

ECOTOURISM POTENTIALS AND POSSIBILITIES IN MALKANGIRI DISTRICT OF ODISHA

DR. PRADEEPTA KUMAR MISHRA

DR. SHYAMA PRASAD COLLEGE, MV-79, MALKANGIRI, ODISHA 764087

Abstract : Eco-tourism is defined as responsible travel to natural areas that conserves the environment and sustains the well being of the local people, has caught attention of the government, planners and policy makers. Most of the tourism categories like, pilgrim tourism, heritage tourism, adventure tourism, sports tourism, beach tourism and eco-tourism are related to natural areas and natural environment and may logically be considered under the umbrella of eco-tourism. Eco-tourism is considered as a profitable and as an important tool conservation of environment and sustainable development. Tourism is a rapidly growing smokeless industry where man power is the most important raw materials in recent years. But eco-tourism has high employment potentiality with multiplier effects with ecologically and economically viable with sustainability. The study area is based on Malkangiri district which is full of picturesque hills and forests, wild life, wilderness areas, hill steams, waterfalls, reservoirs, caves, terraced fields etc. Except these things, the top most attractions are the its original inhabitants, 'the Adivasis' and their villages with their shrines and deities, the local sacred groves, their colourful dresses, ornaments, songs, dances, folk plays, their arts and crafts are all treasure and sustainable development in the form of eco-tourism. Eco-tourism potential of Malkangiri district is the basic insight of the paper.

Key Words: Alternative tourism, Boat-houses, Conservation, Eco-tourism, Eco-museums, Eco-tourism, Eco-villages, Eco-cottages, Mass tourism, Sacred-groves, Sustainable development, Tree-houses, Trekking, Traditionally marketing.

I. INTRODUCTION

Our planets' resources should be sustained and protected not just for human beings but also for other species. Due to the direct exploitation by humans, fauna and flora are going to be extinct and threats other species and habitats which are causing interruption of the food chain, pollution or a combination of such factors. The human use of the biosphere should be lead the greatest sustainable benefit to present generations while maintaining its potential to meet the needs and aspirations of future generations. It is a high time to conserve natural resources through protection, maintenance, management, sustainable use and restoration. Tourism has treated as smokeless industries with high employment multiplier effect. There are various tourism like pilgrim tourism, heritage tourism, adventure tourism, wild life tourism, medicinal tourism, educational tourism, cultural tourism, sports tourism, beach tourism and eco-tourism etc. but all these tourism categories are related to natural areas and natural environment which logically be considered under the umbrella of eco-tourism (Samal,2014). Eco-tourism is based on the following characteristics: 1. A form of 'alternative tourism' opposed to mass tourism. 2. Particular philosophical orientation towards nature. 3. Tourists characterized by particular motivations. 4. Touristic practices. 5. A touristic product. 6. Levels of technology. 7. Solutions to planning. 8. An approach to local, regional, national and international politics. 9. A strategy for sustainable development.

Objectives and Methodology

The paper highlights the following objectives in six sections. The first section explains about the distinction between mass tourism, alternative tourism and ecotourism. The second part of the paper describes briefly about the concept of sustainability and ecotourism. Third section of the paper highlights an overview of *Policies of UNGA on Promotion of ecotourism*. Fourth section depicts the benefits of interpretation in ecotourism. The fifth section analyses the eco-tourism in Malkangiri district of Odisha with its potentialities through evidences. The last section deals with some Limitations, suggestions and conclusion.

For preparation of this manuscript secondary source of data has been collected from various Government and non-Government records and reports. The study has referred ethnographic approach through the socio-cultural importance as well as sustainability development of the tribal community in a remote tribal area of Malkangiri district of Odisha.

Section-I

Distinction between Mass tourism, Alternative tourism and Eco-tourism

For decades, mass tourism has been a widely used term in tourism research, and it still has no clearly agreed definition. Mass tourism is a form of tourism that involves tens of thousands of people going to the same resort often at the same time of a year. It is the most popular form of tourism as it is often the cheapest way to holiday, and is often sold as a package deal.

Environmentally sustainable tourism has come to be fundamentally identified with alternative tourism. Butler (1991) defines environmentally sustainable tourism as a 'form of tourism that supports the ecological balance'. He is suggesting 'a working definition of sustainable development in the context of tourism which is developed and maintained in an area (community, environment) in such a manner and at such a scale that it remains viable over an indefinite period and does not degrade or alter the environment'. The common feature of 'alternative tourism' is the suggestion of an attitude opposed to mass tourism. It includes ecotourism, green tourism, 'nature-oriented tourism', 'soft tourism' and 'defensive tourism'. Alternative tourism is an attempt to preserve, protect and enhance the quality of the resource base which is fundamental to tourism itself. The endorsement of infrastructure lead to economic growth but alternative tourism is not where it is destructive or exceeds the carrying capacity of the natural environment and quality of community life is adversely affected (Cox, 1985; Yum, 1984).

Eco-tourism has no general definition but it must involve travel to relatively undisturbed or uncontaminated natural areas with the aim of studying, admiring and enjoying the natural environment of that area. Various forms of tourism including 'nature tourism', 'low impact tourism' and 'sustainable tourism' are the basic form of eco-tourism phenomenon. If the environment has not at least achieved a net benefit towards its sustainability and ecological integrity, then the activity is not ecotourism' (Butler, 1992). However, the 'environment' here refers not only to flora, fauna, landforms and atmospheric considerations but also the social, economic, scientific, managerial and political elements. (O'Neill, 1991).

Section-II Sustainability and Eco-Tourism

The publication of the Brundtland Report, *Our Common Future*, in 1987 by the United Nations Commission on Environment and Development raised an environmental consciousness. It focused to meet the needs and demands of humans without destroying ecological fabric. The report identified the concept of sustainable development. Ecotourism appeared to offer a sustainable development to the countries, regions and local communities to retain and manage their wilderness areas and wildlife. It could earn foreign currency and revenues to manage protected areas.

Ecotourism also appeared to hold promise to ameliorate another dilemma of our age i.e. the rapid degradation of the rich cultural heritage of the world and heavy pressure by the modern industrialized society upon the land of the indigenous community. Environmentalists considered this as both a human and ecological tragedy as 'the wisdom of the elders'. Ecotourism aims at the conservation of natural resources where the indigenous community depends on the natural resources for their sustenance. The policy-makers must avoid gun and guard approach and emphasize to maintain the balance between resource preservation and development of indigenous communities.

Eco-tourists possess a preference for small groups and personalized service (Duff, 1993). It tends to be outdoor enthusiasts of frequent and experienced travelers. Luxury accommodation, food and nightlife are far less important to this group. Eco-tourists are not demanding of information and instruction on the destinations they visit (Eagles, 1992). Personal growth in emotional, spiritual, as well as intellectual terms appear to be expected outcomes from ecotourism travel for the majority of these travelers (Williams, 1990).

Ecotourism travel essentials based on the following features:

1. Ecotourism encourages an understanding of the impacts of tourism on the natural, cultural and human environments.
2. Ecotourism ensures a fair distribution of benefits and costs.
3. Ecotourism generates local employment, both directly in the tourism sector and in various support and resource management sectors.
4. Ecotourism stimulates profitable domestic industries – hotels and other lodging facilities, restaurants and other food services transportation systems, handicrafts and guide services.
5. Ecotourism generates foreign exchange for the country and injects capital and new money into the local economy.
6. Ecotourism diversifies the local economy, particularly in rural areas where agricultural employment may be sporadic or insufficient.
7. Ecotourism seeks decision-making among all segments of the society, including local populations, so that tourism and other resource users can coexist. It incorporates planning and zoning which ensure tourism development appropriate to the carrying capacity of the ecosystem.
8. Ecotourism stimulates improvements to local transportation, communications and other basic community infrastructures.

9. Ecotourism creates recreational facilities which can be used by local communities as well as domestic and international visitors. It also encourages and helps pay for preservation of archaeological as well as domestic and international visitors. It also encourages and helps pay for preservation of archaeological sites, and historic buildings and districts.

10. Nature tourism encourages productive use of lands which are marginal for agriculture, enabling large tracts to remain covered in natural vegetation.

11. Cultural tourism enhances local community esteem and provides the opportunity for greater understanding and communication among peoples of diverse backgrounds.

12. Environmentally sustainable tourism demonstrates the importance of natural and cultural resources to a community's economic and social well-being and can help to preserve them.

13. Ecotourism monitors, assesses and manages the impacts of tourism, develops reliable methods of environmental accountability, and counters any negative effect.

(Ecotourism travel essentials: Adapted from Globe '90 Conference, Tourism Stream, Action Strategy adopted at Vancouver, BC, Canada.)

Section-III

Policies of UNGA on Promotion of ecotourism

According to the UNWTO's definition, eco-tourism refers to forms of tourism which have the following characteristics:

1. All nature-based forms of tourism in which the main motivation of the tourists is the observation and appreciation of nature as well as the traditional cultures prevailing in natural areas.
2. It contains educational and interpretation features.
3. It is generally, but not exclusively organised by specialised tour operators for small groups. Service provider partners at the destinations tend to be small, locally owned businesses.
4. It minimises negative impacts upon the natural and socio-cultural environment.
5. It supports the maintenance of natural areas which are used as ecotourism attractions by:
 - Generating economic benefits for host communities, organisations and authorities managing natural areas with conservation purposes;
 - Providing alternative employment and income opportunities for local communities;
 - Increasing awareness towards the conservation of natural and cultural assets, both among locals and tourists.

In 2012, the Second Committee (Economic and Financial) of the UN General Assembly (UNGA) adopted the **resolution A/C.2/67/L.30/Rev. on the "Promotion of ecotourism for poverty eradication and environment protection"**. Recognizing that ecotourism, within the framework of sustainable tourism, is a cross-cutting activity able to promote job creation and education, the resolution highlights its potential to improve livelihoods in local communities, achieve the Millennium Development Goals (MDGs) as well as contribute to the sustainable development and protection of biodiversity by encouraging communities and tourists to preserve natural and cultural heritage. The text also underlines the importance of establishing national policies and investments for promoting ecotourism, and encourages governments to use it as a tool for poverty alleviation and environmental protection. It calls on international financial institutions and the UN system to provide adequate support for programs relating to ecotourism and on a strengthened partnerships for providing adequate capacity-building and training for people involved in the sector. In 2014, a milestone resolution (**A/RES/69/233**) was passed to recognise the contribution of sustainable tourism to poverty eradication, community development and the protection of biodiversity by the United Nations General Assembly.

Section-IV

Various benefits of ecotourism

Along with interpretation's role in value-adding to the visitor experience there are four key areas of potential benefits

- i. Recreational benefits
- ii. Educational benefits
- iii. Conservation benefits
- iv. Economic benefits

For the recreational benefit for sightseeing. It also provide more experience and more enjoyable and gives a meaningful recreation benefit with diversity of subjects that can be promoted (Table-1).

Table-1: The recreational benefits of interpretation

SI. NO.	Recreational benefits	Explanation of benefits
1	Diversity of subjects that can be	Interpretation can promote values, sites,

	promoted	land tenures, management objectives and practices, and the corporate mission of the managing Authority
2	Make the experience more enjoyable	Interpretation can provide on-going advisory services to reinforce and expand initial ideas
3	Enhance a sense of meaning to recreational activity	Interpretation provides a greater sense of meaning to activities such as sightseeing

Source: From various study materials

Eco-tourism shows a big educational benefits to gain knowledge and understanding of the environment. It has some opportunity for learning and self discovery (Table-2).

Table-2: The educational benefits of interpretation

SI. NO.	Educational benefits	Explanation of benefits
1	Opportunity for learning	Interpretation generates learning experiences for visitors that increase their knowledge and understanding of the environment
2	Opportunity for self-discovery	Interpretation generates experiences for visitors to gain a clearer understanding of their role within their environment, and this aids in self-discovery and self-actualization

Source: From various study materials

Interpretation stimulates thoughts of personal responsibility for using resources and contributes to improvements in quality of life (Table-3). It raises awareness of regulation and codes designed to minimize impacts. It also supports for protected areas.

Table-3: Conservation and protected area management benefits of interpretation

SI. NO.	Conservation benefits	Explanation of benefits
1	Stimulation of an environmental consciousness and broad-based conservation ethic	Interpretation stimulates thoughts of personal responsibility for using resources and contributes to improvements in quality of life.
2	Raise awareness of regulations and codes designed to minimize impacts	Interpretation programmes such as minimal impact campaigns can subtly present requirements for changed visitor behaviour in a way that is non-confrontational.
3	Stimulation of behavioral change to minimize personal impacts upon the environment.	Interpretation presents ideas for people to adopt.
4	Support for protected areas	Interpretation presents the value of protected areas from a range of perspectives
5	Support for protected area management organizations	Interpretation presents the challenges for management in a candid way that exposes the constraints facing protected area management agencies

Source: From various study materials

Eco tourism has must economic benefits. It provides business activity, both direct and indirect employment and facilitates investment. All the economic benefits are explained in the Table-4.

Table-4: The economic benefits of interpretation

SI. NO.	Economic benefits	Explanation of benefits
1	Business activity	Tourism operations utilizing interpretation contribute significantly to wealth.
2	Direct employment	There are many people employed as interpreters. most of whom are interpreters for heritage managers .
3	Indirect employment	The business activity generated by organizations employing interpreters itself generates additional indirect jobs and wealth. For example, interpreters need training providers, graphic artists, sign and display manufacturers and visitor centre builders.
4	Investment	Investment in tourism businesses to deliver interpretation via facilities (e.g. visitor centres, signs, displays etc.) and services, e.g. guides and counter staff.

Source: From various study materials

Section-V

Eco-tourism Prospects in Malkangiri district of Odisha

Malkangiri district of Odisha is the southernmost district located in between 81^o.22" to 82^o.25" east longitude and 17^o.40" to 18^o.43" north latitude. The district is bounded by Bastar district of Chhattisgarh in north, Khamam district of Andhra Pradesh in south-west and Koraput district in east (Map-1). Geographical area of Malkangiri district is 5791 Sq. kms which is 3.72% of total area of the state. The district of Malkangiri is exactly the tail edge of eastern ghat mountain range with thick and scatted forest covered with Rocky Mountains. The highest pick of these ghats is Golikonda in the north-east corner. A strip along the eastern boundary takes the ghats which uphold the Machkund Valley up to Govindpali and Mathli plateau. The elevation is of about 800 feet to 400 feet in extreme south. The 3000 feet plateau of this track is inhabited by more than ten ethnic tribes namely Koya, Paroja, Bhumia, Gadaba, Kondadora, Rana, Durua, Paranga and two primitive tribes namely, Bonda and Didayes. A number of rocky wooded hills break the monotony of plain land. Malkangiri district is basically tribal dominated and utterly backward in the state.

Map-1: Location of Malkangiri to Odisha and India



Malkangiri has its history enrooted to more than 2500 years. A rich and prosperous civilization was flourished on the bank of river Tamasa locally named as Tamsa River during the period of Indus valley civilization. Many incidents related to Hindu mythologies Ramayana and Mahabharata have occurred who have left with numerous foot prints and memories. It was a hilly kingdom during the reign of "Gongo Dynasty" known as "Kondakamberu". During the period of 1400 AD to 1872 AD the state was ruled by 26 Kings. Muthadar, Peda was the designation of the administrators. The last queen of Malkangiri kingdom, Bangaru Devi defeated Ram Chandra Dev-III of Jeypore with the furious Koya Army. There after Britishers invaded into the area with notorious diplomacy and Crooked War Craft. Malkangiri came into focus by Laxmana Nayak. A long battle of freedom moment came to an end on 29th March, 1943 (ref: RCS Bell, Koraput gazetteer 1942). During the formation of Odisha province in 1936, Malkangiri was a Taluk of Koraput sub-division and in 1962, the area upgraded as a sub division under Koraput district. Again in 1992, the district Koraput was divided into four separate districts and Malkangiri was one among them.

Malkangiri district has many rivers and perennial streams like *Sabari* (Kolab), Machkund (Sileru), Gurupriya, Potteru, Saptadhara are the prominent. Malkangiri district has a sub-tropical climate with hot and dry summer and pleasant winter. South-West monsoon is the pleasant source of rainfall but the pattern of rain is uneven erratic and unpredictable. The average annual rainfall varies from 994.05 mm to 1809.53 mm.

Potentialities and Possibilities of eco-tourism in the district

Malkangiri district is famous for rich potential in tribal culture, historical sites, and wooden handicrafts, colourful Malyabanta Utsav and Bada Yatra and Patakhanda Yatra. Lying on the Eastern Ghat range, Malkangiri is also famous for its rich vegetation and tribal communities. Ecotourism as well as agricultural-based tourism, water reservoir tourism has future prospects for sustainable tourism development in the district.

The forest type of the district comes under dry deciduous type. One of the key features of the district is the existence of a large number of forest protection committees (Vana Surakhya Samitis) that involve local people to protect forests. As it is the southernmost part of the state bordering Andhra Pradesh and Chhattisgarh, the region has one of the best collections of medicinal plants and herbs that are used by traditional dwellers. To prepare herbal drugs, these communities use the knowledge left behind by their ancestors. The communities are experts in curing diseases such as piles, ulcer, headache, common cold, tuberculosis, jaundice, fever, cough, arthritis, snakebite and blood-related diseases.

The animals found in Malkangiri include elephants, leopards, wild boar, spotted deer, barking deer and sloth bear. But the presence of bonnet macaque in the region is another important aspect of wildlife distribution. Apart from these, the distribution of several rare and endangered birds such as golden and Eurasian oriole, pied hornbill, hill myna, vulture and honey badgers attract bird lovers to this part of the district."

The plant diversity of the area is rich. It includes 588 species of plants with many lichens, bryophytes and fungi which are yet to be discovered. Plants like gloriosa superb, oroxylum indicum, schrebera swietenioides, stereospermum chelonoides, stemona tuberosa, rauwolfia serpentina, blepharispermum subsessile, piper longum, pterocarpus marsupium, celastrus paniculata, litsea glutinosa are found here. These come under endangered category as assessed by leading plant researchers. Species such as stereospermum colais, cochlospermum religiosum, mucuna nigricans, firmiana colorata, lepidagathis hamiltoniana, tephrosia villosa have been sighted occasionally.

Ethno-Cultural Resources of the Tribal Communities

The Scheduled Tribe communities differ in their political, economic and socio-cultural life. However, these communities have similarities as regard their dependency on nature to collect their livelihood requirements and in adherence to nature-spirit belief complexes. The secular and sacerdotal village functionaries, known differently among different communities, perform the role of village head, priest, medicine man, shaman, and look after their politico-jural and religious functions. The ethnic identities of these communities are reflected through their dress pattern, housing structure, ornaments, god, goddess and spirits of both benevolent and malevolent nature.

Of the 62 Scheduled Tribes in the State of Odisha 11 has declared as Particular Vulnerable Tribal Groups (PVTG) in the State. These communities are: Bonda Paraja, Chuktia Bhunjia, Didayi, Dongaria Kondha, Hill Kharia (also known as Mankiridia, Birhor) Juanga, Kutia Kondh, Lanjia Saora, Lodha, Paudi Bhuiyan and Saora. Each of these tribal communities is rich in social institutions, socio-cultural profile and ethnic identity. Out of ten ethnic tribes two primitive tribes namely Bonda and Didayi with one major ethnic tribe Koya are the important tribes in Malkangiri district which is analysed as follows:

Bonda

The Bondas are the wildest, rudest and most interesting tribe in the district living in Khairiput block. They are also identified as a highly aggressive tribal group of the State as well as Eastern India (Sahu, 1998). They are considered as most backward because of their declining growth rate, pre-agricultural economy, very low level of literacy and the inaccessibility of the terrain, tangled with hill ranges and wilderness.

The Bondas are a very small tribe. Their population was only 2565 in 1941, however, their population increased to 5895 in 1981 census. The growth rate of these people figures 14.13 per cent in 1971 as against the population of 1961 census. As per 1981, the Bondas have registered a lower decadal growth rate of 10.43 per cent in 1991. In 2001 and 2011 census the population increased to 7315 and 12231 (Table-5) respectively. People of this ethnic group now live on the hill top (Upper Bondas or Bondo highlanders) and in the foothills (lower Bondas).

There are a number of village functionaries, both secular and sacerdotal, namely the priest, medicine man, and shaman, to look after the politico-jural and religious functions in their society.

The lower Bondas are distributed in foot hill areas in 24 villages in four gram panchayats. The hill Bondas live in two gram panchayats, namely Andrahal and Mudulipada consisting 34 villages. All the Upper Bonda villages are located in the hill tops and hill slopes in the midst of forests all around. They live in the hill ranges of the Eastern Ghat regions at a height of about 4000 feet above the sea level. The Bonda are only found in Orissa State. They are the speakers of the 'Kemo language which belongs to the Austro-Asiatic language family. Their habitation is about 14 Kms. away from the main road, near Khairiput. They are almost isolated from the modern world and manage their life in closed and natural habitats according to their own thinking and age old tradition (Sahu, 1998). So far as the economic life and standard of living of Bondas is concerned, they are quite very backward. The level of literacy among them was 2.1 per cent in 1961, which was further reduced to 1.4 per cent in 1971. However their literacy rate increased to 36.51 in 2011.

Table-5: Bonda demography between 1941 to 2011

Year	Male	Female	Total	Percentage of Male	Percentage of Female
1941		-	2565	-	-
1961	2345	2242	4677	52.06	47.94
1971	2660	2678	5338	49.83	50.17
1981	2790	3105	5895	47.33	52.67
2001	3475	3840	7315	47.90	52.49
2011	5569	6662	12231	45.53	54.47

Source: (SC & ST Research and Training Institute, Bhubaneswar, 2015)

They are operating at pre-agricultural technology. They largely earn their livelihood from Sweden Cultivation combined with collection and gathering of food from the forest. Seasonally, they go for hunting games and trapping birds. They also practice paddy cultivation in available terrace fields in hill plateaus and hill slopes. Fruit trees like mango, jack fruit and sago palm are found all around their village settlements.

Didayi

The Didayi are one of the peaceful and innocent tribe living in the interior pockets of Kudmul Guma block. The Didayi is an ethnic group that occupies the area of the Konda Kamberu hill ranges and the Machhkund River. Their habitat constitutes riverine plains, undulating plateau and rugged mountainous terrain. They are backward with poor standard of living and low literacy rate. The Didayi are very small in number and their population was only 1661 in 1941 census, By 1981, their population have gone upto 5578, population and again increased to 4460 in 1991 (Sahu, 1998). By 2011 the Didayi population was 8735 (Table- 6).

Table- 6: The Population of Didayi between 1941 to 2011

Sl. No.	Year	Population	Decadal Growth
1	1941	1661	-
2	1961	1978	-
3	1971	2164	+9.5
4	1981	1981	-8.9
5	1991	4460	+126.3
6	2001	5727	+28.4
7	2011	8735	+30.8

Source: COATS, KORAPUT, & SC & ST Research and Training Institute, Bhubaneswar, 2015

The Didayi, like the Bondas, are shifting cultivators. They usually cultivate a field for three years leave the field fallow some years. They produce Paddy, Ragi, Millet, Kandul, Jahna and Suan etc.

Koya

The Koyas are one of the several Dravidian speaking tribes of South Odisha. Their number was about 55000 in 1961 (Adibasi, 2000). Their population increased to 58,730 in 1971 and to 140,000 in the year 1991. During 2011 census their number has been increased to 145065 of which 70224 are males and 74841 are females. Koyas are found in Kalimela, Podia, Malkangiri and korkunda blocks of the district. Their literacy rate is very low (Sahu, 1998). Koya settlements lie in the midst of the forests and most of the villages are approached by narrow foot paths except only few villages which are connected with the roads. The settlement patterns of houses in the villages are quite irregular. They rear good numbers of domestic animals like, cows, buffalows and birds.

Agriculture is the main occupation of koyas. They are acquainted with sifting cultivation. Besides paddy, they grow tobacco, ragi, maize, suan, black gram and green gram. They collect minor forest produce both for domestic use and to sell in the local markets. The main forest collections include mahua flowers, mahua seeds, kendu leaves, bamboo, firewood and timbers. Salap juice and mahua liquor are their favourite drinks. During the festivals they go for hunting and trapping birds. Trees like mango, jack fruit, salap, mahua and palm are found all around their villages. Other tribes living in the district eke out their livings mostly in the same manner as that of the Koyas.

Eco-Tourist Spots

The State Government has created an eco-tourism cell under the Forest & Environment Department of the State Government. A separate eco-tourism policy has been launched for promotion of eco-tourism in the State. Every district will have a District Tourism Promotion Councils (DTPC). It shall act in close coordination with Department of Tourism. Its main functions are to identify land parcels for tourism development in the district. It is the nodal agency and clearing house for ideas and information related to tourism at the district & sub-district level. Promote the development of tourism master plans for each district in coordination with other government and non-government agencies. Malkangiri depicts enchanting eternal feelings within its undulating terrain, hilly forest, streams, waterfalls which gives an immense pleasure to the persons witnessed. The landscapes with different colours, morning clouds, murmuring birds and zooming horizons spreads a heavenly touch to the spectators. Every place, even a roadside mountain valley is a picnic spot to reunite and enjoy. However there are certain special places on spots of historical and recreational interest.

Ammakunda

Ammakunda is situated at Khairput block and is around 70 km from Malkangiri. This place has a natural waterfall and subsequent flow of water forms a narrow gorge. The fishes found in the gorge are believed to be Matsya Avatar, the form Lord Vishnu had taken once as one of his 10 incarnations. So, fishing is prohibited here.

Balimela and Chittrakonda

Balimela is a Notified Area Council (NAC) of Malkangiri district, which is 25 km from the east of Malkangiri. A hydro-electric project has been established here by the government of Orissa. A dam is being constructed at Chittrakonda, 25 km from Balimela across the river Sileru. It is famous for its pristine and stunning beauty and the place attracts many visitors. Country boats and motor launches on the reservoir are available to gain an enchanting experience which will compel to everybody to visit the place.

Bonda hills

Bonda hills come under Khoirput block. Bonda tribe is residing in Mudulipada altitude at 3500 feet height. It is surrounded on all sides by dense forests. It is located towards the south western tip of Malkangiri and North West of the River Machkund. Mundiguda is a small village famous for its weekly market on Sunday. Large Bonda people come to sell their domestic product and purchase their necessary goods. The Bondas remain scantily clad and it is believed that Sita cursed them, as they had laughed at her while she was taking bath at a sacred pond that is now named as Sita Kunda. A festival called Patkhanda Yatra at Mudulipada is celebrated by the Bondas in January in which they worship a sword. They believe that this sword belongs to Pandavas. Their dresses, house craft, religious cultures and traditional practices are attracts and every one.

Jaugarh

Jaugarh is located at Padmagiri village and is located 22 Kms from Malkangiri district. As per the myth of Mahabharat, the Pandabas were escaped here from Angyantabasa and is now an eco-tourism place of the district. The preservation of the site is an attraction to the tourists.

Mathili

The other places of tourists' interest include Mathisli which is famous for freedom struggle under the leadership of Sahid Laxman Nayak. Still some statue and freedom signs are seen in the place.

Motu

Motu is the southernmost point of Malkangiri district situated at a height of 150 feet from the mean sea-level at the confluence of the rivers Sabari and Sileru. Timbers and bamboos are transported from this place down the Sabari and Godavari to Andhra Pradesh. This tehsil headquarter attracts tourists for its Jagannath temple and Moogi Point, the southernmost point on the bank of

the confluence of Sabari and Sileru. The place is popularly known as Kanyakumari of Odisha. A statue of Utkal Gourav Madhusudan Das is seen nearby it.

Manyamkonda

Manyamkonda is one of the Gram Panchayats of Kalimela block and is situated at a distance of 70 km from the district headquarters. Every year during March/April a festival is celebrated here. Every alternative year, the famous festival Bada Yatra starts from this place to Malkangiri's Mauli Maa Temple. Three gods i.e. Kanam Raju, Pota Raju and Bal Raju are worshiped during the festival. Kanam Raju relates to Lord Krishna, Pota Raju relates to Vima and Bal Raju relates to Arjuna and Mutyuluma worship in the festival. This place is surrounded by number of small hills. The temple of the Lord Mahaprabhu attracts many visitors.

Satiguda dam

Satiguda dam is situated at a distance of 3 km from Malkangiri town. The small water reservoir has a panoramic view. The reservoir provides irrigation facility to the nearby cultivable land. Boating facility is available inside the reservoir. Lord Shiva is worshiped at a cave near the dam. Being surrounded by many small hills, this place is considered to be the one of the favourite picnic spots of many people. A guesthouse of irrigation department of government of Orissa here provides accommodation to travelers and officials.

Shree Bhairav Temple

The Bhairav temple is situated at a distance of 2 km from Malkangiri town. People coming from Jeypore and people leaving Malkangiri worship the hill deity for their safe journey. The deity is believed to have been worshiped by the King of Malkangiri, the remnants of whose palace are still found on the Raja-Rani hill near Bhairavi temple.

The Mallikeswar Temple Malikeswar is the temple god of Malkangiri and is located nearby hill of Malkangiri town. The historical evidence proves that Malkangiri word is coming from Malikeswar name. A famous Shivalinga is found in the nearby Goi hill of Malkangiri town. During Maha Shivaratri a large religious crowd gather at this hill temple of Lord Shiva. The height of the Shivalinga is more than 6 feet. It has been observed that this Shivalinga is gradually rising up.

The Tarini temple

The Tarini temple is situated at a distance of 1 km from Malkangiri town on the way to Jeypore. The scenic beauty as well as the religious importance of this temple attracts people of the entire district.

Sitakunda

Sitakunda is situated at Bonda hills and 90 Kms from Malkangiri headquarters. This is a picnic spot with a Kund for bath. Sitakund have some legend stories relating to Sita Devi at the time of Ramayan. Patakhanda Yatra is famous of Mudulipada and the tribals celebrate it in the month of January.

Section-VI

Limitations, Recommendations and Conclusion

Limitations

Malkangiri district is a successful tourist destination if the industry will be encouraged. The State Government has not given due and appropriate importance to develop or enrich tourism from an ecological and cultural point of view. The reckless and indiscriminate exploitation of natural resources by the non tribes who are dominating the government machinery in the tribal areas is a threat to tribal survival. Unfortunately many places of such areas have become of grazing lands of Maoists. All efforts are needed to free these areas from the clutches of them and bring peace back. The cut-off area of Balimela reservoir, recently connected with Gurupriya bridge is considered as the natures paradise. The launch service and water boats create a feeling of Dal lake of Kashmir valley.

Recommendations

The following recommendations are given below for eco-tourism development in Malkangiri area:

- i. The government should provide opportunities to the local tribal people in decision-making relating to eco-tourism;

- ii. The ethnic communities should be encouraged to enrich their ethnic heritage and skills so as to make their traditions more attractive.
- iii. Studies should be conducted to establish the possible effects of eco-tourism on the tribal people and their cultural life.
- iv. Development of infrastructure and safety measures in the interior pocket should be the first priority of the government to establish eco-tourism in the district.
- v. Greater investment should be made in the promotion and preservation of monuments with cultural, historical and mythological significance.
- vi. Some steps like trekking, eco-village, eco-cottages, tree house to stay, boating and boat houses, serving with local food and drinks, herbal gardens and tribal museum can be established for this purpose. These encompass sustainable development with economic, social and ecological warrants of the local people.

Conclusion

Ecotourism concept was to some degree the right idea at the right time. Because of ecotourism, forests are still standing, rivers still clean and wildlife alive. Considering the wide geographical and biological diversity, the scope of ecotourism in India is very high. Ecotourism has flourished because of high bio-diversity that exists. It is believed that by 2020, tourism industry would be a single biggest industry in the country.

Malkangiri district is full of picturesque hills and forests, wild life, wilderness areas, hill steams, waterfalls, reservoirs, caves, terraced fields etc. Except these things, the top most attractions are the its original inhabitants, 'the Adivasis'. Most of the attractions in Malkangiri districts are their villages, songs and dances, arts and crafts. Rural and tribal weekly markets are the mirror of tribal culture. There is congregation of various tribal groups decorated with various ornaments and dress provides the ideas about the tribal people. Festivals and fairs are considered as the reflection of living life of tribal people. Most of the tribal people fully enjoy their life with songs, dances, feasts and drinks. Malyabanta Mohostava is the most attractive district festivals which facilitate the exchange of indigenous and outside culture. Eco-tourists look for a comprehensive and well coordinated service package and quality of services. Preservation and protection of rural areas and natural resources including the culture of the people must get highest priority. The Government as well as other conservative groups, professionals including biologists, anthropologists, environmentalists and other on site researchers must join hands for development of eco-tourism in the areas of Malkangiri.

Reference

1. Adivasi (1970), "Outees of Balimela Dam Reservoir" Feb. Issue, ST, SC Tribal Research Bureau, Bhubaneswar.
2. Adivasi (2000), July Issue, ST, SC Tribal Research Bureau, Bhubaneswar.
3. Butler, R.W. (1991) "Tourism, environment and sustainable development", *Environmental Conservation*, 18(3), 201–209.
4. Boo, E. (1991) Planning for ecotourism. *Parks*, 2 (3), 4–8.
5. Butler, J.R. (1992) "Ecotourism: its changing face and evolving philosophy" Paper presented at the International Union for Conservation of Nature and Natural Resources (IUCN), IVth World Congress on National Parks and Protected Areas, Caracas, Venezuela, 10–12 February.
6. Bilsen, F. (1987), "Integrated tourism in Senegal: An alternative", *Tourism Recreation Research*, 13 (1), 19–23.
7. Cox, J. (1985) "The resort concept: the good, the bad and the ugly". Keynote paper presented to National Conference on Tourism and Resort Development, Kuring-gai College of Advanced Education, Sydney, 4–11 November.
8. Beckmann, E. (1991) Environmental interpretation for education and management in Australian national parks and other protected areas. PhD thesis, University of New England.

9. Ceballos-Lascurain, (research notes from the author in 1987.
10. Duff, L. (1993) Ecotourism in national parks, *National Parks Journal*, 37(3), 18–20.
11. Eagles, P.F.J., Ballantine, J.L. and Fennell, D.A. (1992) Marketing to the ecotourist: case studies from Kenya and Costa Rica. Paper presented at International Union for Conservation of Nature and Natural Resources (IUCN) IVth World Congress on National Parks and Protected Areas, Caracas, Venezuela, 10–12 February.
12. Econsult Pty Ltd (1995) *National ecotourism strategy business development program report*, Commonwealth.
13. Ecotourism travel essentials: Adapted from Globe '90 Conference, Tourism Stream, Action Strategy adopted at Vancouver, BC, Canada.
14. Goodwin H (1996), "In Pursuit of Ecotourism", *Biodiversity and Conservation*, Vol. 5, No. 3, pp. 277-291.
15. Gonsalves, P.S. (1984) Tourism in India: an overview and from leisure to learning: a strategy for India. In *Alternative tourism: Report on the workshop on alternative tourism with a focus on Asia* (ed. P. Holden), Ecumenical Coalition on Third World Tourism: Bangkok.
16. Holden, P. (ed.). (1984) *Alternative tourism: report on the workshop on alternative tourism with a focus on Asia*. Ecumenical Coalition on Third World Tourism: Bangkok.
17. Kutay, K. (1990) Ecotourism: travel's new wave, *Vis a Vis*, July, pp. 4–80.
18. Jalani, J. O. (2012). Local people's perception on the impacts and importance of ecotourism in Sabang, Palawan, Philippines. *Procedia—Social and Behavioral Sciences*, 57(9), 247–254.
19. McNeely, J.A. and Thorsell, J. (1989) *Jungles, mountains and islands: how tourism can help conserve natural heritage*. IUCN: Gland, Switzerland.
20. Moore, D. S. (1996). A River runs through it: Environmental history and the politics of community in Zimbabwe's eastern highlands. Occasional Paper, NRM Series. Harare: Centre for Applied Social Sciences, University of Zimbabwe.
21. O'Neill, M. (1991) Naturally attractive, *Pacific Monthly*, September, 25.
22. Reimer, J. K., & Walter, P. (2013). How do you know it when you see it? Community-based ecotourism in the Cardamom Mountains of southwestern Cambodia. *Tourism Management*, 34, 122–132.
23. Richardson, J. (1991) The case for an ecotourism association. In *Ecotourism incorporating the global classroom* (ed. B. Weiler), Bureau of Tourism Research: Canberra.p.p 244.
24. Saglio, C. (1979) Tourism for discovery: a project in Lower Casemance, Senegal. In *Tourism passport to development? Perspectives on the social and cultural effects of tourism in developing countries* (ed. E. deKadt), Oxford University Press: New York.
25. Swanson, M.A. (1992) Ecotourism: embracing the new environmental paradigm. Paper presented at the International Union for Conservation of Nature and Natural Resources (IUCN) IVth World Congress on National Parks and Protected Areas, Caracas, Venezuela, 10–12 February.
26. Shrivastav, P.P. (2010), "Ecotourism: A Tool for Community Upliftment" *Yojana*, Publishing Division, Patiala House, New Delhi, May Issue.
27. Samal, J. (2010-11) "Promotion of Tribal tourism towards Sustainable Development" in S.C.Hota and D. Satpathy (Ed) *Tourism Prospective in State Development. A Journal of Indian Institute of Public Administration-Regional Branch Bhubaneswar*, Vol. XVII.
28. Samal J. (2014), "Prospects of Ecotourism in Odisha with Special Reference to Koraput Highland" in *TSJ COATS*, Koraput, Page 37-49. ISSN-2321-3396.
29. Scheyvens, R. (2000). Promoting women's empowerment through involvement in ecotourism: Experiences from the third world. *Journal of Sustainable Tourism*, 8, 232–249.
30. Source: *The British Ecotourism Market, UNWTO -2002*.

31. Stephen Wearing and John Neil(1999), “Ecotourism:Impacts, Potentials and Possibilities” Oxford, Auckland, Boston, Johannesburg, Melbourne, New Delhi, ISBN 0 7506 4137 1 P.P.163
32. Stone, K., Bhat, M., Bhatta, R., & Mathews, A. (2008). Factors influencing community participation in mangroves restoration: A contingent valuation analysis. *Ocean and Coastal Management*, 51, 476–484.
33. Sahu, M.(1998), *Malkangiri Itihas*, Gayatri Kutira Publications, Malkangiri, PP. 117.
34. Stephen Wearing and John Neil(1999), “Ecotourism:Impacts, Potentials and Possibilities” Oxford, Auckland, Boston, Johannesburg, Melbourne, New Delhi, ISBN 0 7506 4137 1 P.P.163
35. Times of India (2011), *Malkangiri:Of herbal drugs and dams* Published on 31.1.2011 BBSR
36. Travis, A.S. (1985) The consequences of growing ecological consciousness, and changing sociocultural needs, on tourism policy. Paper presented at the *Trends in Tourism Demand*, conference; AIEST, Bregenz, September.
37. Wallace, G. (1992) Real ecotourism: assisting protected area managers and getting benefits to local people. Paper presented at the International Union for Conservation of Nature and Natural Resources, IVth World Congress on National Parks and Protected Areas, Caracas, Venezuela, 10–12 February.
38. Williams, P. (1990) Ecotourism management challenges. In *Fifth Annual Travel Review Conference Proceedings 1990: A Year of Transition*, Travel Review: Washington, DC.
39. Wight, P. (1996) North American ecotourists: market profile and trip characteristics, *Journal of Travel Research*, 34(4), 2–10.
40. Yum, S.M. (1984) Case report on attempts at alternative tourism, Hong Kong. In *Alternative tourism: report on the workshop on alternative tourism with a focus on Asia*, (ed. P. Holden), Ecumenical Coalition on Third World Tourism: Bangkok.