



renouveau actuel est en rapport avec le retour des migrants qui investissent dans le safran, devenu produit de terroir ; et dans la construction des auberges touristiques. Mais si le tourisme rural ; élément d'un projet de Co-développement porté par une association de migrants, est une activité peu familière pour des populations paysannes ; le safran s'inscrit, par contre, dans la tradition des systèmes agraires. Les observations menées dans deux douars montrent que ces deux activités combinées n'ont pas produit les mêmes effets socio territoriaux. Dans un premier douar, le safran est une culture marginale mais la présence d'une auberge fréquentée par des touristes a donné lieu à une initiative de développement local portée par une association villageoise. Alors que dans le deuxième douar, où le safran jouit de conditions édaphiques plus favorables ; la présence de l'auberge est à l'origine de l'éclatement de plusieurs conflits sociaux qui constituent un prolongement d'anciens clivages claniques. Dans la présente communication nous aborderons les questionnements suivants : Dans un contexte socio environnemental en transformation, quelles sont les interactions produites entre tourisme rural et culture du safran ? Quelle explication donnée à cette dynamique différenciée et à la double perception, positive et négative, du tourisme rural dans les 2 douars ? Comment les migrants de retour investissent le champ social local, comme acteurs de développement, et comme catégorie d'entrepreneurs à fort potentiel économique qui influencent les rapports sociaux au territoire ?

### **Conservation of Development or The Development of Conservation: To Study the Role of Ecotourism in Great Himalayan National Park, India**

*Suman Bhanoo*

**Abstract:** Ecotourism may help in protecting forest and traditional cultures while also meeting of needs of local residents. Ecotourism is a special kind of market integration for rural communities. In other words, it is linking of the livelihood approach with biodiversity conservation. According to Indian Wildlife Protection Act (1972), no habitation is permitted in the National Park within an area of 90 sq. km. In such case, ecotourism can resolve this conflict and bring people and park together. Ecotourism is the major step to conserve nature and to provide employment to the people living around protected area. Ecotourism represents one aspect of the sustainable use approach in which biodiversity is regarded as a product to be sold to consumers. It is being increasingly viewed by local and indigenous communities as an important tool for promoting sustainable livelihoods, cultural preservation and biodiversity conservation.

### **Linking biodiversity and intangible heritage: revival initiatives promoting social and economic opportunities in Trás-os-Montes, Northeastern Portugal**

*Ana Maria Carvalho, Margarida Telo Ramos, Isabel Sá, António Bárbolo Alves*

**Abstract:** Trás-os-Montes, so called Nordeste Transmontano, is the most interior Portuguese region, far from the coastal centers of decision, characterized by marginalized communities, frequent migratory flows, faraway mountains and plateaus near the Spanish border, highly diverse landscapes, rich fauna and flora, and unique local heritage steeped in centuries of tradition and substantiated into an ancient Romance language, the Mirandese.

For the last decade two different associations, FRAUGA and ALDEIA, settled in Terras de Miranda (Picote and Vimioso, Trás-os-Montes, Portugal) and led by young teams, have been involved in several initiatives, programs and funded projects aiming to promote biodiversity, sustainable use and conservation



strategies, to document local knowledge and intangible heritage and to involve local partners in different tasks and projects.

In general these initiatives (e.g., field walks, guided tours, workshops, exhibitions, fairs, festivals), now and then heritage revival based activities, involved an interesting number of participants, outsiders that are locally viewed as tourists. Attendees are Portuguese (mainly from Lisbon and Oporto, two coastal cities) and Spanish visitors, migrants occasionally visiting or returning to their former rural homes, students from different levels (primary, secondary and higher education) and local people, which sometimes are the main actors, as they perform several tasks and former activities (e.g. telling stories, basket weaving, farming techniques, wild plants and mushrooms gathering).

Based on the two associations activities we analyze and discuss how these initiatives can contribute to redefine local heritage attempting to avoid marginalization, to increase self-esteem, and to promote sustainable management of resources and social and economic opportunities. Moreover, we report local people' motivation and benefits while involved in such initiatives and informal tourism networks.

### **Hunter-gatherer's culture, a major attraction and hindrance to tourism development: The case of the Punan of East-Kalimantan**

*Patrice Levang, Miyako Koizumi*

**Abstract:** The Punan of East Kalimantan (Indonesia) settled in fixed villages and adopted upland rice farming between the 1950s and 1970s. Based on diet and household economic data and observation of social relationships in remote Punan villages, we concluded that the society is still in a transitional stage. The set of social characteristics of hunter-gatherer societies with “immediate-return systems” prevents somehow these societies from adopting new livelihood systems. The same social characteristics are at stake in the Punan's relationships with foreigners and potential tourists. While the charismatic image of the Punan hunter-gatherer with his reputation of ecologically noble savage would become a best seller among travel agents, the Punan's attitude towards foreigners might turn an adventurous travel into a nightmare for any potential tourist.

Most of the difficulties to adapt to new livelihood systems stem from the remnants of a hunter-gatherers' culture, a culture not really in line with what a foreign tourist hopes to discover in the high forests of Kalimantan.

### **The influences of tourism upon local populations' life-style: The case of the Gyèli/Kola, Batanga and Mabi in the town of Kribi, Cameroon**

#### **Impacts du tourisme sur les modes de vie des populations locales : Cas des Gyèli/Kola, Batanga et Mabi de la ville de Kribi au Cameroun**

*François Ngouoh*

**Résumé :** Les statistiques du tourisme mondial montrent une augmentation de personnes se déplaçant pour le plaisir, le dépaysement, la détente, les affaires ou des visites aux proches. De 300 millions en 1950, ils étaient 1 milliard en 2005. Les prévisions pour 2020 avancement le chiffre de 1,6 milliard. Cette hausse exponentielle de voyages a fait du tourisme, et malgré les crises ; un moteur du développement économique. Mais, il représente aussi une menace pour l'environnement et les us et coutumes des populations des pays visités. En prenant l'exemple de la ville de Kribi, sur la coté atlantique camerounaise, il y est pratiqué plusieurs types de tourisms au rang desquels : le tourisme balnéaire,