**Bachelor research paper**

Department of tourism

# Tourism as a means to raise awareness for social problems: creation of an ethical tour



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## Summary

Nowadays, the visiting of slums or of poor areas of a metropolis, is becoming a new segment of the tourism industry. "Slum tourism", also called «poverty tourism», is nevertheless widely controversial. Categorized as voyeurism by its opponents, it is however conceptualized in several empirical studies as an opportunity to change the perception of slums and as a way of fostering their development.

This research paper contains a theoretical approach, which clarifies the different literary terms used to refer to these new forms of tourism. It also includes the details of a field study that was conducted in the Indian city of Mumbai between the 17th of April and the 15th June 2013, in order to test the feasibility of a guided tour through specific poor areas of the city. Finally, a prototype tour is proposed, taking into account moral and ethical issues. The present paper is the result of the collaboration with "Women of India Network", a Mumbai-based NGO involved in women's empowerment in Mumbai's slums.

Key words : poverty tourism, slum tourism,  ethical tourism, justice tourism, Mumbai, empowerment, gender issues.

# Foreword and acknowledgements

My passion for India and my strong interest in non-governmental organizations are the main reasons for choosing to work on poverty tourism. Thanks to Professor Michel Oris from the University of Geneva, I had the opportunity to go to Mumbai on a field trip and collaborate with the Women of India Network and design for them a concept of a tour that can be put into action.

As the phenomenon of slum tourism has attracted many researchers until now, it was not a problem to find prior analyses through literature searches. Everything ran smoothly during the field trip to Mumbai, and the acclimatization was fine, since it was not my first time to India, and I met very helpful people. However, it was not easy to analyse the potential of the tour and to conduct a market study, due to a lack of information. The Indian Ministry of Tourism publishes annual reports, but there are no indications about slum tourism or any other alternative form of tourism.

Moreover, it was very difficult to conduct my own survey because of a lack of respondents. Foreigners on holidays are not willing to give their time to answer a questionnaire. The target population then had to be extended to expats as well, and I had to be flexible.

In addition, like every innovative product, a tour designed for a niche market might be misinterpreted by the mass and has to face criticism. Nevertheless, thanks to the support of my family and Joel for their encouragements, my professor, and my contacts in India, I was able to cope with the difficulties and imagine new solutions.

I would like to thank here every person who contributed to this paper, especially Professor Michel Oris, for giving me the opportunity to collaborate with the Women of India Network and sharing his contacts in Mumbai with me; Mr. Dinesh Shenai, for his logistical help and recommendations about the places to see in Mumbai; Ms. Swati Kamble for sharing her knowledge about NGOs and social work in India; Imran and Akash who helped me to find participants for the survey in Kolkata; Professor Matos-Wasem for his advice and his support; the staff of Nouvelle Planète in Lausanne who helped me to administer my

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## Introduction

In the context of globalization, many people are raising their voices to criticize the inadequate distribution of the benefits provoked by this phenomenon. Tourism has especially been a source of criticism and many governments or tourism managers are now aiming to develop more sustainable and ethical forms of tourism. The present paper critically analyses the "New Tourism" movement and is the result of Swiss-Indian collaboration between a student of the University of Applied Sciences of Western Switzerland and the Women of India Network in Mumbai.

Through an analysis of the current literature on 'slum tourism' and 'justice tourism' as well as a field trip to Mumbai, the objectives of this thesis are to analyse the impacts of touristic tours conducted through the marginal areas of Mumbai; to propose the basic principles for the development of ethical tours and to create a prototype to offer an "off the beaten track" tour. As slum tourism is highly controversial, an important part of the work is to analyse how to turn this industry into an innovative product, bringing economic, social and cultural benefits to the locals. In order to gauge how much slum inhabitants are receptive to tourism, in-depth interviews were conducted in Mumbai. Then, a questionnaire was administrated to 55 foreigners travelling or living in India, in order to know their interest for new forms of tourism.

In the first part of the paper, terminology related to poverty tourism is analysed. Subsequently, case studies of slum tours and NGOs' study tours help to understand the modalities of these tourism products and to know the motivations of the participants. Starting from these considerations, a prototype of tour taking the visitors to the Women of India Network projects has been designed. Finally, a marketing analysis has been conducted to determine the target public, its expectations and the means of communication.

# 1. Tourism and poverty: State of the art

Nowadays tourism is among the major forces that are shaping our globalized world. In 2011, there were in fact 235 million jobs related to the tourism industry; 980 million international arrivals were registered; more than 1 trillion US$ were generated by tourism (UNWTO, 2012). The travel industry is therefore creating opportunities for governments and private shareholders but also, in some countries, for local communities. The benefits are not only economic, but also social and political (Rousset & De Santis, 2011). Tourism helps to understand better the diversity of world cultures and can be thus considered as a vector of peace.

Tourism has appeared for many governments as the panacea for developing their infrastructures and bringing economic development. Nonetheless, the miracles of tourism have been strongly criticized, in particular by the *Déclaration de Berne* (2006), a non-profit organization that is fighting for a fairer world. In its article « WTO is touring », the NGO blames tourism in Third World countries, saying that it is only a way to make the poor subservient and the rich richer. For the poor, while it is true that tourism creates jobs, the work conditions in many countries are very bad and the exploitation of women and children is still a reality. They argue as well that the less developed a country is, the more it will have to import goods for the tourists' sake and depend on more developed countries. As proof, they cite the United Nations Conference on Trade and Development which states that: "only 50 percent of the amount spent by a tourist during his travel will benefit the host country, in the case of a developing country" (Déclaration de Berne, 2006).

Between sharp criticism and exaggerated ideals, the industry has developed over the decades and is now manifold. Alternative forms of tourism, also called "new tourism", are nowadays developed in order to ensure the sustainability. It can either take the form of slum tourism, pro-poor tourism, justice tourism, volunteer tourism or NGO educational tours. In the following section, each of these terms will be defined, illustrated and discussed.

## 1.1. A definition of Justice tourism

Called also pro-poor tourism (PPT) or 'socially conscious tourism' (Rousset & De Santis, 2011), justice tourism can be applied to many sectors of tourism (Chok, Macbeth, & Warren,

2008).  What makes it different from other forms of tourism is its goal: a better distribution of wealth. The tour operators should therefore encourage the encounter between tourists and locals, and raise the tourists' awareness about the social situation of the community (Rousset & De Santis, 2011). By seeing with their own eyes the improvements that could be made, tourists will then be more willing to become social activists and ambassadors for the cause of the disadvantaged. For this reason, justice tourism is more equitable and ethical than other forms of tourism since it focuses on solidarity (Higgins-Desbiolles, 2006).

For example, the international human rights organization Global Exchange is aware of the power of tourism as a peace factor (Global Exchange, 2013). Through cross-cultural exchanges, tourism plays the role of a mind-opener; it may educate travellers to become more socially conscious in their every-day life. In order to capitalize on the benefits of tourism, Global Exchange is organizing *Reality Tours* in the countries where they are already conducting community projects. The goal of Global Exchange is to:

> "Promote the local economy and wellbeing of our hosts and to establish people-to-people ties through introducing participants to local individuals that most travellers would never meet on their own and prompt participants to examine their own societies and inspire learning, sharing and advocacy after the tour is over" (Global Exchange, 2013).

Practically, a participant will be charged approximately $1700 for a ten-day program in Venezuela, without airfare. This amount covers transportation in Venezuela, accommodation, meals, guide services and activities such are meeting coffee farmers or enjoying traditional music performances.

In the same perspective, the World tourism organisation (UNWTO) is encouraging the tourism sector to take action on poverty alleviation and is recommending seven principles, the ST-EP mechanisms, for a more equitable distribution of tourism-generated benefits (UNWTO, 2013):

1) Employment of the poor in tourism enterprises, which implies the provision of education and training to develop the skills of the local workers.

2) Supply of goods and services to tourism enterprises by the poor or by enterprises employing the poor, in order to support traditional forms of rural activities and skills.

3) Direct sales of goods and services to visitors by the poor (informal economy), is a way of generating income for the poor and offering a unique experience to the guests. This mechanism underlines that the information about local products and services should be easy to find for the tourists and that training is offered to the locals, in order to provide tourism products of high quality.

4) Establishment and running of small, micro or community-based tourism enterprises or joint ventures by the poor (formal economy). These can be accommodation establishments, catering, transport, retail outlets, guiding and entertainment.

5) Redistribution of the proceeds from taxes or charges on tourists or tourism enterprises. This means that even the population that is not directly or indirectly working for the tourism industry can also benefit from it. Thus, it is the role of the national government to make a clear and transparent policy for the appropriate allocation of funds.

6) Voluntary donations and support by tourists or tourism enterprises. It can either be individual tourists, who wish to give something back to the country they have visited, or through tourism enterprises who want to sponsor some local projects.

7) Investment in infrastructures stimulated by tourism will also benefit the poor in the locality, directly or through support to other sectors. Thanks to the development of tourism, there will be improvements in the transportation network, the water supply, sanitation etc. The local communities will as well benefit from the new infrastructures.

These mechanisms would, as an additional effect, fulfil the expectations of the guests in search of an authentic experience. Throughout their trips, the hosts can help guests explore traditional handicraft, local accommodation styles and meet native workers.

## 1.2.  The development of slum tourism: history of a controversial field

Visiting slums or poor areas is a very controversial subject, but nevertheless a niche tourism segment which is becoming more and more important in the industry (Ma, 2010). Tourism promotes the encounter (Bourjouf & Tebbaa, 2011), communicating "otherness and pluralism". Under this perspective, it is obvious that the visit of the poor areas should be a part of the industry. Tourism highlights the traditions, the way of living, the values and the cultural heritage and contributes to the respect of cultures. In this perspective, slum tourism can therefore be categorized as cultural tourism. Culture is, according to Spencer (2010) "what makes people different from one another." Freire-Medeiros (2009) rather categorized poverty tourism as dark tourism, considering that the visitors are in search of adventure and thrill.

The Brazilian Marcelo Amstrong can be considered as the pioneer of slum tourism. In 1992, he started the Favela tour in Rocinha, a famous slum in Rio de Janeiro, with the goal to provide a "new understanding of the favelas" (Favela tours, 2013). Although it can be dangerous for tourists to go alone visiting this area, the tour is today recommended by many guide books: Rough guides, England 2000, Frommers Guide, Canada 2002; le Routard, France, 2004; New Zealand Herald, New Zealand 2010 and many others (Favela tours, 2013).

In South Africa as well, township tourism has been developed has a means to show how black South Africans live (Ramchandar, 2004). In the visitors' representation, townships are not meaning crime and poverty, but are the symbol of "the courage of black South African struggle" (Frenzel & Koens, 2012; Ramchandar, 2004). According to estimates, the number of tourists going to Cape Town townships reaches more or less 300,000 per year (Rolfes, 2010).

In Mumbai, slum tours take place in Dharavi, a place well known by foreign tourists because of the famous movie "Slumdog Millionaire" which was shot there. Moreover, Dharavi is the largest slum in Asia. Several companies, like *Be the local*, *Mumbai Magic* and *Reality Tours & Travel* (RTT) have been organizing guided tours through this slum. In order to get a better understanding on how this kind of tour is operating, the short slum tour offered by RTT, as well the Dharavi *Hectic Walkie* proposed by *Be the local* and have been tested.

### 1.2.1. A review of a Dharavi non-guided tour

Before joining a group tour, an initial trip along with a 'Mumbaikar' (term used by locals to call residents of Mumbai) was conducted in Dharavi. The most striking fact about this Dharavi is that it really looks like a city inside a city. All kinds of economic activities can be found there. The whole supply chain from raw material to the final product can be observed. For example, with pottery, the clay is made in a big basin outside. Next to it, some potters give shape to clay on their wheels. Further on the street, the pottery will be painted and decorated. Finally, there are a range of shops along the main road to sell the finished goods. Some products are even made especially for export, like leather garments, which will be shipped to the USA (Bansal & Gandhi, 2012).

Going with a local inhabitant of Mumbai through the tiny alleys of Dharavi offers many possibilities of interaction with the slum inhabitants. It was possible to go inside a tailor shop, to take pictures with the huge caterer's pans or to play cricket with some kids. After this very customized and unique experience, the RTT program can be critically analysed.

**Figure 1: Map of Mumbai**
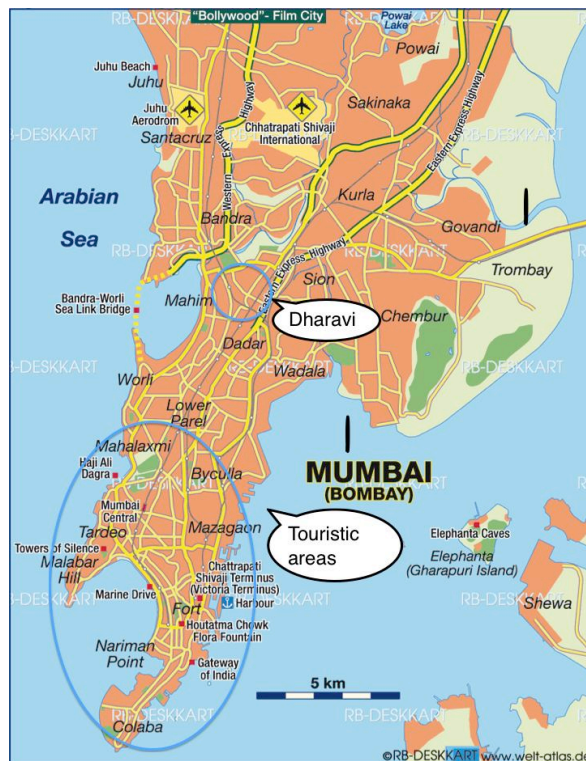


Source: RB Deskkart, www.welt-atlas.de, 2013

### 1.2.2. A review of the Dharavi Reality tour

*Reality tours and travel* (RTT), "an ethical Mumbai-based travel company" (Reality tours & travel, 2011) is organizing several guided tours through Dharavi, where its sister NGO, "Reality Gives", operates. The tour operator claims to be "an ethical Mumbai-based travel company". 80% of its benefits go in fact to Reality Gives' community projects, such as youth empowerment programs (Reality tours & travel, 2011).

For the short slum tour, the appointment was set at 10 am outside a local train station. The maximum size of the group was six people. However, surprisingly, more than 20 people were standing at the meeting point, which makes one deduce that Dharavi has become a very popular destination. All the participants were then divided into four groups, going through the same tour with five minutes intervals in between.

The participants in our group were: a Dutch couple on a cruise, a couple of Indians living in California and a Scottish lady working in Delhi. As an introduction, the guide tried to know more about tourists' preconceptions by asking: "According to you, what is a slum? ". Two answers came out: "A community" and "a poor area like we see in the movie *Slumdog Millionaire*". However, according to the guide, a slum is commonly defined as an area where a community has settled down illegally. This shows that before taking the tour, the participants have only a vague idea about what a slum is. As it has been explained by Diekmann & Hannam (2012), *Slumdog Millionaire* has also played an important role in the development of slum tourism.

In order to present RTT's philosophy, the guide, a young Indian boy, announced that the aim of the tour was to dispel any negative images about Dharavi. He then explained that Dharavi is not considered a slum anymore. As it was witnessed during the actual tour, it is true that Dharavi has developed a lot and that all amenities, from cinemas to hospitals, are present there. It is therefore surprising that RTT is still using "Dharavi slum tours" as the name of the tour. According to Dyson (2012), Dharavi's status as a slum remains controversial. Even if the Indian government considers it as a slum, its intensive economic activity distinguishes it from traditional slums.

The first part of the tour focuses on the industrial area of Dharavi, particularly the recycling industry. Plastic is molten and then sold to industries in the surroundings. Bricks are made out of aluminium and recycled metal is used to make parts of future motors. Standing on the rooftop of one of these recycling industry buildings gave the participants an opportunity to get a panoramic view of the "slum" and to, by way of exception, take a picture.



**Figure 2: View over Dharavi from a roof**

At this point of the visit, the four groups met at the same point and the roof became overcrowded. Two young girls wearing skirts seemed embarrassed and scared to use the ladder leading to the rooftop. Although the participants were asked not to take any pictures, they were not informed about any dress codes.

Source: Picture by the author, 2013

After passing through both the Muslim and Hindu residential areas, the tour stopped at the school run by *Reality Gives*. Unfortunately, the tourists did not get a chance to interact with the kids because classes were going on, and once again several groups arrived more or less at the same time. The place was too small to hold all of them and the visit had to be shortened.

The last point of the tour was the RTT office, where questionnaires about the tour quality and the guide performance had to be filled in by the participants. It was also possible to buy souvenirs like T-shirts or postcards from Dharavi.

Taking into account the critiques made by journalists, qualifying the tour as "voyeuristic" (David, 2008) and of the researchers highlighting the risk of "exploitative transactions" due to the economic gap between the tourists and the locals (Wyhte, Selinger, & Outterson, 2011), an evaluation of RTT tour will be made in the following section.

**Is the tour voyeuristic?**

60% of the areas in Mumbai are considered as slums (Bansal & Gandhi, 2012). Consequently, if one is seeking to discover the real Mumbai, the slum areas should be visited. Avoiding them is just avoiding the reality. After going for *Reality Tours,* McLoughlin (2012) qualified it as an "eye opening city tour" and pointed out that "the settlement of Dharavi ensures that no photography is taken, visits do not intrude on people's lives ".

A visitor from the USA had the same impression after the tour: « We had been worried that the whole experience could turn out to be harrowing and a bit voyeuristic and were delighted that this wasn't the case. We both learned a lot! » (Tripadvisor, 2013).

Bansal & Gandhi (2012) explain as well that slum dwellers learnt to adjust to the lack of privacy, which is a part of their life in the slum. Due to the lack of space, many activities have to take place outside, in public spaces. Passing through the tiny alleys of the residential part of Dharavi, it is very common to see a baby having his bath or a senior citizen brushing his teeth. However, these scenes are not specific to Dharavi. In Kolkata, Delhi or Chennai, the same kind of pictures can be witnessed by walking within the city.

The tour proposed by *Reality* is, considering its content, a mix of industrial tourism and community-based project tourism. The concept of industrial tourism encompasses the discovery of new product or process with explanations about the historical background of the place (Otgaar, 2010). Under this perspective, the tour cannot be qualified as voyeuristic. It does not go inside people's houses but through public spaces. Dharavi is not a place of extreme poverty; the residents work and have a roof above their heads. In other parts of the city, people are sleeping on the pavement under bridges, exposed to the gaze of everyone. To see poverty, it is not necessary to go to Dharavi.

**Educational?**

At the beginning of the tour, the tour guide claims that RTT goal is to dispel any negative representation of Dharavi. In that, RTT has an educational aim and seems to achieve it pretty well. Another participant even qualified it as « an inspirational responsible tourism model » (Tripadvisor, 2013). Another reviewer mentioned that the visit made him more optimistic about the development of the slums:

« The small-scale industry that has appeared there, the self-help, the improvement in conditions brought about through the combined efforts of NGOs, the dwellers of Dharavi and the government, are all mind-boggling. The differences from the slums I saw growing up in India give me grounds for optimism. Reality Tours and Travel do a great job, training people from the slum to take us around on these tours. They use a significant portion of the proceeds to improve conditions in Dharavi. Hats off to them! » (Tripadvisor, 2013).

Another comment shows that the participants really learn something by doing this tour:

« It really is a fantastic tour, even taking into account taking our lives in our hands crossing the roads! I would thoroughly recommend it as it is very much an eye opener, and it changed my perception on how slums really are. And it helps the local community too » (Tripadvisor, 2013).

### Authentic?

RTT's slogan « see the real India » is addressing the question of authenticity. The search for authenticity, the desire to witness real poverty, is the motivation that is most cited in the literature (Freire-Medeiros, 2009; Ma, 2010; Meschkank, 2011; Rolfes, 2010).

Although, as Bansal & Gandhi (2012) have observed, the reality is manifold and complex (Brunner, 2004; Dyson, 2012). In order to be comprehensive, both faces of India, the dark and the shinning, should be part of a tour. Depending on their own status and demographic backgrounds, visitors will perceive Dharavi in different ways. A businessman is more inclined to see the opportunities offered whereas an Arts student might « choose to see a colourful, chaotic and creatively inspirational mess » (Bansal & Gandhi, 2012).

Moreover, in her review about the tour, McLoughin (2012) put « real Indian » in the inverted commas. This is therefore highlighting the controversial aspect of this term. After taking the tour, this participant seems well aware that she has seen only a small portion of Dharavi that corresponds with what RTT has decided to show. Moreover, as the guide pointed out, Dharavi has features that differentiate it from the others slums of Mumbai. MacCannel already criticized in 1973 the lack of authenticity and the commodification of culture due to tourism development. In order to fit with the tourists' representations and

expectations, the locals will have to adjust their cultures which will lead to a « staged authenticity » (MacCannel, 1973).

A striking example during the tour is the house rented by RTT in order to show to the tourists the characteristics of accommodation in Dharavi. Of course, this house is real and representative of Dharavi residences. However, since it is only serving the purpose of the tour, it therefore becomes less authentic. It would certainly not be ethical to take tourists to a real house and would create too much disturbance, as the tour is conducted twice daily.

However, it is true that the tourists can get a glimpse of the residents' daily lives during the visit since nothing is hidden. After the tour, the visitors might therefore leave with the impression that they know what a slum is.

### Interactive?

In a very small alley, a senior worker carrying bricks on his head had to stop to let the group go through the tinny path. At this point, a question arises: « Is the tour disturbing the locals at work? " Under the guide perspective, the people living there see tourists everyday and are used to it.  However, my study shows that not all slum residents will agree with the guide answers. 18 respondents out of 54 admitted that they have negative impression about the tour. 11 of them regret that the tourists do not stop to and talk to them. Interaction seems therefore beneficial for both tourists and residents. Apart from kids waving hello from their home's doors, the interaction during the tour was very low.

### A form of Justice tourism?

According to Eskénazi (2008), justice tourism is the participation into the realization of a concrete project. In the case of the slum tour, the visitor is only a passive observer and does not take part actively within a project.  Although, since the tour is linked to the reality, it gives the NGO the five corner pillars of Justice tourism as described by Eskénazi; these will be used to evaluate the slum tour:

- Travellers' <u>sensitization</u> before the tour, and questionnaires after it. By *Reality tours and travel*, recommendations were made about not taking photographs, but no other advice was given. At the end, a questionnaire had to be filled in by the participants. Only half of this criterion has therefore been respected.

- <u>Encounters</u>: There were very few opportunities to make encounters during the tour. Only two participants who were able to speak Hindi could interact with the children along the alley. When going through Dharavi with a local, it was possible to meet the shopkeepers, who were very pleased to speak about their activities, or to join kids' street cricket match. These kinds of interactions were really missing from the second tour.

- <u>Environmental concern</u>: During the recycling part, the focus was more on the economic impact of this activities rather than the environmental impact. Passing near a very polluted river, some explanations were given about water and pollution in the area. As it is a walking tour, it can be classified among the eco-friendly tours.

- <u>Projects run by locals</u>: It is partially the case, because one of the co-founder is Indian, and his counterpart is British. The guides are Indians but might not come from Dharavi itself.

- <u>Local economic impact</u>: 80% of the tour benefits goes to « Reality gives » and are used for the community projects. ».  However, only a small proportion of the slum inhabitants will have access to the facilities built by the NGO. Apart from buying drinks from a shop, not a single rupee was spent during the tour. Generally speaking, the locals will not make any profits through tourism, apart from the guides who are working for *Reality.*

Folio (2010), in the figure bellow, tries to categorize township tours in South Africa as socio-tourism. He states that it is in between urban and cultural tourism, and therefore educational tourism. However, as a kind of pro-poor tourism and poverty tourism, this kind of tour can be classified among alternative tourism.

**Figure 3: Classification of slum tourism**

Educational/historical

environnement

Emotional/sensational

urban toursim
• historical places

cultural tourism
• ethnic tourism

poverty tourism
• poor areas

Slum tourism
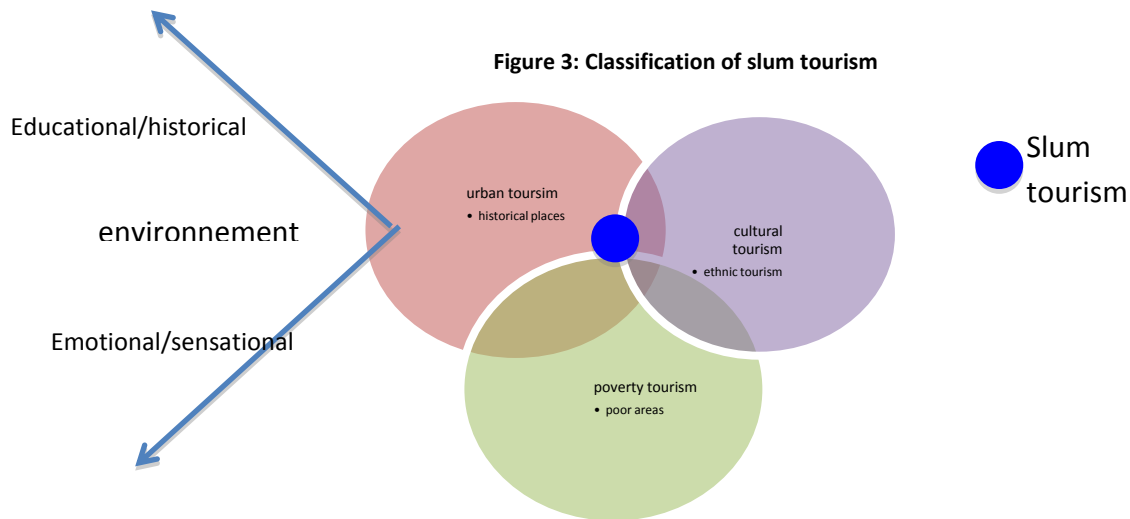
Source: Figure of the author, adapted from Folio,2010

A slum is a mixed micro-society, whose inhabitants come from various regions, following different religions and hailing from different socioeconomic backgrounds. It can also be considered as a form of ghettoization. Slum tourism is therefore partially categorized as ethnic tourism.

In the situation of Mumbai, the tours take part in the heart of the city, and are therefore linked to urban tourism. In the specific case of Dharavi, the development of tourism has been increased after the release of Danny Boyle's popular movie, *Slumdog Millionaire*. The visitors come to see with their own eyes a place with has become part of the contemporary pop-culture.

Dharavi, through its active economy, has become more salubrious than before. However, the housing in some parts of the slum is still decrepit, with six family members living sometimes in a tiny 60 square meters house (BBC, 2007).

### 1.2.3. Dharavi tour with *Be the Local*

Two students raised in Dharavi started a slum tourism company in 2010. One of them was working formerly for Reality Tours and Travel and then decided to start his own small—scale business. The company is differentiating itself from Reality Tours and Travel in that it is

a local business, hiring students who are all born in Dharavi (Be The Local, 2012). The philosophy of the founders is to offer attractive part-time jobs to university students.

Faizan, one of the ten guides working for *Be the Local* confessed during the tour that it is not easy to find a student job in Mumbai and that studying at the university is expensive. He is therefore very happy to have the opportunity of being a guide. This is a successful example of a fair distribution of the tourism benefits.

*Be the Local* tour is very similar to Reality Tours and Travel's. Both start at the same point, at Mahim train station. From Mahim Bridge, one of the entry points to Dharavi, Faizan introduces himself and makes some recommendations for the tour. He asks not to take any pictures and to avoid conspicuous behaviour, stating that locals might be irritated if visitors hampered by bad smell start wincing.  One their website as well, it is requested to wear decent clothes and not to take any valuables. It seems therefore that *Be the Local* managers are more aware that the tourists' behaviour might be embarrassing for the slum dwellers. This kind of speech was missing from Reality Tours and Travel introduction. However, apart from this difference, the content of the tour was very similar to the one of their competitors.

The two companies are following similar goals, as RTT is claiming that:

« One of the main objectives of the tour is to break down the negative attitudes that many people have towards people from less developed communities- particularly the slums. The common stereotype - often reinforced by media and popular culture - of idle, passive and often criminal slum-dwellers is something we strive to change ». (Reality tours & travel, 2011)

Similarly, *Be the Local* declares that: "the tour actively breaks stereotypical depictions of slums" (Be the Local, 2012).

In order to achieve their goal, both tours show the business districts of Dharavi, from the recycling to the leather and garment industries, from poppadum (crispy bread) making to pottery. They then go through the same small and dark alley, to give a sense of adventure. However, as Faizan is studying commerce, he is able to give more statistics inputs about the economic activities. Moreover, since he was raised in Dharavi and can therefore tell about his personal experience, his guidance makes the tour a lot livelier.

In addition, the value for money was higher in the second case. The two hours private (2 participants) guided tour with *Be the Local* costs 500 rupees (10$) each whereas Reality Tours and Travel is asking 600 rupees per person for a group guided tour.  More interaction was thus possible between the guide and the participants, who could go at their own pace and convenience. Nevertheless, at the end of the tour, a participant from Madagascar showed his disappointment: "I was not totally satisfied. It was much too standardized and basic. We did not go in the heart of the slum but stayed in the large and busy alleys."

This criticism can easily be explained with the concept of staging, which can be understood as "shaping the tourist space". The companies undertaking the tour want to show the shiny part of Dharavi, and therefore follow the route that highlights most of these features. Guides can be compared to movie directors, who select the scenes that they want to appear in the movie. The tourist's gaze as well is relative and selective. What the tour operator wants to show might be slightly different from what the visitors want to see. This issue stresses the limits of tourism in terms of authenticity. For reasons of safety and to ensure that all visitors will be treated equally, the itinerary has to be fixed in advance and one path has to be chosen.

## 1.3.    Definition of fair tourism according to the current literature

In the French literature, fair tourism is also referred as ethical tourism (Eskénazi, 2008). In this kind of alternative tours, the tourist is more involved than in classical cultural tours. Eskénazi (2008) states that he is "the actor of this trip". His individual responsibility is engaged, as well as the social responsibility of all services providers taking part in the production line.

The encounter should be the core of this approach, preferring to go with locally owned lodgings and employing local program officers and guides (Global Exchange, 2013). In the "world code of ethics" produced by the UNWTO, the correct practices are listed. This document provides a guideline for every socio-conscious traveller.

Three steps have to be respected in order that the travel can be qualified as fair and ethical (Eskénazi, 2008):

- Before the trip: The traveller himself has to get prepared for the trip and increase his knowledge about the country he will be visiting. This can be done though movies, documentaries or literature.

- During the trip: He should be open to other cultures and traditions, and listen to his heart and common sense.

- After the trip: By sharing his experience with as many people as he can, he might encourage other individuals to become responsible travellers. He will therefore become an ambassador of fair tourism and disseminate the message. Making suggestions is also a good way to help the tour operator improve his services.

**Figure 4: The three steps of fair tourism**



Source: Figure by the author, adapted from Eskénazi (2008)

## 1.4. What are NGO Study tours?

Rochelle Spencer analysed "tourist experience within the realms of development". She took part in an NGO study tour in Cuba in order to find out if tourism and development can join their hands (2010). Experiencing *the Oxfam community Aid Abroad Tour,* she visited community projects, and had opportunities to talk to locals and to learn about the situation of Cuban women.

She argues that such tours "contribute to the enhancement of cultural awareness and, ultimately, some form of commitment to solidarity and development causes." However, the need of a tourism code of conduct is needed to avoid overflows and ensure that the benefits

go to those who really need it. Neither Reality tours and travels nor Be the Local has a proper code of conduct. There are a few recommendations about the use of camera for example on both websites, but no other clue regarding the visitors' behaviour.

### 1.4.1. Tourists' motivations for NGOs Study tours

Through Spencer's experiences, when talking to participants about their motivations, she listed the following factors:

- <u>The wish to make a donation</u>: through the price they pay for the travel, the participants financially support a NGO project. They therefore feel that the money they spend will have multiple benefits, as it will satisfy their need of travel and economically help a community.

- <u>The search of authenticity</u>: As the goods and ways of living are largely standardized, in today's globalized world, more and more travellers wish to go back to their roots and discover societies following their ancestral traditions.

- <u>The desire to encounter the locals</u>: As the use of computers and electronic items has become a daily reality and since many relationships nowadays are virtual, individuals wish to make encounters during their holidays. Tourists travelling to long-haul destinations especially want to discover "the otherness".

- <u>An interest for a better understanding of the culture</u>: The desire to learn by travelling, to discover customs and to decrypt them is becoming more and more common nowadays. For this reason, tourism often appears as a peace factor, as it raises awareness about cultural gaps and the acceptance of these differences.

- <u>The desire to meet like-minded people</u>: Participants of NGO's tours have most of the time a strong interest in social issues and international solidarity. An NGO study trip gives them the opportunity to exchange their knowledge with travellers from different backgrounds and to make intergenerational encounters.

- <u>The choice of a convenient and secure off-the-beaten-tracks tour</u>: They want to distinguish themselves from mass tourists and experience a different kind of tourism, without taking any risks.

Dyson (2012) and Spencer (2010) then take another perspective and analyse the NGOs' motivations. They observed that these organizations want to:

- Promote solidarity: They use tourism as a way to raise awareness about social issues. Travelling plays the role of an eye-opener. Once the tourists witness the social situation of the country they are visiting with their own eyes, they will be more sensitive to international cooperation's cause.

- Inform people about their activities: Many travellers have only a vague and limited idea about how an NGO operates. It is therefore important for the NGO to be transparent and show both backstage activities and the results of its actions.

- Facilitate exchange of knowledge and ideas: Participants from different professional backgrounds can bring their perspective and help the NGOs develop their projects further.

- Facilitate contact with locals: Many disadvantaged people have a very hard daily routine. Interacting with foreigners can be refreshing for them, since it can bring them some entertainment and make them forget their reality for some time.

- Ensure that tourism directly benefits the locals: International tourism receipts in 2011 were above one trillion USD. The tourists' expenditure for accommodation, transportation, entertainment, food and beverage or shopping, represents a high percentage of the GDP in many countries (UNWTO, 2012). It is therefore important that the large amount of money generated through tourism benefits all segments of the population. Taking the tourists off the beaten tracks and working with local entrepreneurs ensures a better distribution of tourism revenue.

- Make the participants become ambassadors: If the participants are satisfied with the tour and enthusiastic about the NGO projects, they will spread the word in their home countries. They might thereby encourage their friends and relatives to take similar tours or make a donation to an NGO.

**Figure 5: Comparison between participants'' motivation and NGOs' motivations**

| Participants motivations | NGOs'motivations |
|---|---|
| • financial solidarity<br>• search for authenticity<br>• contact with the locals<br>• better understanding of the culture<br>• meet like-minded people<br>• self-actualization | • promotion of their activities<br>• exchange of knowledge and ideas<br>• facilitate contact with the locals<br>• ensure a faire distribution of the benefits of tourism<br>• make the participants become ambassadors |

Source: Table by the author, adapted from Spencer, 2010

The authors conclude therefore that NGOs study tours are a "responsible, sustainable, educational form of tourism". After studying the motivations of both the organizers and the participants, it appears that the outcome is a win-win situation, thus mutual benefits are created.

### 1.4.2. A Case study of Amistur and its NGO study tour in Cuba

Spencer (2010) studied an NGO study tour in Cuba with the local tour operator Amistur. The nine days trip includes project visits like community workshops, presentation and discussions, for example, about healthcare in Cuba, and some sightseeing.

Among the 26 participants interviewed, 61% were women and 39% were men, "predominantly working in the tertiary sector, or middle class. They were aged between 20 to 80 years old, with 18% under 30, 32% under 50, 68% over 50". Spencer noticed that the participants under 30 were mostly university students doing their studies in a field related to the tour.

When asking for the participant's feedbacks, it came up that several of them joined NGOs related to Cuban development after they came back home. However, some tourists regretted that "they were treated like normal international tourists and didn't expect to be involved in mainstream tourist activities". A few of them also complained about the lack of

spontaneity and the excessive planning. Someone even mentioned that the meal at the hotel were not tasty enough, which appears contradictory, as one aim of the travel is to experience the Cuban way of life. It appears thus that sometimes the NGO failed to achieve its educational goal and di not managed to change the mentalities.

### 1.4.3.  Case study of *Nouvelle-Planète* Discovery Travel to Burkina Faso

Another example is the Swiss-based NGO *Nouvelle Planète* that proposes "Discovery travel". The main attractions for the tour takers are to see how an NGO works and to discover the cultural diversity of the country visited.  The number of participants is restricted to eight people and the tour lasts between ten days to two weeks (Nouvelle-Planète, 2013).

The goals of this new segment of travel are similar to those mentioned by Spencer: to promote authentic encounters, discover the impact of the NGO projects and sustain a project. The travel includes several activities with the locals, like handicrafts, cultural sightseeing, visiting the projects and meeting with the local counterparts of the NGO. Before taking the tour, the participants have to sign *Nouvelle Planète*'s code of ethics. Some documentation is also provided and the NGO will be meeting the participants in order to make some recommendations and raise their awareness about the particular situation of the country where they are travelling.

An online survey, in the context of the present research, has been conducted among to tour participants in order to analyse the impacts of such a travel. As *Nouvelle-Planète* recently started the discovery travel, only one tour took place so far. Nine participants spent ten days in Burkina Faso, in 2013. Seven of them filled in the online survey between 23th and 30th April.

The three men and four women who answered were aged between 18 to 67 years old, with roughly 70% above 60 years old. 75% of them knew *Nouvelle Planète* or had already taken part in the NGO's other activities before deciding to take part in the travel. That means therefore that the participants already had an interest for solidarity projects and international assistance. The graph bellow shows the activities related to *Nouvelle-Planète* in which the participants previously participated.

**Figure 6: Participants' previous experience with NGOs**
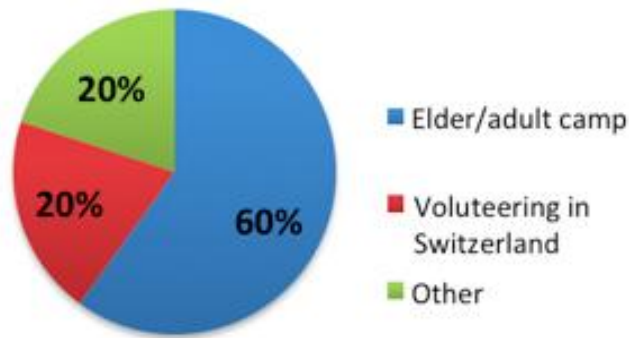


Source: Figure by the author, personal survey, 2013

The participants were then asked about the main reason for taking part in this trip.

**Figure 7: Participants' motivations**
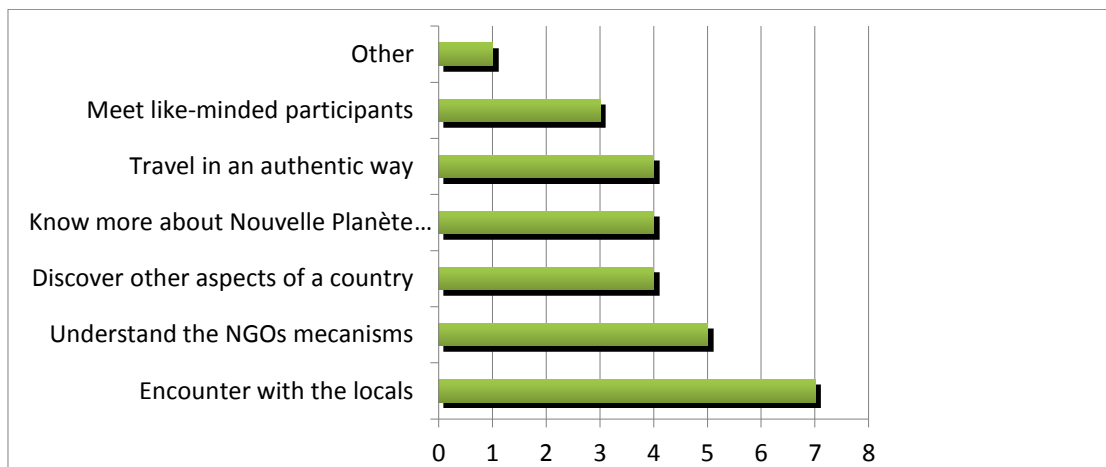


Source: Figure by the author, personal survey, 2013

It appears really clearly that for all of them, the encounter with the locals is a reason for going on this trip. An important pull factor mentioned five times is the desire to understand better how a NGO operates.

If one wants to analyse the impacts of the trip, it is important to look at how the travel can change the traveller's stereotypes and preconceptions. 50% of them admitted that after

the travel, their perceptions of Burkina Faso changed, whereas for 37.5% of the respondents, their conception of the NGOs' mechanisms has changed. One participant highlighted her positive feeling about *Nouvelle-Planète* activities: « I already knew *Nouvelle Planète*, but I have realised more than ever how serious they are about helping and using the funds. »

If the perceptions have changed, the behaviour will consequently change. The participants' answers reinforce this assertion. Only one respondent did not express his wish to volunteer for the NGOs. Some participants already had, and others might start volunteering, if their health permits. 50% really affirm their intention to volunteer. The answers related to the intention of donating money were similar to the intention of volunteering.

Concerning their behaviour in the field of tourism, 25% of the respondents claimed that they would change their way of travelling, by focusing more on the encounter and avoiding mass tourism. The other 25% mitigate their intentions by saying they will sometimes travel differently.

Generally speaking, all respondents liked the experience. As they were asked to described the travel using one word only, the following expressions showing positive feelings were chosen: beautifully human; enriching; wonderful; humanity; challenging, questioning; heat, human and tropical; fantastic. The participants were unanimously enthusiastic, and several of them mentioned the importance of the human contact, which can be matched with the term of "encounter."

Two main aspects, which were the most appreciated, were the encounters, mentioned by six participants; and the opportunity to discover the backstage of the NGO projects, answered three times. However, a single participant brought up the issue of the country discovery. Burkina Faso appears in their answer only as « toile de fond », but it seems that it does not play a big role in the participants' experience. Similar feedback could have been given by travellers participating in similar tours in other parts of the world.

The feedback given by the participants contain very few negative remarks. One participant would have preferred not to be with a group, whereas for someone else, the lack

of comfort was problematic during the first days.  A respondent, referring to the work of NGOs, regrets "The fragility of everything which is done by our organizations in these countries".  A similar answer came for someone acknowledging that the participants' help for the local projects is "tiny" but, in contrast, the gratitude expressed by the locals was excessive and made him feel embarrassed.

## 2. Alternative tourism versus mass tourism: the case of Mumbai

Formerly known as Bombay, Mumbai is the capital city of the state of Maharashtra, on the western coast of India. In 2010, Maharashtra was the most competitive state in terms of international tourist arrivals, with more than five million foreign tourists (Hajare, 2012). However, this can be due to the location of an international airport in Mumbai. Visitors might use Mumbai as a port of entry and then continue their route to other states. In 2010 Mumbai was in effect the second busiest airport after New Delhi, in terms of international arrivals (Government of India, Ministry of Tourism, 2010). Maharashtra Tourism slogan: "Maharashtra unlimited!" highlights the wide diversity of attractions in this state, and in Mumbai especially. Sandy beaches, historical caves, elegant Raj architecture and bustling bazaars can be found in this vibrant city, which is also the nest of Bollywood movie industry.

### 2.1. Mumbai tourist bus tour as an example of mass-tourism

In order to compare the different forms of tourism in Mumbai, a very common city tour was explored, with the company "Mumbai Tourist". Out of about seventy travellers in this tour, there were only three international tourists (including the author). The guide was therefore giving all the information in Hindi and translating into English for the foreigners, who were sitting at the front of the bus.

The starting point for most of the bus tours is the very famous Gateway of India, a commemorative monument built for the visit of King George V and Queen Mary to Mumbai in 1911. A dozen buses were dropping tourists there in the morning. All of them will then do more or less the same tour. Touts at the entrance of the gateway tried to convince the foreigners not to go on this tour, which is, according to them, not comprehensive and not convenient. Most of the tourists usually choose in fact to travel with their private guide and driver in air-conditioned cars.

The appointment with the tour guide was planned at 10 am. Due to some organizational problems, he finally arrived at 11.30 am. Before starting the journey, the tour-goers had then to wait in a queue until tickets for a boat cruise were given. The main point of this half-an-hour boat tour was to admire the Taj Hotel, target of the 2008 bomb blast. Once again,

the tour guide spoke primarily in Hindi. Without the guide information, the tour was not of much interest.

The second attraction was the National Gallery of Modern Art, where the participants had to pay an entry ticket of 20 Rupees (0.40 $) for the Indian citizens and 300 Rupees (6 $) for the foreigners. When everyone was sitting again on the bus, it took the road toward Malabar Hill, a famous upscale residential area, passing along Marine Drive, with a stop in the Hanging Gardens for 20 minutes. On the way to the next spot, the guide gave many explanations both in Hindi and English about the buildings along on the road.

At 2.30, the whole group stopped for lunch in a restaurant chosen by the guide. Other tourists on guided tour were having their meal at this place. It means therefore that several tours collaborate with the same restaurant. After lunch, an optional visit of the Hindu temple of Babulnath was proposed. Due the long queue for the security check at the entrance, many participants came late to the bus and the other participants had to wait for them.

In order to satisfy both Hindu and Muslim participants, the second optional spot was then Haji Ali Mosque. Located on a small island in sea, a 450 meters long jetty links the mosque with the waterfront. Non-Muslims are allowed inside but need to cover their head at the entrance of the holy parts.

Finally, the bus went through Bandstand, the famous promenade in Bandra, in order to show from the bus windows the houses of famous Bollywood actors and cricket players. The tours finished at Juhu Beach, where special rates were offered in one of the numerous eateries to the bus-tour participants.

## 2.2. Comparison between traditional tourism and slums tours

In order to understand better why some tourists prefer to go off-the beaten tracks rather than doing a traditional sightseeing tour, a comparative table has been made, showing the main features of both forms of tourism.

**Table 1: Comparison between bus tour and Dharavi slum tour**

| | Facilitate encounter | Flexible | Cultural | Cheap | Convenient | Educational | Entertaining |
|---|---|---|---|---|---|---|---|
| **Bus tour** | No | Not at all | Partially | Yes | Yes | No | Yes |
| **Dharavi Slum tour** | No | No | Yes | No | No | Yes | No |

Source: Table by the author, 2013

The most striking fact is that the classic bus tour does not provide more information than any guidebook. The explanations about the tourist attractions are superficial and focus more on anecdotes than in-depth information about the history and culture of the places. The added value is very low, there is nothing unique in such a tour and the visitors are very passive, not experiencing the Mumbai way of life.

In addition, the tour is not flexible at all. Every bus company is following more or less the same route and even the choice of the restaurant is imposed. This kind of trip is nevertheless attractive for many tourists, because the price is low and the way of travelling is convenient. One neither has to bother about orientation and traffic nor plan anything. This is an ideal program for non-adventurous travellers who like to sit back and relax.

Alternatively, an increasing number of tourists are looking for less standardised tours. Tourism managers have therefore been led to imagine *New tourism;* called also alternative tourism, which goes toward a more sustainable way of travelling, involving local people in the every step of the chain of supply and promising more authenticity to the visitors. New tourism is also a "flexible, individual, segment in nature " (Poon 1989).

For several decades, NGOs have noticed the negative effects of tourism development because they often work with programs and initiatives focusing on issues such as displaced people, forced labour, women's labour issues and sexual abuse, all of which can result from tourism development. They thus understood the necessity to work with tourism, to design common strategies in order to minimize the negative impacts (Spencer, 2010).

# 3. What are some alternatives for a fair tourism in Mumbai?

## 3.1. Collaboration with the Centre for the Study of Social Change (CSSC)

### 3.1.1. Presentation of the CSSC and its programs for women empowerment

Created in 1972 by "a group of intellectuals and radical humanists", CSSC is a voluntary NGO registered as a public trust in Mumbai. Its aim is to "help the communities to implement integrated programmes for social changes based on their needs" (Centre for the Study of Social Change, 2013). Its philosophy for economic growth is to include social and cultural aspects in its strategies, and therefore work towards an integrated development of slum inhabitants. Four different programs have been implemented so far, namely: the Women of India Network; Mahila Srujan "Annada"; Blossom and Vocational training.

1) The Women of India Network is a project coordinated by the Centre for the Study of Social Change (CSSC), in Mumbai. The concept of WIN is to use "Integrated primary health service as an entry point for holistic woman empowerment and development in slums" (Centre for the Study of Social Change, 2013).

WIN is active in health and non-health fields such as:

- Women's general and reproductive health: 15 clinics for basic care have been set up in an area of three to four square kilometres in the municipalities of Bandra, Santacruz and Khar, and one expert clinic at the CSSC, where re-education, ophthalmology, physiotherapy and gynaecology facilities are available. A project of online consultation with a foreign specialist is going to be implemented later. The clinics are open twice a week, thanks to volunteer doctors and pharmacists. Medicines are sold at a minimum cost, starting from five rupees (less than three USD cents).
- Child health and survival: Paediatric work at the expert clinic.
- Family Planning: When the clinics are closed, itinerant health workers go the slums and visit the families, provide them with advice and consultation.

- Non-formal education for empowerment: the women are taught basic knowledge about social topics and encouraged to develop their skills. Various topics are studied, like gender discrimination, early marriage, women's rights and family economy.

For example a group of 15 girls aged between 11 and 13 is educated about adolescence. A senior health worker raises their awareness about the physical changes due to the puberty. The topics of menstruation and sexual harassment are discussed. The teacher stresses the right to say no and open the discussion to know if any of the girls have already been in trouble. She insists on the fact that she is available any time

Source: picture by the author, 2013

if they need to share their concerns or sorrows. As Indian schools are quite conservative and do not teach sex education and mothers may feel uncomfortable to discuss theses topics with their daughters, non-formal education is of high importance for the girls' development.

- Helping Hands: Women in distress given loans of 10,000 rupees for 11 months, 1000 rupees (20$ per month). They are then free to decide how they want to spend it.

- Formation of self-help groups: In 2013, there are 51 self-help groups, with 10 to 12 members each. Some of them for example create jewels or bags and sell them in order to generate an income. They receive a loan form the government and training from CSSC.

The International Foundation for Population and Development (IFPD) in Lausanne, Switzerland, is a sponsor and partner, helping with funding and the management of the WIN project. Various women's organizations in Europe sponsor one or several clinics. Apart from WIN, 3 other projects are managed by the CSSC:

2) Mahila Srujan "Annada": the kitchen of CSSC is used a social enterprise, in which disadvantaged women can learn the art of cooking. They run the canteen and prepare lunch boxes and snacks.

3) <u>Blossom</u>: Kids aged 5 - 14 years are taught money management skills, such as sparing and saving money, and citizenship values. Games, art and prayers are also part of the program.

4) <u>Vocational training</u>: Women or young girls between 12 to 16 years old are taught tailoring, mehendi (henna), pearl jewellery, toy-making etc. About 350 inhabitants of slums are taking part in these programs.

During the year 2010, several IFPD donors, delegates from the World Health Organization, a Representative of the Swiss Embassy, representatives of organizations and companies in India visited Win projects. According to Frederic Naville, IFPD Director Manager (International Fondation for Population and Development, 2010), there is a growing interest for WIN projects and visitors left with a positive impression. The following chapter will therefore explore the possibilities to organize visits for a larger public.

### 3.1.2. Proposal of a touristic tour of the CSSC: a new concept

Dr. Ramesh Potdar, director of office bearer at the CSSC has expressed his wish to organize visits for foreign guests at the CSSC. The idea came to his mind about ten years ago, but the project has not been realized yet (Potdar, 2013). The first concept was to organize a tour through India with the intention of showing different kinds of NGO projects. However, such a tour is very complex to organize and the collaboration between different NGOs is lacking. For this reason, the tour discussed here will be limited to Mumbai only.

The concept of guided-tour developed in the present paper will be at the intersection of NGO's study tours (by means of the collaboration with the CSSC) ; slum tourism (due to the residential areas where the participants will be taken); fair tourism (by following the principles of the UNWTO code of ethics); and justice tourism (because it meets the requirements of a better distribution of the wealth).

**Figure 9: Classification of CSSC tour**



Slum tourism

Fair tourism

Justice tourism

NGOs study tours

Cssc tour
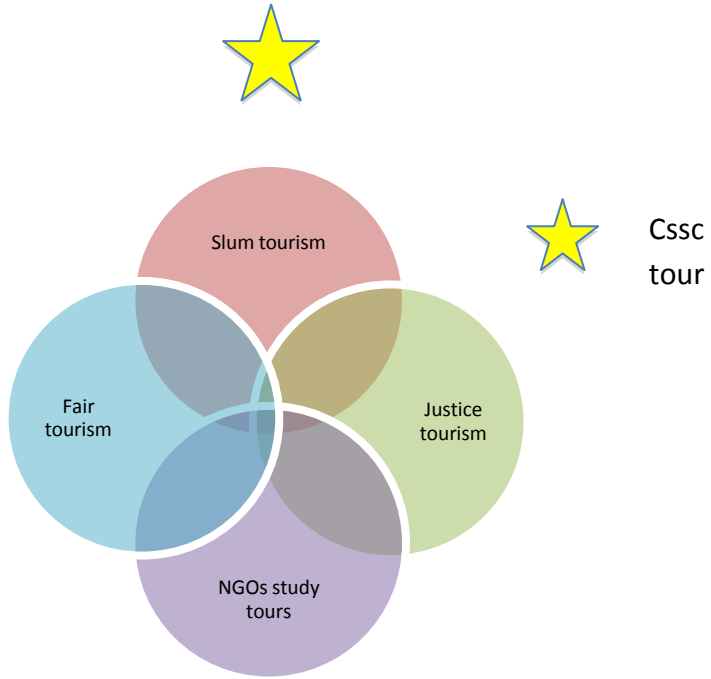
Source: Figure by the author, 2013

# 4. A fair and ethical tour in Mumbai showcasing slum life

## 4.1. The concept: Tour with a Human Touch

The tours' motto could be: "by humans, with humans, for humans". The core idea is to give the opportunity to foreign tourists to spend ten days at the CSSC and take part in various activities. The tour will take place only during the dry and cold season, from September until March. The six other moths of the year are too hot and humid. During the monsoon season as well, from June to September, travel conditions are not optimal.

The participants will come on their own to Mumbai and be accommodated in a budget hotel not too far from the CSSC. The program will start on Monday and lasts ten days, until Wednesday on the following week.

Each participant will be accompanied by one of the women workers during the whole stay. Everyone will then have an Indian partner from whom they can learn about the culture and exchange ideas. Dr. Sanjay will be the local coordinator and resource person. His role is therefore to welcome the visitors to the CSSC, give them a glance of the activities taking place in the centre and answer their questions.

In the morning, the participants will follow the women in their every-day activities in the slums. They can therefore experience the life in a slum and help their partners with the daily chores. It will be a time for cross-cultural sharing and solidarity. The participants will have to face the challenge of the language barrier, as most of the women speak Marathi only. They will learn a lot about the local culture and the living conditions in a slum. The women can gain self-esteem through these cultural exchanges and promote

**Daily Program**

9 am: breakfast at the hotel

10 am to 1 pm: morning chores with the women

1 pm: lunch at the women's house or at CSSC canteen

2 pm to 5 pm: activities at the CSSC/visit of the program

5 pm to 8 pm: interaction with the men

8.30 pm: Dinner at the hotel

their activities as well.

In the afternoon, the tourists will come to the CSSC along with the women. Everyday they will have the opportunity to experience a different activity, from tailoring class to informal education.

In the evening, time will be given to interact with the men, who are absent during the day. The visitors will therefore have the opportunity to spend a whole day with all the members of a local family and get a glimpse of their lifestyle.

### 4.1.1. Weekly schedule prototype

**First week**

Monday Program: At 10 am, all participants and the women taking part at the program will meet at CSSC for the welcome morning. After an introductive speech about CSSC activities, the participants will introduce themselves. A CSSC social worker will be there to translate and help the participants to get in touch. Then, pairs consisting of one woman and one visitor will be formed. Each foreigner will have an Indian partner with whom he can interact. From 11 am to 1 pm, they will assist the women in their morning tasks and discover their socio-cultural environment.

At 1 pm, the visitors will meet again at the CSSC for the lunch, where they will enjoy a traditional Indian *thali*. A first short debriefing will be made by one social worker, in order to know if some problems have already arisen. During the first afternoon, WIN clinics will be visited. As they are spread over several slums, it is a good opportunity to walk through the area. During the whole stay, each morning will be spent in the same way, accompanying the women.

Tuesday:  The participants will discover what the self-help groups are. The women will come to the CSSC and present their activities and the handicraft products. Tourists can buy handmade souvenirs from them and learn about the creation process and management of the self-help groups.

Wednesday: On this day, during the afternoon, the women workers take part in the review meeting at the CSSC. They first show the social workers what they have learnt during the

week, through drama or puppet show and then discuss with CSSC staff about particular problems. Since the meeting is in the Marathi language only, it will be optional for the foreign participants. The can, if they wish, take an afternoon off and discover Mumbai city.

Thursday: The participants will have the chance to take part in Annada, the kitchen project, and learn a few Indian recipes. The women will be very pleased to teach them the secrets of the Indian cuisine.

Friday: After the morning with their women partners, the tourists will have some free time and go back to CSSC at 4 pm, to experience the Blossom project. Kids are always very excited to meet visitors and it will be easy to interact with them, as they are very spontaneous.

Saturday: During this day, the roles will be exchanged. The visitors will become animators during the whole afternoon. The group of foreigners should themselves decide how to organize the day, in order to teach or show any of their home country traditions or art. Traditional dances or songs can for example be taught to the Indian women.

Sunday: Excursion to Karla and Bhaja Caves to take a rest from the bustling city life and vist Buddhist cave shrines.

**Second week**

**Figure 10: Hands covered with henna after the class**



Monday: For the vocational training program, the participant can follow the tailoring, henna and beautician classes. They can learn some basic skills or share any knowledge they may have about these topics.

Tuesday: The non-formal education programs usually take place in the WIN clinics, in order to be close to the participants' home. However, as the clinics are sometimes very small, the non-formal education class will be held at the CSSC. The health workers who are in charge of these classes might not be fluent in English and a social worker will therefore translate the course content from English to Marathi.

Source: Picture by the author, 2013

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<u>Wednesday</u>: The last day will be free, and a goodbye party will be organized at the CSSC in the evening.

The tour will be highly participative and will focus on human, cultural exchanges and experiences. The main asset of the tour is to make the visitors travel through people's every-day-life, go back to the roots and discover new ways of communicating. The participants will also have three free evenings (Wednesday-Saturday-Sunday) to discover Mumbai and choose from among a range of activities proposed in the following section.

## 4.2.  The places to be visited, their history and atmosphere

### 4.2.1.  Living conditions in the slums of Santacruz, Khar and Bandra East

CSSC works in several slums, which are scattered thorough central Mumbai. It is common in these areas that a whole family lives together in a single room. If they own their own house, they might build two or three floors. The elders live then on the ground floor and the next generations on the other floors (Ojha, 2013). In the slums where CSSC is currently working, the households have access to a water pipe.  During the last decades, it was common that more than three families share the same tap. Today, however, the pipe has individual taps for each house. Electricity is available in legal slums, but not in the other areas.  Attached bathroom are still rare and most of the slums inhabitants use common toilets (Ojha, 2013).
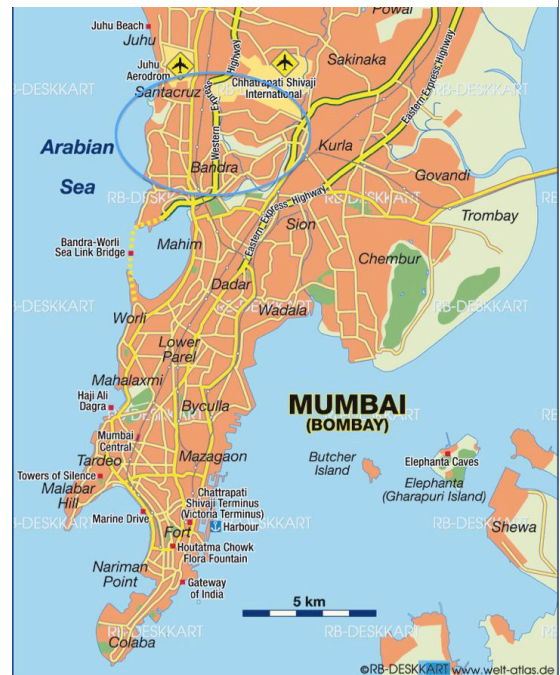
The slum dwellers have different professional backgrounds. Some of them work in the slum while others have to commute to different parts of the city every day to earn their income. A few families own their houses, and the rest are tenants. The average monthly rent rate varies from one area to another. In Bharatnagar, where a house is currently worth around one billion, the monthly rent can vary between ten to fifteen thousand rupees (200-300$). In less developed slums, a house can be rented for 3000 to 4000 (60-80$) rupees per month.

### 4.2.2. Bandra (West), from a fishing town to a chic suburb

As experienced during the bus tour, most of the traditional tourist attractions are situated in South Mumbai, especially in Colaba. Rare are the visitors who take the time to see the Central or Northern parts of the city. However, these areas are hidden treasures worth seeing.



Source : Rbdeskkart, www.web-atlas.de, 2013

The suburb of Bandra, situated on the western coast of Mumbai, was formerly a fisherman's village. Still today, the testimony of its previous features can be witnessed. At the extreme end of the Jogger's Park, a trendy promenade along the Arabian Sea, small fishermen's houses are standing and the fish market is still held regularly.

Figure 10: Bandra fishermen's houses



Source: Picture by the author, 2013

This picturesque street strongly contrasts with the Bandstand, the posh residential area next to the promenade.

In fact, it is exactly Bandra's wide social diversity which makes it an interesting place. From slums in Bandra east to luxurious bungalows in Bandra west, from Bollywood actors to fishermen, from churches to mosques, *the queen of the suburbs* gives a sample of the Indian social mix.

In the evening, the Bandra promenade, surrounded by high palm trees, looks like the Miami of the East. Families, young couples, friends and joggers who want to enjoy the cool evening breeze and the relative calm of this part are seen in large numbers.

Bandra West dispels the clichés of a bustling and dusty India. There are no UNESCO World Heritage buildings, but it gives a glimpse into the development of India and its social inequalities.

### 4.2.3. Juhu, an unconventional beach

In the western representation, a beach is a large strip of sand or pebbles bordering the sea, where the most common activities are swimming or sunbathing. However, in Juhu, the visitors are very rare during the day, and even rarer are the bathers. Juhu becomes a place of interest at nightfall. Crowds come to walk on the beach and especially to enjoy the snacks sold in the numerous eateries. The yummiest Maharashtrian snacks can be tasted in Juhu, in a vibrant atmosphere. Many Bollywood movie scenes were filmed in Juhu, which makes it one of the most popular areas in Mumbai.

### 4.2.4. Banganga and its Dhobi Ghats, a place of legends

According to many Hindus, Banganga, a sacred tank located in Malabar Hill, is the only place in Mumbai where the water is sweet. The epic Ramayana says that the water comes from the arrows of Lord Rama, shot to save his wife from the Demon King Ravana's abode in Lanka. The name Banganga means literally arrow (Baan) and River Ganges (Ganga), as per legend the water is an underground offshoot of the Ganges. This holy place is calm and peaceful; it is worth spending some time sitting on the basin's steps. From there, a short walking tour can be carried out through the area to see the Dhobi Ghats, a huge open-air laundry. Clothes and sheet are first washed in big basins dug in the ground and then hung on ropes or laid on the rocks next to the sea to dry in the sun.

### 4.2.5. Karla and Bhaja Caves, the spirit of Buddhism

Situated about 100 kilometres away from Mumbai, it is worth walking up the stairs that lead to the caves. The view over the valley from Karla hill is breath taking. The Karla compound consists of 16

excavations. According to the Archaeological Survey of India's placard at the entrance of the site, the eldest of them dates from 2$^{nd}$ century BC. The pillars are beautifully carved and reflect the great skills of the ancient Buddhists. 10 km away from Karla, the Bhaja caves are less touristy but nevertheless as interesting as Karla. The place is calm and the architecture of the caves amazing.

## 4.3.   The choice of a budget accommodation

As the houses in the slums are too small to host the visitors, they will be lodged ArmaCourt Hotel, in Bandra East. This hotel offers comfortable rooms at reasonable prices. Free Wifi and a multi-cuisine restaurant are among the facilities. A free pick-up will be organized from the airport to the hotel. Participants will be accommodated in double rooms.

In 2011, Arma group received Maharashtra Service Excellence Award in 'Best Budget Hotels Of Mumbai' (Arma Group, 2013). The situation of the hotel, 10km far from the airport and 2.5 km far from CSSC makes the is very convenient for the purpose of the tour.

On the one hand, due to the lack of space and lack of comfort, it would be too difficult to accommodate foreign visitors in their Indian partners' home. Elder travellers, especially, need a convenient place to stay and might not feel at their ease if they have to sleep on the floor of a single room house. On the other hand, the other family members of the lady working at CSSC might not be ready to host visitors, especially the in-laws.

## 4.4.   Objectives and requirements of the tour

First of all, the tour aims at giving an overview of different social realities. India is a country of wide contrasts, economically, socially and culturally. Most of the cultural tours that explore the historic places miss to show contemporary India. The visitors will leave the country with a romantic image but will not see more than the clichés. However, in order to raise awareness about the social inequalities persisting in India, the *Tour with a Human Touch* will go off-the-beaten track and unveil the social taboos.

Then, the goal is to create a sustainable tour. This will be achieved by using eco-friendly means of transportation, especially walking when it is possible, and educating both the tourists and CSSC staff about the right behaviour to adopt for reducing their ecological

footprint. A section about environmental issues linked to tourism will be included in the participant pre-tour material. In order to maximize the social benefits, the collaboration with local partners will be preferred.

Furthermore, the tour has to be participative, in order to promote the encounter. On one hand, the women should feel that they are part of the project, and even more, that they are the heart of the project. On the other hand, the visitors should not feel intrusive, but have the impression that they are welcomed. The highlight of the experience is for both parts to have an opportunity to share unforgettable moments together. Meeting the locals and spending time with them might increase each other's tolerance.

In addition, the tour should promote intergenerational exchanges among the participants. A group can bring together students as well as retired persons. This can enhance the emotional experience through sharing of feelings and knowledge.

An implicit goal is to change the participants' perspective about slums as well. They will certainly be carrying pre-conceptions about slums and poverty, which should be dispelled after the tour. In Meschkank study (2011), a participant confessed that before taking the tour with Reality Tour and Travel, they imagined seeing « people living under plastic sheets, washing in sewers, no fresh water, very little food, disease, death ». The western media, exagerating the sordid aspects of the slums highly influences negative pre-conceptions about slums (Meschkank, 2011). Taking a walk to the small alleys of a slum and meeting the inhabitants might balance the dark conceptions of a slums and show that there is hope, innovation and joy despite the misery.

Moreover, the economic goal is to generate money through the tour to support the NGO's project. The tour fees should cover the tourists' expenses and provide additional money for the NGO. As several women taking part in CSSC activities have learned handicraft techniques at the vocational training, they should have the possibility to sell some of their creations directly to the tourists. The visitors will therefore get unique, fair and meaningful souvenirs. An underlying goal is to increase the number of women working in the field of tourism. Women's empowerment is a common objective of WIN projects and the CSSC. The slums dwellers have a lot of skills and a rich culture to showcase. They might gain self-

esteem thanks to the interaction with the tourists, and thus they will realize that their work and traditions are worth seeing.

## 4.5.    Evaluating the potential of the tour

In order to have the opinion of a professional tour operator and India specialist, Jean-Daniel Forestier, the director of Sakadoh Travels in Lausanne, was contacted. He was questioned about his customers' interest for NGOs in India and about the links between NGOs and tourism.  He answered that he is regularly receiving inquiries about NGOs. He has a list of organizations he knows and passes them on to anyone interested. However, he is not organizing this kind of journey himself, and the customers wishing to volunteer should personally get in touch with the NGOs (J.D. Forestier, director of Sakadoh travels, personal communication, 20th May 2013)

Regarding tour operators trying to sell volunteer holidays among other tourism products, he « totally disapproves the transformation of a solidary commitment into a simple form of tourism and therefore short-term stays». In order to turn his words into action, he is personally donating 2% of the price of his travels to NGOs' projects in India (J.D. Forestier, PC, 20th May 2013).

He disapproves slum tourism, arguing that the tourists may want chills but after the tour they go back to their comfortable places. For him, this is «bad taste voyeurism » and he recommends rather to « support an NGO active in India» (J.D. Forestier, PC, 20th May 2013).

### 4.5.1.  Survey about foreigners' experience in Mumbai and Kolkata

1) Methodology and sampling

In order to know more about Mumbai tourists, their motivations and their interest for NGOs study tours, a questionnaire was designed and administered to foreigners in Mumbai and Kolkata between the 16th and 28th of May 2013. The participants were recruited

randomly at Juhu beach, Colaba district and Bandra West in Mumbai and at Sudder Street in Kolkata.

The main difficulty was to find enough volunteers to take part in the study. For this reason, the survey was extended also to foreign visitors spending more than an overnight in Kolkata. In this city, the visitors were more willing to answer the questionnaire and as a result, 32 respondents were found in Kolkata and 23 in Mumbai. In Mumbai, 50% of the foreigners met refused to participate in the survey. In Kolkata, everyone agreed to answer. This can firstly be explained through the fact that May is an off-season for tourism in Maharashtra; there were not many tourists in Mumbai, even in the tourist district of Colaba.

Secondly, most of them use Mumbai as a port of entry and spend only one day in the city, before continuing their route to Goa or Agra (Hajare, 2012), which means that have little time and are quite busy. Furthermore, in order to see as many places as possible, they do not walk through the city but take a private AC car. It thus reduces the chances to meet them in the streets.

Thirdly, the foreign visitors are highly solicited in India, especially in Colaba. Women selling jasmine flowers, street kids begging for money, touts advertising for a trip to Elephanta Island are all trying to attract the tourists. Foreign visitors might therefore feel hassled. For these reasons, many of them systematically escape when anyone is trying to get in touch with them.

Due to these reasons, it appears that most of the foreigners who agreed to fill in the questionnaire were not tourists, but expats. In order to make the difference between both of these groups, it is necessary to have a close look at World Tourism Organization glossary.

According to the UNWTO,

> "a tourist (or overnight visitor) is a *visitor* (*domestic, inbound* or *outbound*) and is classified as a *tourist* (or *overnight visitor*), if his/her *trip* includes an overnight stay",

whereas a visitor is :

« a traveller taking a *trip* to a main destination outside his/her *usual environment*, for less than a year, for any main purpose (business, leisure or other personal purpose) other than to be employed by a resident entity in the country or place visited. A *visitor* (*domestic, inbound* or *outbound*) is classified as a *tourist* (or overnight *visitor*), if his/her *trip* includes an overnight stay, or as a same-day *visitor* (or excursionist) otherwise. »

These definitions would be incomplete unless the concept of travellers is explained. A traveller is therefore:

"someone who moves between different geographic locations, for any purpose and any duration. The visitor is a particular type of traveler and consequently tourism is a subset of travel" (UNWTO, 2013) .

It appears therefore that an expatriate is generally not a visitor, since he might stay more than a year in the destination and be employed by a resident entity. Consequently, an expatriate cannot be categorized as a tourist either. However, he or she is a traveller, because he or she moved to another country.

**Figure 13: Classification of travellers**
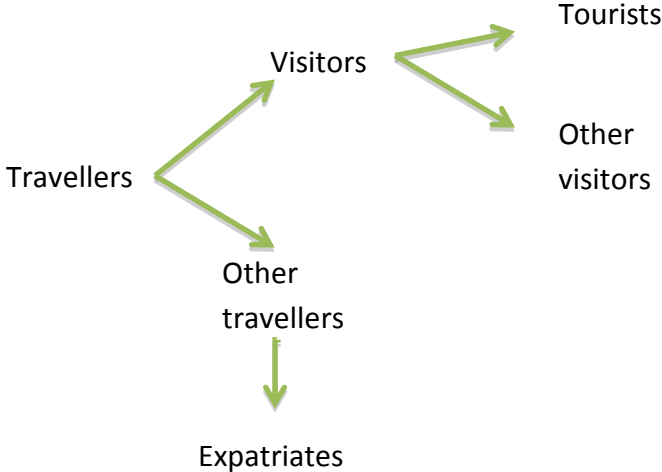


Source: figure by the author, adapted from UNWTO definition, 2013

Before analysing the results, it is important to keep in mind that the number of foreigners taking part in the survey was low, and that it does not include tourists only. As it was done during the rainy season, the number of visitors was especially low at this time and the results are therefore not representative.

2) Results

First of all, 45% of the 55 respondents were not in India for their first time. That means that a large number of the visitors come back to India for a second or third time or even more. If, during their first trip, the travellers are more inclined to see the famous sites, during a second trip they might be more interested in going off the beaten-tracks. The CSSC should therefore target tourists who are in India and promote the tour in order to encourage them come back to India.

Then, only 10 respondents visited only one city. The other visitors travelled then to more than one city. South India, New Delhi and Rajasthan were most often mentioned as the next destination. It seems therefore important that the visitors coming to Mumbai for the *Tour with a Human Touch* have the opportunity to extend their stay in India and visit other regions. Moreover, only 8 out of the 55 respondents were staying less than two weeks in India. As the participants will book their flight ticket on their own, they are free to choose their schedule and stay as long as they want in India. However, it seems better for organizational matter that they all arrive in India on the same date and all start the tour together.

Concerning the travellers' motivations to visit India, the answers in Mumbai and Kolkata were slightly different. More than 60% of the foreigners interviewed in Mumbai answered that the main purpose of their stay in India was business, whereas in Kolkata, 38% of the respondents came to volunteer; 22% wanted to experience something different and have a change of environment, and another 22 per cent were perceiving India as a dream destination due to its rich culture and lively traditions.

**Figure 14: Travellers' motivations**

Kolkata                                                    Mumbai
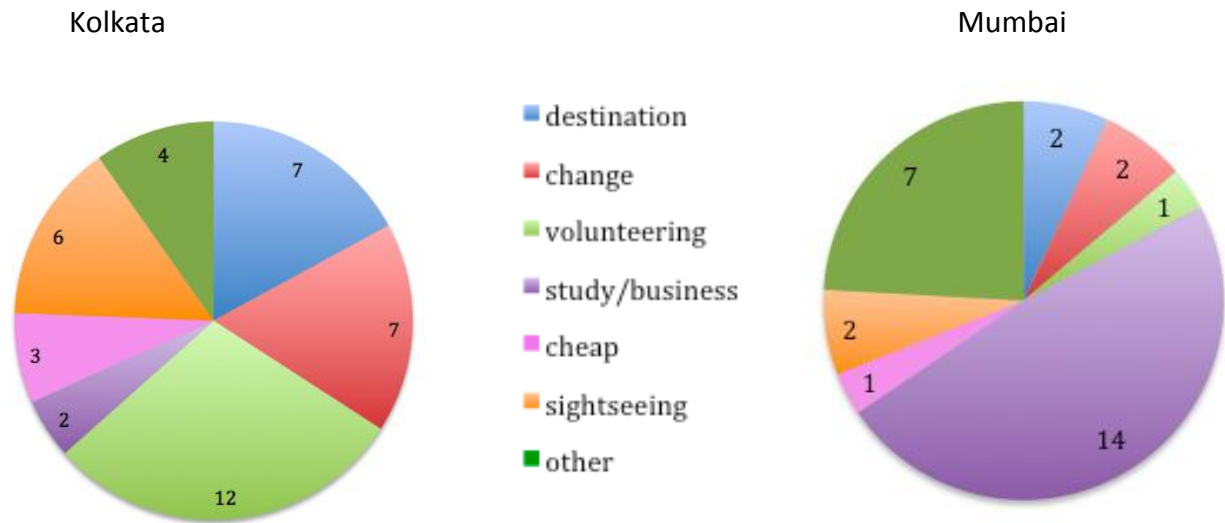


Source: figure by the author, author's data, 2013

When looking more deeply into the visitors' status, it appears that 39% of the respondents in Mumbai were expatriates and 22% business travellers. That means that the first group will stay over a long period, live and work in Mumbai, whereas the second group is in Mumbai for a short period, working for a company abroad and doing business with a company or individuals in Mumbai. The present result is nevertheless a bit tricky, considering that the expatriates have more time and are therefore more willing to take part in the survey. There might have been more business travellers among the people surveyed in Mumbai, but many refused to answer the questionnaire. Nevertheless, business travellers are not the target public because they do not have much time in India and the purpose of their stay can hardly be conciliated with leisure activities. On the contrary, expatriates stay over a long time and might be interested to participate in some activities at the CSSC, to get another insight into India.

Then, the popularity of NGOs' study tours was examined. It turned out that only a few foreigners know about this terminology and were aware of the possibility to visit NGOs. Only 28% in Kolkata and 33% in Mumbai have heard about NGO's study tours before. This means therefore that huge efforts need to be taken for better information, communication and promotion in order to make this field of tourism known and to highlight how rewarding this kind of experience could be.

### 4.5.2. NGO study tours in Mumbai: an unexploited potential

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Once aware of the meaning of a NGO's study tour, many respondents showed their interest in taking part in this kind of activity. 78% of the respondents in Kolkata and 68% in Mumbai asserted that they would like to part in a NGO's study tour during their holidays. This can be explained by the fact that most of the respondents are aged between 20 and 30 years old and are interested in learning something during their holidays. Moreover, they are fit, active and have time. Several participants, especially those interviewed in Kolkata, are already volunteers or interested in NGOs. Some of them mentioned altruism (to help others; to give something back to the community) as their main motivation. Others said that they want to "learn something about themselves" or have "a rewarding experience", which can be classified as self-development motivations.

In order to understand which USP should be put forward for the promotion of the *Tour with a Human Touch,* the respondents have been asked about the importance of the following criteria when they are travelling: authenticity; encounter with locals; famous sites; beautiful landscapes; interactivity; food; learning something; change of environment; comfort. It appears that for most of the travellers, the most important during their holidays is to see how the locals really live, to be close to them and get in touch with them and to learn something. The *Tour with a Human Touch* perfectly meets these expectations and follows the trend. Thus, it is an educational and authentic tour, through which the CSSC will act as a bridge to bring visitors and locals together.

## 4.6. SWOT analysis

**Table 1: SWOT Analysis of the Tour with a Human Touch**

| Strengths | Weaknesses |
|---|---|
| - Tourism product which focuses on human beings<br>- A product which offers a unique experience<br>- A fair product, with benefits the locals<br>- A secure way of discovering marginal areas<br>- Mixing fun and education<br>- An interactive product<br>- A product designed by humans, with humans, for humans | - Few potential customers<br>- Seasonal product, not available during the hot and monsoon seasons<br>- Prices of accommodation in Mumbai are significantly higher than in other Indian cities<br>- Not much free time during the ten days<br>- Unpredictability of the tourist arrivals in Mumbai |
| **Opportunities** | **Threats** |
| - More and more demand for eco-friendly and socially responsible tours<br>- Increasing number of active seniors (60+) | - Competition with famous international organizations<br>- Negative perception of Mumbai (safety)<br>- Competition with rural destinations<br>- Competition with other cities (Kolkata) |

Source: Table by the author, 2013

The *Tour with a Human Touch* has a high chance of being successful, since it follows the trend of fair tourism. As the product is highly interactive and places the human being at the core of its philosophy, it will be appreciated by responsible travellers of all ages. Thanks to the coaching of CSSC, the participants will be able to discover marginal areas without taking any risks; they will benefit by learning from CSSC's explanations about the living conditions in the slums an the work of CSSC in these areas. Through the encounters with locals and participation in various activities, the visitors will get a deep experience about the Indian way of living.

However, a lot of efforts have to be taken in order to attract foreign to Mumbai. Because of the terrorist strikes in 2008, the city has gained a bad reputation, which might deter foreigners from travelling to this city. Moreover, as it has been showed previously,

many young people interested in NGOs chose Kolkata, often because of the reputation of Mother Teresa, who lived and worked in and around Kolkata. This city, as well as other rural destinations proposing sustainable tours will be fierce competitors. In addition, international organizations such as Global Exchange might have more funds to allow marketing and more worldwide connections and are therefore serious players.

Finally, it appears that the *Tour with a Human Touch* has a lot of assets to attract visitors. However, the CSSC has to be proactive in promoting the tour intensively in order to counter the threats. It is important also to continuously improve the quality of services with the aim of creating positive word-of-mouth and thus gradually increase the number of participants.

## 5. Market study for a Tour with a Human Touch

### 5.1. Market trends in India and Maharashtra

In 2012, the Ministry of Tourism registered 750,342 tourist arrivals from Europe, including 43,134 arrivals from Switzerland. Europe is the second most important market after Asia, with 35% of the shares and represents therefore many opportunities for the launch of new tourism products.

**Figure 15: Shares of tourists' arrivals to India in 2012**
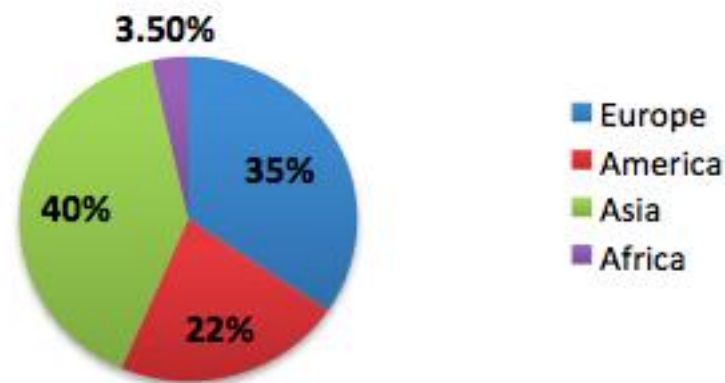


Source: Figure by the author, adapted from Government of India, statistics,

The period with the highest percentage of tourist arrivals runs during winter, from October to March. In 2012, there were 34.1% of the total arrivals between January and March; 15.8% between April and June; 19.2% between June and September and 30.9% from October to December. The periods of high peaks in terms of arrivals coincide with the time of the year chosen for the CSSC tour, from October to March (Ministry of Tourism Government of india, 2011).

**Figure 16: Month wise Percentage Share of Foreign Tourist Arrivals in India, 2010**
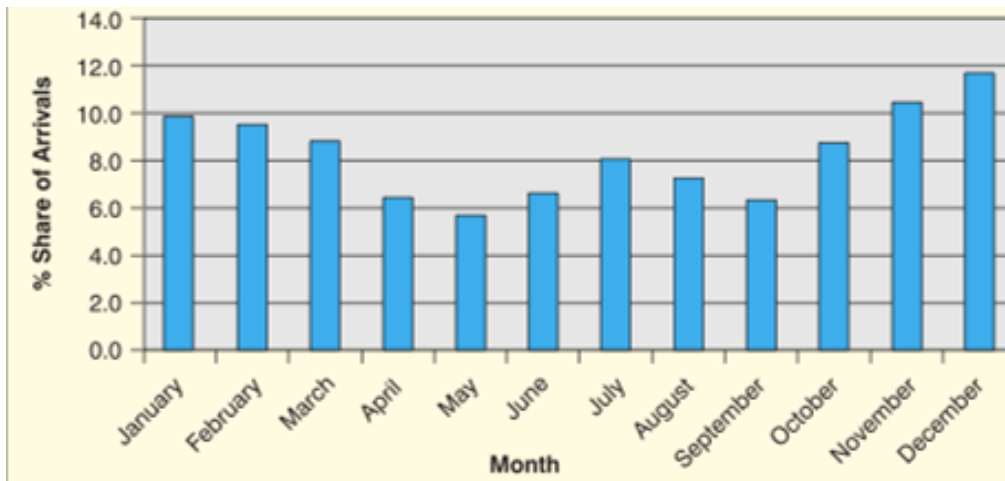


Source: Figure by the author, adapted from Government of India, statistics, 2012

### 5.1.1. The concept of sustainable development applied to tourism

Over the last decades, the Government of Maharashtra has been aware of the opportunities that can be brought by tourism through the generation of jobs and therefore income (Planning Commission, Government of India, 2005). In order to increase the capabilities of tourism, the concept of sustainable tourism for the state of Maharashtra has been developed in the 2005 Report. According to the criterion for a sustainable tourism product listed by the Government of India and shown in the figure bellow, CSSC tours will be analysed in order to determine if it meets the trend or not.

**Figure 17: Sustainable development components**
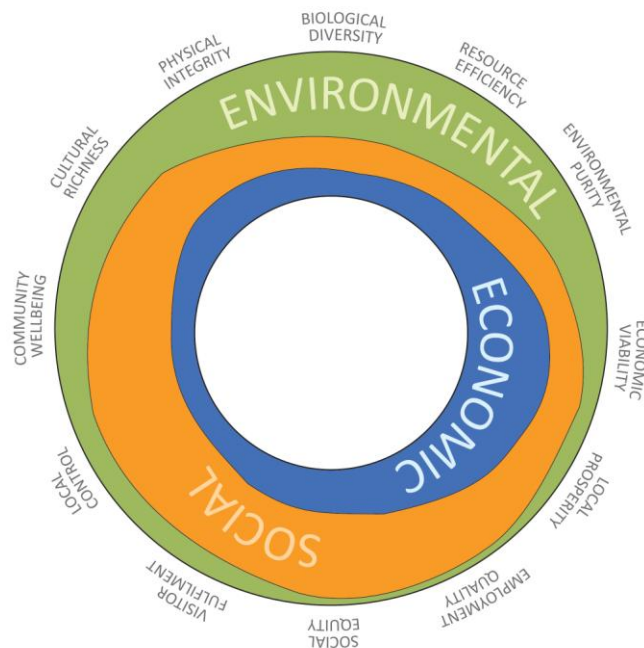


Source: Tourism landscape design, 12 aims for sustainable development, 2013

1) Environmental/Heritage/Culture

The CSSC tour promotes the conservation of tradition, through real encounters. Nothing is staged. The danger of "staged authenticity" is that the host community tends to lose its authentic culture. In order to fits with guests' expectations, the locals might adapt their traditions and distance themselves from their true roots (MacCannel, 1973). The *Tour with a Human Touch* will avoid this kind of misappropriation of the culture.  The tourists take part in the normal routines and the experience is not standardized at all. The Tour is therefore helping to conserve the culture.

Moreover, in order to promote a green approach, the CSSC should encourage the visitors to reduce their ecological footprint. The code of ethics presented in the section 6.1.1 contains recommendations related to environmental protection. By witnessing the sanitary conditions and the level of pollution in the slums, the foreigners will certainly become more environmentally sensitive.

2) Economic Sustainability

As there are very few intermediaries, the money goes directly to the project and the benefits are maximized. The main stakeholders are locals. A fair price will be asked, to ensure that sufficient money is paid to the service providers.

3) Social sustainability

WIN projects, the Arma Hotel group and transportation providers will benefit economically from the tour. CSSC social workers and WIN health workers will also experience numerous benefits from cultural exchanges through encounters with foreigners.

### 5.1.2. Traditions and handicraft showcasing in urban tourism

In 2002, one of the objectives of the Indian Ministry of Tourism was to "showcase rural life, art, culture and heritage" through rural tourism. In villages, the handicraft, handloom and textiles traditions are often better maintained. The aim of this approach is to "benefit the local community economically and socially as well as to enable interactions between

tourists and the local population for a mutually enriching experience" (Ministry of Tourism Government of India, 2011).

The same approach can be used for urban tourism and especially for NGO's study tours. In the slums, traditions are still alive and the CSSC encourages women to learn handicraft techniques. By taking part in the tour and buying local products, the tourists are sustaining the community economically and supporting the traditional activities. The visitors will be more satisfied to buy souvenirs, which are local and handmade, rather than the standardized, mass-produced goods sold in government shops.

### 5.1.3. Improving gender equality through tourism

Moreover, in the 2010-11 Rapport, the Indian Ministry of Tourism put a high priority on gender equality (Ministry of Tourism Government of india, 2011). As a large proportion of females are working for the tourism industry, the Ministry wants to ensure equal rights to women and men. CSSC study tour goes toward this goal, by linking together women's empowerment programs and tourism, thereby enabling women to earn small revenues and to have meaningful interactions with foreign visitors.

## 5.2. The main markets to investigate for the Tour with a Human Touch

**Table 2: Market segmentation for the Tour with a Human Touch**

| | |
|---|---|
| **Young seniors** | They are active, have time and money to spend on their holidays. |
| **Socially-conscious middle-class tourists** | They want to learn something, experience a different kind of travel. They need a relatively comfortable environment. |
| **Students in the field related to project** | They want to better understand the mechanism and make links between what they learn theoretically and what they see on the field. The educational aspect is their main motivation. |
| **Backpackers** | Looking for « off-the-beaten-tracks tours », eco-conscious, responsible travellers. They have time and are used to sleep in different kinds of accommodations. Their budget is low. |

Source: Table by the author, 2013

According to Spencer, the participants of NGO's study tours in Cuba are middle class tourists who are actively engaged in social movements and "want to make a difference" (Spencer, 2010). This segment will therefore be the target public for *the Tour with a Human Touch.* This kind of experience might be especially appealing for active middle class seniors, who are looking for self-actualization or self-enrichment and are keen on learning about other cultures. For instance, the participants of the *Nouvelle-Planète* discovery travel were mostly aged between 60 and 70 years old.

Nonetheless, young people are also potential customers, if there have a particular interest for social work, health or human rights. They are motivated by the educational aspect as well and are also looking for experience.

In addition, backpackers' motivations can be compared to the NGO's study tour participant's motivations. They are both looking for authenticity, encounter, self-realization and the educational dimension. The want to "experience as much as possible "; "contribute something to the place they visit" and "challenge their abilities" (Richards & Wilson, 2004). Many backpackers make a stop in Kolkata for a few days to volunteer in Mother Teresa centres. Similarly, they could include a ten days NGO study tour as part of their trip.

## 5.3. The network and partners to promote the tour

In order to get a high number of participants, the CSSC should work actively with partners abroad. Collaboration with Swiss travel agencies could be made, to promote and sell CSSC tours. As there is currently no similar product on the Swiss market, the *Tour withl a Human Touch* will not compete with existing products sold by the travel agency. This new and unique product might attract new customers and diversify the travel agencies' offers. Selling the tour through the travel agency channel will in addition ensure that it fits with the Swiss standards.

Moreover, the CSSC should encourage donors abroad, such as IFPD, to become ambassadors and promote the tour among their relatives or partner organizations. For example, an advertisement for the tour could be published on IFPD's website.

## 5.4. Benchmark: comparison of the tours in India sold on the Swiss market

**Table 3: Benchmark of tours sold in the Swiss Market**

| Name of the Tour operator | Kind of tour | Duration | Price | Services included | Comment |
|---|---|---|---|---|---|
| Tour operators on the Swiss Market | | | | | |
| STA travel | Mumbai tour | | 71 CHF | | Targets young people and students. One of the travel agencies is located at Lausanne University |
| | Cooking lesson in Delhi | ½ day | 35 CHF | | |
| | Volunteer work in Delhi | 14 days | 569 CHF | Local coordinator; accommodation in budget hotel/dormitory | |
| Horizons nouveaux | Yoga and Wellness | 10 days | 3580 CHF | Full board; accommodation; flight from Geneva with Qatar Airways; airport pick-up; 14 yoga sessions; 1 vegetarian cooking lesson; 1 naturopathy lesson; 3 massages; free access to spa | A package including a wide range of activities focusing on wellness |
| Ad-gentes | Classic cultural tour in Rajasthan in small group | 15 days | 2995 CHF | Flight with Qatar Airways; airport pick-up; activities; accommodation in four stars hotels; breakfast; French-speaking guide | Good value for money, a traditional tour showcasing the clichés of India |
| Tourisme pour tous | Classic cultural tour in | 15 days | 3000 CHF | Flight from Geneva with British | Good value for money, a |

| | | | | | |
|---|---|---|---|---|---|
| | Rajasthan, in group | | | Airways or Swiss; airport pick-up, full board; accommodation in medium to high standard hotels; transportation in AC private bus; French-speaking guides; entry fees to all sites; activities | traditional tour showcasing the clichés of India |
| Sakadoh | Individual tour in Maharashtra | 14 days | 3400 CHF | International flight; Accommodation in medium-standard hotels; on-ground transportation in India; activities | An ethical tour, to a remote and less touristic region of India. Avoids the clichés. Very good know-how of a micro-tour operator specialist for India |
| Voyages et cultures | Individual travel, focusing on culture. Proposes a choice of 15 different tours in India | Between 10 to 20 days | Between 2300 to 4300 CHF | Accommodation in three star hotels; airport pick-up in private car; travel documentation | A tour operator that passes on his passion for culture and for Asia |
| Globetrotter | Individual tour in Northern India | 11 days | 1490 CHF | Accommodation in medium-standard hotels with breakfast; English speaking guide | |
| | Volunteer work in Rajasthan in the field of Healthcare or education (for example teaching English to handicapped children) in partnership with | 4 weeks | 1132 CHF | Help of a local coordinator, accommodation in dormitory; full board | |

| | travelworks.de | | | | |
|---|---|---|---|---|---|
| Lotus voyages | Classic cultural tour in Northern India | 15 days | 3800 to 5800 CHF | Flight with Swissair, domestic flights in India; airport pick-up; private AC car; guide; accommodation and breakfast, sites entry fees | |
| **NGOs selling tours and travels** | | | | | |
| Nouvelle Planète | Discovery travels to Burkina Faso/Madagascar<br><br>To visit Nouvelle-Planète projects and cultural/natural sites | 10 to 15 days | 3200 to 3800 CHF | Preparatory meeting; International flight; transportation in mini-van; accommodation; full board; activities; cancellation and repatriation insurance; accompaniment of Nouvelle-Planète project manager | No travel to India for the moment; might come later when they have projects in Maharashtra. |
| Global Exchange | A large choice of study tour in South America, Asia and Africa, including conferences and encounter with local NGOs coordinator. Each tour focuses on a specific subject, such as health, education, women's empowerment etc. | 15 to 20 days | 1300 to 2400 CHF | On-ground transportation in the country of destination; Accommodation; full board; documentation; courses and conferences; tour leader | It is a North-American organization, not very active in Switzerland, but a tour can be booked by mail through their website |

N.B almost all of the tour operators propose individual or à la carte tours, but for higher prices.

Source: Figure by the author, 2013

There is a moderate choice of travels to India on the Swiss market. However, the products are quite similar one to another, in terms of itineraries and activities. The most common tour is undoubtedly the Rajasthan tour, including visits of Maharajas' ancient palaces, *havelis*, and markets. However, the prices can vary greatly, depending on the accommodation standards and the services included.

STA Travel and Globetrotter are differentiating themselves from other tour operators because of their reasonable prices. They are targeting, among others, students and young people. Both of them are proposing short-term volunteer work as well, which is in some aspects close to NGO's study tours, as they are both related to charities. STA Travel can be in some aspects a competitor for the *Tour with a Human Touch,* because they offer activities such as cooking lessons as well. Horizons Nouveaux, apart from classical cultural tours, also proposes tours focusing on specific interest, such as yoga.  Its target public is therefore not mass tourism, but rather niche markets.

Sakadoh Travel is the only tour operator in this list which mentions the ethics. On the tour operator's website, a section is devoted to ethics. Jean-Daniel Forestier, the director of Sakadoh, emphasises his wish to conciliate tourism and respecting the culture of the host country. In order to achieve this goal, he tried to create another form of tourism, to share his passion for India but always keep an acceptable behaviour rewarding for both, the guest and the host. He practically wants to give the responsibility back to the travellers, which means that before their trip, they should be prepared and obtain information about the country. This active approach then has to be continued along the journey.

Furthermore, Forestier is always trying to choose simple accommodation, where the staff members are not treated like slaves, and the tours use local public transportation in order to facilitate encounters between Swiss tourists and the local people. He is of course working with local partners, in order to make sure that a large part of the amount spent by the tourists for their trip will benefit the locals directly (Sakadoh Voyages, 2013). Even if the content of Sakadoh trips are different from the *Tour with a Human Touch,* the approach is very similar, focusing on encounters, participative holidays and a responsible behaviour of both the travel organizer and the participants. Sakadoh's travels can undoubtedly be qualified as ethical as they are following the principles of justice tourism.

# 6. Ethics: challenges and limits of the tour

## 6.1. Preparation for the visitors and recommendations before the trip

Tourists have to be prepared, as a first trip to India might represent a culture-shock. Pre-tour material will be sent to them upon their registration for the trip. This includes a small English-Marathi glossary, cultural insights about India and the code of ethics.

Additionally, visitors can prepare themselves individually by reading books. The novel *City of Joy* by Dominique Lapierre can be recommended as it describes situations of extreme poverty in the slums of Calcutta. Inspired by the true story of a Swiss nurse who spent several years helping to improve the living conditions in the slums of "Anand Nagar", it gives an overview of the life in the slums. However, the novel was written 28 years ago and the reality it depicts has changed considerably since.

### 6.1.1. Code of ethics for the participants of the *Tour with a Human Touch*

India is so different from Western countries that it might appear to the visitors as another world altogether. In order to guide them and help them behave appropriately, this code of ethics will be sent to them prior to their trip:

- The Indian pace of life might be slower than what you are used to. If you want to enjoy your stay, do not be too impatient. (Atalante, 2011)
- If you have to face customs that seem strange to you, keep your humility, courtesy, patience and respect. Even in case of misunderstanding, stay calm and do not make your partner lose his or her face (Voyages et culture, 2013).
- Respect the local dress code (cover your shoulders and legs) and avoid actions that could be shocking for the locals (ex: kissing in public). Do not exhibit expensive personal items.
- Be aware that the hosts might not be used to seeing foreigners. Do not mind if local people stare at you with curiosity, even if your behavior seems appropriate.
- Always ask the person concerned before taking a photograph and respect their right of refusal.
- Do not make false promises of sending back pictures.

- The gap in the living standards between the traveler and the host can be as source of misunderstandings (Association Agir pour un Tourisme Responsable, 1996). Whatever you give and receive should be measured according to the local standards. One unit of currency in your home country might not have the same significance as one rupee in Mumbai.

- Avoid giving gifts or donations to individuals, since it might create an unfair situation between local partners. Donations can be made through CSSC, which will then equitably distribute it to the workers.

- Use water sparingly, as it is a scare resource, and always avoid polluting it. Use biodegradable, phosphate-free detergents and soaps (Atalante, 2011).

- Do not litter the floor. Try to recycle as much as possible. For example, plastic bottles can be reused in the slums (Association Agir pour un Tourisme Responsable, 1996).

### 6.1.2. Health recommendations during a stay in India

- Be vaccinated to prevent contracting or spreading disease in the country. Carry with you your own medicine and anti-malarial drug. The vaccination is not compulsory but a prevention against tetanus, fever typhoid, polio and hepatitis A is strongly recommended (Safe travel, 2013)

- Drink bottled water only and make sure that the fruits and vegetables you eat have been cleaned, peeled or cooked.

- Make sure that your health and accident insurance coverage includes India.

## 6.2. Preparation for the hosts at the CSSC

CSSC staff has to be trained (for example in security and hygiene). Habits, which appear innate and logical for the Indian workers, might be totally unknown by the guests. For example, a native Indian will never use his left hand to eat, whereas a foreign visitor is most probably not aware of such a practice, since he is used to eat with a spoon.

Apart from the material inequalities between the hosts and the guests, their metabolisms are also very different. The visitors have to be very careful about what they eat or drink. Even if the water has been boiled, it is still not totally safe for the newcomers. Foreigners should make sure to drink bottled water only. Local people might be surprised or

even upset if the guests refuse a glass of water. It is thus necessary as well to raise the hosts' awareness about the cultural differences. This subject could be approached during non-formal education sessions.
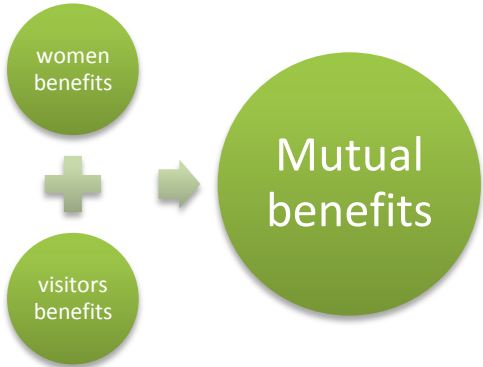
## 6.3. Slum inhabitants' perspectives: are they ready for the encounter?

In order to know how CSSC women workers perceive foreign visitors, seven women living in the slums were interviewed. The interview was conducted in Marathi by Dr. Sanjay Ojha and simultaneously translated into English. Among the seven women interviewed, three were health workers at WIN clinics and four were junior supervisors. None of them speak fluent English but they know a few words for greetings and thanks.

Through their job at the CSSC, all of the respondents have already met foreign visitors, who are most of the time members of the committee of IFPD. However, only two women out of the seven were able to interact with the visitors. They others were only passive observers and regret that, due to language barriers, they could not speak to the guests. During the interviews, two women mentioned their concern about the language. They might feel embarrassed or even feel inferior because they do not speak any English. On the contrary, four other women see the encounter with foreigner as an opportunity to learn English and learn more about western culture. The possibility to communicate through gestures was also mentioned.

**Figure 18: Mutual benefits for women and visitors**

women benefits

visitors benefits

Mutual benefits

Source: Figure by the author

Overall, the respondents showed enthusiasm and curiosity regarding interaction with foreigners at the CSSC. The motivation most often cited about interaction with tourists is the opportunity to learn from the cultural differences. They all asserted that they are ready to take part in this experience, even if one of the women gave a more balanced answer, saying that: "Yes, I have no problems with that. But I never know about my family members. If it is at my work place, it is ok, but at home I have to ask."

As a proof of their willingness to collaborate, several women ended the interview with some English words. This shows that the barrier of the language can be easily overcome through some language classes before receiving the guests or simply with time and practice. Although the communication with the initial guests might be difficult, fears will disappear little by little. Moreover, it appears also through the interviews that the women have very few recreational activities during their days. Spending time with tourists could add a touch of fun in their daily routine and give them new perspectives.

The issue of the language was mentioned also in Klann's thesis (2012). She interviewed the founders of « *Be the Local* », a small-scale business proposing Dharavi slum tours, who pointed out that one of their initial motivations was to provide Dharavi students an opportunity to maximize their talents. Some of them are very skilled, but they feel shy to speak English and interact with foreigners. It is therefore important, according to Farhad, one of the founders, to give them training. They will then gain experience and become more self-confindent. They will earn money and be able to continue their studies, have the opportunity to impore their English and broaden their horizon by meeting foreigners (Klann, 2012).

# 7. Marketing recommendations for sales and promotion

## 7.1. Marketing-mix of the "Tour with a Human Touch"

### 7.1.1. Pricing

As the tour has been designed for middle class tourists as well as for students, the price has to be affordable. India is much cheaper than Central Europe but Mumbai, in comparison to other Indian cities, is quite expensive. A chicken biryani, a local meal consisting of spicy rice and chicken costs on average Rs 150 (3$) in a medium-range restaurant in Mumbai. The price of accommodation is especially high, but a special rate can be obtained at the Hotel Arma for Rs 1200 per person per day (24$) (Abdulla, Director at Arma Hotel, personal communication, 24th May 2013).

The amount to be paid by the participants should cover the salary of CSSC staff, food, accommodation, benefits for CSSC to be passed on to their project, transportation in Mumbai etc. The price does not include a plane ticket, visa, vaccinations, and medicine.

**Table 4: Price calculation**

| Services | RS | CHF | Comments |
|---|---|---|---|
| **Transportation** | | | |
| Airport pick-up in mini-van (10 pax) | 100 | 2 | |
| Mini-van+driver 10 days | 230 | 4.6 | |
| **Accommodation** | | | |
| Half board accommodation 10 days | 16000 | 320 | in double rooms |
| Special discount -25% | 11100 | 222 | |
| **Activities** | | | |
| 8 days activities in CSSC | 1600 | 32 | 200 Rs per day |
| 8 lunch | 1200 | 24 | |
| **NET** | 28630 | 572.6 | |
| Mark-up 20% | 7157.5 | 143.15 | |
| **Published price** | **35787.5** | 715.75 | If sold through direct channel |
| | | | |
| **Optional** | | | |
| Trip to Karla caves, full day | 1200 | 24 | Including entry ticket |

Source: Table by the author, 2013

The total price of tour, including on-ground transportation, full board, accommodation, pre-tour material is around 720 US dollars, which is a very reasonable price in comparison to most of the packages analysed in the benchmark section.

### 7.1.2. Product

The *Tour with a Human Touch* is a fair tourism product, offering participative experience to Swiss and European visitors travelling to Mumbai. During ten days, they would have the opportunity to experience life according to Indian culture and encounter inhabitants of the slums. Through their journey, they will see how an Indian NGO is working for women's empowerment and the impacts of CSSC projects.

### 7.1.3. Place

Most of the activities will take place in Central Mumbai, in the district of Bandra. During their free time, the visitors can visit other parts of the city according to their wishes. If they want to extend their stay in India and visit other regions, they are free to do so. However, the CSSC will not be responsible for any hassles occurring during the rest of their trip.

### 7.1.4. Promotion

As the target public consists of students and young people, priority should be given to advertising through posters in Swiss university campuses. As well ads can be published in magazines designed for students, such as "Careers". The CSSC should be active on the social networks such as Facebook, Twitter and YouTube as well. These platforms are very useful marketing tools, because they give the possibility of sharing feedback very rapidly on a large scale. Trip Advisor also can be used to get in touch with ex and future participants. Pictures and videos might reach out to the public and make them want to experience the *Tour with a Human Touch* as well. The CSSC could also market directly through their own website, but this will require some redesigning in order to make it more user-friendly.

In addition, the tour can be promoted through Expatblog and InterNations, two social networks designed primarily for expats. According to the results of the survey, even expats may not have been to slums or poorer areas of the city. Efforts have to be made in the field

of public relations as well. As it has been said before, IFPD can be used as a marketing partner to promote the tour, during fund-raising events or lectures and through its website.

Finally, many visitors travelling to India still use guidebooks. A good review in the "Lonely Planet" or the French guide "le Routard" might also increase the number of potential participants. For instance, the slum tour with RTT is recommended by Lonely Planet and is so famous today that 8 tours are organized daily on average, even during the low season.

## 7.2.  Sales channels

As it has been said before, the tour can be sold indirectly through the travel agency channel in Switzerland. The main advantage of this distribution channel is that it reduces the workload for the CSSC and delegates the work to professionals working in the field of tourism, who have the necessary skills for selling a trip and advising the customer about air fares, travel insurance or visa. Swiss travel agencies are geographically close to the Swiss customers and can easily interact with them. They know the travellers' needs and expectations and are able to provide them with recommendations. The only drawback of this process is the monetary aspect. Selling the tour through an intermediary implies paying a commission and therefore losing a part of the gains. Another alternative for the CSSC would be to sell the tour directly on their website, in order to minimize costs and maximize their gains.

## 7.3.  Requirements for high-quality assurance

In order to ensure the quality and security of the tour, the following criteria have to be taken into account:

Table 5: The requirements for a high quality guarantee

**Introducing the organization**

The organization shows its know-how and is open to welcome visitors

The objective of the tour should not be commercial only. The organization has

to present its activities and knowledge actively and vividly.

**Welcoming the guests**

The visited places should have enough space to host ten visitors.

The place visits should be large enough to allow the visitors to move easily

An English-speaking coordinator should be present to welcome the guests and provide them assistance

**The visit**

To have a well-informed guide

To ensure clear and customer-friendly communication with clients

To have a coherent reference speech

To have a good knowledge of English

To have information about the dates and periods during which the tour can be conducted

**Security and hygiene**

To have clean and accessible toilets

To ensure optimal safety conditions

**CSSC responsibilities**

Making the participants sign a code of ethics

Booking management

Training their workers

Providing an informative booklet to the participants

Keeping accounts transparent

Keeping records and statistics about the participation

Answering the participants' questions, providing them with a lot of information

Handling complaints

Following the same pattern for each tour

Offering the same quality to each participant

Being able to provide first aid

| **Participants' responsibilities** |
| --- |
| Respecting the code of ethics |
| Being individually responsible for one's health and accident insurance and should have a good travel insurance policy and health insurance |

## 7.4. Further development: the future of the tour

**Figure 19: Product life circle**



| | |
| --- | --- |
| **Launch** | • One tour sold in Switzerland<br>• Promotion to make the product well-known |
| **Growth** | • Increase the number of visitors for the first tour, by increasing the number of distributors in Europe<br>• Propose a second tour more specialized (ex: Health) |
| **Maturity** | • Collaborate with other NGO's to offer an NGO tour in Maharastra<br>• Sale the tour pattern to other NGO's in India, offering them consultancy |
| **Decline** | • Collaborate with schools, institute and companies to offer studend or workers exchange programs. |

According to the life circle theory, different strategies have to be imagined for the product, depending on its growth and shrinkage within the market. During the first step, when the product will be new, it has to be easy to manage and intensively promoted, in order to make

it known by the target public. At the beginning, it will be sold in Switzerland only, in order to probe the degree of receptivity of the market.

In the second phase, the sales channels can be multiplied and extended to sellers in other European countries. The product can then be diversified and include specialized tours, focusing on health for example.

When the product reaches the phase of maturity, it is necessary to develop it further. As it has been shown through the questionnaires, visitors coming to India like to see more than one place. Collaboration with other NGOs in the rural areas of Maharashtra can therefore be worked upon. The participants can get a richer experience and compare the living condition in the slums and Mumbai with those in the villages. A stop in Kolkata is possible as well, thus many NGOs are working in this city. At this point, if the tour is successful, its pattern can be used as a model for other NGOs willing to develop tourism.

Finally, after all these possibilities have been explored, the tour can take a new turn and be transformed into educational programs specially designed for young students on school trips; they can also be developed into incentive trips for companies abroad or as a means of teambuilding. In this case, the tour should be promoted as a tool for education and self-development and become more challenging.

## Conclusion

This paper is the outcome of a personal reflection about a sustainable and solidary way to conduct tourism in marginal areas of Mumbai and a field study in India. Three main results have been highlighted through the thesis: a classification and description of the new forms of tourism has been done, according to the current literature; two slum tours in Mumbai have been tested and critically analysed; a prototype of an ethical tour has been proposed in collaboration with the Centre for the Study of Social Change (CSSC).

Firstly, the clarification about the terminology related to poverty tourism has shown that slum tourism lies at the intersection between urban, cultural and poverty tourism. It is in some cases a form of justice tourism as well, as the managers invest a percentage of their benefits for the development of the local community.

Secondly, the observation of *RTT* and *Be the Local* tours has proved that the critiques of journalists who call it voyeurism or even "poorism" are exaggerated in the case of Dharavi. Both tour operators have taken into consideration the ethical issue and do not cross the barrier of decency. However, from a tourism manager's point of view, the recommendations to the participants before the tour should be deepened and the interactivity and flexibility during the tour should be improved.

Thirdly, taking these observations into account, a prototype of tour mixing slum tourism, fair tourism, justice tourism and NGO's study tours has been proposed. It includes a tour schedule, the pricing, a code of ethics and recommendations for the promotion. Furthermore, the potential of the tour has been evaluated through a survey conducted amongst foreign tourists and expatriates in India. The results demonstrate that there is a vivid interest for this kind of tourism, especially among young people.

Finally, before the *Tour with a Human Touch* is put into action, it would be necessary to find partners in the field of tourism in order to promote it, sell it, and manage the bookings. Moreover, the survey has showed that Mumbai is more known as a business city and Kolkata as the city for volunteering. The second city might therefore have a higher potential for this kind of tourism. Consequently, collaboration could be imagined between the CSSC and an NGO in Kolkata. The tour should begin in Mumbai and then continue to Kolkata. However,

this extension of the program implies more complex organization and logistics, therefore necessitating the help of a professional tour operator. This paper is the starting point for the development of a touristic activity at the CSSC. The marketing part of the tour could be the subject of future academic papers, proposing a detailed action plan and aiming at developing the communication-mix.

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# Interviews and contacts

| Interviews in India | Contact in Switzerland |
|---|---|
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## Annexe I: Survey about the impacts of Nouvelle-Planète Discovery Travel

Here is the questionnaire, which was published online on www.freeonlinesurvey.com. Nouvelle-Planète sent the link to the nine participants of the previous ten days travel to Burkina Faso and seven of them filled in the online questionnaire. The three men and four women who took part in the survey were aged between 18 and 67 years old. The average age of the participants was 53, and the median age 64. 70% of the respondents were above 60 years old.

1) Did you know *Nouvelle-Planète* before subscribing for the discovery travel?
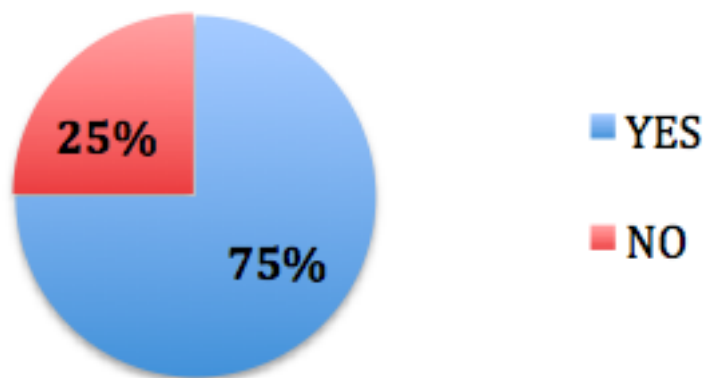


2) Have you taken part in other activities organized by *Nouvelle Planète*?
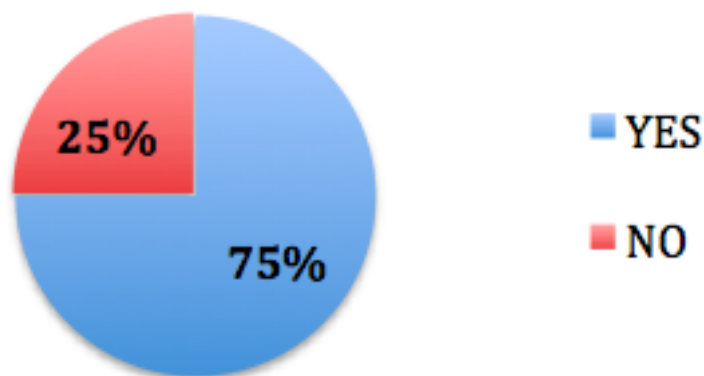
3) In which other activities have you taken part?
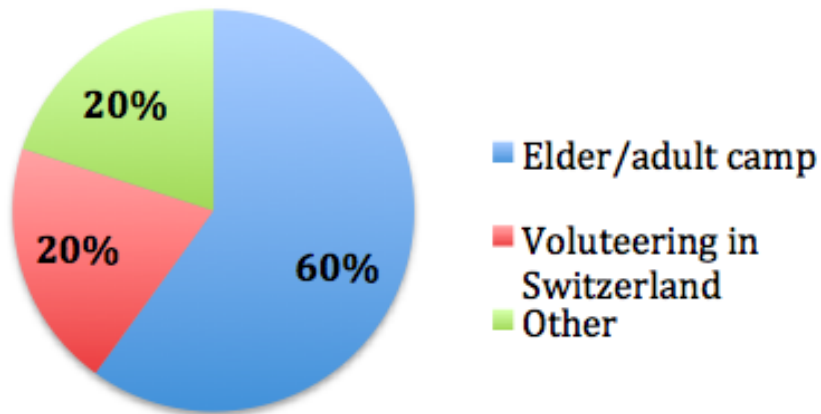


4) What motivates you to take part in this travel?
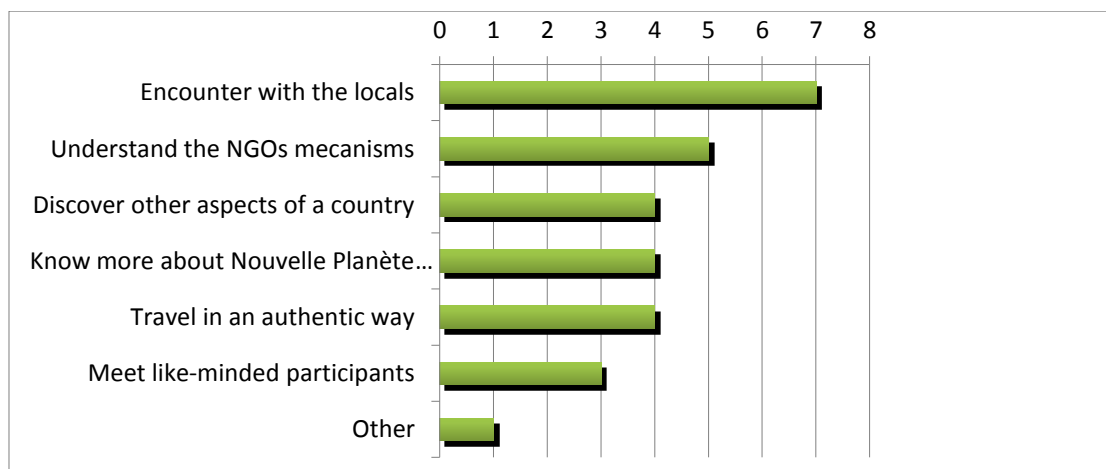


5) Did this travel meet your expectations?  100% of "Yes"

6) Did your conception of Burkina Faso changed after the travel ?
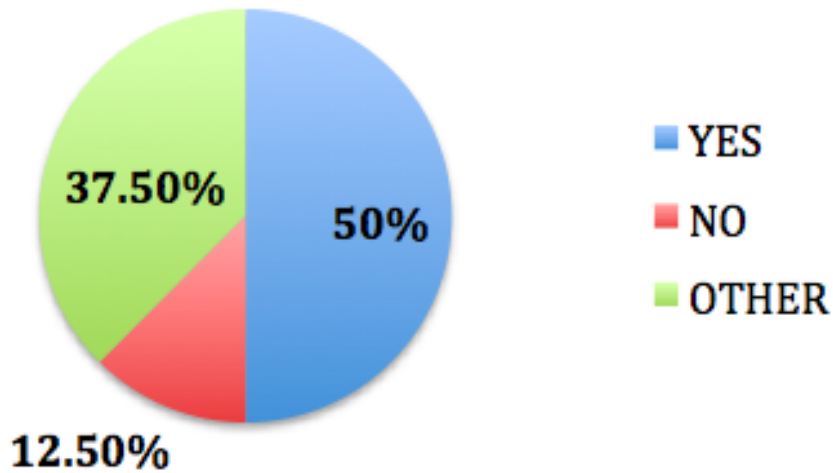


Others: "I had no preconception"

7) Did your conception of NGO's change after the travel?
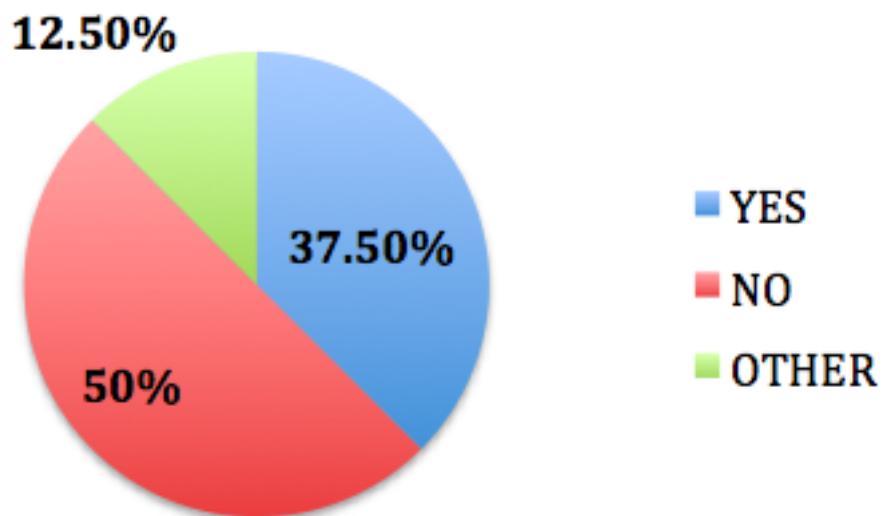


Other: "I already knew Nouvelle Planète, but I have realised more than ever how serious they are on hepling and using the funds." 8) How to describe your travel, using one word only?

- Time for sharing

- Beautifully human

- Enriching

- Wonderful

- Humanity

- Challenging, questioning

- Heat, human and tropical

- Fantastic


9) What did you like the most?

- Human relationships

- Everything

- To visit several local associations with so many different ways to operate.

- To be close to the locals

- Meeting women organizations, to see Nouvelle Planète projects, human relationships, discovery of Burkina Faso."

- To be in touch with the locals and to see their involvement." To visit several projects, at different stages of the development process. To see how serious Nouvelle-Planète is for the project monitoring, which is vital.

- To meet the locals, especially women working for NGO's, who want to have fewer constraints related to the household and seek a better quality of life.

- To be in touch with the locals.


Two main aspects came out: The encounters (6 answers), to discover the backstage of the NGO projects (3 answers). Only one participant mentioned the discovery of the country.


10) Any negative aspect?

- None

- None

- Rather embarrassed, to be always welcomed by the locals as if we were "ministers", the relationship with them is therefore not "equal", there is a lack of simplicity.

- For 1 or 2 nights, the lack of comfort. I am in effect spoiled, not used to sleep in a tent or hut.

- None in the context of the travel. However, I heard an example about a local community, which was not well organized. In this case, there could be some difficulties. "

- The excessive gratitude for our tiny help. The pollution caused by the plastic bags thrown on the floor.

- The fragility of everything done by our organizations in these countries.

- To be with a group


13) From now on, will you change your way of travelling?
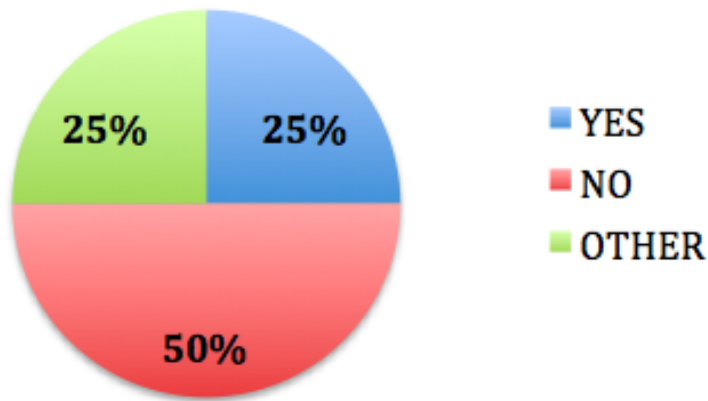


Other:

- Sometimes

- Not radically, because I am already respecting the locals during my travels.


14) What would you change?

- More encounters and try to respect as much as possible the local culture

- Less mass tourism

- More encounters and see the locals' way of living-

- Our way of travelling has always been quite individualist, and we tried to work with locals (local hotels, independent guides and drivers)

15) After your travel, do you wish to become a NGO volunteer in Switzerland?
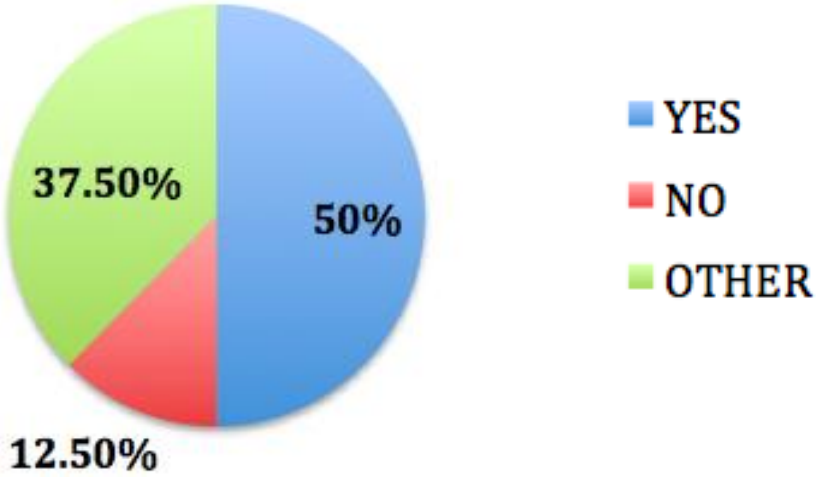


Other:

- I am already a volunteer

- I will be retired soon and I am interested in volunteer activities, but I haven't decided yet which kind of activities.

- It will depend on your physical health

16) After you travel, do you wish to make any donation to an NGO?
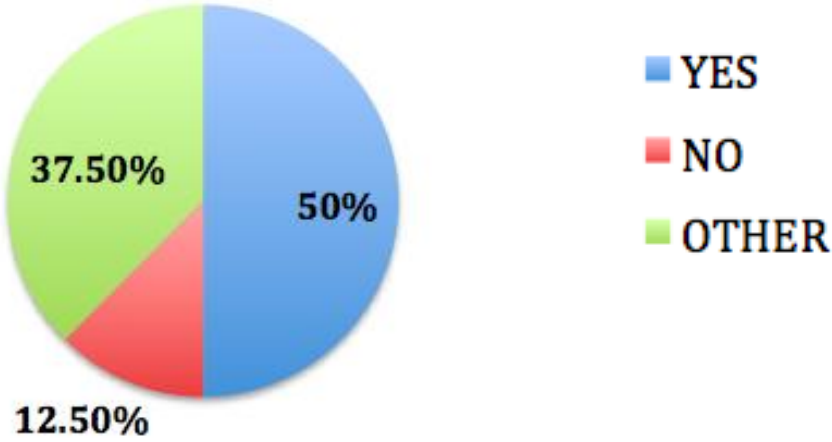


Other: - we have already donated

17) What is your gender?

- Male

  3 (37.5%)

- Female

  5 (62.5%)

18) What is your age?

Average:53
Range:18<=>67
Median: 64

- 18
- 24
- 56
- 64
- 64
- 65
- 
- 66
- 
- 67
-

## Annex II: Survey about foreign travellers' experience in India

1) Is it your first time to India?
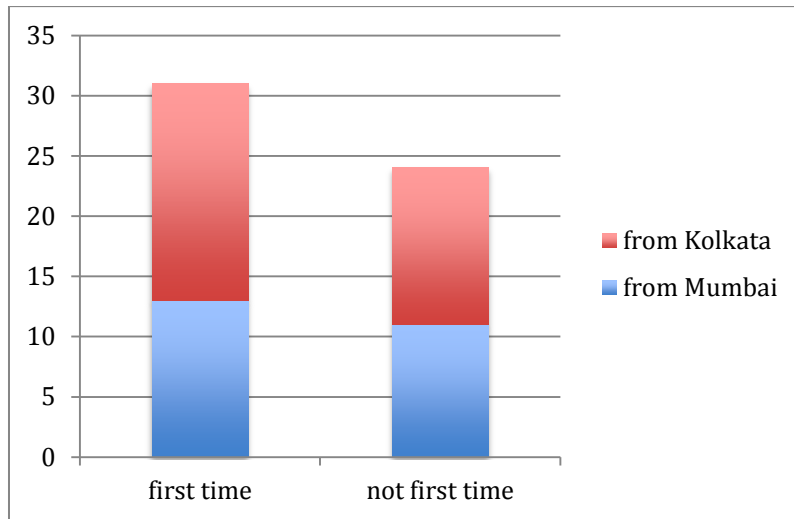


45% of the participants came again after their first visit to India

2) Which other Indian cities have you visited/will you be visiting?
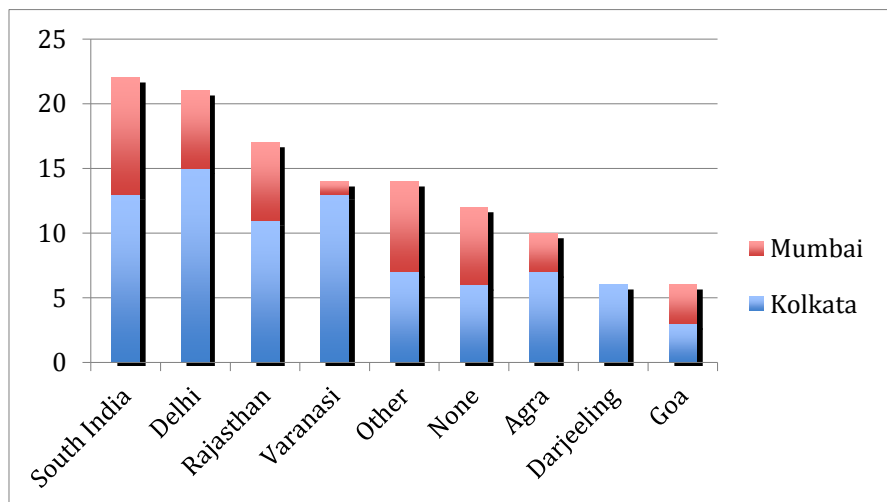


3) Why have you chosen to travel to India?

destination
change
volunteering
study/business
cheap
sightseeing
other

Kolkata



destination
change
volunteering
study/business
cheap
sightseeing
other
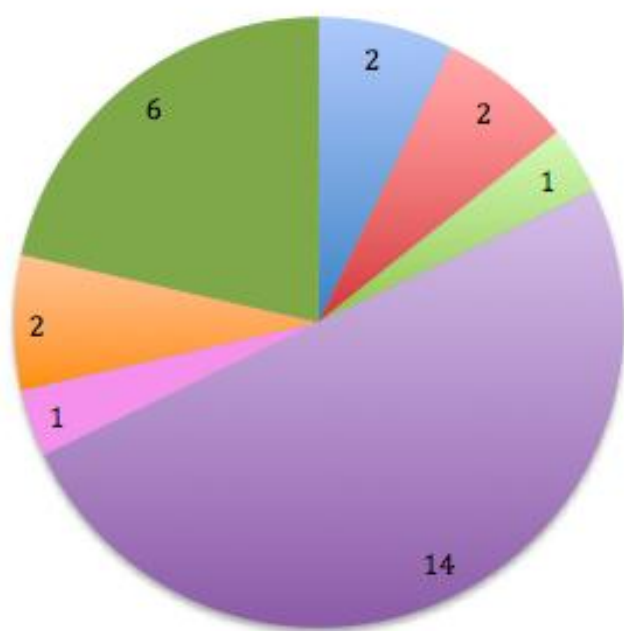
Mumbai

4) Why have you chosen to travel to Kolkata?



- transit
- volunteering
- atmosphere of the city
- specific hobby
- other
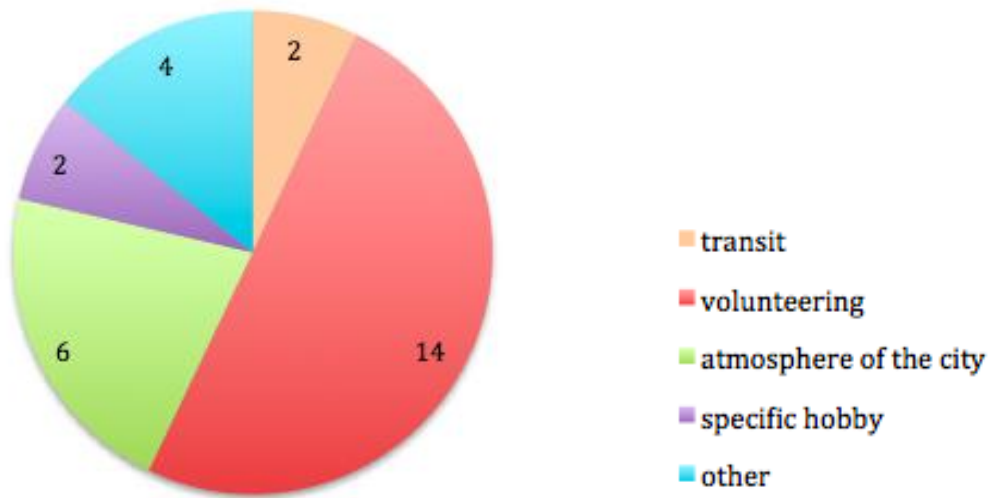
5) Why have you chosen to travel to Mumbai?



- study/business
- holidays/sightseeing
- big city
- visting someone
- transit
- other
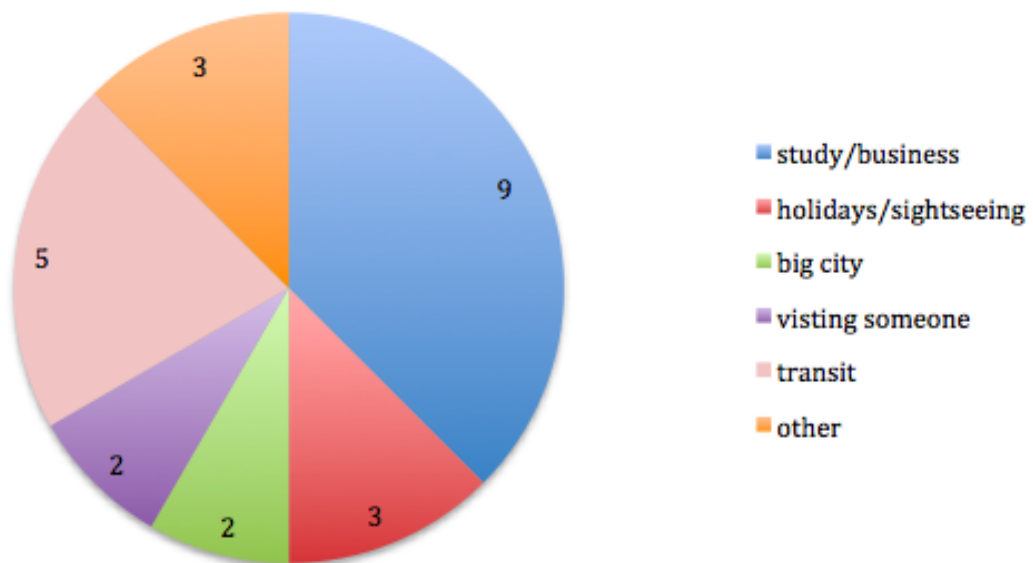
6) Are you: (circle the right answer)

a backpacker                                    a traveler on a group tour

a traveler on an individual guided tour         a passenger of a cruise

an expat                                        other (specify)
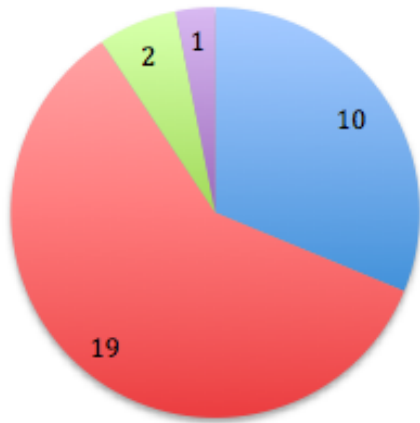
| | |
|---|---|
| ■ | volunteer |
| ■ | backpacker |
| ■ | on a guided tour |
| ■ | other |

Kolkata
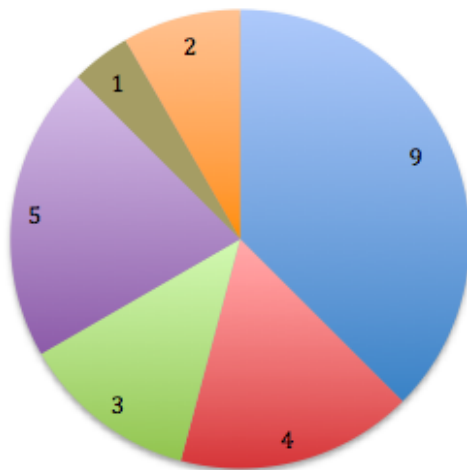


| | |
|---|---|
| ■ | expat |
| ■ | backpacker |
| ■ | volunteer |
| ■ | on business |
| ■ | on a guided tour |
| ■ | visitor |

Mumbai

7) How long are you in India for?



Legend:
- more than 1 month
- 1 month
- 3 weeks
- 2 weeks
- 1 week

Values: 0, 5, 1, 1, 25

Kolkata



Legend:
- 1 week
- 2 weeks
- 3 weeks
- 4 weeks
- more

Values: 3, 0, 2, 6, 13
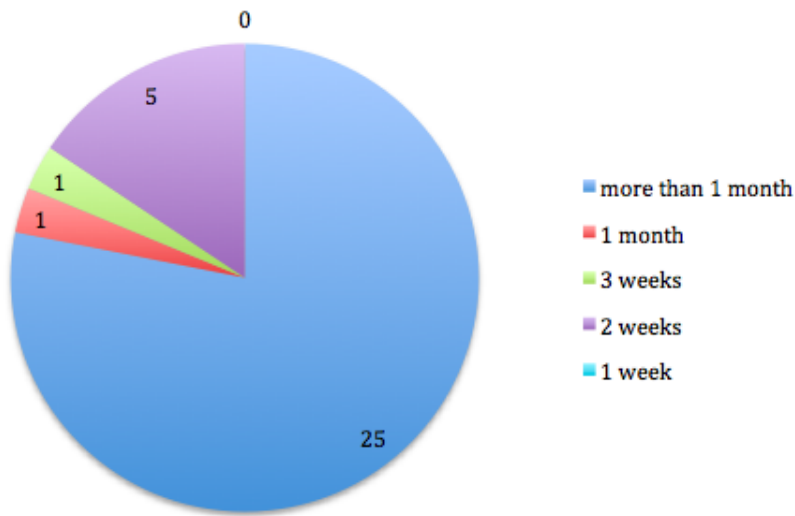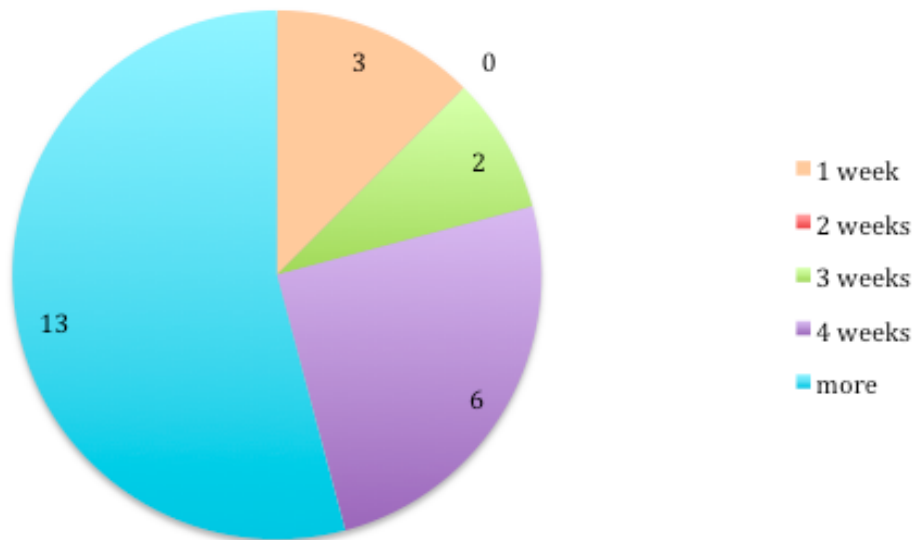
Mumbai

8) Have you heard about NGO's study tour?
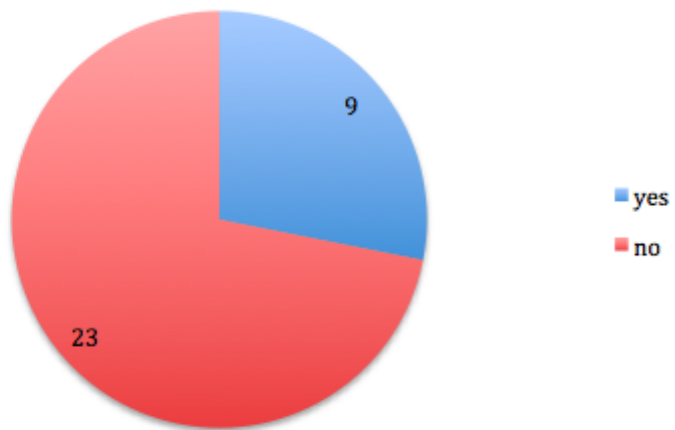


Kolkata: 24 no (72%)/ 9 yes(28%)
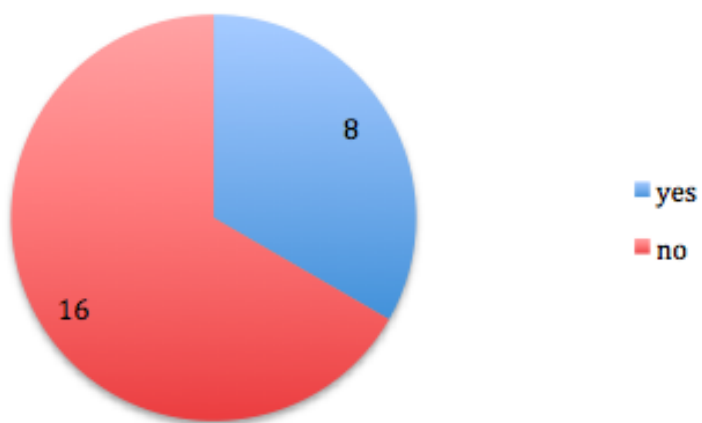


Mumbai: 16 no (67%)/8 yes (33%)

9) During your holidays in India, would you be interested in visiting NGOs community projects, meet the beneficiaries and the project coordinators (for example visit a school sponsored by an NGO and interact with the kids)?
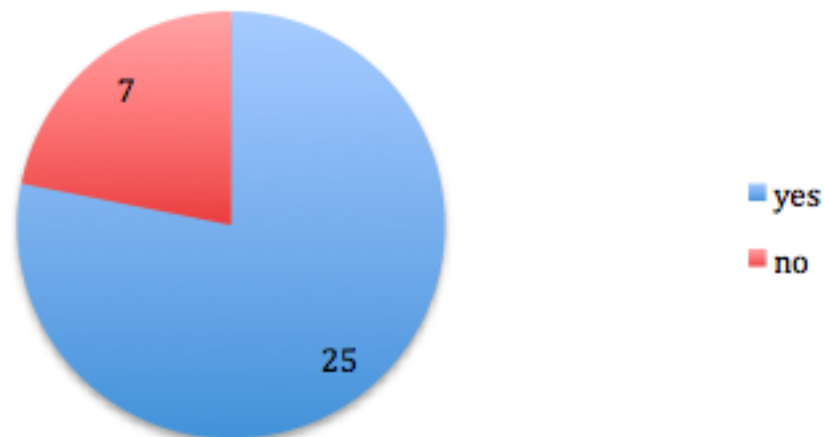


Kolkata: 7 no(22%)/ 25(78%)yes

Why are they interesting:

- heard good feedback from friends

- want to give something back to the community/altruism

- want different insights into India/learn about India

- self-development: learn about myself/rewarding experience

Why not:

- no time

- Holidays means relaxing and spending time with friends and relatives

- Prefer to travel on their own, nothing planned

9) During your holidays in India, would you be interested in visiting NGOs community projects, meet the beneficiaries and the project coordinators (for example visit a school sponsored by an NGO and interact with the kids)?
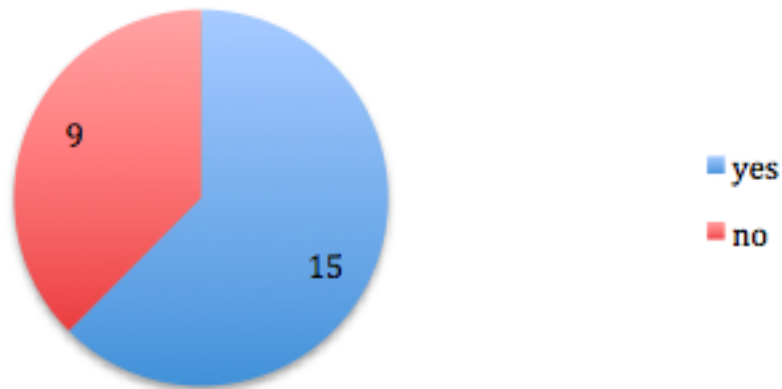


Mumbai: 9 no(37%)/15yes(63%)


Why are they interesting:

- Want to help other (altruism), encourage projects, get involved and contribute to social progress

- Want to experience something different

- Wish to encounter the locals

- Wish to get different insights into India

Why not:

- no time

- prefer to relax

10) During your holidays in India, would you be interested in taking part in traditional activities with local people, like henna, Indian cooking, yoga and so on?
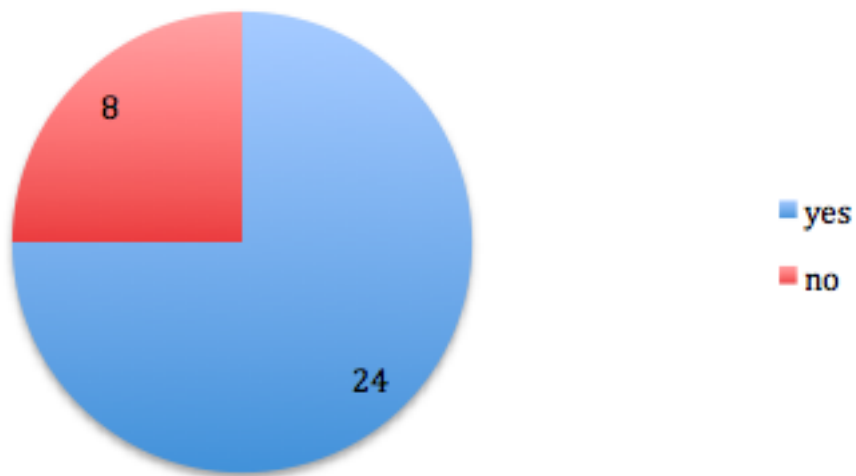


Kolkata 24 yes (75%)/8 (25%)no

Why are they interesting:

- to enhance the cultural experience, learn about the culture

- to be active/ interaction

- to get different insights into India

- not to be alone

- to do something different  (curiosity)

Why not:

- no time

- too lazy

10) During your holidays in India, would you be interested in taking part in traditional activities with local people, like henna, Indian cooking, yoga and so on?
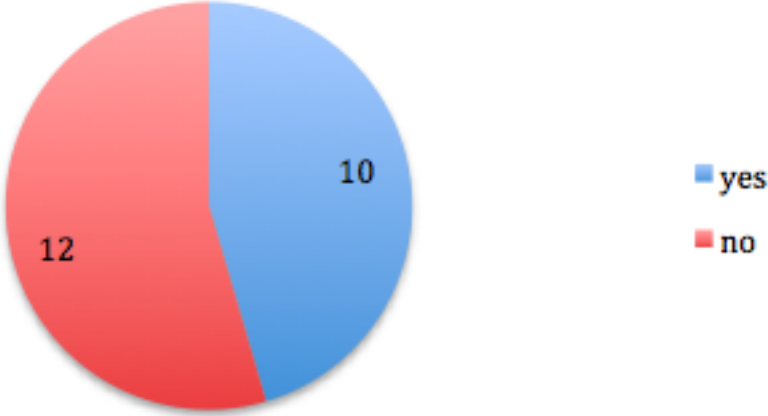


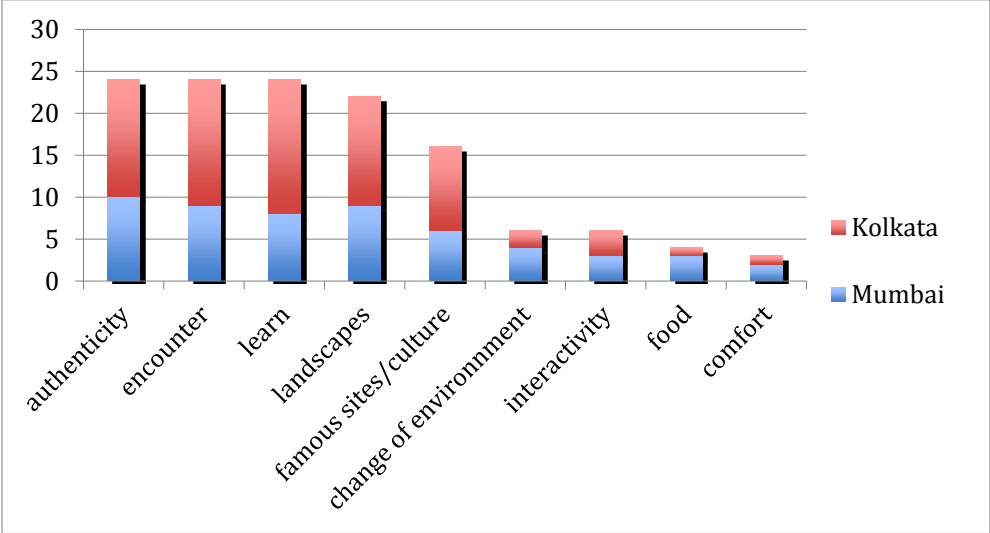Mumbai: 10(45%) yes/12 (55%) no


Why are they interesting:

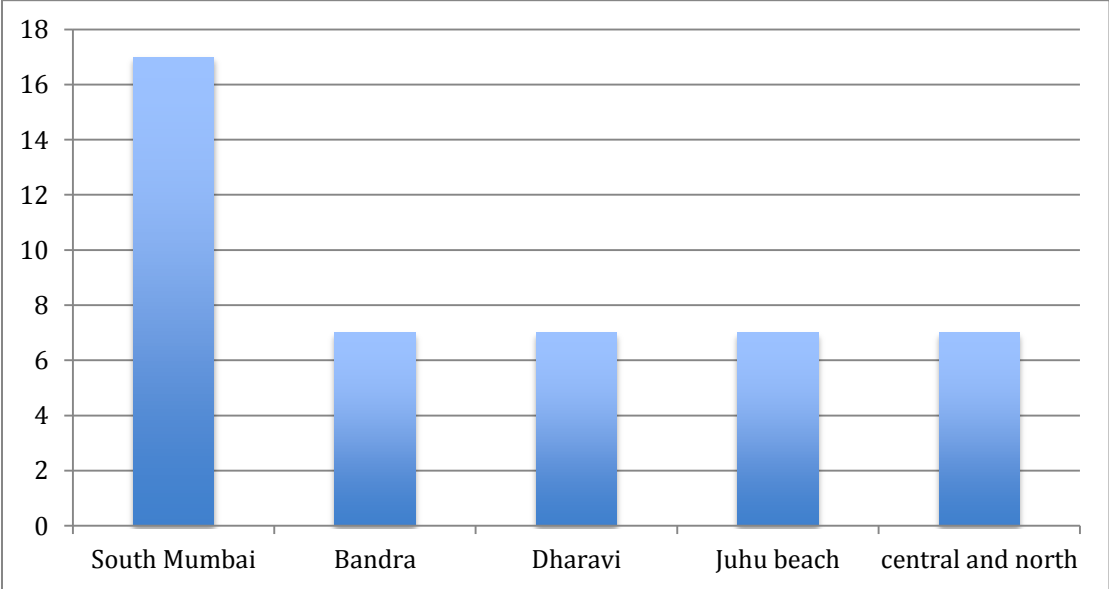- to  be close to the locals, understand their culture

Why not:

- no time

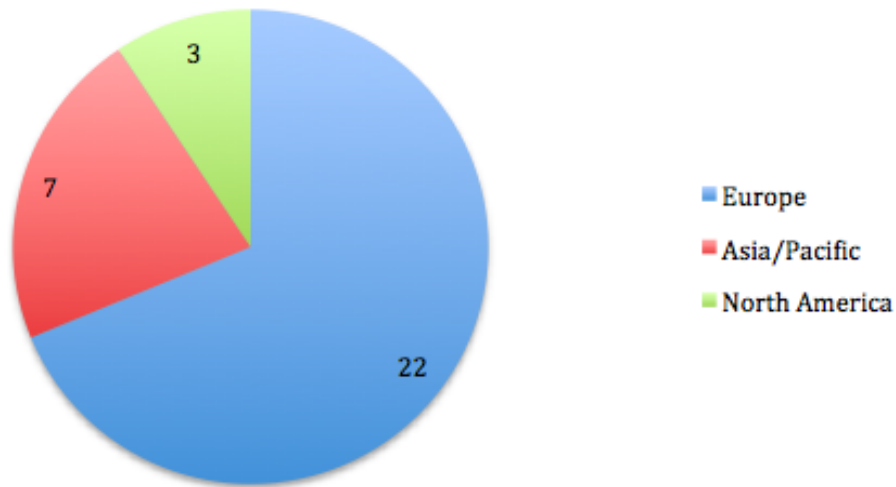- want to be with the family, need of privacy

11) What is the most important when you are travelling?
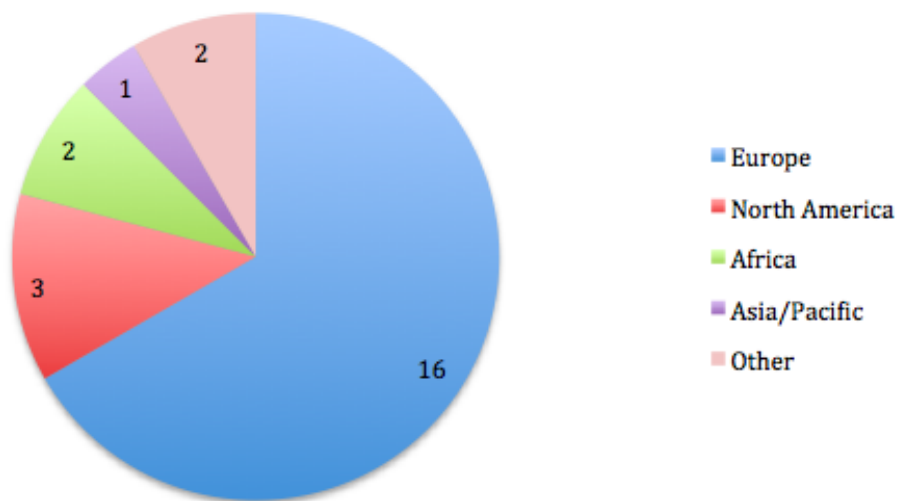


12) Which places have you seen in Mumbai?

13) Where do you come from?



Kolkata



Mumbai

14) Socio-demographic data

In Kolkata, 16 females and 16 males took part in the survey. Two participants were less than 20; 23 between 20 and 30; 3 between 30 and 40; two between 40 and 50; two more than 50.

In Mumbai, 11 females and 13 males filled the questionnaires in. 13 participants were between 20 and 30 years old; 4 between 30 and 40; 2 between 40 and 50; two were more than 50.

## Declaration by the author

I hereby declare that I have written the present Bachelors paper alone, with no other help from anyone other than those acknowledged in the list of references, and that I have used only the sources mentioned. I will not give any copy of this report to anyone without a prior agreement with both the principal and the professor in charge of this Bachelors paper, and neither give it to the partner of applied research with whom I have collaborated, except from the people who provided me with the information necessary for the redaction of this paper, who are namely:

- Professor Rafael Matos-Wasem, researcher at the Institute of Tourism

- Professor Michel Oris, responsible for the collaboration with WIN at the University of Geneva

- Dr. Sanjay Ojha, coordinator of the medical programs for WIN

- Dr. Ramesh Potdar, Trustee and Honorary Secretary at the CSSC