

## INTERPRETATION AND COMMUNICATION SKILLS OF REGIONAL GUIDES OF HIMALAYAN REGION OF NORTH EAST INDIA

*Mridul Dutta*

*Assistant Professor, Department of Business Administration, School of Management Sciences,  
Tezpur University, Assam, India*

---

**Received: 20 Apr 2018**

**Accepted: 05 May 2018**

**Published: 14 May 2018**

---

### **ABSTRACT**

*Rural tourism is a sustainable model holding benefit for the host communities of the Himalayan destinations of North East India providing a satisfying experience to the tourists, visitors, travel writers, tour operators and researchers (Dutta & Barua, 2016) where the homestay providers, guides<sup>1</sup>, and home-based food providers serve as exchanges for leisure interests of ethnic cuisines, beverages, souvenir, craft sales, and natural attractions of the destinations. This model ensures that a part of the tourism receipts are provisioned for initiatives like guest management, conservation, advocacy programs, and capacity building of the actors of the destination. As for cultural exchange between demand side and supply side, understanding and proficiency of non-native languages for these actors is a must. The non-native languages are English, Bengali, Assamese, and Hindi and there could be an inherent urge for the demand side to converse in other languages as well. The conversation skill of the host community, the ease of communication with homestay providers and the foreign language skills of the regional guides are three pragmatic competences having positive correlation to the comfort level of the tourists, travel writers, researchers and tour operators visiting Himalayan destinations.*

**KEYWORDS:** *Interpretation and Communication Skills, Guide Walks Providers and Guiding Profession*

### **INTRODUCTION**

#### **Theoretical Framework**

The interactions and communication components in destinations, including Himalayan destinations, are tourist<sup>2</sup>, visitor, host community, homestay facility provider, souvenir sales person, craftsperson and sometimes, the home-based restaurant operator. The interaction between the demand side and supply side enables the tourist to discover local habitats, observe wildlife, participate in celebrations and respect traditional culture, rituals and wisdom. Having the language advantage among the host community enables the tourist and travel writer to have a firsthand understanding of the attractions and service delivery host is more effective and efficient. Attractions of Himalayan destinations, the cultural heritage, anthropology, religion, rituals, wildlife attractions and Traditional Knowledge are important provided these attractions draw attentions to tourist and visitors, and they have a deep desire to understand the culture of the community

---

<sup>1</sup> Synonymous to tour guide or tourist guide who provides interpretation and information about attractions of a destination to an organised tour or an individual.

<sup>2</sup> A person staying overnight in the destination.

and its inhabitants (Brohman, 1996). The marketing and distribution channels of tourism intermediaries share about one third of the total revenue realized by the virtue of their capability to disseminate information (Dyson, Hendricks & Grant, 2007) and activities in the tourism value chain. In the same context, grassroots actors in the supply side of the Himalayan destinations have opportunities for the exhaustive value addition in adding firsthand content in terms of interpretation quality and skills to have one-to-one *insitu* communication with the demand side. This is essentially significant because the guide and escort<sup>3</sup> service provider must have an exhaustive understanding of the indigenous language. Expertise enables a guide to relate the culture and rituals associated with the age-old practice. Essentially, the guide adds value through interpretations to the tourist, understanding the queries posted by tourist in foreign/colloquial language and relate the query to the body of knowledge. Inhibition of adopting a foreign language or colloquial language for interactions may be resisted by host community which is essentially a bureaucratic nuisance demarcated by restricted area<sup>4</sup> and inner-line permit<sup>5</sup> regime. And if the same content is provided by a certified guide, who is not a resident of the destination/state, there are two potential damages. Economically, there could be a revenue leakage of guide receipt and culturally, there could be possibility of second hand interpretation or *hamartia* because of non-indigenous brand (Sproule, 1996) in the tourism value chain (Dutta & Barua, 2016). Important perspective of community based tourism (McIntosh, Goeldner & Ritchie, 2004) is desire for psychic motivation by demand side and balanced by goods and services by supply side effecting tourism receipts in the grassroots level as similar as a service as a cultural aspect and employment generating factor in responsible tourism business. Referred by Peter E Murphy (Methuen, 1985) in responsible tourism includes an aspect of economic, social, aesthetic, ecological & cultural parameters, and biodiversity systems. The business and economic approach include (Ashley & Garland, 1994) the community or the village council to closely involve the management of the tourism enterprise through the development of its tourism attractions such as campsites, craft sales, cultural dances, and ethnic food. Traditional knowledge and indigenous flavors are strong proposition where the host community reaps economic benefits and enhances the quality of experience for the tourists (Nadkarni, 2008) with the opportunity to interact more closely with the lifestyles and traditions of the host community. In-depth wildlife knowledge, sustainable ecotourism practices, training in English and Spanish languages and interpretation skills of local guides (Raffled, Berranger & Gouin, 2008) were validated by the United Nations Foundation and Expedia.com in Community Tours Sian Ka'an, Mexico. Exaggeration by media and travel writers (TravelPLUS, 2010; Dutta, 2014) is something to be taken care of as well in emerging destination's tourism area life cycle (TALC) (Butler, 1980). Allocentric segmentation (Plog, 1974) of a leisure traveler (Foo, McGuiggan & Yiannakis, 2004) visiting Himalayan destinations, variables contributing special interest motivation justifies the infrastructure challenges, limited support facilities and agrees to hospitality constraints. Acculturations in ways of continuous contact through blended food, music, dances and language can risk host community into ethnic discrimination (Jasinskaja-Lahti, Liebkind & Solheim, 2009) leading to cultural theft as well. The migration process of endemic language to pidgin language (Li, 2004) is neither welcomed by historians nor by the theological class of the destination.

<sup>3</sup> A person attached to a group tour that provides logistics and ground handling assistance.

<sup>4</sup> Foreigners (Protected Areas) Order 1958 states that a Protected Area Permit (PAP) is required for non-Indian citizens to visit certain areas in India such as state of Arunachal Pradesh, Nagaland, etc. in North East India.

<sup>5</sup> Indian citizens who are not resident of restricted area state need entry formalities to visit places.

## OBJECTIVE AND LIMITATIONS

From the review of the literature, the objectives shall provide an insight the status of language as communication and interpretation tool among the guides and subsequent threat perceived by the host community in using foreign language or colloquial communication in the Himalayan tourism destinations of Western Arunachal Pradesh.

This finding is restricted to destinations of North East India operating in a responsible tourism mode. Even though the demography and the languages of the destinations are heterogeneous, information was collected from the host community members, respective *gaonburah*<sup>6</sup> and village head man, village entrepreneurs as well as the leading tour operators.

### Methodology for selecting the destinations

Judgment and purposive sampling were applied in selecting sample destinations based on active community participation in the leisure business; host community's decision making process in responsible tourism; a newly discovered destination related to the inception or emerging stage in Destination Life Cycle; and having attractions requiring exhaustive interpretation of scenic views, landscapes, nature, wildlife, language, history, festivals, culture and traditions. The two destinations selected were Thembang of West Kameng district and Zemithang of Tawang district of Arunachal Pradesh, India.

### Description of the Sampled Destinations

#### *Zemithang, Tawang District, Arunachal Pradesh*

*Tawang* district is one of the 16 administrative districts of Arunachal Pradesh (AP). Historically, the area of *Tawang* and some parts of West Kameng district belongs to Tibetan territory. The *Tawang Monastery* was founded by the *Merak Lama Lodre Gyatso* in 1681 in accordance with the wishes of the 5th Dalai Lama, *Ngawang Lobsang Gyatso*. The word *Tawang* means "Chosen by Horse". The 6<sup>th</sup> Dalai Lama, *Tsangyang Gyatso* was born on 1 March 1683 in *Tawang*. The nearest college in this region is the *Bomdila College*, at *Bomdila*. The *Muchat* village has the *Gorsam Chorten*. The geographical coordinates of *Zemithang-Dudunghar, Tawang* are 27° 42' 54.51048" North and 91° 44' 11.4954" East. There is a tourist lodge in *Zemithang* Circle comprising of 8-10 rooms, but the author found it in useless condition. There is no accommodation facility near the *Gorsam Stupa* as well. The literacy rate of *Tawang* is 60.61% (2011 census). As per 2001 census data, the *Zemithang* Circle (rural) has a total population of 647 households, 2805 people (1466 males and 1339 females). The *Gorsam* village has total 37 households with total 176 people (121 males, 55 females). The *Lampo* village has 53 households with total 122 people; *Muchat* village has 68 households a total population of 165 people. Before 1952, the villages used to pay their taxes to *Tawang Dzong* (revenue district). *Tawang Dzong* used to forward the tax collection in Tibet's capital, *Lhasa*. *Lhasa* had the spiritual control and used to provide common salt to this region. Otherwise, the people were self-dependent even before 1952 and did not pay any attention to the Indian Government support. Post 1962 and after the war atrocities, geopolitical scenario started changing. People who were outsiders to them, i.e., neighboring Assam and people from Indian mainland were slowly accepted in their region. The residents of *Zemithang* belong to Monpa community. They practice Buddhism (Mahayana), use Monpa dialect and still use Tibetan script. Discrimination of the girl child is rare. Both arrange marriages and love marriages are allowed.

<sup>6</sup> Village head having jurisdiction under customary laws, equivalent or similar to Panchayat administration.

A married couple is expected to have 4-5 children. Polygamy is restricted and polyandry is rare. Both joint family and nuclear family structure are prevalent. Divorce system is prevalent, but is settled by the GoanBura at village level. Till 90's the residents of Zemithang would love to send their children to Buddhist Learning center, instead of formal schools. The land ownership pattern in Zemithang is private as well as community owned. Private land is owned based on succession. The community land is owned by the village council, headed by *gaonburah* (GB). The village council and the GB take the decision related to the community land for farming and grazing, to a lessee. Family disputes are settled by the GB. Black Necked Crane is one of the endangered birds were sighted and documented by WWF. Snow trout, a migratory fish species is also common in this region. *Mahaseer*, other species of game fish of lower Himalayas, migrates upward in the warm months (May, June and July) and ascend to the smaller tributaries for breeding.

The dates for the festivals are calculated and fixed by the Rimpoche of the monastery. Some important festivals and rituals are:-

**Chotpa:** One weeklong festival organized during summers for deity worship.

**Choskar:** Religious scriptures are circulated in the villagers, prayers are organized followed by feast and local drinks. It is normally conducted for one week in the summers.

**Losar:** It is the Tibetan New Year celebration. It is a 15 day festival, celebrate between the last week of February in the mid of March. People buy new clothes, enjoy feast, drink and host fresh flags. It's a meeting time for friends and family.

**GorsamMela:** It's about the week-long festival celebrated after Losar, i.e., after the New Year celebration. The Rimpoche gives sermon at the *GorsamChorten*. People engage into shopping, feast, drinks. People flock to GorsamChorten for trade and prayers.

**Dunchang:** It's a private ceremony at home where family use to have feast at home.

**Marriage Ceremony:** The entire marriage ceremony happens at home only and is conducted by their parents only. The family of the bride and groom attends the ceremony. After the ceremony is over, the newlywed couple seeks blessing of the Lama (priest) or Konyar Lama (Priest of the Gompa). There is no dowry system in a Monpa marriage.

**Christening:** Done by the Rimpoche/senior Lama when the baby becomes about two months old.

**Funeral:** Upon the death of a person, according to the Monpa rituals, the dead body is cut into 108 pieces. The pieces of flesh & bone is flown into the river (*NyamjangChuu*). The Buddhist process of cutting the body into 108 pieces is called *Thampa*. However, if a senior lama opines, the body can be cremated in the fire also. On the death of an adolescent, the body is kept in a wooden box, and transported to be kept in an uphill mountain cave for best possible seclusion.

Farming and livestock are two primary livelihoods of the Monpa people of Zemithang. The other professions are logging, carpentry, road repairing, petty shops, porters, and guiding personals for Indian Army troops. The agricultural produce includes *Khryefinger* millet locally called *Maruwa*<sup>7</sup>; *Nasphey* (sweet wheat); spinach

<sup>7</sup>Maruwa dough with *Churpi* (dried yak milk chocolates) vegetable soups is a staple food in this region.

(*laipatta*); cabbage, cauliflower, beans, chilly vegetable (is similar to capsicum); cucumber; *Chong* (local onion); *Braing* (local garlic); *Vicsi* (coriander); *Khe* (potato); *Mula* (raddish). The common fruits produce are: apple, kiwi, plum, peach, oranges and walnut.

The Ser Tsang Gompa (temple) is in Lumpo village. This Gompa is more the 100 years old and has the Chamba Statue or *Maitreya Buddha* (Buddha-to-come in the future). In the wake of 1962 Chinese aggression into Tawang, the Chinese soldiers attacked and captured this Gompa. While looking for the Indian soldiers, they searched and ransacked the Gompa. The People Liberation Army of China fired gunshots on the *Chamba* Statue believing that the cornered Indian soldiers were hiding inside the statue. Unfortunately, the shots damaged the chin of the Maitreya Buddha statue. The gunshot signs were photographed by this researcher.

The GorsamChorten<sup>8</sup> or GonsumChotëm is about two kilometers before reaching Zemithang. It is believed that this Chorten is about 300 years. It is indeed the largest Stupa in India. The height of the stupa is about 95 feet and a carpet area of about 33,000 feet. The chorten design & architecture is based on the *Boudhnath Stupa* of Nepal. It has a large hemispherical dome erected on the three terraced plinth. There are four miniature stupas built on each of the four corners. In this large dome, a set of eyes is painted which means 'all seeing Buddha'. There is a small shrine behind the Chorten which was the place of resting of the 14<sup>th</sup> Dalai Lama during his and his entourage's escape from Tibet after take over by the Chinese Government. On visiting the Gorsam village for baseline survey, the researcher found the village almost deserted. As found out, the reason was advised by the 13<sup>th</sup> *TsonaGontse Rinpoche* of the *GontseGadenRabgyelling* Monastery of *Bomdila* to relocate to other location. Further, to the effect relocation of the villagers, the monastery started purchasing their land and property. The purpose of the monastery could be the renovation of the shrine and relocating the people. The self-styled restoration work was over in 1998 without any assistance of Archaeological Survey of India. Legend has it that one Monpa monk Lama Pradar of Kharim village decided to build the Chorten after securing the support of the villagers and with a few scared items from the Dalai Lama. He traveled to Kathmandu and carved the model of the shrine on a radish. It is believed that the construction took about 12-13 years to complete. The initiative taken by the monk in restoring the Chorten site and the co-operation afforded to him by the villagers of Zemithang indicates the eagerness of Monpa people to help preserve & sustain their ancient heritage. To conserve the traditional knowledge, the construction of the Chorten involved extensive use of traditional skills, consistency in architecture & design and use of locally available raw materials.

#### *Thembang, West Kameng District, Arunachal Pradesh*

The old name of Thembang village is *Yuchho-Pema-chen*. The settlement of this village is believed to be at around 100 AD by the ethnic community; however, there is no documentary evidence. Initially, the Thembang village was settled at *Sat-tsi* river. Due to an epidemic, the village was shifted to the present location which is a hilltop at an altitude of 2300m above mean sea level (MSL). The Thembang village is originally constituted by eight clans in which four are *Bapu* clans and other four are *Gilla* clans. The *Bapu* clans are the descendant of King of South Tibet who was the descendant of the emperor of Tibet, *SongtsenGampo* of sixth century AD. Due to the hierarchy, the *Bapus* became the ultimate decision makers of the village affairs. The land which comprises of the forest, grazing grounds, agricultural, non-agricultural under the jurisdiction of the Thembang village is divided among four *Bapu* clans viz. *Khochilu, Sharchhokpa, Atajaiipu*

---

<sup>8</sup>Dome structure called *Stupa* identified with typical place of meditation by Buddhist monk or nun or relics.

and *Dirkhipa*. The four *Gilla* clans viz. *Lhopa*, *Merakpi*, *Nyimu* and *Sharmu* subsist with their association with *Bapu* clans. In past, the village had a strong fortification from all the sides. Tourists can see the traditional life style of the *Monpa* tribes view the highest peak of Arunachal Pradesh '*Gorichen*' and other peaks like *Kangto*, *NyegiKangsang*. *Thembang* was in the middle of crisis during 1962 Peoples Liberation Army's aggression.

The *DirangDzong* used to be old administrative headquarters used by Tibetan Governors under Tibetan Government. It was believed to be built in 1831. However, after the lapse of the Tibetan Government, this *Dzong* has become purposeless and not much care taken place to preserve the structure or renovate the settlement. There are about 42 households in the fort area which is also called as *DirangBasti*. The picturesque *Sangti* valley is sparsely populated. It is named after the river *Sangti* which gives life to this valley. It is located about 7 km from *Dirang* town by road. This site is also a spotting site for *black-necked cranes*<sup>9</sup>. There are millet and paddy fields in *Sangti* Valley which attracts the rare Tibetan bird *black-necked crane* to halt in this place on their migratory path (November to February). WWF India has arranged bird sighting tents in a demarcated plot in *Sangti* valley. The *Sangti* valley also provides excellent trekking trails. Normally, the trek route starts from *Thembang* village to *Pangma* which is about 6 km in the hilly region and located at a height of about 7500 feet above MSL. *Pangma* is believed to be the oldest *Monpa* settlement. From *Pangma* to *Chander* is 7 km trek. *Chander* is at 9200 feet above MSL. *Chander* is a barren ridge and on a clear weather day, it provides a scenic view of *Gorichen* Peak. *Gorichen* peak is the highest mountain peak of Himalayas in Arunachal. From *Chander*, the next destination is *Namshu* which is 6 km from *Chander* and located at 7100 feet above MSL. The biggest *Monpa* village is in *Namshu*. From *Namshu* to *Sangti* valley trek is about 6 km and the altitude is 5000 feet above MSL. The Community Based Tourism (Dutta, Wange & Dorjee 2012) under *ThembangBapu* Community Conserved Area Management Committee provides guides, escorts, and porters. On advance request from the tourists, traditional cultural program and folk dance is also arranged by the residents on payment.

Logging, cultivation, and livestock are the primary livelihoods of the *Monpa* people of *Thembang*. The other professions are carpentry, daily wage work at Border Roads Organisation projects and sometimes as guiding personals for Indian Army troops. Corn happens to be the primary crop in and around this village. *Khryei*, i.e., finger millet is also produced in the hill slopes. Wheat and paddy are being cultivated at *Sangti* valley. Other vegetable produce is spinach, cabbage, cauliflower, beans, chilly vegetable, cucumber, tomato, coriander, potato, radish, and carrot. The common fruits produce of this place are apple, kiwi, oranges, and walnut.

## FINDING AND OBSERVATIONS

### Guide Walks Providers and Guiding Profession

Most of them are neither Regional Level Tourist Guides nor Certified Guides (Ministry of Tourism, 2011) but residents of the villages having experience and are physically fit. They link up with the home stays and local tour operators. Each destination has about 07-15 guide walk providers (residents), mostly men in the age of 25-35 years. The fees for their service are between Rs. 300/- to Rs. 600/- per day. These guide walk providers may develop potential to provide homestay service in near future. The host community calls them as guides, but in the true sense, they have little skills in foreign language or guide training. However, they are good in colloquial communication and have basic of the regional languages.

<sup>9</sup> Black-necked crane (*Grus nigricollis*) breeds on the Tibetan Plateau and migrates to remote parts of Arunachal Pradesh, Jammu & Kashmir of India and Bhutan. It is an auspicious bird according to Buddhist belief system and thus culturally protected across the region of Buddhism religion.

The languages are *East Bodish*, *Dakpain* in Tawangtown region, *Bodic* in Zemithang region and *Dhirang* dialect in Thembang and West Kameng region (Norbu, 2008). When enquired in the village about the profession of Guiding and the Guides of their villages, about 50% opined that they are aware of guides and their profession. About some 10% village respondents agreed that Guide profession may be treated as full-time profession whereas 40% respondents opined in the opposite. Some 8%-9% respondents viewed Guide profession being good for school/college dropout youngsters and 11% respondents think the opposite way. Only 16% of respondents agreed that Guide profession can be treated as an alternative livelihood option versus 21% in the opposite. The notion that Guides as a profession can help the youngsters to return from the city did not hold true. However, a large proportion (36%) of host community think that Guiding as a profession is not a wastage of time and energy and mostly opined by young persons. Further, while comparing the opinion of the host communities with another two destinations (Nagaland and Assam) about 'whether Guiding Profession is considered a Full-Time Professional', it was found out that opinion varies with different segments of the age of the sampled responses. The opinion of "26-35 years" category response was completely opposite to that of "60 years and above" respondents. The survey in Western Arunachal Pradesh as well as in Nagaland and Assam revealed that highest frequency of weekly earnings of the guides in the peak season was around Rs.1500/- week. Statistically, this survey found out that there is a weak probability of 62.8% tourists having special interest & hobby such as *photography and wildlife*, etc. Thus, there may be a weak demand for professional guide services in these villages. Though it may sound trivial, the reasons for not taking the service of Guides by the tourists were basically a local friend in the destination served as a guide or the taxi driver served them as a guide.

#### **Language Skills of the Host Community as Experienced by the Tourists**

A tourist has to easily communicate with the host of the accommodation operator of the villages. The descriptive statistics show that the majority of the sampled tourists have found that the language & communication skill of the host community is fair. To find out the satisfaction level of the tourist while communicating and talking with the host in the range of an ordinal scale as 1 'Poor, difficult to communicate', 2 as 'Just manageable', 3 as 'Acceptable' and, 4 as 'Good' in an ordinal scale, statistically the mean opinion of the tourist population was 4 or 'Good' only.

#### **Tourists Satisfaction Level about Guide's Communication Skills**

To find out the satisfaction level of the tourist in terms of the communication skills of the Guides, the inferential statistics indicates that the relationship between 'earning capacity of the guides' and 'communication skills of the guides' is very strong. To find out the satisfaction level of the tourist in terms of the knowledge of craft, culture, traditions, eco-system of the destination on a five-point Likert scale reveals a relationship between 'earning capacity of the guides' and 'Guide's knowledge about the craft, culture, traditions, and community festivals of the destination'. Comparing 1 as 'Poor', 2 as 'Manageable', 3 as 'Ok', value 4 as 'Fair', and 5 as 'Good' in an ordinal scale, the mean opinion of the tourist about guide's communication skill is less than or equivalent to "Fair". On the other hand, the mean opinion about guide's knowledge about the wildlife by the tourists is same across the different categories of tourist. One major source economic leakage is going away of guide-receipt earned in the Himalayan destinations. Host community and their guides can retain this revenue in the village by coordinating end to end logistic arrangement for their tourists in the destination as well to nearby destinations. Second, the advantage of knowing the local language, customs & traditions, interpretation skills, and explaining the same to the knowledgeable pool of distinction of being subject matter expert of the destination.

For escorts, having knowledge of English, Bengali and Hindi will help them and for guides, one foreign language is a must for professional guides. Most of the local guides don't have proficiency in Bengali/French/German languages. A tourist has to easily communicate with the host of the accommodation operator of the CBT villages and tourist perceive the language skill of the host as 'Acceptable' when they can easily communicate in English or Hindi or even for the matter colloquial form is good enough.

### **Festivals & Fairs as Leisure Content**

The generic tourism content of North East India (NER) is restricted to wildlife and pilgrimage only. Except for the annual *Hornbill Festival* of Nagaland, NER region is not able to attract enough footfalls. The reason being the cultural fairs and festivals are organized by communities attached to monasteries & temples. These communities would be organizing these fairs and festivals according to their rituals, customs, and languages of the community with very little thought process on its tourism or multicultural facet. In general, during rituals and fairs, the host communities of the select Himalayan destinations do treat tourist as someone who has little respect for ethnic dialect and languages. And any interpretation effort by the guide is seen as a pariah by the organizers. Most tourist's have a weak preference for spiritual items like *Khada*, *Thankha*, Ornamental daggers originating from these CBT villages though it may be expensive to tourist, still have the potential of a significant demand.

### **Concluding Remarks**

This research concludes a strong statistical relationship between *earning capacity of the Guides* and *Guide's knowledge about the forest, wildlife, eco-system, craft, culture, traditions, and community festivals* of the destination. This is indicative as the tourists were influenced by guide's knowledge about the forest, wildlife, eco-system of the destination. The tourist will be satisfied if the guide's knowledge about the craft, culture, traditions, and community festivals of the destination is fair. Another genesis of conflict is a situation when the non-resident guides collaborate with tour operators of the destination. Thus, though the content and visitation fees will be levied by the host community, there will be revenue leakage in the destination. There are two ways through which the host community and their guides can retain this revenue leakage in the village. First, the local guides must coordinate, manage end-to-end operational and logistic arrangement for the tourists and tour operators for the destination, not limiting to the CBT village area only. Second, leveraging the advantage of knowing native dialect & language, customs & traditions for interpretation, explain, and communicate the content to create moment of truth thereby positioning themselves as subject matter expert of the destination. Having knowledge of foreign language is a must for the profession of guiding. Registered guides of this destination don't have proficiency of French/German languages. When a non-English speaking tourist ask for the interpretation, the guides and the host ends up with poor explanation which disappoints the tourist and creates further confusion. The registered guides of the host community need extensive grooming in soft skills, proficiency (speaking) foreign language (German, French, etc.) and international exposure. The beginners mandatorily need an exposure or familiarisation trip to an international destination. The nomination process for exposure or familiarisation trip to an international destination should include proficiency of one European language (French, German, etc.) and a Bachelor's degree in tourism, geography, life sciences, history, culture, social works, or anthropology. Giving exposure to an international destination will help them to understand the psyche of inbound tourists and nuances of guiding profession. The guide needs altogether a different approach to handle and guide younger tourists. Young tourists have different

perception about forest, wildlife and eco-system awareness. The young tourist forms a broad category in demand side and require further qualitative studies.

## REFERENCES

1. Ashley, C. and Garland, E. (1994). *Promoting Community-Based Tourism Development: Why, What and How?* Directorate of Environmental Affairs, Ministry of Environment and Tourism, Namibia.
2. Brohman, J. (1996). *New Directions in Tourism for the Third World*, *Annals of Tourism Research*, 23(1): 48-70.
3. Butler, R.W. (1980). *The concept of the tourist area life-cycle of evolution: implications for management of resources*. *Canadian Geographer*. 24 (1), 5-12. P. Asha, *Developing Effective Communication Skills by Using Quality Circles for Management Graduate*, *International Journal of Human Resources Management (IJHRM)*, Volume 3, Issue 1, February-March 2014, pp. 7-14
4. Buultjens, J., Tiyce, M. and Gale, D. (2003), in *Sustainable Forest-Based Tourism In Northeast New South Wales, Australia: A Problematic Goal in Tourism Review International*, Vol.7:1-12.
5. Dyson, L. E., Hendriks, M. and Grant, S. (2007). Chapter 15: *E-Community Based Tourism for Asia's Indigenous People-Information Technology and Indigenous People: Issues and Perspectives*, IGI Publishing, New Delhi, India.
6. Dutta, M. (2014). *Community Based Tourism: A study of select destinations*, PhD thesis Gauhati University, India.
7. Monica, Jael Jebakani, And Stephen Jebanesan. "Amalgamation Of Technology And Communication Skills–Need Of The Hour."
8. Dutta, M. & Barua, N. (2016). *Impact of healthcare utilities and law & order conditions on tourism: A study on community-based tourism in North East India*. *International Journal of Tourism and Travel*. Publishing India Group. Volume 9 (1) & (2). Pp: 8-20. ISBN 0974-2603
9. Dutta, P. K., Wange, P and Dorjee, D. (2012). *Community Based Tourism for environmental Conservation: Experiences from Western Arunachal Landscape, India*. In. K. G. Saxena, L. Liang, K. Tanaka and S. Takahashi (Ed.) *Land Management in Marginal Mountain Regions: Adaptation and Vulnerability to Global Change*, Bishen Singh Mahendra Pal Singh, Dehradun. pp.285-292.
10. Foo, J., McGuiggan, R. and Yiannakis, A. (2004). *Roles Tourist Play-An Australian Perspective*. *Annals of Tourism Research*, 31(2): 408-427.
11. Jasinskaja-Lahti I., Liebkind K., Solheim E. (2009). *To identify or not to identify? National dis-identification as an alternative reaction to perceived ethnic discrimination*. *Applied Psychology: An International Review*, 58, Pp: 105–128.

15. Li, J. (2004). *Pidgin and Code-Switching: Linguistic Identity and Multicultural Consciousness in Maxine Hong Kingston's Trip master Monkey, Language and Literature*. Sage, volume 13, Issue 3; Online ISSN: 1461-7293).
16. Ministry of Tourism. (2011). Government of India. Available at <http://tourism.gov.in/sites/default/files/120620121101707.pdf>; Access on 02 July 2017.
17. Murphy, P. E. (1985). *Tourism: A Community Approach*. PublisherMethuen. ISBN 9780416397901.
18. Nadkarni, S. (2008). *Knowledge Creation, Retention, Exchange, Devolution, Interpretation and Treatment (K-CREDIT) as an Economic Growth Driver in Pro-Poor Tourism*, *Current Issues in Tourism*, 11(5): 456-472.
19. Norbu, T. (2008). *The Monpas of Tawang*. Government of Arunachal Pradesh, Bhabani Offset &
20. *Imaging Systems Pvt. Ltd. Guwahati, Assam India. ISBN 81-7516-133-5*
21. Plog, S.C. (1974). *Why destinations areas rise and fall in popularity*. *Cornell Hotel and Restaurant Administration Quarterly*, November, Pp: 13-16.
22. Porter, M. (1985). *Value chain analysis, Competitive Advantage*.
23. Sproule, K. W. (1996). *Community-based Ecotourism Development: Identifying partners in the process The Ecotourism Equation: Measuring the Impacts*, in *Bulletin Series, Yale School of Forestry and Environmental Studies No. 99, Yale University*.

