.-1200 B.C.). It has been argued that one of the main causes of the decline of the earliest civilisation was floods (Sahani, 1956). Another instance of flood playing havoc comes from the work of B.B. Lal (1955) who carried out excavations at Hastinapur (Mawana tehsil of Meerut district, U.P.) and in upper Ganga and Sutlej basins. Hastinapur is a capital city which is mentioned in the epic of Mahabharata. According to the ancient Indian literature, the regime of Nichakshu, the fifth ruler after the Mahabharata battle, there occurred a flood in the Ganga which
washed away Hastinapur and the capital was shifted to Kaushambi. This event is established by an excavation carried out at the site, which indicates that a heavy flood in the *Ganga* washed a considerable portion of the Painted Grey Ware settlement (period II) at Hastinapur, which resulted in the desertion of the site for some time to come.

In this context disasters can be seen as destructive agents. But what we are calling disasters here (ex- floods) are actually natural hazards that occur in a particular geographical location. These hazards are transformed into disasters when they come in close contact with the human population and thus affect lives and property. Thus in this sense disasters occur when environment and society come together. It can be defined as occurring due to the nexus between environment and society. However, coming to the modern times, which is marked by industrialisation and technological advancements, a third dimension is added to the above mentioned diad and that is technology. Thus disasters can be viewed as emerging out of a nexus between environment, society and technology. This triad talks about another kind of disaster which we call as man-made disasters where technological advancements, development and society are at logger heads.

The term disaster originated from a French word ‘Desastre’ which is made up of two words- ‘des’ meaning bad or evil and ‘astre’ meaning star. Thus disaster means a bad-star. Here the term is associated with an event on which there is no human control and something which is supernatural and extra-terrestrial. People also associate disasters with religion where it is said to occur due to the fury of God. These beliefs are widely held even today. Whatever it may be but one thing is for sure that for most of the natural disasters it can be said that human beings have little control. At present the maximum we can do is to know beforehand about a tsunami, flood, cyclone etc. but cannot do anything to stop them. But another line of thinking regarding the occurrence of natural disaster says that since human beings have exploited their mother nature by various developmental activities, as a result of that we are facing global warming which in turn is responsible for various disasters. By this argument, every disaster is man-made. But still we differentiate between the natural and the man-made disaster on the basis of the extent of control human beings have on the occurrence of such events.

There is another basis on which disasters can be divided into two types- disasters occurring suddenly i.e disasters having a sudden-onset and the others having slow-onset. In the first category we can keep disasters like earthquakes, floods etc. and in the second category we can keep disasters like drought. But whatever be the nature of their occurrence- sudden or slow, they are all encompassing events that affect almost every aspect of the society.

The Disaster Management Act, 2005 has defined disasters in these terms- “disaster means a catastrophe, mishap, calamity or grave occurrence in any area, arising from natural or man-made causes or by accident or negligence which results in substantial loss of life or human suffering or damage to and destruction of property or damage to and degradation of environment and is of such a nature or magnitude as to be beyond the coping capacity of the community of the affected area.” This definition brings out two important characteristic of the term disaster which can be stated as under:

1) Apart from loss of life and damage to property, disaster also includes those events that are a serious threat to the environment and may cause environmental degradation.
2) Also disasters are of such a nature and magnitude that they are beyond the coping capacity (also called as resilience) of the community. This suggests that to cope with the event, community requires external support and help.

Activity 1

Look into the Disaster Management Act, 2005 and see what provisions are made in the act for managing disasters.

2.3 ANTHROPOLOGICAL UNDERSTANDING OF DISASTERS

For understanding disaster it is also important to differentiate between hazard and disaster. Although they are very closely related and sometimes used interchangeably, hazard is a life threatening event and disaster is a consequence of this event. When hazard acts upon a population it may result into disaster. Not all hazards will lead to disaster, but when hazards interact with a vulnerable population it will lead to a disaster. The idea of vulnerability is very important to understand disaster. The following equation will make things clearer:

\[
\text{DISASTER} = \text{HAZARD} \times \text{VULNERABILITY}
\]

Now one may ask that what do we mean by vulnerability? Wisner et al. (2004) answers this question by defining vulnerability as “…the characteristic of a person or group and their situation that influence their capacity to anticipate, cope with, resist and recover from the impact of a disaster.” This definition makes it clear that vulnerability is the characteristic of the population which makes them more susceptible for damage due to hazards. Population is a heterogenous entity, that is there are different kinds of people, there are different groups in a population that differ from each other on important parameters like age, gender, caste, religion, ethnic identity, class etc. these different groups are differentially susceptible to hazards. It is a common observation that people from lower socio-economic strata are more affected than people from upper strata. Again, elderly, female and children are more affected during hazard impact.

The vulnerability approach to disaster discussed above is something in which anthropologists are interested and their conception of disaster revolves largely around this issue. Anthropology since its inception has been interested into deciphering or knowing about different populations of the world, their society and culture. This twin concept of society and culture has caught the imagination of anthropologists since its beginning. They are more interested in knowing about the social structure of a community i.e., to say about their social relationships and laws governing those relationships, also they paid attention to the underlying cultural basis of these relationships. It is this social structure that makes population vulnerable to hazards. They have also advocated about understanding a society from emic perspective (people’s point of view) and being holistic in understanding any society. Hence, when anthropologists try to understand disaster they bring in all these concepts. For an anthropologist disasters are situated more in the community than in the event itself, thus disaster is seen more as a process than an event. She tries to understand that how a disaster event will impact the entire community under study and how different institutions in a society will get affected...
by a disaster. The fundamental framework of holistic investigation in anthropology is most suited for disaster studies, since disasters are all encompassing and only a complete view is suited to understand them fully.

Looking from an emic perspective, an anthropologist will try to understand the term disaster as defined by the people themselves and how their conception is different from that of the relief providers and relief agencies. Anthropologists will also understand the community response to the extreme events. How well the community is equipped to handle disaster situation and how the local support system, in the form of various institutions, like family, kinship etc., helps in disaster response. In these terms anthropologists are more interested to understand the social capital of the community (social resources in terms of relationship that are helpful to cope with extreme events).

Anthropologists are interested in understanding change in a society and a disaster situation will give opportunity to look into this dimension. An anthropologist will look into how the society and its social institutions undergo change after disaster. It has been documented that areas which are flooded every year show a change in the marriage pattern. Families are no longer interested in marrying their daughters to people residing in those areas since they may have to face hardships due to annual flooding. This has changed the marriage pattern in these areas since availability of bride is reduced immensely, which in turn has promoted the practice of ‘buying wives’ from other far-flung areas. Likewise there can be changes related to other dimensions in the society like- relationship between people, change in the political power structure due to changing affiliations in the wake of disaster.

The above discussion largely pertains to the branch of socio-cultural anthropology. But anthropologists also try to understand disaster impacts from physical anthropological dimensions. A physical anthropologist is more interested in knowing how biological features interact with the socio-cultural features. Vulnerability is not only social in nature but it can also be physical/biological. For example, consider the population where some of the people are malnourished, will they not be more vulnerable in a disaster situation which results in economic deplition and in turn lead to less nourishment. These people will also be more susceptible to various disease out-break after disaster. Although malnourishment is again due to poor economic condition, which can be socially constructed in the form of marginal groups, but measuring the level and extent of malnourishment would require the skills of a physical anthropologist, who with the help of her/his anthropometric rod, callipers and other instruments will decide about the status of malnourishment. This will again help us to understand disaster in a holistic perspective (Joshi et al., 2010).

There is yet another branch i.e., archaeological anthropology, which has also contributed to understanding disasters. This approach emphasises the role of disasters in socio-economic evolution of populations. Archaeological evidence are largely related with the material aspect of culture, like, habitat, art, use of terrain etc. These evidence throw some light on to how people cope with disasters or what sustains a society’s resilience to disaster. Archaeology indicates that which segment of population re-emerge after the disaster and how and why some disappear. Also it indicates that what mixture of strategies a culture might have adopted to face disaster (Oliver-Smith and Hoffman, 1999).

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1 This was revealed during fieldwork conducted in flood affected regions of Eastern Uttar Pradesh.
After having discussed the anthropological understanding of disaster, we will now move towards understanding the meaning of disaster management and then we will see that how anthropologists can contribute towards effective disaster management.

2.4 UNDERSTANDING DISASTER MANAGEMENT

There has been a paradigm shift in the concept of disaster management, which has been incorporated in the disaster management act, enacted on December 23, 2005. Earlier, disaster management was restricted to post-disaster relief and rehabilitation but it was later realised that a more pro-active approach is needed for effective management of disaster and for this purpose it is necessary that capacity building of the community should be the focus, where the emphasis is on vulnerability reduction and preparedness and mitigation before disaster. Hence disaster management now has been divided into two phases- pre-disaster preparedness and mitigation, and the post-disaster relief, rehabilitation and sustainable recovery phase. The idea of sustainable recovery is important to the idea of disaster management, since recovery should be such that it can bear the impact of future disasters. This approach of sustainable recovery is also related with the idea of sustainable development, where the development process is such designed which can withstand the impact of disaster.

The Disaster Management Act, 2005 defines it as more ‘like a continuous and integrated process of planning, organising, co-ordinating and implementing measures which are necessary for:

a) Prevention of danger or threat of any disaster
b) Mitigation or reduction of risk of any disaster
c) Capacity building including research and knowledge management
d) Preparedness to deal with any disaster
e) Prompt response to any threatening disaster situation
f) Assessing severity of effects of any disaster
g) Evacuation, rescue and relief
h) Rehabilitation and reconstruction.

From the above definition, it is quite clear that disaster management is a continuous process wherein we plan, organise, co-ordinate and implement the measures to reduce risk, increase our capability to fight with the emergency situation, prepare ourselves in such a way that even if disaster strikes, we are in a position to respond promptly, can assess the severity of effect, provide relief and recover fast to normal condition. Policy makers and others in the position of decision making have realised that, only development cannot be the goal. Mindless construction of dams, roads, bridges, buildings and other infrasructure cannot solve the purpose in the long run. What is needed is the idea of sustainable development, that can withstand the test of time and extreme conditions.
The idea of disaster management can be diagrammatically represented as follows:\(^2\):

![Diagram of disaster management process]

Prevention, preparedness, mitigation

(Pre-Disaster Phase)

Impact

Relief, response, rehabilitation, resettlement, reconstruction
(Post-Disaster Phase)

The diagram reveals that the process of disaster management is a continuous process where the pre-disaster and post-disaster phases are continuous. This means that the rehabilitation and reconstruction will be such that it will promote prevention, preparedness and mitigation of future disasters and again the preparedness will be such that it promotes quick response and better rehabilitation.

The above mentioned framework of disaster management will guide our discussion on the role of anthropology in disaster management. In the next section and subsequent sub-sections we will learn that, how our training in anthropology will help in better disaster management.

### 2.5 LOCATING ANTHROPOLOGY IN THE DISASTER MANAGEMENT FRAMEWORK

Anthropology as a subject has lot to offer in the field of disaster management. We have already understood that how anthropologists look at disasters. In this section we will learn that how that knowledge can be put to use for better management. The following sub-sections of this section will make clear about the diverse areas in which anthropological training can be used for managing disasters. The first submission that an anthropologist will make with reference to disaster management is the people-centric or community-centric approach. For an anthropologist, people come first. Whatever preparedness strategy or recovery and rehabilitation strategy will be made, the voice of the affected people will be in the fore-front. The formulation of policy and advocacy will be based on in-depth research. You might be thinking that this is something that everyone will want to achieve but not everyone can achieve this without applying the anthropological tools and methods. In any disaster situation the major cause of discontent and dissatisfaction from the relief providers is that, they do not cater to the needs of the people, instead they cater to their own conception of relief. This is the juncture where an anthropologist chips-in. S/he can act as a bridge between the people and the service-provider, or relief-provider. S/he can also achieve in terms of preparedness what everyone else could not. We will discuss these issues and others in the following pages:

\(^2\) Diagram adopted from the National Policy on Disaster Management
2.5.1 Community Based Disaster Preparedness (CBDP)

In the wake of any extreme event, it is the community that is affected first. Also, it is the community that responds first to any kind of disaster before any relief can come from outside, therefore it becomes necessary that community should participate in the disaster management plan. CBDP is an approach where community participation is of utmost importance. This will ensure that people’s perception of the event is not missed or putting it in other words, people’s perception is primary in this approach. If you look into the literature of anthropology, then you must have come across the word ‘emic.’ This word means that anthropologists are concerned with the people’s point of view. Local is more important. The approach of CBDP aims at this level. It ensures that people should come forward and participate in planning. This is done through various participatory methods like- vulnerability mapping, resource mapping and safe route mapping.

In vulnerability mapping, the aim is to know that which areas of a village or a territory in which an anthropologist is working are more vulnerable to extreme events. This is done with the help of mapping the entire area. A group of villagers or local people sit with the anthropologist and map the entire area on a sheet of paper or a black-board where important places in the area are marked like schools, temples, houses, wells, hand-pumps, anganwadi centers, hospitals (primary health centers) etc., and in case of a disaster which of these areas will be more affected for example in case of floods which areas are likely to get flooded first and which areas are likely to be worst hit by floods. This kind of mapping will ensure that people can know before-hand, what are the safe places in their vicinity where they can move quickly if need arises. Again, for this purpose, safe-route mapping is done where safe routes are marked, with the help of local people which can be followed in case of emergency evacuation. The basic idea behind this approach is that ‘people know better.’ Also with the help of community participation resource mapping is done, where resources are located in the area which can be utilised in emergency and also after any disaster for immediate recovery. This enhances the capacity of the people and makes them less vulnerable to disasters. Thus, these are also measures for vulnerability reduction with which anthropologists are concerned.

Other components of CBDP include making different teams of local people that can help in diverse areas of disaster management, like involving the village panchayat, selecting young people who can mobilise people for making the CBDP plan in the first place and then can be helpful during recovery and rehabilitation process. The CBDP plan also incorporates understanding the history of disaster in that particular area and the amount and extent of damage caused by previous disasters. This will help in better preparedness for future events. Thus anthropological work and knowledge starts right from the preparedness phase of disaster management.

Activity 2

Try to make a vulnerability map of your locality using participatory technique and look how you can be better prepared in case of an earthquake. Locate vulnerable areas that are overcrowded and safe places and routes that can be used during an earthquake.
An important study conducted in Nagapattinam district of Tamil Nadu on the risk factors of 2004 Indian Ocean Tsunami made some recommendations with regards to the community based disaster preparedness. It was found that women emerged as the most vulnerable group in it. In the wake of this reality, it was recommended that “vulnerability of women in such communities is a major issue that should be specifically targeted in any future disaster preparedness and early warning programme.” This was further extended to include that community disaster preparedness programs and policies should focus on specific vulnerable target groups. Therefore an important dimension to the CBDP was added through this study that brings to our attention, the incorporation of vulnerable groups in the preparedness scheme. This study also had a team of anthropologists headed by Prof. P.C. Joshi on board (Guha-Sapir et al., 2006).

2.5.2 Information, Education and Communication (The IEC Model)

It is a strategy and an approach that attempts to change a set of behaviour in the target group. In the area of disaster management one would like to change the perception of the people regarding the entire process of disaster management. It is necessary to make people understand that pre-disaster preparedness is as important as post-disaster recovery for effective management and for doing this job one needs to communicate with the people. Going by a simple definition of communication, it is a process that establishes commonness among the receiver of the message and the sender. The information encoded in the form of message is needed to be communicated in the lingu – franca of the community where the change is desired. This message can be about the importance of sanitation in case of disaster or spread of communicable disease during various disaster and precautions that one should take to avoid them. The message can also be about do’s and don’t’s in the wake of an earthquake or a chemical attack or a gas leak or about something most important in a disaster situation- early warning signal. It has been documented during a fieldwork by an anthropologist in a flood prone area of eastern Uttar Pradesh that even though people were provided with the warning of an impending flood, they refused to act upon that warning. A deeper probe into the reason revealed that people do not trust the source of warning as sometimes the warning is correct and sometimes it is not. Thus credibility of the source providing the message is also important. Again, the message should be encoded in such a way that it is easily understood by majority of people. If the message is too technical or very lengthy then people might not take it seriously. The anthropological approach comes in handy at this point where an anthropologist tries to help the local authorities to create such a message that is embedded in the cultural context of the receiver.

There are various ways in which the local authority tries to inform, educate and communicate messages across to people but they are not successful all the time and then they complain about non-compliance of the people. If one would visit any disaster prone area, then one would find such pamphlets and hand-outs stuck on the walls of various government and non-governement buildings, sometimes these messages convey the meaning but sometimes they fail to do so. Here an anthropologist with local knowledge can be of help in designing and conveying messages effectively across different communities.
A field experience is worth sharing where a method of communicating vital issues regarding floods was devised. Here, a disaster management chariot (locally known as *aapada prbandhan rath*) was devised in a form of a jeep carrying a loudspeaker which travelled from village to village, educating people about how, by using empty plastic bottles, they can make their own life jackets which can be used for keeping afloat during floods. This seems to be an affective strategy of educating people but after sometime it seemed to the author that people lost interest in the process. As the chariot arrived in the village only a few people gathered around it and participation on a large scale was missing. The use of a loudspeaker blocked two way flow of knowledge. It was more like a one-way traffic. It could have given better results if this method was negotiated at both the ends (sender and receiver), people could have shared their previous experience with similar methods, or must have shared their concern regarding the availability of empty plastic bottles etc. These are some observations that an anthropologist can make during fieldwork and can suggest for better alternate strategy and thus contribute towards effective disaster management. A comprehensive IEC strategy aims at long-term capacity building at the grassroot level. This leads to empowerment of the target population through education, as they are placed in a better position to make informed choices.

### Activity 3

Device an innovative and attractive message using audio-visual or simply on a paper using colours that can educate people about health issues after floods, like sanitation, cleanliness, safe drinking water etc.

#### 2.5.3 Indigenous Knowledge

Throughout this unit we have been talking about the anthropological approach of looking at a problem through the people's point of view. It is also said that indigenous knowledge is under-utilised in the development process. This approach is reflected best when an anthropologist tries to understand the local knowledge of the people regarding resilience or coping from a disaster situation. Understanding the indigenous knowledge regarding disaster preparedness and coping is based on the fact that people develop some knowledge in order to adapt to their environment, which is based on their past experience with similar situations. It is a fact that when tsunami hit the Indian sub-continent, many tribes living in the Andaman and Nicobar Islands saved themselves from devastation. This was made possible because of their reliance on indigenous knowledge of natural warning signals in the form of movement and activity of birds, animals and aquatic life. Over a long period of time they must have observed such signals which became incorporated in their collective consciousness. This type of knowledge gets transmitted from generation to generation in the form of oral tradition. This type of knowledge is not documented by the community. Such knowledge has shown its importance time and again during an emergency. It provides basis for problem solving strategies. Understanding indigenous knowledge increases responsiveness to the clients. This knowledge provides a productive context for activities designed to help people develop and handle crises.

Now, it has been fully realised that the indigenous knowledge system can become an important tool in disaster management. It is of such an importance that the
national policy on disaster management approved by the union cabinet on October 22, 2009 has devoted a separate section on knowledge management for better disaster mitigation and in this section it also talks about the importance of indigenous knowledge “which is handed down right from ancient times by way of tried and tested practices in facing disasters in different parts of India.” However much needs to be done in the form of actual documentation and dissemination of this kind of knowledge.

The author’s experience of working in a village community inundated by floods revealed that people developed their own knowledge of mitigating and managing with such situations. This kind of indigenous knowledge can largely be divided into technological, economic and environmental. The technological dimension deals with the local understanding and know-how of building flood-proof, make-shift huts that can be carried on a bullock-cart in case, floods inundate the entire area. The economic dimension suggests that people are not dependent upon a single source of income and are engaged in multiple economic activities, so that they can fall back on the alternatives in case, floods destroy their fields. The environmental dimension is the most interesting which comprises their knowledge of identifying environmental signal of an approaching flood.

2.5.4 Policy and Advocacy

The anthropological understanding of the field situation in disasters is of immense importance for policy formulation and advocacy of rights and equal distribution of relief after disasters. From the first hand field account, it can be stated that there are two issues that are related with policy implications and advocacy- a) widespread dissatisfaction with the relief provided and b) unequal distribution of relief or the politics of relief distribution. This is a widely held view among the disaster victims that, the relief provided is “too little and too late.” Also, people complain that the district administration and various stake-holders could not cater to the immediate needs of the people. To answer this question, an in-depth analysis of people’s perception is needed. It is found that a gap exists between the people’s perception of an extreme event and the authorities (provider’s) perception of the event. To illustrate this point with an example, it was found in an anthropological study conducted among the flood affected people that there was a wide gap in the definitional aspect of floods. It is a common observation and also well documented now, that people’s reaction to an event or phenomenon is based on the definition that they provide to the event. This means that the action depends on how one defines the issue. If there are different definitions to a phenomenon, then the action is bound to be different. In the above study it was found that there was a gap between how the affected people defined floods and the relief providers’ definition. Flood affected people defined it in terms of various problems that they face in a flood situation. Their definition was more problem oriented where floods are seen as a crisis situation that requires immediate attention and help. On the other hand the various stake-holders (relief providers) definition has been largely phenomenon oriented in nature. For them floods are more of a natural calamity, natural hazard that occur every year. There was no sense of urgency in their definition of floods. This is reflected in their action and in-turn results into people’s dissatisfaction (Khattri, 2011).

Coming to the second issue of unequal distribution of relief, it can be stated that disaster impacts a heterogenous population where groups differ on the basis of
Diverse Arenas of Practicing Anthropology

caste, religion, socio-economic status, etc. Studies on the Indian villages have revealed that the dominant caste in a village is one which is economically and politically sound and well connected. This means that such groups will have greater control over the resources. Again, religious minorities in an area feel that they are being left-out in the whole process of relief distribution and disaster recovery. These issues have certain policy implications. Advocacy for rights of the minority groups during disaster recovery and rehabilitation needs to be incorporated into the disaster management plan. Relief providers should be more sensitive towards such issues.

2.5.5 Understanding Disasters for Better Management

For managing disasters in a better and more effective way, it is necessary to understand the disaster situation. William I. Torry in his review article on the anthropological work in the field of disasters has outlined a more important role for anthropologists in understanding the disaster situation and thus for its better management. The effective method of ethnographic fieldwork in a community or a region places an anthropologist in a position from where s/he can perform a useful function of “facilitating communication between bureaucracy and the community/society.” Anthropologists can act as “cultural translators” in Torry’s words. They can communicate needs and problems of the people which will eventually help the state machinery to prepare in a better way for future and also to undertake a more inclusive relief and recovery operation after the disaster. Torry further states that an anthropologist should relay the information between the community leaders and administrators throughout the emergency. Spillius, another scholar who talks about the role of anthropologists in a disaster situation, states that, anthropologists should become an “instrument for easing parties into positions permitting them collectively to solve problems.” In other words anthropologists can act as facilitators between the various stake-holders in a disaster situation.

The actual site of disaster is not the only place where anthropologists can do their fieldwork, there are other interesting sites where fieldwork can yield a better understanding. One such site to which Torry points out is the behaviour of complex governmental and non-governmental organisations in a disaster situation. The organisational structure of these organisations, the decision making process during crisis, the negotiation of meaning of an event and labelling them as disaster events, all these fall well within the scope of an anthropological study. “Extended field studies- not quickie questionnaire surveys-probing deep into the bureaucratic behaviour observed in any disaster context” can be undertaken by anthropologists (Torry, 1979). An organisation can also be understood in terms of its expected role in a disaster situation and its actual achievements. An in-depth anthropological understanding can bring out the cause of any discrepancy, if it exists, between the expected role and actual achievements of an organisation. This in turn will help the organisations to think over their limitations and shortcomings that will eventually lead to better disaster management.

An important dimension, which till now has not been fully explored by anthropologists is the impact of disasters and their management in the urban context. India is urbanising fast. In a recently held census of 2011, it is estimated that 31 percent of the area comes under the urban category. Also, in the wake of increased disaster world over, urban centers are even more vulnerable than the rural ones. The increased vulnerability is due to the fact that population density
is more in urban areas, this means packed spaces with concrete buildings, which, if destroyed by an extreme event can cause more collateral damage. This scenario asks for a better understanding of disaster impact in urban centers. Torry is of the opinion that “anthropologists are capable of examining the social and economic risks among hazard prone urban population, as they have been in the tribal context” (Torry, 1979).

This discussion leads us to the next section where we will examine the anthropological research methodology which is the primary tool of understanding disasters and hence an aid in disaster management.

### 2.6 CHALLENGES IN DISASTER RESEARCH

The anthropological way of doing research involves an in-depth understanding of the community and area under study. This is largely achieved by conducting fieldwork in an area by using participant observation. Fieldwork in itself is not a single method, but a battery of other methods of data collection, together constitute a fieldwork. These include, structured and unstructured in-depth interviews, focused group discussions, life histories, case studies, etc. When an anthropologist returns from the field s/he is in possession of a large quantity of both qualitative and quantitative data which is then analysed to reach to a conclusion. However, the field of disaster research poses some different challenges that normal field situations do not. If a researcher decides to study for example the social impacts of disaster, s/he will choose an area affected by some disaster at a given point of time and then plan to move into that area for in-depth research. This first phase is known as ‘entering the field.’ It is quite challenging to enter the field affected by a disaster. The time of entering is very important. Disasters disrupt the normal life of the people and they are busy in getting back to normal, this is a very sensitive time when extra care needs to be taken. To give you an example from the author’s experience, the author had to abandon his field visit at the time villages were affected by floods, since lots of disturbance occurred in the field. Any attempt on the part of the researcher to force her/his entry would defeat her/his future plans of data collection. This, crucial time should be utilised in getting second-hand information from some local contacts in the field and newspaper reports that can be verified later on.

An ethical issue that emerges in disaster research is related with the extent to which a researcher can go to invoke response from the respondents. Since following a disaster, people are physically and mentally drained, it becomes impossible sometimes to continue with the interview. Such a condition can also occur in normal times but the magnitude is greater during an emergency situation or periods just following emergency situations.

Most discussions of the ethics of research assume that researchers seek to maintain a neutral or impartial stance, at least insofar as their role as researcher is concerned. Researchers face an ethical dilemma, often without being aware of it. This is the temptation to take sides. This dilemma, however, is not unique to disaster research; it clearly exists for example in studies that are conventionally described as social problems and deviant behaviour (Stalling, 2006). However, ethical issues in disaster research seem especially salient in events that become politically contentious. Accusations, suspicions and finger-pointing make the researcher more visible to everyone involved, both during data gathering and afterwards.
As researchers, we all have to undertake an important process of selecting respondents and making them understand that why they are selected, which is a necessary, but difficult task. However, in a disaster situation this task becomes even more difficult since people who are left out, become apprehensive about their status and they fear that since the researcher has left them and not recorded their version of reality, they may not get necessary aid at the time of disaster. This situation makes a disaster field even more challenging.

Anthropological research methods can generate rich data on the social impacts of disasters and in-turn can be very useful in effective disaster management. The intensive fieldwork tradition has the capability to understand the impact of disaster on the social fabric of a community. It is also useful in understanding social change.

The qualitative data generated through fieldwork can give insight into the indigenous knowledge system of the community under study, which can be integrated with the existing disaster management plan for better response and resilience. Also, the qualitative data helps in understanding the collective mind of the people regarding their problems, miseries, vulnerabilities, aspirations and expectations in a disaster situation (Joshi et al., 2010). Another advantage of this type of data is that, it can be put to statistical use by deciphering the dominant themes and major issues in the document by putting them to content analysis. Thus, anthropology and anthropologists have a lot to contribute positively towards understanding impacts of disaster and managing it by reducing vulnerability and increasing resilience.

### 2.7 OPPORTUNITIES FOR ANTHROPOLOGISTS IN THE FIELD OF DISASTER MANAGEMENT

You must have got a fair amount of idea from the above discussion about the role anthropology is playing and can play in the field of disaster management. This has opened up many areas where anthropologists can get and are getting employment. Those students who are more inclined towards conducting research in this field will find immense opportunities both in the national and the international arenas. Disaster management is becoming important with every passing disaster which is devastating lives. This needs quality research and documentation for better management. A lot of economic resources are being diverted to manage disasters. These resources are utilised to undertake projects on disaster impact and setting up of institutions of national importance to understand disasters. Institutes like the National Institute of Disaster Management (NIDM), Tata Institute of Social Sciences (TISS) and many Indian universities teaching courses on disaster management, open up immense opportunity for people trained in this special field. There are some international projects that are totally devoted to the study of disasters like the European Union 6th framework project entitled- “Integrated Health Social and Economic Impacts of Extreme Events: Evidence, Methods and Tools” which had anthropologists as their research team members and co-ordinators. Apart from this many national and inter-national agencies and NGOs are running big projects on disaster management and require personnel who are trained in the disaster research methodology. Thus, the field of disaster management offers a unique opportunity for cutting edge, path breaking research and social service where you can contribute towards making this earth a better place to live in.
2.8 SUMMARY

Thus, in the above discussion we have seen that a disaster strikes when hazards meet a vulnerable population. It occurs at the interface between society, environment and technology. It also causes a widespread devastation and damage to life and property. As a result people find their resources as insufficient to cope with such an event and require outside help and support in the form of material and councelling. Disaster management as a special area of concern at the national and international level has seen a shift in thinking from a relief centric approach to a more pro-active and processual approach which gives emphasis on pre-disaster preparedness, planning and mitigation and post-disaster relief, rehabilitation and sustained recovery. The anthropological knowledge and method of approaching disaster management is more people-centric. The approach of an anthropologist is local but its reach is global. To end this field of knowledge requires scholars that are trained in anthropology as we have seen in the above discussion that anthropologists have a bigger role to play in disaster management.

References


**Website Link:**

*The Disaster Management Act.* 2005. (The act is available online, on the website of National Institute of Disaster Management [NIDM] http://nidm.gov.in/policies.asp)

**Suggested Reading**


**Sample Questions**

1) What is a disaster? How have anthropologists defined the term?

2) What is disaster management? How can anthropological knowledge be used for better management of disasters?

3) What are man-made and natural disasters? Give example of each of the category.

4) What are the challenges in doing fieldwork in disaster situation? How can anthropologists overcome those challenges?

5) What is community based disaster preparedness (CBDP)?
UNIT 3 TOURISM

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3.6 Summary

References

Suggested Reading

Sample Questions

Learning Objectives

After going through this unit, you will be able to:

- learn about the importance of tourism in anthropological study;
- understand that tourism is an applied concern and so requires an empirical outlook which anthropology can provide;
- comprehend that with the use anthropological methodologies, proper guidance can be given for tourism management;
- know that tourism as a subject of study allows people with anthropological training, get employment in tourism influencing jobs, like in vehicle industries, forensic labs, archaeological organisations, government bodies, private sectors etc.; and
- Learn that it also allows ample opportunity for anthropologists to practice the subject to promote tourism by designing policies and assisting in strategic development.
3.1 INTRODUCTION

In this lesson we will learn about how a culturally relevant topic like tourism can also become the subject of study for anthropology. This lesson will make us gather knowledge about the role of anthropology in tourism which will in return give us an idea as to how anthropologists can offer their services to its growth. Anthropology and tourism have a deep and strong relationship since both identify and attempt to make sense of culture and human dynamics. Anthropology is a field which analyses variety of human experiences and tourism is one such activity, which crosses many cultures. This very nature of tourism gives rise to a need for a deeper understanding of the consequences occurring due to interaction between generating and receiving tourism societies. Anthropology of tourism seeks first-hand experience of human beings in their natural setting. As Smith has rightfully suggested, anthropology has made significant impact on the study of tourism, especially with the study of ethnography with the use of the acculturation model and showing tourism as one element of culture change (1989).

Human interaction occurring due to tourism is the main element in the many impacts caused by it. This one statement strengthens the link between anthropology and tourism. It is only through anthropology that the systematic methodology can be developed in order to gain first hand or primary information to study the impacts of tourism. Through anthropological knowledge it becomes easier to study the variety of phenomena in different locations in order to identify common trends in tourism. Secondly, taking the holistic perspective or approach through anthropological studies the ‘native’ or local or resident perception can be juxtaposed on the outsiders/tourists. Such a study also takes into account the social, environmental and economic factors and the link between all three. Thirdly, a deep analysis on what causes tourism can be studied through anthropology. So any research on tourism cannot be done without systematic and scientific method followed in anthropology. Nash has made several observations about the credibility of tourism as a serious subject for anthropological studies. He suggests that cross cultural encounters and the consequential social transactions provide the key to anthropological understanding of tourism. He also emphasises that in such an encounter one group (the tourists) is at play while the other group (tourism employees) is at work. And therefore, the local residents or the third group may be classified as both active and passive observers (1996).

3.2 ANTHROPOLOGY OF TOURISM: ROOTS AND DEVELOPMENT

Before the recognition of anthropology of tourism as a serious field of study many sociologists and anthropologists attempted to explore the elements of this subject. Durkheim has perhaps been the most successful anthropologist to establish the relationship between the individual and the society. His works have been applied to tourism by Nelson Graburn.

In his book *The Elementary Form of Religious Life*, Emile Durkheim ([1912]1915) has said that all religious belief must have emanated as a sort of collective representation of society in the form of totemic symbols. Rituals and prayers done at the time of the periodic festivals, are devoted to the totemic spirit. At this time a collective representation of totemic clan members occur
Tourism

when all the clan people come together at one place and pray. Here the feelings of the people are heightened and a mystic feeling about togetherness arises. It is in these collective ceremonies that man first experienced religious beliefs. In other words, the group is god to the individual, according to Durkheim.

In a similar classic work, The Rites of Passage (1909, 1960 {Eng Ed.}) in anthropology Arnold van Gennep theorised about the transition from one social category to another during the so called life cycle which usher individuals through the crucial crises of their lives such as birth, puberty, marriage, parenthood, advancement to a higher class, occupational specialisation and death. He discovered that the ceremonies for all these life cycles could be subdivided into three stages.

Separation: the individual would first be ritually removed from the society as a whole. This involves break of an individual from his or her old group of status. The rituals concerning this phase symbolise the loss of the old status.

Transition: He would then be isolated for a period and be in complete seclusion from the remaining society. In this stage the individual though cut off from the old status is yet to be incorporated in the new group acquiring new status.

Incorporation: He would finally be incorporated back into the tribe in his new status. The rituals and symbols of this phase are those of rebirth.

In societies where there are age sets with marked political functions, the entry and exit of the members from one age set to the other is elaborately summoned.

On relating the work of van Gennep and Durkheim and using their ideas it becomes easy to prove the “why” of tourism. In his book Peter M. Burns (1999) has taken the example of young Australians and New Zealanders who appear to go through a sort of rite of passage when they take their long trip to Europe. If this is treated as a ritual as explained in the work of van Gennep and Durkheim it means that these youngsters are removed from their normal life. On returning back home a welcome home ceremony is given to them and they mingle in normal society, get married and settle down. In this context tourism could be seen as a totem of freedom. Thereby, metaphorically ‘worshipping’ tourism as a symbol of modern economic and social freedom, could be interpreted as ‘worshipping’ society itself.

Forces of cultural change

There has been a lack of awareness of the socio-cultural significance of tourism. Until recently tourism was thought to be about economics and tourists, not about the local community or hosts on whom anthropologists focus. Tourism was viewed
as a Western phenomenon, something that happened only in industrialised or large-scale societies, and therefore was not relevant to studies of indigenous peoples or small-scale societies. Therefore the study of tourism was deemed suitable for economists, geographers, and sociologists but not anthropologists.

The association between the two fields does not have a long historic background. The first anthropological study of tourism was undertaken by Nunez in 1963, while the validation of tourism as an appropriate field of anthropological study was perhaps first undertaken by Cohen in the late 70s (2004). Although Cohen’s main focus initially was how tourism is relevant to sociology, this had strong implications for later anthropological involvement.

The emergence of the anthropological study of tourism can be traced through key journals in both the fields of anthropology and tourism. *The Annals of Tourism Research* (ATR) started in 1973. It is the official journal of the Society for the Advancement of the Tourism Industry and remains one of the most important tourism journals. The first article on tourism and the social sciences was published in this journal in 1974. The first article with ‘anthropology’ in the title was published only in 1977. By the late 1980s Graburn, who had then been publishing in the field for 10 years, described the study of tourism as ‘an entirely suitable, albeit neglected, topic for anthropologists’ (1988:64), and this view has been vindicated by a gradually growing corpus of anthropological studies of tourism.

Valene Smith organised the first American Anthropological Association symposia on Tourism in 1974, the papers of which became *Hosts and Guests: The Anthropology of Tourism* (1977). In the second edition of this book (1989), the original contributors reviewed their fieldwork to provide time-depth in their analysis. This work has recently been re-examined (Smith and Brent 2001) and emphasises on new issues for anthropology and tourism in the 21st century.

From its beginnings as a subject suitable for academic study, tourism has been strongly associated with notions of development. The tourism industry has been, and in some cases continues to be, seen as vital for the development of small scale underdeveloped or ‘less developed’ (Harrison 1992) societies, and anthropologists have contributed to the tourism literature in discussions on the many theories surrounding the issue of development.

In 1993, Przeclawski proposed an interdisciplinary approach to the study of tourism, in which issues can be examined from different viewpoints. This approach stressed that tourism is a very complex phenomenon, encompassing issues that are:

- Economic (to do with supply and demand, business, and markets),
- Psychological (such as need and motivation),
- Social (roles, contacts, and ties),
- Cultural (where it can transmit knowledge, and be a factor in change)

To understand this complexity, an integrative, interdisciplinary approach seemed appropriate and important to provide a holistic view of tourism. ‘Anthropologists, and other social scientists, argue that people, rather than business lie at the heart of the need to analyse tourism’ (Burns 1999:88). This is evidenced by the fact that tourism is widespread in human society. There are very few places left on
Tourism our planet that have not been reached by tourists, and increasingly fewer people who have not travelled. Subsequently, tourism has the potential to affect all of humankind. In addition, tourism involves contact between cultures and subcultures as tourists travel to places outside their normal places of work and rest, to places very different from their own. One can also not deny that tourism contributes to the transformation of societies and cultures. Although tourism may not be the sole cause of such transformations in the society, but without doubt is one of the main reason, regardless of the size or location of the society or culture being transformed.

Anthropology offers a valuable approach to the critical analysis of tourism through its holistic and comparative framework; that is, the ability to bring the local and the global together by recognising the interconnectedness of social, cultural, environmental, religious, political and economic domains (Burns1999: 88)

Burns (1999: cover) claims that anthropology is the ‘window through which tourism dynamics may be properly analysed and evaluated.’ Burns further suggests that anthropology and tourism, as a combined field of knowledge, have obvious synergy (Burns 1999:72). Tourism has become a set of global activities crossing many cultures, and in doing this has forced itself into the traditional domain of anthropological study.

As Sofield observes the challenge for anthropology is not to shy away from tourism as a legitimate area of research (as appears to be the case with many conservative faculties of anthropology, at least in Australia) but to … help us better understand the complexities of the tourism system (Sofield 2000:11).

Tourism is essentially an applied topic. It involves real people in real situations. To satisfy the needs of tourism studies anthropological contributions need to become more applied both in its theoretical orientation and its practical reality Gardner and Lewis (1996: 158-160) discuss the application of anthropological methodology, skills and expertise in the development context, arguing a place for anthropologists to ‘work within’ the large industries that impact on the lives of indigenous people. Anthropology needs to meet this challenge in the tourism arena. The future challenge for anthropology is to increase its contribution; to expand its analytical work on tourism. As the practice of tourism becomes more focused on hosts (Burns and Sofield 2001), not just as objects or commodities but as active participants, the demand grows for anthropology to apply its specialised knowledge and generate new theoretical frameworks. Such application can assist not only the host communities, but also the tourists and the tourism operators that comprise the whole tourism system. In anthropology, the wide range of possibilities for the study of tourism is only being realised. Ultimately, anthropology is about people and so is tourism.

### 3.3 SCOPE AND CONTRIBUTIONS OF ANTHROPOLOGY IN TOURISM STUDIES

Conducting studies through fieldwork is an integral part of an anthropologist’s work profile. As a discipline anthropology has contributed invaluable information about the nature of human beings and what governs it. On the other hand tourism is relatively a very recent addition as a serious discipline of study. Apart from having a major economic impact tourism has been also considered as a major
factor that brings about cultural exchanges when tourists interact with the local population. Over a period of time this definitely causes changes in the behavioural patterns of the host population. Unplanned tourism activities can have serious consequences in that the authenticity of the destination or the very factor that made the place a ‘must travel’ for the tourist may be lost. Strategic tourism management requires a clear understanding not only about the way of life of the host population but also about that of the visitors and how the meeting between the two could influence each other. Anthropological studies and records come in extremely handy in such assessments. Anthropologists the world over are recognising the possibility of tourism as being a specialised sub discipline of anthropology. At the same time the planners of tourism are giving due respect to anthropological studies. The scope is unlimited. Let us now have a better understanding of the various avenues and possibilities of anthropology and tourism.

### 3.3.1 Cultural Anthropology and Tourism Studies

As mentioned in the previous chapters early armchair anthropologists mainly belonged to Europe. Curiosity to understand completely different cultures compelled them to gather information about these. The source of information was mainly based on the accounts of travelers, missionaries and administrators.

It was only in the 20th century that anthropologists ventured to travel themselves in order to study new cultures. This method is known as fieldwork, which is the first hand systematic exploration of a variety of human cultures. This involves direct interaction between the fieldworker and his subject.

One of the key elements in the study of tourism is to analyse its impact not only on the native culture but also the behaviour of the tourists. In studying such impacts anthropology has invaluable contributions to make. Smith says that human interaction and not business and marketing is the key factor in tourism’s many paradoxes. This statement makes the link between anthropology and tourism all the more important. Anthropology makes it possible to gather first hand information, which provides the primary data for studies in tourism. The information gathered in anthropological studies is extremely authentic though sometimes it becomes difficult to make completely objective studies of another culture. The various techniques used by anthropologists are observation, interviews, case studies and genealogy. The best approach to develop and study a cross-cultural perspective is the case study approach. While studying tourism impacts the most important point is to analyse the effect of tourism on the culture of the society. For this it is essential to have information and relevant data about the society before the tourists pour in and ‘pollute’, the host communities. The work of early anthropologists comes handy in such situations.

The first step is to learn about the society as it exists or had existed without any outside interference or influence. The second step is to study the subtle changes that occur or had occurred when tourism is/was introduced in it. This may not be visible but anthropological studies along the way aid in identifying and analysing these changes. The third step is to study all the changes in the host community since the development of tourism. This is the study of the visible changes in the host community due to tourism. Such information can be gathered only from detailed and often tedious fieldworks.
By comparing each of these stages a sound judgment on what the host community had been and what positive or negative impact tourism has had on it can be made. This goes a long way in helping all involved in the tourism industry be it the government or the private sector to formulate sound and logical policies in tourism.

3.3.2 Physical Anthropology and Tourism Studies

This branch of anthropology apart from studying man as a product of evolutionary process also involves an analysis of human population. Both approaches revolve around a common theme of human variation and adaptation. This is important because men do not live in a vacuum. They are constantly interacting with the environment. This field considers such issues as how the environment has affected and continues to affect man’s structure.

Because this field deals with studying how the human physical form undergoes change this branch of anthropology has had more inputs for the tourism industry than any other. It is seen from various research conducted that people relatively isolated from others apparently change very slowly in physical form while populations having constant contacts with many structurally diverse people may change rapidly in bodily structure in a relatively short time.

Physical anthropology answers such questions as what happens when people of different variety interbreed or is there any relationship between man’s physical type and his temperament, intelligence, special attitudes or behaviour in general. The answers to these questions are the prime concern for tourism policy makers, since this plays a significant role in the monitoring of tourism borne diseases like AIDS. In many countries like Thailand where sex tourism is practiced these studies contribute towards formulating therapies for educating high-risk groups like sex workers. Another interesting contribution of physical anthropological studies to tourism is to improve various facilities especially in transportation. Let us see how.

Somatometry a division of anthropology may be defined as systematised technique to measure living body including hand and face. Different types of instruments have been designed specially to measure different parts of the human body. Apart from classical anthropological studies which deals with comparing the somatometric measurements of different populations of the world. These studies can go a long way in designing the different objects related to the tourism industry. For example designing of seats in cars, buses and aero-planes can be based on these studies, to provide maximum comfort to tourists specifically those who travel long distances. This enables in improving the quality of service the tourism industry provides to tourists. Such studies also contribute in designing first aid and insurance services. Once again, keeping in mind the physical condition of the tourist and the probable, pathological or physiological changes that can occur when the tourist visits different places with a different environment.

It is important here to mention another increasingly relevant branch of physical anthropology and how it can help in monitoring and controlling crimes due to tourism. This interesting field is known as forensic anthropology. It primarily aids in detecting criminals who operate under the guise of tourists. This science has unparallel contribution since through somatometric measurements it is possible to detect people under suspicion. This becomes all the more relevant in
the new millennium where tourism will emerge as one of the top industries of the world so that no one could blame crime to tourism.

You may find it amazing and for that matter even find it unimaginable to know that through somatoscopic observations it is even possible to detect any such criminal posing as tourists during which he might have changed his physical appearance. This becomes possible even after the advanced techniques of disguise like plastic surgery because though it may be possible to change one, two or more features it is almost impossible to change the entire human structure. This field of anthropology detects even the minutest similarities, which go a long way in establishing the link between the criminal and a few of his available descriptions to the crime branch. This itself offers an interesting opportunity for those who wish to be linked to both anthropology and tourism.

3.3.3 Archaeological Anthropology and Tourism Studies

Archaeological anthropology attempts to trace the origin, growth and development of the culture of the past. It attempts to reconstruct the forms of the past and to trace their growth and development in time. These studies play the role of detectives in uncovering the past be it pre or post history.

The archaeologists in most cases reconstruct the culture of the past from the material remains alone. Items like buried utensils, weapons, rubber sheets, stone carvings, figures of baked clay, ruins describe something of ancient culture and to relate it to the environment in which it occurred. We can say that archeologists make a major contribution to our knowledge of cultural history and development.

Through many studies archaeologists have decided that cultural evolution has not been equally rapid in different parts of the world. These records by archaeologists give us many clues as to the ways in which cultures change. Even complex factors that give rise to these changes are included in the extensive work. Since archaeological anthropologists mainly deal with excavations to discover artifacts they attempt to build the cultural history of man’s past through physical evidences.

Coming down to tourism we have already seen that in modern world people like to take small breaks and during this period many either visit spots with a different culture or visit spots which have historical evidences of the past culture though the prime motive is entertainment especially in complex societies. Authenticity is what people look for today in everything. People who are driven towards past cultures look for this very feature of authenticity so one alternative for entertainment and amusement is to exploit and explore tourism related with lost cultures.

Archaeological anthropology does just this. It reconstructs past and tries to keep it as authentic as possible. Reconstruction or revival of ruins of temples, palaces, forts is the prime concern not only to those studying history, archeology, or anthropology but also for lay people who wish to, even though for a short time, experience the slow pace of life and the abundant luxuries of the past.

Archaeological anthropologists contribute immensely to tourism. We can say that reconstruction of historical sites and tourism has always been closely associated. Anthropology of tourism calls for “culturally appropriate” ways of preserving sites.
One problem that arises due to such archaeological studies is the effect these will have on communities living in and around such sites, as they will have to shift to a new location. To counter this problem the governments around the world look to exploit such resources as tourism products. It is essential here to integrate archeological expeditions with economic benefits of tourism. Materials discovered become national and cultural property, which are displayed in other countries. Such displays motivate the people to travel to the respective country and this further encourages tourism. It is important not to transform such displays into mere artifacts meant for amusement and entertainment but to value these as invaluable properties of the past.

### 3.3.4 Linguistic Anthropology and Tourism Studies

The branch of cultural anthropology which studies human beings’ language is called linguistics. Languages of all people, past and present interest anthropologists because it is the chief vehicle through which humans’ preserves and transmits their culture from generation to generation. Linguistic anthropologists apart from studying the description of the structure of the language (historical linguistics) compare and contrast the languages of different people (comparative linguistics) and study how language is used in actual speech and cognition (social linguistics or ethno linguistics). Both comparative and social linguistics throw light on universal properties of the language. Thus language is a vital component of human cultural knowledge.

Apart from this, the expert also compares languages with one another to determine the features common to language everywhere. Human language is a remarkably universal aspect of human culture and is intimately related to everything man is, man does and man thinks. Above all, a relatively new field of linguistic anthropology is to study its many interrelations between the language of a people and the changes it undergoes when it comes in contact with a group of culturally different people. This is especially significant while studying the socio cultural impact of tourism because through tourism people of host community interact with tourists. This contact has had tremendous impact on the spoken language especially on the natives. We now attempt to see how this occurs. Since tourism is also a business activity in which the natives offer their services to the tourists. During such interactions two people speaking different languages come in contact. They in the process attempt to pick up certain dialects and key phrases from each other’s language. However major contents of message are communicated through non verbal language. This makes it possible for a better understanding between the two. In this effort the native tries harder because for whatever service he provides to the tourist can be offered only if he understands the requirements of the tourist. This is also important since the native competes with his own people to gain the business brought in by the tourist. It goes without saying that the tourist would prefer and feel comfortable with the native who speaks his language. This interesting interaction in the modern world becomes relevant to linguistic anthropologists since the cross-cultural inter mingling causes certain unique changes not only in the speech but also effects the behaviour to some extent.
3.4 EFFECT OF TOURISM ON EXPRESSIVE CULTURE AND ANTHROPOLOGICAL STUDIES

Culture consists of the learned ways of behaving, accumulated by many humans over many generations. Accumulation of learned ways of behaving is made possible by recreation and use of symbols. Without this facility learning is static or non progressive as among the animals. Culture in essence is an accumulation of learned patterns of behaviour originated and developed by means of symbols came into being when humans learned to symbolise. To understand the role-played by symbolic behaviour in the origin and perpetuation of culture it is necessary to be clear about the nature of symbols.

Briefly a symbol may be defined as a physical phenomenon that has a meaning bestowed upon it by those who use it for example objects, artifacts, sequence of sounds (language and music) and sequence of movements (body language, drama dance etc.)

One of the prime motives of tourism is to experience a different culture and in the process gather souvenirs or mementoes, unique artifacts or crafts. Apart from this because tourists seek something different from the sequence of sound presented in the form of music or the sequence of movements presented in the form of drama or dance by the natives, these become the highlight of entertainment for the tourists. Anthropologists have become interested in tourism and its symbolic qualities. In a world that is completely inclined towards technological innovations and globalisation these counter culture based on the arts, crafts, play and ritual become escape routes for many.

Traditionally field workers have always been collectors of ethnic arts and crafts. Mass tourists who exploited new cultures looked for these forms of artistic expressions as souvenirs. This may have led to a number of changes in the artifacts so that it could be constructed as per the taste of the tourist. This becomes an important issue for study by the field workers.

Another interesting area of study is how tourism has led the cross cultural changes in traditional games and sports. Tourism to a large extent has also provided an ample opportunity to study the religions and ritualistic services. This is so because most of the times these are presented as performances for the sake of the tourists. Now the days such display of rituals of folk culture has become or is on the verge of becoming merely a form of entertainment performed primarily for business gains. This is not a healthy signal especially where original and deep meaning cultures are concerned since these traditions lose their spiritual values.

But on the positive side tourism has been one main reason where many lost forms of expressive culture have been able to revive and gain momentum. Once again civil festivals, religions, rituals and public performances become inputs into the symbolic qualities of tourism. The touristic experiences are often seen as the approximation of life of people that are marked at significant movements by rituals and ceremonies like birth, adolescence, marriage, birth of a child, middle age, old age and death. Just to cite a few examples the carnival in Goa, boat races in Kerela, the traditional welcome of Maharajas in Rajasthan, the Gujarati dandia, Ganga mahotsav of Uttar Pradesh etc. have gained tremendous momentum through tourism.
Therefore in the advent of the 21st century the study of tourism in anthropology is increasing in importance but appears to have settled between the symbolic and materialistic school of thought. Let us now take a quiet look at the focus of anthropology of tourism. In studies conducted in Asia concentration is upon the various revivals of expressive culture in Japan, Thailand, China and India. In these countries anthropology of tourism focuses on festivals, rituals, pilgrimages, performances, arts and crafts.

In Latin America beach tourism has been the focus of study particularly to analyse regional developments. In many parts of the Caribbean, anthropology of tourism has specifically paid attention to the guest host conflict. In Pacific Islands too specifically in the Polynesian cultural center in Hawaii, which has transformed its traditional rituals into mere stage performances, which are superficial in nature, becomes the focus of the field workers. In Africa the subject of research is the impact of tourism on native population especially on linguistic stratification and cultural adaptation.

Anthropology of tourism in all its studies has to face problems and difficulties in order to overcome limitations. It is also necessary to understand whom such kind of studies may benefit. It may be the tourist, the tour operators, the host population, the industry or all. Definitely this new area will play an increasingly important role in the future of investigating tourism through anthropology.

### 3.5 NATURE OF TOURISM IMPACTS: A CONCERN FOR ANTHROPOLOGISTS AND TOURISM PLANNERS

By impact we essentially mean the effect that one environment can have when it comes in contact with a different one. When we relate to tourism the movement of tourists (one environment) to the destination, which, consists of, the host (second environment) will have an impact, which can be of different kinds. The kind of effect could be some form of social changes, behavioural changes, cultural changes, not to forget the environmental changes and most important of all the economic changes. Since impact could be both positive as well as negative, it is of great significance to the tourism planners in order to control the negative impacts and promote the positive ones.

From the point of view of anthropology such impacts are of deep concern to all those studying social change. A symbiosis between anthropological studies and tourism planning can be of immense advantage in those areas where tourism is thriving and causing changes in the society. Such mutual help between the two fields is therefore of great relevance. The efforts in this chapter is to understand the various impacts of tourism and realise the importance of incorporating all these aspects while planning for tourism as a practitioner so that a balance between the tourists and host communities can be maintained.

#### 3.5.1 Socio-Cultural Impacts of Tourism

Culture is the medium through which the human species adapts to its physical and social environment because this system is adaptive, it is fairly stable and remains so unless the conditions to which it is adapted change. Prospects of change are often viewed with dismay by outside observers who bemoan the
modifications in the traditional life styles of indigenous people. In this process one forgets that such people may themselves want change especially when exposed to an alternative lifestyle. It should also not be assumed that these societies have existed largely unchanged for centuries and are in harmony with their environment. Such people also look for a better way of living. All these reasons and many more contribute towards socio cultural changes.

The impact on tourism can be viewed as arising from the types of tourism involved and the characteristics of the communities in which it is taking place and the nature of resident visitor encounters. Investigations of tourism cycles suggest that impacts in a destination area are likely to change with time as the nature of tourists; the residents and their interactions also change. Many of the changes linked with tourism are cumulative. Cumulative impact assessment is a challenging topic for those conducting studies on and preparing impact assessment reports.

3.5.2 Changes in Settlements

One of the most important and obvious effects due to tourism has been on settlements. Tourism has been responsible for the creation of many settlements, which previously did not exist. For e.g., the tiny coastal settlements in Spain have today grown into flourishing resorts. Due to tourism a number of hotels are built and such constructions are of threat to culture since colonisation by semi permanent tourists who stay in such hotels may demand changes in the lifestyles of the localities near the hotels. According to Cosgrove and Jackson “Since such settlements are leisured rather than agricultural communities as their inhabitants, so their sites, situations, aspect layout and overall form must inevitably differ from pre-existing forms. Such settlements seldom seem to improve all the existing forms” (1987).

3.5.3 Changes in Structure and Values of Society

Let us now take a look at changes in values and behaviour. Such changes may not be solely due to tourism but tourism may accelerate these changes in the society. The ‘demonstration effect’ of tourists is assumed to be a major influence for change. In this effect tourists are perceived as demonstrators. This is so because in the phenomenon of tourism the tourist is always economically more advanced than the host. How they act, what they wear, eat and buy is an instant eye catcher mainly for the younger generation of the host community. The older generation with a firmer belief in traditions, customs and values are less prone to change. Sometimes the power and influence of the older generation get eroded and the younger generations for whom the tourists demonstrate an alternate way of living become more influential. These groups of youngsters copy the behaviour and adopt the values of the more modern and western tourist. This phenomenon is known as the demonstration effect. Sometimes such an effect may lead to changes in family relationships and the evolution of new criteria for social status. In short we can sum that the tourists visit a destination to explore the social life in such places, where as the host population attempts to imitate the lifestyle of the tourist. Such symptoms are visible in short run but the impact is felt in the long run.
3.5.4 Changes in the Performance of Artistic, Religious and Traditional Practices

The meaning of demonstration effect has already been explained in the previous topic. The same effect can be seen in the cultural activities, traditions and religious beliefs of the host community. We shall now analyse these impacts.

Tourism is a demand led phenomenon i.e. the supply for tourism depends mainly on the requirement of the tourists. Since most countries are promoting their culture as a tourism product it is extremely essential to understand what tourism can do to the culture of the host society. Religious activities and traditions depend on the values and beliefs of a society. Any performance or ritual activity is conducted within the society ensuring that each individual of the society understands the deeper meaning of such performances.

On the other hand tourists are seldom well prepared for an international encounter, which is vastly different from their own. Their knowledge depends on the glamorous images from glossy travel brochures, movies, documentaries and so on. Whereas the tourists travel in luxury, stay in luxury and belong to the richer class, an artificial barrier is needed between the tourists and the hosts. During their trip the tourists expect a glimpse of native culture. Most often the tourists join in such traditional activities without really understanding the meaning of ceremonies. The activities of the host, sacred, full of spiritual meaning loose their very soul when these performances become a source of income for the host. They become an item open for bargains. These causes the ceremonies to be performed merely as cultural shows devoid of intrinsic meaning and they become purely customised. A complete ethnic reconstruction takes place which is combined with ethnic stereotype media and brochures. Such ceremonies become meaningless even to the hosts.

Another effect on culture is the cultural erosion that takes place in functional, which then turns into a pop tradition because the natives who consider tourists to be ‘modern’ or ‘progressive’ adopt the dress styles and, manners of the tourists. The entire phenomenon that has been described is known as ‘staged authenticity’. This is considered a harmless exercise by many but to those concerned with anthropological and tourism studies the danger line is crossed when such rituals, ceremonies and traditions become artificial. Tourism instead of contributing to international understanding and harmony does just the opposite. When local people who no longer want to remain objects for tourist’s gapes challenge such actions, they become hostile towards tourists. Tourism policy makers, professionals and anthropological researchers have to take these implications into account for the systematic and healthy development of tourism.

3.5.5 Impact of Tourism on Economy

Traditionally tourism has been viewed as a great force in promoting understanding amongst nations. It is only in recent years particularly in the late 20th century that tourism has been accepted as an important catalyst for economic development. Evaluating the economic impact of this phenomenon provides valuable information that aid in the formulation of tourism development policies. These policies are the forces that determine the type of infrastructure or super structure a country needs to encourage effective and appropriate supplies for tourism. Not only this, the analysis of the economic effect of tourism is vital to analyse the
global economies. It has earlier been explained how tourism flows take place from industrialised to developing countries. Many backward or closed societies have opened up and become more in line with the development taking place in our world today. The influences of tourism particularly on economy apart from helping policy makers provide a completely unexplored virgin area of study for anthropologists. The metamorphosis of closed society to a more liberalised one has always offered valuable scope for research but perhaps the contributions of tourism in such processes have been ignored. In fact, such economic changes that may have taken several years when no tourism activities existed here takes place within a span of one or two visits by the tourists.

Let us see what influence and how much influence tourism extends to several fields of economic activities, which can be grouped into four main themes:

1) Employment
2) Development
3) The Tourism Multiplier
4) Balance of Payment

Let us take a quick look into these aspects:

- **Employment**

  The tourist industry is a labour intensive service industry and so it is a valuable source of employment: it employs large number of people and provides a wide range of jobs, which extend from the unskilled to semi skilled to highly specialised. The growth of tourism in both industrialised and developing countries has created many jobs, which are directly linked to tourism (hospitality, transport, entertainment, travel agencies, tour operators, finance etc.). On the other hand since tourism is a combination of the contributions made by the allied industries many indirect jobs are also created specially in terms of the third world or developing countries. The impact of tourism on employment is quite considerable. Even in the industrialised countries tourism has created avenues. The government of India’s National Action Plan for tourism mentions that during 1989-90 the tourism industry in India generated direct employment to 5.5 million persons and another 8 million were employed indirectly.

- **Development**

  For most countries production, consumption and employment resulting from tourism are important contributions to the economic development. However, development should not be associated with just economic and social perspective but environmental aspects must also be taken into account. Any tourism development plan should be based on an overall policy, which links it with both social and economic development plans.

- **The Tourism Multiplier**

  A multiplier is the total effects (direct, indirect and/or induced) divided by the direct effects of tourism. This concept is based on the recirculation of income: recipients use some of their income for consumption spending, which then results in further income and employment (Frechtling, 1994). Thus defined in its simplest form multiplier effect is the number of times money spent by a tourist that circulates through a country’s economy.
Multiplier effect of tourism tracks money spent by tourists as it filters through the economy. Tourism is said to have the highest multipliers. It has been proved that money spent by a single tourist multiplies and reaches the lowest class of people in the society. The money filters through the economy in such a way that the revenue decreases in a geometric proportion at each round as a result of leakages in form of savings.

The multiplier is a tool used to analyse the economic effects of increases in tourism expenditure and its influence on the other sectors of the economy. In particular economic composition of an area determines the size of multipliers. The greater the range of economic activities in the area, the greater the chance of a high number of exchanges between them and therefore the greater the size of multiplier. But a high number of imports brought into the area reduces the value of multipliers as in the case of many developing countries.

Let us take an example of a hotel. Money spent in a hotel helps to create jobs directly in it, but it also creates jobs indirectly elsewhere in the economy. The hotel, for example, has to buy food from local farmers, who may spend some of this money on fertilizer or clothes. The demand for local products increases as tourists often buy souvenirs, which increases secondary employment.

The multiplier effect continues until the money eventually ‘leaks’ from the economy through imports - the purchase of goods from other countries.

### 3.5.6 Balance of Payments

The balance of payments shows the relationship between the countries total payment to all other countries and its total receipts from them. Tourism plays a vital role in stabilising the balance of payment of many countries. We can also define BOP (balance of payments) as a statistical account of all transactions that have taken place between residents of a country and the rest of the world. It records monitory flows, which generally represent the flow of goods and services.

### 3.5.7 Impact of Tourism on Environment

In recent years people have come to realise that their home, planet earth has limited resources and each person has a right to live in a protected environment and a duty to preserve the same for the coming generations. Preservation of the past is a big challenge to archaeological anthropologists, government officials and the concerned publics alike as the archaeological sites are being destroyed at an alarming rate. Tourism as an economic activity has an inevitable effect on the environment specially at the destination. Other than culture, environment is also one of the most important contributors to the attractiveness of a destination and it is wrong on our part to ignore the consequences between tourism and the environment. Besides, archaeological study of modern garbage has provided important insights into waste management procedures like marketing, food wastage and recycling. This also covers the study of refuse of modern society. Broadly there are five kinds of impacts of tourism on the environment. Given below is a list of the impacts of tourism on environment:

- a) Effect of pollution.
- b) Loss of natural landscape, agricultural and pastoral land.
- c) Destruction of flora and fauna.
Diverse Arenas of Practicing Anthropology

3.5.8 Carrying Capacity

An important issue for assuring quality tourism in terms of all the above three impacts (cultural, economic and environmental) is to have well planned and regulated management of tourism programmes. Carrying capacity is the notion which recognises that both natural and human attractions have an upper limit in their capacities to absorb visitors, a capacity above which a deterioration of the resource itself takes place. Many factors like (a) climate and topography, flora and fauna, (b) the level of economic development of the area, (c) the sophistication of its social and political organisation, (d) the scale of infrastructure development, all together govern the capacity of a destination to absorb the demands placed on it by tourism.

Very often the concept of carrying capacity is never incorporated in legislation and policies, never regularly monitored or evaluated by governments and policy planners. This is extremely harmful for the destination as well as the society. It is high time that techniques like environmental impact assessment (EIA) and social impact assessment (SIA) should be applied along with analysing it in the milieu of socio-economic and cost benefit analysis. India has taken steps through the new tourism policy of 1992 in opening up of protected areas as special tourism areas. The consequences of such steps may have major implications on such protected areas. May be this is one case where if carrying capacity of EIA and SIA are ignored the impacts (negative) may be irreversible. It is here that anthropologists can play significant roles by offering their assistance to government and other bodies involved in legal and policy making aspects in tourism.

3.6 SUMMARY

To summarise, we can seen that this lesson on tourism and anthropology’s role in it helped us in learning many new things. Tourism is important to anthropology as it involves issues like economic, psychological, social and cultural. We cannot deny that tourism is an applied subject as it deals with realities and calls for an interdisciplinary approach of study. Tourism brings about slow but drastic changes in society and culture due to various impacts. It is here that an anthropologist with the methodologies available can offer guidance and service by contributing to strategic tourism management. S/he can make use of somatometry in vehicle making industries and help build comfortable seats for aircrafts to cars or help reduce tourism crimes by providing forensic skills in government run forensic labs to identify criminals or work with archaeological organisations, like the Archaeological Survey of India, and restore the beauty of historical sites. These will help in bringing about profitable transformations to both the hosts and the tourists. To end an individual with anthropological training, is well equipped to work hand in hand with government agencies, private sectors, policy makers, management professionals, industry or simply work as anthropological researchers to promote tourism in a positive way i.e., without causing damage to the lives of the local people. With the application of proper anthropological tools, skills and expertise, s/he can assist in planned development, design meaningful policies to build an organised and strong growth in tourism.
References


Suggested Reading


Sample Questions
1) Write in detail the development of anthropology of tourism as a sub-discipline of anthropology.

2) Give a brief description on the following:
   • Socio-cultural anthropology and tourism
   • Linguistic anthropology and tourism

3) Impact of tourism activities is a major concern for anthropologists. Justify

4) What are economic impacts of tourism? Write your views on whether it is a positive or a negative sign of development for the society.

5) Write an essay on the impact of tourism on environment.

6) Write how anthropologists can assist bodies involved in tourism by offering their services.