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«Karaganda Regional Ecological Museum» PA
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«Avalon» Public Foundation
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Eco-tourism in Kazakhstan

International conference information package



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INTERNATIONAL EXPERIENCE ON ECOLOGICAL AND COMMUNITY BASED TOURISM

Ecological and Community Based tourism is quite complex conceptually as well as in practice. A lot can be said about the practice and the concept at micro as well as macro level. Different theories, definitions and modules are given by experts. This paper deals with “Pakistan Experience” on “Ecological and Community Based tourism” while dealing with different popular concepts as well as threats at practitioner level.

The proposition has two major terms and one should discuss them before proceeding to the issue.

1. Experience
2. Community Based Tourism (CBT)

Experience as a general concept comprises knowledge of or skill in or observation of some thing or some event gained through involvement in or exposure to that thing or event. The history of the word experience aligns it closely with the concept of experiment. The concept of experience generally refers to expertise or procedural knowledge, rather than propositional knowledge: on-the-job training rather than book learning. Practitioners and participants of activities such as tourism tend to stress the importance of experience very much and their lives are unwritten books and modules of tourism management.

Community Based Tourism (CBT)

To understand Community Based Tourism CBT, one should first share the connotation and denotation of Community given by the Developmental sciences dictionaries and then compare the term with concept of Community in CBT . According to sociology and other social sciences; “set of people living together having mutual benefits and common dangers and depending upon each other for survival formats Community. At medieval times Community was a group of town’s people holding a charter from a feudal overlord or sovereign granting them certain privileges of self-government. In modern times the term is used to mean a group of people, not usually related to one another, sharing accommodation and behaving as a single household. We can consider a group of people striving for same cause as Community. While talking about environments oriented definition I consider community as a group of people striving for better environments in their respective area and gaining benefit through a system, modalities and capacity building.

When you read simple definition of Community expressed by me, you can laugh and say “stupid idea to explain what is Community because almost we all know what is it”. However, I explain it for a very important reason because CBT practices indicates “Living together” or “Sharing accommodation” is not necessary. People believe that CBT is an approach that creates a variety of quality tourism products and services that are environmentally and ecologically sustainable, economically viable, socially and psychologically acceptable and such approach must promote sustainable development by establishing a durable productive base that allows local inhabitants and tourist service providers to get benefits without harming each other interests.

In CBT the part of definition of Community as “a group of people, not usually related to one another,

sharing accommodation and behaving as a single household” may not work because CBT is a huge Chain of Supplies and Services (SS). Mostly this chain is spread over from a small village to nearby town and even sometime beyond the boundaries of the country.

Usually CBT faces threats of Jealousy and Competition” from areas that are closer to CBT Project but not getting financial benefits of the project. Therefore, participation adjoining areas and their direct involvement is very important to make the project a success. Therefore expanding the geographical boundaries to project wider than the actual area of the project and making a stronger Community. Distribution of food supplies and services among nearby areas always make the CBT more effective and successful.

Lesson learnt from Nepal and Pakistan encourages to give you following examples.

Tourists are going to CBT Project area (here we name it village A). But tourists are using horses to reach Village A from another Village coming on way (here we name this Village B). Village B is 10 miles down the hill and from main town to village B tourists are using jeeps or vehicles belonging to another Village or Town (that we call it C).

Town C is around 30 miles away from village A. Therefore, such supply chain links village villages A—B—C together by taking financial benefits from tours and they compose a Community. You can expand this example while thinking about a tour company working in USA or London selling tours to Village A. Therefore this Community definition goes beyond country boundaries. The prime example I would like to give you from Pakistan is Fairy Meadows and Rakot Sarai CBT Project of Gilgit division Northern Pakistan.

However, before giving you example of best practices of CBT in Pakistan I would like to mention such chain of services was necessary in Raikot Sarai because otherwise communities living in adjoining areas might harm project working and could develop jealousy or competition jeopardizing the CBT. Actually CBT is “Joining Hands of many including non government organizations and donors also. Mostly non government organizations working for Community based tourism does not belong to area where they are working. Mostly donors do not belong to that area and even country where they are injecting money. Therefore, we must think in the broader sense when we talk of and about Community Based Tourism.

Broader Concept of Community in Community Based tourism

Village A where actually CBT is based

+

Service chain including village B and C

+

NGO

+

Donor

+

Tour operators

+

Government

All partners forming Community (These all stakeholders are linked for benefits therefore it is One Community)

NGO is necessary not only providing training or capacity building but also looking after the interests and protect the rights of poor (and in most cases illiterate community members) while dealing with strong international/national tour operators and government. NGO should also market and sell tours through its national or international networking of NGOs.

Donor is necessary to support respective NGO

Tour operator is must for lasting, economical and viable buying of tours.

Government involvement is necessary for certification, licensing and legal protection of Community and infrastructure development support.

Raikot Sarai and Fairy Meadows Example

Introduction to Area

Raikot Sarai is a CBT camp resort located atop the heavily forested Fairy Meadows in Northern Pakistan, at an altitude of 3306m. Established in 1992, this tourist destination is highly popular among mountaineers, students and trekking enthusiasts for its exhilarating ‘Nanga Parbat Experience’. Looking on from the Sarai lodges one can see the Raikot Glacier yawning beneath the North face of the Killer Mountain. Studded with alpine trees, Fairy Meadows gets its name from the legendary claim that fairies inhabit the meadow. Nestled at the foot of the towering Nanga Parbat (8126m) this location offers a spectacular view of surrounding landscape. One can indulge in a truly unique experience of the Nanga Parbat, watching from the Raikot resort at a distance so close --- it leaves you captivated. Pakistan’s Nanga Parbat stands at 26 660 ft (8126m), anchoring the western Himalayan region. This mountain, known as ‘Diamir’ to local inhabitants, but more widely known as the ‘Killer Mountain’, is notorious for devouring more mountaineering expeditions than is recorded at any other ascent in the world. Ranked as the second highest peak in Pakistan and the ninth highest in the world, its arrogance exudes an eerie charm, tempting those who dare...luring those who aspire!

Joining Hands

Broader Concept of Community in Community Based Tourism

Partner I-----Village A (where actually CBT is based)



Partner II----Service chain including village B and C

Partners I+II take helps from NGO



This basic Community expands further and contact Donor/Tour operators/Government functionaries



Community Based Tourism

Figure 1.

Location

Raikot Bridge is around 38 miles from Gilgit Airport. You drive on local jeeps or bus to Raikot Bridge of Indus River on the Karakoram Highway. You break the journey and then continue towards Raikot Sarai on local jeeps. The jeep journey will take approximately 2 hours and you reach a village Jhail in Tatoo area. From this spot you leave jeep and start your journey to the resort by walking or taking ponies for a 2-hour trek to Fairy Meadows.

Success story

Raikot Sarai is community based tourism resort manned by local community and supported by different tour operators including its recently formed company Raikot Sarai Tours Gilgit. Community produces its own vegetables, poultry (poultry Farm at Village Jhail in Tatoo area that is around 15 miles down to this resort). Community is running a school of children living in adjoining areas. Community is using solar energy geysers to discourage logging for heating. Solid Waste Management is the top priority of community and community leaders including the manager Rehmat Nabi who is known world over for his commitment for environments and management.

This community started working on "Self Help" basis and did not ask for any huge funding/donations from any non-government organizations or donors. This Community never asks for any cash help but it asks NGOs like Ecotourism Society Pakistan (ESP), Ministry of Tourism government of Pakistan or Aga Khan Foundation to promote tours and send tourists to Raikot Sarai. For capacity building, this community seeks help from international NGOs and avoid to demand funds for construction or job oriented projects. Community believes on concept of "Send us tours not donations". Community supports handicraft activities for involving women and girls. Women and girls are also actively involved in farming of vegetables and poultry etc.

My long contact with this community as a tourist guide, as tour practitioner, as Consultant to Ministry of Tourism Government of Pakistan and now as President ESP is full of many experiences. There was time local tribal lords tried to grab Community lands. There was time when Pakistan development Corporation (PTDC) of Ministry of tourism tried to construct motel closer to this pasture by harassing local people but the commitment and constant work by Community diffused all such attempts to derail it from work. The Core Theme I learnt from this Community is "Self Help" and slogan "Do not send us Money---Send us business". This project started its function when there was a big boom in tourism industry in Pakistan, and there were serious fears of deforestation and pollution at this fragile pasture of Fairy Meadow. However, Community managed this threat and instead of offering big tours kept working on small tours operation although it earned less but saved its environments.

Dangers and Threats to CBT.

. Cultural shock

CBT is a tool for recreation or vacationing in a natural setting providing direct benefit to Community. Many critics and analysts of CBT have written about whether or not the activities involved are helping or actually harming rainforests and fragile areas. It has also been argued as a negative force of social change in these remote, yet once isolated areas of the world. According to Sachs, tourists may in fact be traveling to remote areas in order to experience the customs and rituals of native cultures; however, they may not come equipped with a certain cultural sensitivity. In some cases, native peoples are forced to stage reenactments of history or rituals and customs that may not be a regular pattern of existence for them. Tourists paying for an "authentic" experience of native rituals are thus exposed to false images and beliefs, which perpetuates misunderstanding between these native peoples and western tourists. The case study of Kalash people in Chitral Valley of Pakistan is the prime example of such negative impact of CBT where people are wearing outfits of 3000 year old old style ---just for showing that their culture is living civilisation. They say tourists come to their area to see them because tourists think they still live in centuries old social system therefore they wear such cloths. Kalash valley has become "Living museum" for tourists against the will of local community. In addition, tourist money and behaviors are affecting the way in which native people wish to live. Westerners spending lots of money for luxury items on their vacation that pumps more wealth into the local economy. As a result, local people have been seen to acquire the western desire for expensive things, leading to major changes in the lifestyles of these people who have lived simple, more traditional lifestyles for centuries.

. Feeling of jealousy and competition

Fighting among different groups and villages took place when jeep service from Raikot Bridge to Fairy Meadow started in early 80s. People fought against each to dominate the control of transport business. Even tourists were harassed by groups who did not get the business and there was a time this trail became popular for tourists harassment around year 1984. However, involving of all communities of adjoining areas and spreading them work was key to maintain peace and best services. The process of such activities for developing harmony is always slow and it took around 8 years to tailor workable modules and eliminate bad feelings among groups. Therefore CBT Must start slowly but surely and involving all communities at Conceptual Stage is Very Important.

. Awareness of Community

If local community is not ready for sustainable activities, no body can do anything to save their "Areas and Nature". Therefore, the role of Community is the key factor in Ecological Community Based Tourism. Case study of Murree Hills, Punjab Pakistan is a prime example where community knows that it is playing havoc with its area, culture and ecosystem but is happy being immediate financial beneficial of unplanned growth of hotels and extreme inflow of tourists. They are of the view that economical aspect of Community Based Tourism is there. They are getting the benefit of massive tourism in their respective area. Then we see the case study of Naran Valley, N.W.F.P (Pakhtoonkhawa province) Pakistan where people are aware of degenerating and degrading environment and they want to control it and discourage Mega tourism in certain remote areas like Sharan, Thak, Nandi Bangla, Getidas etc.

D. Role of NGOs in Pakistan regarding developing "Community Based tourism"

Role of Non-Government Organisations (NGO) is very important for developing CBT and in my opinion "providing leadership to a group of people who are not aware of their duties and rights towards sustainable development and tourism activities" is enough instead of teaching local community how to behave and how to live etc. In Pakistan mostly NGOs instead of providing support to communities try to force their own ideas and developmental projects onto communities. In such circumstance, good workshop or seminars can be held and reports can be written but real work can not be done and later or sooner relation of NGOs and Local Community becomes "Non-Workable" and ends at "Developmental Divorce".

E. Donors attitude

In Pakistan, donors' attitude toward working style of NGOs is also very complex. They respond quite slowly on reports and news such as corruption and misappropriation of funds. Big multinational NGOs are being supported mostly instead of reaching at grass root level NGOs. And even if Donor is ready to support grass root level NGO, usually it attaches an International NGO with the grass root level NGO under the banner of capacity building of the NGO. Such practice is discouraging NGOs working in far and remote areas and since the last 5 years less project demands are coming from remote and far mountain areas NGOs and money is usually being spread among international NGOs having big offices in big cities of the country--mostly in Islamabad, Peshawar and Karachi. Weak monitoring by the donors is another factor that promotes corruption within NGOs. The NGOs take shelter by using western jargon such as autonomy to an organisation, participatory decisions or consensus etc. Likeness and dislikeness to fund NGOs and reluctance to work with rural-based NGOs are other reasons that have bring the NGO-sector of Pakistan at this situation. Mostly Communities need micro-credit but donor provide them seminars and workshop. In beginning communities very happily attend such activities but with passage of time they withdraw themselves and trust is lost forever.

F. Role of Tour Operators and tourists

A tourism monoculture adversely affects the inherent quality of the destination and over-dependence on tourism increases the economic vulnerability of the area to decisions made elsewhere by consumers and investors. Tourism development frequently brings with it demands for goods and services which are not produced in the local economy. Tourists coming from most advanced nations who cry for "sustainable tourism" should ask their tour operators following questions before they book their tours:

- Do they (tour operators) provide information about endangered species and illegally traded products?
- Do they (tour operators) inform their clients about local customs, dress and behavior patterns so that they can be observed?
- Do they (tour operators) evaluate the effects of their trips on the local ecosystems and local inhabitants, and are they willing to share the results?
- Do they (tour operators) transport educational materials to local schools and equipment to

mountain clinics?

- Do the trips strictly observe local regulations?
- Are the hotels, transport agencies, restaurants and shops to be patronized locally owned? Do they engage in unethical activities, such as keeping captive animals on the premises?
- Do the newer hotels fit into the local natural settings? Do they reflect cultural motifs in their architectural design? Are they constructed of native materials?

If tourists start asking such questions, tour operators shall more friendly towards CBT projects because small tour group is always heavy on budget for tour operators and they of course wish to operate big tours of 20 plus people because of cost effective mechanism. The role of tour operator is very important for success of the project therefore tour operators should involve at the earliest stage of development CBT project so they feel they are not supporter rather part of Community.

After discussing threats we can see:

Benefits will only be achieved through partnerships at the destination level. Hotels and tour operators need to work with local communities and local government to develop tourism which bring sustainable local development and provide a richer experience for domestic and international tourists. Such partnerships will benefit both the host communities and the tourism industry, ensuring that more tourism money stay in the local community where they can make significant contributions to the elimination of poverty. And government can assist in the development of local public/private partnerships. Government can also assist in the development of appropriate policy and legislative frameworks and technical skills and methodologies to realise this shift in the management of the tourism development process

It is very important to understand in CBT development that tourism is marketed internationally but it is "consumed" at the point of production-----destinations. CBT project is possible when:

- Consumer (tourists) respects for "integrated Tourism".
- Producer (operators) understands threats being faced by area where she/he is planning and operating tours.
- Product (respective areas—destinations---CBT) has sense of sustainable tourism and care for ecosystem, cultural norms and respect for Consumer and Producer.

Talking ideally and philosophically, I am of the view that following points should be considered whenever we plan to get positive results from CBT:

The use of Experts.

Informed participation is essential for development planning.

Preventive approach development planning.

Dynamic/ new approaches to planning.

Identification of issues needs to be taken up with the help of experts.

Methods for identifications, implementations according to situations.

Well motivated/interested work force.

Understanding with new role of the communities.

Coping with "outside influences" brought in by the process itself.

Creation of regional identities.

Strengthen regional identifications and formulation of Regional Vision and Partnership.

Economic viability, continuity of project.

Ensure flexibility in the design of plans.

Capacity building at the grass root level.

Good governance.

Respect for local traditions, values and religion.

Recognition of the traditional ways with modern day requirements.

Development of marketing strategies.

I have my own opinion or definition of terminology or you can say phrase Community Based Tourism. Community Based Tourism in my opinion is an activity of sustainable tourism of local community, for the local community and by the local community

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SUSTAINABLE TOURISM DEVELOPMENT IN WEST AFRICA IN THE NEW MILLENNIUM: ACHIEVEMENTS AND CONSTRAINTS

*Tropical Ecotours
International*

The article describes history and the main types of tourism in Nigeria up to the present moment. It tells about tendencies of tourism development in West Africa, as well as its concomitant difficulties, including strong dependence on governmental support, insufficient level of inbound tourism development etc. "Tropical Ecotours International" offers its recommendations and vision of further tourism development in West-African countries, especially in Nigeria.

INTRODUCTION.

Tourism can be simply defined as a visit to a place or site for recreational, education or cultural purposes, such sites can be artificially designed or natural endowed to provide such tourist attractions.

Artificially designed tourist attraction sites include game/amusement parks, Zoological / botanical gardens, resort centers, Monument parks, galleries, etc.

Artificially designed tourist centers are made to increase the number of available tourist centers, to specifically add choices to the number of places available for visit to e.g. University of Ibadan, Zoological Garden, Agodi Garden, Micron resorts, Badagary slavery monument park, Art Galleries etc. interested members of the public. Naturally endowed tourist sites include Natural parks, forest reserves, sea beaches, river falls, Mountains, sacred sites etc. in Nigeria we have such places as Old Oyo National Park, Kanji lake National Park, Okomu forest reserve, Lagos bar beach Ikogosi; hot water springs, Erimon water Falls, Olumo rocks, etc.

TOURISM DEVELOPMENT IN NIGERIA.

Nigeria is a country of about 150 million populations (Nigeria National census 2003) with a total land area of about 923, 770 Sq. km, with a climate of equatorial in the south, Tropical in the center and arid in the North.

Tourism started back in Nigeria far back in the inception of the people, in fact history reveals that majority of the earlier settlers were tourists from one part of the world to the other in the older days before the arrival of the colonial masters were mainly for cultural and spiritual purposes, people visits sacred sites such as thick forest reserves e.g. The legendary Igbo Eledumare, rivers such as Osun groove; rocks and mountains such as Olumo rocks to worship one God/ goddess or the other in form of paying homage/ pilgrim to their Ancestors, such sacred sites are old in high esteem and are mainly reserves for the Elderly and notable members of the public with the advent of the colonial days most of these sacred sites of the public culture and religion tourism are modified into a recreational tourism centre and the rest strictly prohibited.

Tourism was changed from culture and religion tourism to recreational tourism but still remain the same is the fact that most of these tourism recreational centers are mainly for the colonial masters and very few privilege members of the society. Tourist sites such as Agodi garden, Bower towers, Lord Lugard resort etc. were among the first developed tourism sites by the colonial masters in Nigeria.

During the post-colonial area with already blue-print laid down of tourism sites left by colonial master these was the creation and modification of many tourism sites in Nigeria.

National park, Game reserves, resorts, sea beaches, springs, forest reserves etc. were improved upon to

a reputable standard to attract tourists, there is also the creation of National tourism board to manage and development such sites.

Even after the Nigeria civil war between 1967 -1970, there was the creation of National war museum.

It will be convenient at this junction to mention that during all these periods of increasing improvement in tourist sites in Nigeria, recreational tourism is still very unpopular among the larger percentage of the people what is mostly obtained then was educational tourism by students, scientists and researchers, and very few of cultural tourism this is what can be said to be the position of tourist development till the end of the 20th century, in West - Africa state

ACHIEVEMENT IN THE NEW MILLENNIUM

With the inception of the new - millennium taking into consideration the global call for improvement in sustainable tourist development and the success achieved by tourism in East - Africa state such as Kenya .

There is an increase attention given to tourism development by Government and members of the public in West - Africa states, Government threw more attention and fund into improving the standard of tourism sites in Nigeria particular, members of the public, and NGOS are invited by the Government as share holders and partners to contribute to sustainable tourism development. Member of the public are educated more on the need to recreate, and participate in tourism development programs, corporate bodies, and multinational companies are invited as partners by the government to construct some ultra- modern tourism sites, to equip some existing tourism sites and improve on the standard of some old tourism sites.

Education tourism is encouraged by the government among the lecture, scientist and researchers by provision of Bush allowance", Many tourism NGO sprang up complement effort and tourism gospel to the grass root.

In fact to a layman it might be describes that tourism may never have it better than these period in Nigeria in particular and other West -Africa in general, but a careful study of the present situation reveals a fear.

CONSTRAINTS

Taking into consideration the economic situation in most Development West - Africa state and the Government spending on developing tourism to an international standard, it is defined that this financial support will not be forever. Taking into consideration the economic situation in these sub - region.

Tourism Development in West-Africa state. Nigeria in particular must be able to sustain itself without government intervention in the long run, fund needed by tourism to sustainable develop must largely comes from corporate bodies, multinational agencies and wealth members of the public, so that it be run mire of business entity rather than a government parasitical.

Also, for sustainable tourism development in Nigeria in particular. West - Africa in general, tourist must go beyond the countries border as it is in Easter - Africa states, effort must be made to attract foreign tourists by inviting foreign investors to invest in the sub- region.

This will foresees that tourism in such countries do not totally depend on the economy of these developing states, in fact it will put tourism in such a position to contribute positively to the economic grown of such countries and play a significant role in achieving millennium goal (NDG) of the united Nation in the sub - region.

RECOMMENDATION

The Tropical Ecotourism Internationals, as a sustainable tourism development NGO looks ahead of the current situation and recommend it upon itself to use international tourism meeting, conference and workshop as a medium to inform the international community about tourism potential in Nigeria entice foreign investors and tourist into Nigeria tourist sites also wishes to invest in Tropical Ecotour international tourism development in other part of the world, Technically and financially so as to build a perfect cooperation and sustainable global tourism development.

CONCLUSION

To achieve sustainable tourism development in part of the world tourism must go beyond borders that is it must spread its tentacles to other countries and region, which means is must have influence in other countries and there by made it more easier to achieve global sustainable tourism development.

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The article is dedicated to the experience of Greenways development in Central and Eastern European countries. The article describes application and peculiarities of Greenways concept in the countries with economy in transition, where it becomes multifunctional. Greenways in these countries as an instrument of rural areas development on the principles of sustainability, of partnership establishment, stimulation of economy growth of local community. Belarusian practical experience described in the article proves socio-economical functions of Greenways.

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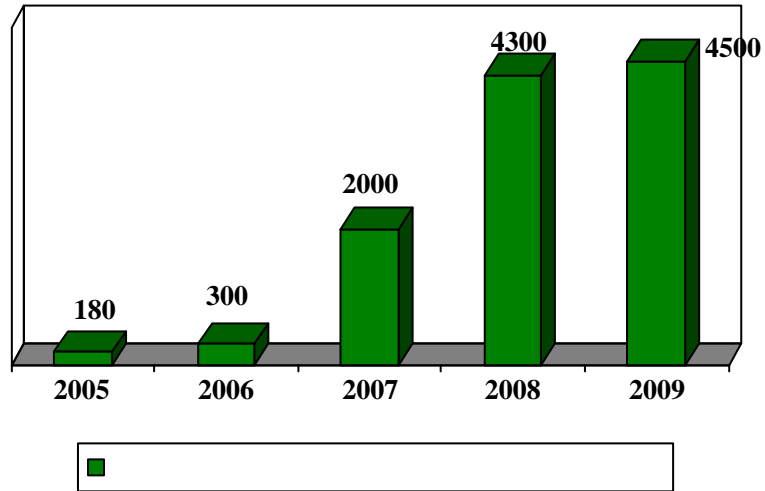
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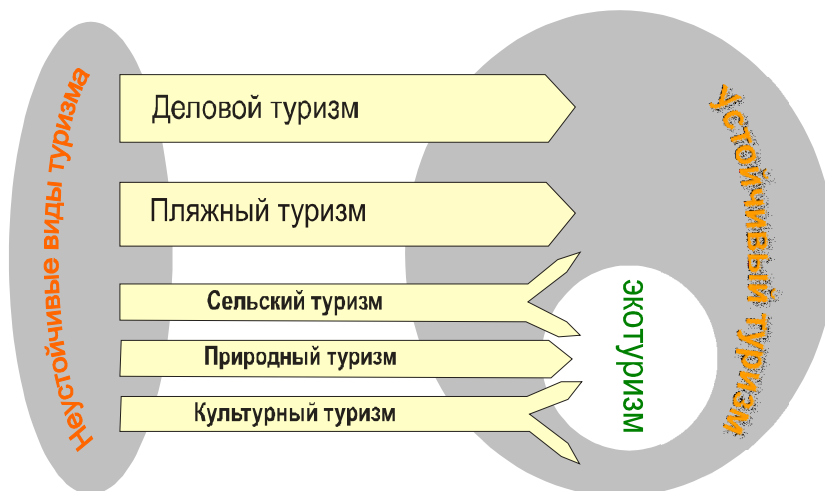
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The article gives a short comprehensive overview of the internationally accepted definitions of sustainable and ecological tourism. Thus ecotourism is understood as a part of sustainable tourism. Ecological and sustainable tourism both are supporting the well being of the local people and responsible use of natural and cultural resources. Ecological tourism is merely understood to happen in natural areas, whereas sustainable tourism does include also areas created by humans. In addition an overview of the protected areas categories defined by the world conservation union (IUCN) and their suitability for tourism is given. National Parks and Protected Landscape/Seascape are most suitable for tourism development. Kazakhstan has 8 National Parks but no Protected Landscape so far.

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«Hospitality Kyrgyzstan»

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The article tells about the idea and principles of community-based tourism (CBT). Brief overview on history of community-based tourism and development of the Kyrgyz CBT association (KCBTA) “Hospitality Kyrgyzstan” is given. Moreover, objectives, organizational structure and results, achieved during the period of KCBTA functioning, are described in the article

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**AUTHENTICITY AND ECO – CULTURAL TOURISM IN NEW ZEALAND: THE CASE
OF WHAKAREWAREWA THERMAL VILLAGE.**

(Whakarewarewa)

The presented case study defines eco-cultural tourism practices undertaken in the M ori thermal village of Whakarewarewa in New Zealand, and examines the question of authenticity in eco-cultural tourism practices through the lens of local and international visitors' perspectives. Eco-cultural tourism can be presented as a concept in which ecological and cultural aspects of a landscape are combined to create a site for tourists. Meanwhile, the concept of authenticity has received a great deal of attention in tourism, especially from an ethical and cultural heritage point of view. The idea of a real travel experience is dependent upon the notion of a genuine local experience, which raises the issue of what is defined as traditional, original and local. Whereas the tourism industry tends to provide its own definitions of the traditional or typical, the question of authenticity in eco-cultural tourism practices becomes crucial as they tend to be negotiated through what is locally perceived as authentic and what tourists and developers view as key travel experiences.

Purpose of the research

The purpose of the study is to relate the importance of authenticity of eco-cultural tourism through the example of the M ori thermal village of Whakarewarewa in New Zealand. In particular, the study is focused on the question of commodification of cultures as well as different aspects of authenticity applied to eco-cultural tourism practices.

Rationale and significance of the research

This study explores the authenticity in the eco-cultural tourism practices of the M ori thermal village of Whakarewarewa in New Zealand and the possibility to benchmark some of these practices for eco-cultural tourism projects in Kazakhstan.

One of the issues at stake for visitors when they visit culturally and environmentally sensitive regions is the question of authenticity regarding eco-cultural tourism practices. Wallace and Russel argue that, 'eco-cultural tourism reflects present-day practice, but also acts as a model for how cultural and eco-tourism could be employed by local people to build an empowered, sustainable future in similar settings' [22]. The question of authenticity has become crucial in the literature on cultural heritage and tourism [2, 11, 15]. What tourists usually see is the performative aspect of local cultures presented to visitors and while this 'performed authenticity' is created, staged and carried out for external consumption [9], it is important to

place in the context of how and why the tourism industry defines and presents its version of the genuinely local in both ecological and cultural aspects of tourism experience [8].

Literature/Past Research Review

Eco-cultural tourism can be presented as a concept in which ecological and cultural aspects of a landscape are combined to create a site for tourists [22]. One of the main discourses of cultural tourism is derived from Hobsbawm and Ranger's (1983) work on the ever-increasing nostalgia for the past felt primarily by citizens of developed countries who run to the countryside, in order to flee modernity and get back to a simpler way of life [10]. In removing oneself far from any crowded place, the eco-tourist yearns for a specialized, exclusive experience [22].

Meanwhile, financial sustainability and the participation of different stakeholders are crucial for the long-term future of eco-cultural tourism. Some authors argue that the need to provide financial gain can change priorities in cultural tourism from education to entertainment [5] as the desire for nostalgia translates to profit. Although the principles of sustainability are financially relevant, they may be perceived from a local perspective as imperialist and orientalist views of development [Munt, 1994, cited in Tucker, 1997, 4, 11].

Scholars tend to define mainly three types of authenticity applied to tourism practices: objective, constructive and post-modern [12]. The objective approach says that the authentic experience is achieved thanks to the recognition of the authenticity of visited objects of the experience that are consumed. According to Wang (1999), objective authenticity refers to the authenticity of originals; consequently the objective authenticity of a lived experience corresponds to the authenticity of the objects of the experience. For example, visual arts have existed in the territory of Kazakhstan in the form of rock drawings, or petroglyphs since the Neolithic Age. On 19 September 2005, Kazakhstan received from UNESCO the certificate of the inscription on the World Heritage List of the petroglyphs within the archaeological landscape of 'Tamgaly' which is currently visited as a genuine cultural tourism location in Kazakhstan.

The constructive authenticity of an experience depends, as for the objective approach, on the experience of the consumed object, but this time it is relative, negotiable [2] and context dependent [17]. Thus the notions of what is authentic are not static but emerge over time and are relative and negotiated [8]. "It's the individuals who, via cognitive activities, give a sense to knowledge" [16]. Through this perspective, authenticity can be linked to an experience of collective identifications made by the individual. Analysis of rituals and research on how such experiences are constituted can reveal how authenticity is influenced by subjective and collective views on consensus, creativity and existentialism in the tourist role [13]. Flags, national anthems have all involved rituals and myths that have deliberately and relatively recently been created to induce patriotism, loyalty or even subservience, and yet are considered to be authentic from both the community and the visitor perspective [6]. For example, the national flag of the Republic of Kazakhstan is constituted of a sky-blue color with a picture of a golden sun, with 32 rays in its centre and a soaring steppe eagle under them. The blue color of the flag suggests cultural and ethnical unity of different nations and the indivisibility of the state, the sun is the source of life and energy and the steppe eagle or golden eagle takes a special place in the nomads' view of the world. The picture of an eagle symbolizes the power of the state, breadth and perspicacity, and for nomads it is the symbol of liberty, independence, an aspiration to reach goals and moving towards the future.

Authors have also argued for a more existential approach to the question of authenticity [7, 23], where the individuals create a sense of truth within themselves. Within post-modern notions of authenticity, existential authenticity can be defined as a special state of living in which we are true to oneself [1]. Authenticity is not a social fact but rather something linked to a human being, its existence, its states of minds and its worries [21]. Tourism activities that involve a close association with the countryside such as camping or hiking are therefore popular because they allow individuals to test themselves and rediscover their essential selves. These tourists are seeking authenticity within themselves rather than in toured places or objects [23]. The experience of drinking tea in a yurt camp in the Kayindy Valley in Kazakhstan will allow tourists to test and rediscover their essential selves and have a sense of existential authenticity through sharing this experience with the semi-nomadic livestock breeding community [18].

Methodology

An exploratory observation method has been used to collect the data. The researchers went on several occasions to the site (Whakarewarewa village) to observe the real life within "living' M ori village and different M ori eco-cultural tourism practices: traditional M ori song and dance performances ('Haka'), crafts making, and various natural ecological attractions such as geysers, boiling mineral and mud pools,

boiling lakes ('Kanapanapa' and 'Opouri'), thermal baths and boiling pools used for cooking.

The research also used in-depth interviews with village residents, members of the local iwi (Maori extended family) - M ori guide, and with an academic, expert in M ori and indigenous cultures. The study employed semi-structured interviews, using open-ended questions, the duration of which was approximately 2 hours. Notes were taken during the interviews and subsequent analysis of the interviews was employed to identify themes of interest including the perception of eco-cultural tourism and eco-cultural tourism authenticity at the site as well as the limitations of the concept of authenticity in eco-cultural tourism practices. The interviewees were probed with additional questions such as the sustainability and profitability of the eco-cultural site itself and whether the official cultural website was representative of the Whakarewarewa culture.

Research findings

Whakarewarewa Thermal Village is a "living" M ori village located in Rotorua amongst a landscape of geothermal activity. Although it has been providing tourism-related services since the mid 19th century, it only began to operate as an actual enterprise in 1998. The village is comprised of different natural and cultural attractions such as geyser, boiling mineral and mud pools, boiling lakes ('Kanapanapa' and 'Opouri'), thermal baths, boiling pools used for cooking, daily cultural performances, guided tours, visitor participation activities (including traditional weaponry such as fighting sticks), musical instruments (such as the conch horn) and performing arts (such as Haka), carving displays, concerts, 'Whare Tupuna' (Ancestral House), nature walks and horse treks [24].

According to the interview with an expert, eco-cultural tourism in the thermal village seems to be all about telling stories to visitors and explaining the connections between the land and the ancestors (M ori people). The objective part of authenticity lies in the authenticity of the stories from the ancestors, the M ori songs and traditions performed by the host people which have been passed down through many generations. The 'staged' part of tourism lies in the modern village built in the beginning of the 20th century, aiming to emulate a true M ori village. To some extent, the traditional model is more 'authentic' than the modern one as the traditional model has been changed and modified or even manipulated culturally. The experiential part of the tourist experience would lie in the sharing of stories with the host M ori people, highlighting the spirituality of the experience itself.

What could be observed by the researchers as 'objective authenticity' was twofold: historical and natural. The Wahiao Whare Tipuna (Ancestors' House), portraying M ori carving as the carver's display of his Whakapapa (genealogy) for the visitors, the Catholic Church (Church of Immaculate Conception), that celebrated its centenary in 2005, and the 'Te Arawa Anglican Church', are looking objectively authentic as 'objective authenticity' refers to the authenticity of originals. Natural parts of the village (such as geysers and geothermal pools) are showing the particular connection of the M ori people and their land as nature is "alive" and "personified". One of the 'Hangi' (steam boxes, or 'cooking from the earth') allows visitors to discover the traditional way of cooking within the village. Quoting the Whakarewarewa visitor's brochure, 'this is the only authentic geothermal Hangi found in Rotorua'. In this case, the objective authenticity of a lived experience corresponds to the authenticity of the objects of the experience.

The Taonga Whare (Souvenir Shops) are individually owned by local villagers and tribal members in the village, who sell a choice of hand crafted souvenirs including carving, flax crafts, Ta Moko (maori Tattoo), mud skin care creams, green stone and bone pendants. The fact that some of these crafts might be seen as reproductions of ancient traditional crafts, and that some shops also sell ethnic tee-shirts with M ori ornaments means that visitors can participate in an experiential authentic tourism experience when these tee-shirts are worn outside of the village and the crafts are taken back to the visitor's home.

As tourists involved in active participation rather than observation are more likely to experience a sense of existential authenticity, Ooi (2002) notes that there is more chance of this happening if cultural mediators absent themselves and allow the tourists to feel they are both part of the local community and are experiencing culture bodily. Traditional daily cultural performances such as performing arts (like 'Haka') are included in the guided tour and offer the possibility for the visitors to participate in the dances. Although the performance itself is, from MacCannel's (1976) point of view 'staged', the performers who are also tribal members of the village continuously refer to the traditions of the ancestors regarding the meaning behind each of the dance performances. Similarly, onsite craft making as well as cooking and local food tasting give tourists the opportunity to participate in experiential authentic tourism experiences.

The expert interview analysis showed that the factor limiting the authenticity clearly lies in the business structures and the purposeful profit-orientated organisation of the eco-cultural site itself. It appears

that the villagers make no difference between sustainability and profit and it was noted by the interviewee that the patriarchal and pyramidal decision-making system makes it difficult to get efficient governance with all the different stakeholders involved in the village development.

The official website that represents the village, www.whakarewarewa.com, was last updated 5 years ago and is mixing both the representation of the place and the marketing tools at the same time. According to the expert, the place itself is more important and could ultimately be represented through a 'tribal website' that would be different from the 'selling one'. The way cultural products are perceived from the visitors' points of views is as much about the politics of representation of the M ori culture from the host population as about selling and sharing authentic cultural experiences from descendants of M ori population who have been living in the village for many generations.

Conclusions

The presented study explores the eco-cultural authenticity aspects of the tourism practices on the examples of Wakarewarewa village in New Zealand. It was shown that in this culturally marginal and ecologically sensitive environment, there is still a chance to create an authentic tourism experience by witnessing historical buildings and natural geothermal sites in the village. However, it was also shown that the profit-orientated tourism venture is a factor limiting the objective authenticity of the experiences, such as the 'staged' M ori dance performances involving the visitors' participation.

According to the Delegation of the European Union in the Republic of Kazakhstan, "ecological tourism is considered one of the *priority directions* for the development of the country" (Delegation of the European Union in Kazakhstan, 2010). The case of the M ori thermal village of Whakarewarewa in New Zealand could inspire eco-cultural tourism practices in Kazakhstani landscapes where local people want sustainable tourism and have outstanding biodiversity or archaeology involving different stakeholders. The potential of eco-cultural tourism as a tool for empowerment and development of a tourism region is dependent on many different stakeholders' points of views. As funding may be the most practical constraint, outside funding, such as from non-governmental organizations or national, regional and local governments, may be first required to develop and maintain eco-cultural tourism in the short term [22].

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The article presents essential conditions for successful ecotourism development both worldwide and in Kazakhstan. It also tells about experience of the countries with rather well developed ecological tourism.

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The given article is devoted to identifying the main problems of ecological tourism in the Republic of Kazakhstan and working out of actions for overcoming of problems. Responsibility of tourist, travel agencies, non-governmental organizations and local population, the state agencies is designated.

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The article defines the definition of eco-tourism. It also presents the main types of ecological tourism. Some features of ecotourism development in Kazakhstan.

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The article tells about the potential of ecotourism development in the State National nature

reserves, being a subtype of protected areas. The author pays special attention to development of tourist-recreational mapping with the purpose of creation of competitiveness of tourist product. In this connection the main aims of tourist-recreational mapping are defined in the article, several examples of the published tourist maps are given.

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The article describes the negative influences of tourism on the environment, approaches to an estimation of negative influences of tourism on the environment as well as methods of rigid and soft regulation of negative influences of tourism.

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The article tells about the experience of “Ecological tourism and public awareness in Central Kazakhstan” project on ecotourism development, as exemplified by three new ecosites in Karaganda region. Examples of cooperation with local population and development of ecotourist route are given. Connecting-links, essential for the successful ecotourism development, are also defined in the paper

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The article gives a brief overview of the concept of ecotourism. Advantages of ecotourism, especially for the local community, in comparison with other types of tourism are presented. The author tells about peculiarities of work and benefits, which await tourist agencies in the sphere of ecotourism.

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The article tells about the notion of community-based tourism and defines significance of community for ecotourism. The stage-by-stage scheme of community-based tourism development is presented, ecotourism objects, which are possible to achieve by the way of reasonable planning and management, are defined

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The article gives a brief overview on Shchuchinsk-Burabai resort zone development programme and “Burabai-city” project. Evaluation of the effectiveness of “Conservation, protection, reproduction of forests and fauna” programme is given. The authors also offer some measures for nature and cultural landscape zone conservation.

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In given article reflects dynamics of development of ecological tourism in the Republic of Kazakhstan during the period 2001-2009 years, namely such indicators as number of tourists visited nature protection establishments; quantity of the foreign tourists who have driven to Kazakhstan; quantity of the tourists who have visited IRCE (the Information resource centre of ecotourism); incomes IRCE, etc.

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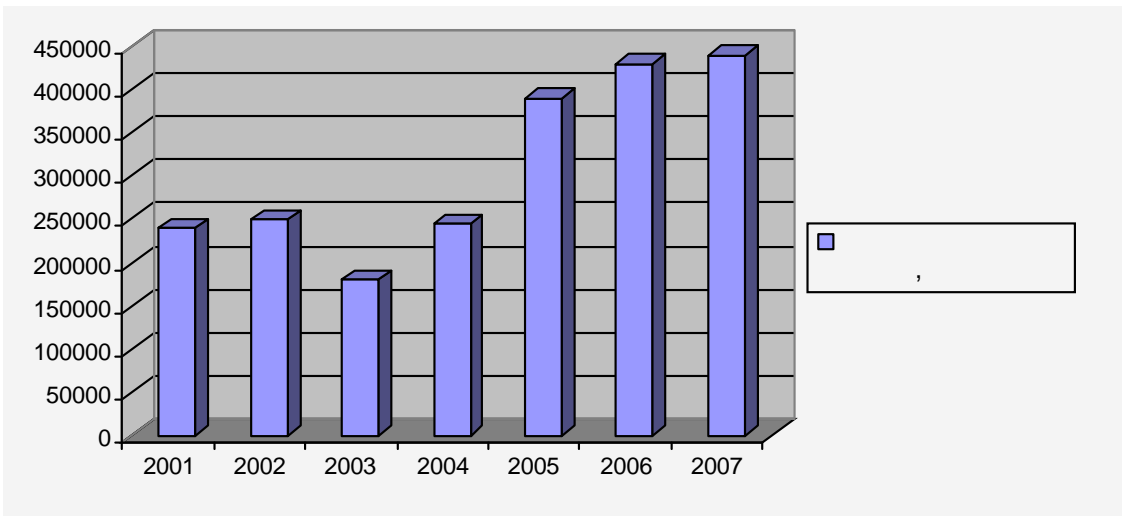
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In this article, the authors consider issues of forming the image of Kazakhstan and the promotion of the national tourist product.

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The article considers the problem of ecotourism development in Kazakhstan and possible ways of their solution. Also considered are distinctive features of ecotourism in Kazakhstan.

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In the article the social-economic significance and the plan of future development of agrotourism in Kazakhstan are considered. There are peculiarities of a number of models of agrotourism are given, for example, east-european, british-american models. Positive consequences of the development of agrotourism in Kazakhstan has been shown in the article.

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The paper is dedicated to the main approaches to promotion of a country as a tourist destination, and description of the last years practice in the field mentioned, which Kazakhstan has generally and Avalon HGS and PA have in particular. This mainly refers to the ways, which are not demanding huge investments, therefore available to the majority of tourist market participants. Above all the matters concerning use of possibilities, provided by Internet, are touched on, as well as technologies of creating, publication and distribution of various printed materials.

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“WANAWAY”

» (Rich Internet Applications).

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? Wanaway

The next step of development of web technologies is so called “rich internet applications”. Last five years we’ve got very useful and attractive web technologies which can be used in tourism advertisement and popularization of nature preservation. Multimedia web service Wanaway uses all of them combining it in one solution.

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The article gives a brief overview of the project on ecotourism development in Poperechnoye village and in some parts of the West-Altai State national reserve. Advantages and disadvantages of the region are justly described, current problems for the ecotourism development are defined, as well as some ideas on ways of improving the present situation are offered.

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The article comprises evaluation of the recreational potential and analysis of reasons, being limitative in the process of ecotourism development in Katon-Karagay state national nature park. Practical actions on arrangement of conditions for nature-oriented and eco-cognitive tourism development, contributing to sustainable development of the territory, are offered.

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The paper presents the main approaches on integration of the modern ecotourism concept into the national legislation. The authors analyzed in details the current legal framework for ecotourism development in Kazakhstan and drew the conclusion that the Kazakh legislation considers ecotourism mainly as natural tourism with relevant capital infrastructure development, increase in the number of tourists and generating more profit from it. The speakers propose to design a national policy on ecotourism development so that it would reduce negative environmental impacts of tourist activities and would make it more sustainable.

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The article gives a brief overview of game husbandries, which may act in the capacity of potential partners of tourist agencies in the sphere of ecotourism. A brief overview of German society for technical co-operation (GTZ) project, executed in cooperation with Frankfurt Zoological society (FZS) “Sustainable development of fauna in Kazakhstan”

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Svetlana Baskakova

the Wild Nature NGO Director;

Mark Ashcroft

birdwatcher, British Embassy of Kazakhstan,

Fedor Shakula

guide, the student of Tulkubas College of Agriculture and Tourism;

BIRDWATCHING AS A POTENTIAL FOR COMMUNITY BASED TOURISM DEVELOPMENT IN THE SOUTH KAZAKHSTAN MOUNTAIN AREAS

The article gives a brief overview of the Aksu-Zhabagly State nature reserve, including Aksu ravine – a popular site for bird-watching. Descriptions of the birds, such as Rufous-naped Tit, Black and Egyptian Vultures and others, being of interest for bird-watchers, are given. Possibilities for bird-watching in the region and its connection to community-based tourism are shown by the example of the Chockpack ornithological station.

Community based ecotourism was run by Wild Nature NGO (non government organization) in Aksu-Jabagly Nature Reserve area in 2003. Since that time the annual number of foreign visitors have risen from 100 to 700-800 individuals per season. Bird watchers as a target group of travelling wildlife specialists is becoming more and more ponderable part of visitors doing the income for the local community. Lying at the foothills simple Kazakh village with a dramatic mountain backdrop Jabagly offers visitors private home accommodation. Community based ecotourism seeks to ensure that the local communities benefit from visitors to the region. The aim is to protect the environment as well.

Aksu-Jabagly Nature Reserve (42°08' - 42°30' N 70°18' - 70°57' E) is situated at the western extreme of the Talasky Alatau ridge of the Tien Shan mountains, 100 km from Taraz and 100 km from Shymkent and ranges at elevations from 1100 to 4236 m above sea level. Many of the birds can be seen here as species characteristic of the south. The reserve's close proximity to the drier rocky habitats of the Karatau Mountains and arid steppe to the north make it a good base for seeing a range of interesting species. The reserve can be visited throughout the year, although late spring is probably the best time for seeing the greatest variety of birds. In late autumn Rough-legged Buzzards arrive for winter and many of the birds from higher elevations, including Wallcreeper, descend to lower altitudes. Long-tailed (Meadow) Bunting occasionally winters in the reserve.

The territory of the reserve covers a range of habitats including rocky gorges, birch forest, juniper scrub, high alpine meadows and barren mountain areas and the range of birds to be seen includes Himalayan Snowcock, Chukar, Grey Partridge, Golden, Short-toed and Booted Eagles, Long-legged Buzzard, Saker Falcon, Lammergeier, Himalayan and Eurasian Griffon Vulture, Eurasian Eagle Owl, Red-billed Chough, Brown Dipper, Isabelline and Southern Grey Shrikes, Horned Lark, Water Pipit, Pied and Isabelline Wheatears, Brown Accentor, White-crowned Penduline, Rufous-naped, Yellow-breasted Azure and Turkestan Tits, Red-mantled Rosefinch and White-winged Grosbeak. Birding can be interesting around Jabagly village, especially at migration times, when many of the species are found in the gardens and orchards of Jabagly. For the experienced walker, tents and camping equipment can be carried into the Reserve to explore the higher regions. Equipment can also be rented from Wild Nature NGO.

The Aksu Gorge is one of the the most visiting birding sites in the reserve. The gorge is about 25 km from Jabagly, across a high plateau. As the reserve boundary follows the line of the gorge, it is possible to

travel by bus or four-wheel drive as far as the Right Aksu ranger station is standing on a cliff-top overlooking the gorge. From here it is a walk of about half an hour on a steep path to reach the Aksu River. The gorge is well vegetated with willow, birch, wild apple and juniper. In spring there is a profusion of wild flowers including the stunning Greg's tulip, the wild ancestor of many domesticated grades. At migration times, especially in autumn, many species of raptor use the gorge as a migration corridor and up to eight species have been recorded in a half an hour spent watching from the cliff rim.

The reserve is one of the best places in Kazakhstan for Rufous-naped Tit which is usually found in low juniper bushes. The birds keep well hidden and from April to June are best located by the male's distinctive song. A good spot to begin a search is on a juniper dotted promontory about a third of the way down the north side of the gorge. The path leads out to a view point from where one must backtrack to rejoin the path into the gorge. Down by the river Blue Whistling Thrush, Brown Dipper and Grey Wagtail are all likely to be found. A path leads up through wild apple trees on the south bank of the river, where Paradise Flycatcher is occasionally seen.

Other birds which might be found in and around the Aksu gorge include Black and Egyptian Vultures, Golden, Booted and Short-toed Eagles, Chukar, Isabelline Shrike, Mistle Thrush, Pied and Isabelline Wheatears, Water Pipit, Yellow Breasted Azure Tit, Hume's and Greenish Warblers, Hume's Lesser Whitethroat (*Sylvia (curruca) althea*) and Grey Goldfinch. Along the road between Eltai village and the gorge, Black Kite, Long-Legged Buzzard, White-backed Rock Thrush, Tawny Pipit, Calandra and Bimaculated Larks and Red-headed Bunting may be seen.

West of Jabagly, a track leads into the reserve and roughly follows the course of the Jabagly-su. Access is either on foot or horseback. The route passes through varied habitat including juniper and birch woodland and alpine meadow. It is possible to follow tracks to the south which lead to high mountain passes where high-altitude species can be found. Birds found at lower altitudes in this area include Chukar, Grey Partridge, Quail, Golden Eagle, Brown and White-Bellied Dippers, White-crowned Penduline, Rufous napped, Yellow-breasted Azure and Turkestan Tits, Red-mantled Rosefinch and White-winged Grosbeak. At higher altitudes one may encounter Himalayan Snowcock, Saker Falcon, Lammergeier, Himalayan Griffon, Horned Lark, Water Pipit, Brown Accentor and Red billed Chough. A shorter and easier alternative to the previous route is the track leading directly south of Jabagly. Several of the species found at lower altitudes on the previous route can also be seen here, although Rufous-naped Tit is not likely. If based in Jabagly village, with a few hours to spare in the morning or evening, a walk across the fields to the south east leads to a small valley where a river can be followed up to the reserve boundary. The fields are good for larks, pipits and wagtails in spring and amongst the scrubby trees, juniper and wild rose bushes higher up, Stonechat, White-crowned Penduline Tit and Yellow-breasted Tit breed.

Birders visiting Aksu-Jabagly Nature Reserve can also easily visit a number of other sites in the vicinity. In the cultivated fields outside the village, Demoiselle Cranes may be seen resting, and Red-headed and Corn Buntings breed amongst the crops. In some years, Stone Thick-knee also breeds in the area. To the north west of Jabagly, the woods around Vannovka are good for White-winged Woodpecker and Yellow-breasted Tit. Travelling a little further east, a turn off to the right at the village of Kornilovka leads to a small lake which is good for migrant and wintering waterbirds. There is also some woodland nearby. The track continues north, over the hills to the Psteli village and Kokbulak valley, where Paradise Flycatcher breeds. All the sites mentioned above are easy to reach in a day with private transport, from Jabagly village. For those without their own transport, Wild Nature in Jabagly can organise taxis at reasonable rates.

Chokpak Ornithological Station (42°31'N 70°38'E), 17 km away from Jabagly village provides an opportunity to see some birds at close quarters and learn about the huge distances that they travel each year. The location of this ringing station will seem quite unusual for those familiar with the more common migration observation sites on marine islands and coastal promontories. Chokpak station is located in the foothills of Western Tien Shan on the Chokpak Pass, 1200 m above sea level between the Jabaglytau of the Talassky Alatau mountain range and Boroldai Part of the Syrdarinsky Karatau ridge. Mountains form a large physical barrier for migrating birds and Chokpak pass acts as a funnel for them.

Birds are trapped for ringing in enormous Heligoland-type traps approximately 12 metres high and 40 metres wide. Mist nets are also set up in woodland near the station. On good days, thousands of birds may be trapped and ringed, the maximum for one day being around 14 000 birds. More than 2 million birds of over 150 different species have been ringed since the station opened in 1966.

The station is in operation 1st September - 30th October. Species regularly trapped include European Bee-eater, European Nightjar, Redheaded Bunting, Oriental Turtle Dove, European Roller, Spanish and

Indian Sparrows, Barn and Red-rumped Swallows, Sand Martin, Eurasian Hobby, Rose-coloured Starling, Golden Oriole, Common and Lesser Whitethroats, Greenish, Hume's, Paddyfield and Blyth's Reed Warblers and several species of Wagtail. In autumn, the numbers and concentrations of birds of prey migrating through the pass are high and some of them are trapped and ringed. Shikra, Lesser Kestrel, Montagu's Harrier, Common Buzzard, Long-legged Buzzard and Honey Buzzard are all regular.

Numbers of birds observed and trapped in the pass are very dependant on wind speed and direction. Birds reduce their altitude because of the head wind and fly into the nets on the slope. The species, sex and age of caught birds are defined in the field laboratory. Wing length, weight of them are measured, moulting is described, the ring is putted on and the bird is released. When things are relatively quiet, there are several opportunities for day excursions from the station, accompanied by members of the staff as guides. Although, in the immediate vicinity of the station there is little natural habitat, there are nevertheless good opportunities for seeing interesting local resident and summer visiting birds within walking distance. The camp and nets are set up near an area of woodland which holds White-winged Woodpecker, Long-eared Owl, Lesser Grey and Long-tailed Shrike and Yellow-breasted Azure Tit. In addition, even when few birds are passing through the station, the woods and surrounding bushes and scrubby areas often hold good numbers of resting migrants. There are also several small pools and lakes in the vicinity which may or may not hold interesting waterbirds or waders. Day excursions further afield can be arranged using the four wheel-drive van and might include nearby Ters-Astchibulak reservoir, south of the road between Chokpak and Taraz, where waterfowl and sometimes Pallas's Gull may be seen. Little Bustard and Black-bellied Sandgrouse might be found on the dry steppe nearby. Kyzylkul, Biylikul Lakes and Stone Lake are situated north of the road to Taraz. There one may see concentrations of Demoiselle Crane and Ruddy Shelduck, Pallas's Gull and Red-crested Pochard among other waterfowl. The reedbeds at Stone Lake also hold Great Bittern, Great White Egret, Black-crowned Night Heron, Great Reed, Clamorous Reed and Paddyfield Warblers. Nearby, in the Karatau Mountains, it is also possible to visit the breeding places of Lesser Kestrel, Long-legged Buzzard, Egyptian Vulture, Short-toed Eagle, Eurasian Eagle Owl, Black Stork, Eastern Rock Nuthatch, Pied Wheatear, Bimaculated Lark, European and Blue-cheeked Bee-eater and Rose-coloured Starling. Two or three day excursions further afield can also be arranged, for example, to the reserve in the Berkara Gorge, a picturesque and unique area with breeding Paradise Flycatcher in spring.

Access to the reserve and surrounding areas is currently becoming easier due to the development of community-based ecotourism at Jabagly village by the Wild Nature NGO. Using accommodation in the village of Jabagly might be better in order to appreciate everything the South Kazakhstan mountain areas have to offer. A portion of the income generated from the project is invested into the further development of ecotourism and nature conservation projects. This is the harmony with the local ecology and the best demonstration of the community-level strategies and management approaches that could reduce pressure on the protected areas and natural resources.

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