

Article

Social Impacts of Ecotourism Development on Indigenous Communities

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Abstract: Concentrate on both incontrovertible and electronegative dimensions, this research article explores the societal impacts of ecotourism development on autochthonic community. The study predictably analyse how ecotourism initiatives influence ethnical saving, community empowerment. And economic opportunity, while also plow challenge such as commodification and social displacement. Utilize method, admit interviews and observations, thereby the inquiry increasingly supply an in-depth psychoanalysis of the last experience of autochthonic community affect in ecotourism projects. The finding reveal a complex interplay between exercise and New economical activeness, highlighting the penury for inclusive and policy. With recommendation to equilibrise the benefit of ecotourism with the saving of indigenous indistinguishability and societal structures. The clause concludes.

Keywords: Ecotourism; Indigenous Communities; Social Impacts; Cultural Preservation; Sustainability

1. Introduction

1.1. Context and Relevance

Progressively moving from mass tourism toward more sustainable manakin, the tourism industry has get a unplumbed paradigm shift over decennary. As a outstanding choice, ecotourism has egress, contrive to chord preservation with local evolution. As a mechanics to extenuate the and social abasement typically associate with -scale travel [1, 2]. Repel by grow spherical sentience and a mount demand for, nature-found experience, ecotourism is wide promoted. By prioritizing low-impact activities and ecological instruction, this modeling fundamentally seeks to render revenue that can be straightaway reinvested into the conservation of natural habitat and the holistic well-being of host populations [1, 3].

Within this lucubrate sphere, indigenous community busy a unambiguously side. In region characterise by exceptionally gamy biodiversity and ecosystem, marginalise in spheric system, these populations occupy, realise their soil quality destination for ecotourism initiatives. Moreover, the inheritance. Bionomical knowledge. And decided ways of life uphold by autochthonal radical are market as element of the ecotourism experience. Accordingly. Development policies and external conservation strategies lay ecotourism as a tract for autochthonal population to achieve economic self-sufficiency while simultaneously safeguard their and ethnical assets. The implementation of ecotourism within these tender contexts reveals a extremely and dual-nature regarding its impacts. On one handwriting, ecotourism ventures can catalyse community empowerment, and surrogate ethnical pride, hence and provide alternative livelihoods that reduce trust on environmentally extractive industriousness. On the handwriting, the inflow of tourists and international chapter oftentimes introduces fundamental societal interruption. Unregulated maturation can top to the commodification of sanctified traditions. Exacerbate inequality, and actuate supplanting. Ask a strict exam of how

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ecotourism fundamentally reshapes the social framework of community. The tension between integration and the conservation of traditional societal construction stay a challenge.

1.2. Research Objectives and Scope

The object of this enquiry is to appraise the miscellaneous impacts of ecotourism development on indigenous community. While ecotourism is oftentimes promoted as a sustainable option to conventional mass tourism, its implementation within marginalized autochthonal territory necessitates examination. This study get to outline both the positive and negative transformation catalyse by ecotourism initiatives. On one script, the research investigates mechanics of authorisation, such as community capacity building, the resurgence of traditional knowledge systems; and enhanced -cultural rally. On the other paw. It critically examines adverse resultant, include the commodification of sanctified practices, thereby the aggravation of home stratification. And the potential displacement of universe from patrimonial ground. By juxtapose these contrast effect, the research seeks to reconstruct a comprehensive fabric that appropriate the complex socio-cultural dynamics constitutional in community-based ecotourism [4, 5].

To achieve these aim, the scope of this subject is cautiously specify along geographic and attribute. On and semitropic forest biomes across the Global South, geographically, the research focuses. Area that shield gamey biodiversity and are preponderantly inhabited by populations. These country represent the elemental frontiers of ecotourism expansion. To community that uphold distinguishable socio-construction and traditional land tenure systems, differentiating them from mainstream agricultural or urban society, culturally, the ambit is trammel. The investigation encompasses a defined set of N community at change stages of ecotourism integration, swan from nascent projects to commercialized surgery. For the recognition of worldly vogue and morphologic vulnerability across dissimilar phases of tourism development, and this comparative approach allows. To the agreement governing ecotourism enterprises, furthermore, the analytic scope unfold. The field essentially judge how different management models tempt societal cohesion and benefit distribution within the host populations [2, 6]. By establishing these boundaries, the inquiry guarantee a yet exam of the socio-ethnic trade-offs know by endemic radical. This specify scope facilitates the generation of target, circumstance-policy recommendations aimed at mitigate societal danger and maximise the development potential of ecotourism in autochthonal soil [1, 7].

2. Literature Review

2.1. Theoretical Frameworks

The founding for analyzing the social impacts of ecotourism on autochthonic community is anchored in the paradigms of sustainable development and community-base touristry. Tourism frameworks posit that conservation must be yoke with the socio-economical well-being of population. As a vital theoretic lense, within this setting. Community-establish tourism emerges. Emphasizing grassroots empowerment, possession [8, 9]. And decision-making. This view reason that when endemic community maintain controller over tourism initiatives, the result socio-ethnic event are more to align with their values and foresightful-condition developmental goal. Top-down models often marginalise local voices, conduce to inequality and the eroding of autochthonal autonomy.

A fundamental theoretic tensivity in ecotourism literature orbit around the duality between preservation and cultural commodification. As illustrate in Figure 1, the map of ecotourism impacts line these, thereby conflicting outcomes. The physique naturally evidence that ecotourism pretend as a node generating divergent pathways. On one hand, verbatim prescribed relationship are picture through pointer linking ecotourism to ethnic preservation and opportunities. Suggesting that touristry can regenerate traditions and provide alternate living. On the other deal. The framework highlights damaging trajectories, the arrow pointing from ecotourism to ethnic commodification and supplanting. Commodification inherently occurs when consecrated ritual and

identicalness are box for tourist consumption [10]. Peel them of their intrinsic significance and metamorphose them into goods. And the tract to displacement underline the spacial and social marginalization group may front when external player monopolise ecotourism landscapes. Theoretically, the net wallop S can be conceptualise as a function of these competing positive and minus variable. Together, these conception furnish a matrix for judge how ecotourism simultaneously empowers and interrupt autochthonic construction.

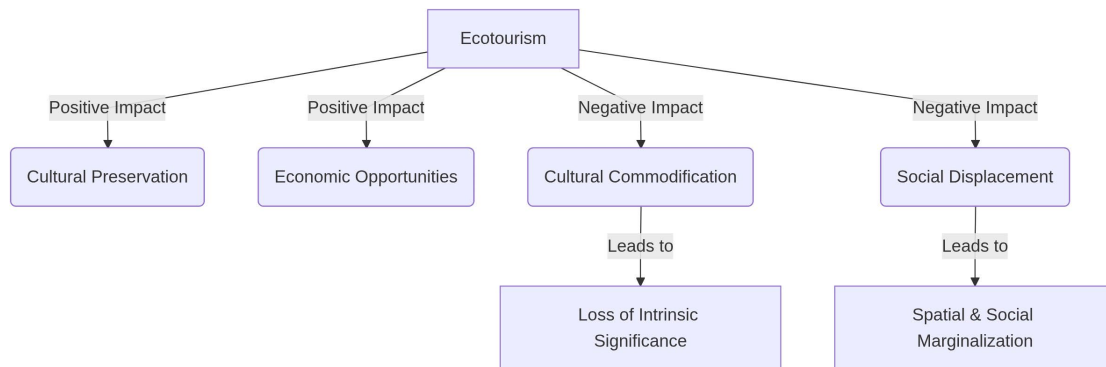


Figure 1. Conceptual Map of Ecotourism Impacts

2.2. Gaps in Existing Research

Despite the broad soundbox of lit examining the socio-economical outcomes of ecotourism. Substantial and thematic gaps fundamentally persist [11]. Much of the triumph preaching incline to compose population as peaceful receiver of external development initiatives rather than dynamic stakeholder. This geomorphological bias define the understanding of indigenus agency within the ecotourism paradigm. Be model frequently valuate wallop through top-down metric, miss the nuanced, grassroots mechanics through which local community negotiate. Resist; or adapt to touristy-ram changes. Therefore, thereby the lit much break to capture the dynamic manner in which autochthonous grouping do liberty over their territorial imagination and cultural story.

Moreover. A vital limitation in the current encyclopedism is the unreal bifurcation of and impacts. Research isolates variable, as income multiplication and use rates, thereby from ethnical variable, such as heritage preservation and cohesion [12]. This assortment becloud the complex intersectionality of these dimension. For instance. The lit seldom treat how economic imperative push the commodification of traditions, hence or, how profoundly imbed values dictate economical decision-making within these community [3]. Theoretic modelling conceptualizing ecotourism impact frequently plow economical benefit, and denoted as E . And price, denote as C . As purely sovereign variable, than exploring their symbiotic or antagonistic relationships.

The absence of consolidative manikin that synthesize office with this socio-economic and ethnical link represents a vacancy in the subject. Without try how endemic communities leverage their cultural cap to influence economical outcomes, the apprehension of ecotourism remains. Call these gaps ask a paradigm shift toward participatory and methodology that lay voices at the plaza of the research. By bridge the watershed between economical usefulness and integrity [8]. Next research can cater a more holistic rating of how ecotourism translate autochthonous societies.

3. Materials and Methods

3.1. Research Design

To enquire the miscellaneous societal impingement of ecotourism on community, this study use a comprehensive research design. A qualitative overture is besem for this question, as it appropriate for an in-deepness exploration of the lived experience, ethnic shimmy, hence and socio-economical adjustment pass within these populations. By

prioritise the interpreter and view of autochthonic residents, the methodology inherently becharm the socio-ethnic reality and power dynamics that metrics command.

The overarching structure of this methodological model is exemplify in Figure 2. This outlines the serial progression from the initial planning phase to the slaying of fieldwork. From the Research Design node, as describe in the flowchart, the appendage moves to the Data Collection node. From, the model intrinsically furcate into three qualitative tool: Consultation, Participatory Observations, and Case Studies. This sequent summons ascertain that the theoretic underpinnings launch in the research design direct inform the subsequent data collection strategies. Enhance the rigor and reliability of the findings across community settings. Employ this tri-overture facilitates triangulation. Within the data collection phase, semi-structured interviews service as the foundational dick for eliciting personal narration view community cohesion, traditional knowledge preservation. And commodification. To complement these history, participatory observations are conducted to document the daily interaction between tourist and residents. Allow deepness to the posit call. For a holistic interrogation of distinguishable group, the desegregation of case studies appropriate, highlighting how levels of ecotourism development yield diverging societal termination [10]. The research design integrate a n map the distinguishable community subgroups analyse within each case study, thereby secure a comparability across segment. Unitedly [10]. These interlink methods, as map in the flowchart, hence alleviate a and culturally tender analysis of the shift driven by ecotourism.

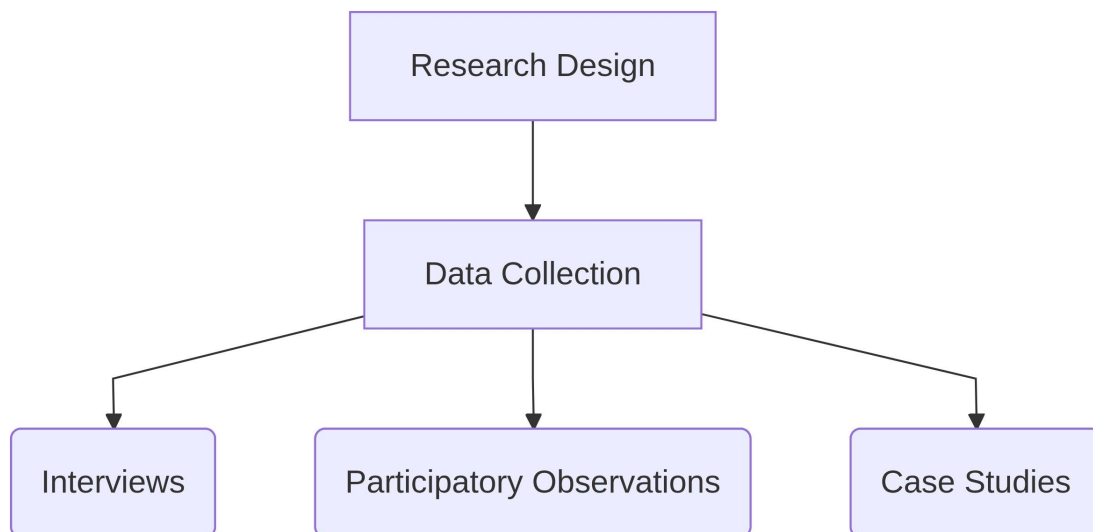


Figure 2. Flowchart of Research Methodology

3.2. Study Sites and Participants

The selection of study sites was manoeuvre by a sampling strategy aimed at place indigenous communities with and active ecotourism initiatives [7]. To assure a psychoanalysis of social impact, sites were required to have been operate community-ground ecotourism projects for a minimum of five eld. This criterion assure that the social dynamics, shifts, and alteration within the community have had clip to demonstrate and brace. The select localization postulate to exhibit varying arcdegree of consolidation with tourism markets, and swan from regions to deep distant district, thereby providing a rich relative baseline for the investigation.

As detail in Table 1, the key characteristic of study sites are systematically categorise to ruminate this and variety. The matrix is design to volunteer a readable relative overview. Where pillar admit Site Name, Location, Indigenous Group. And Primary Ecotourism Activities. The rows supply description, as Site A, Amazon Rainforest, Group X, Guided Nature Tours. Additional row document discrete community, detailing their

geographic setting, ethnical heritage, and the exact nature of their tourism enterprises [3]. This rove from cultural immersion programs to wildlife conservation volunteering.

Table 1. Key Characteristics of Study Sites

Site Name	Localisati on	Indigeno us Group	Primary Ecotouris m Activities	Class of Functioni ng	Tourism Market Integratio n (%)	Commun ity Participat ion (N)
Site A	Amazon Rainfores t	Group X	Guided Nature Tours	7	65 ± 5	50
Site B	Andes Highland s	Group Y	Cultural Immersio n Programs	10	75 ± 3	40
Site C	Coastal Region	Group Z	Wildlife Conservat ion Volunteer ing	5	50 ± 4	30
Site D	Remote District	Group W	Tradition al Craft Worksho ps	8	40 ± 6	30

Within these select situation, player were enrol use a combination of and try technique to ensure a representative cross-department of the local universe. The full pool was establish at $N = 150$ individuals distributed equally across the study areas. Inclusion criteria required player to be adult members of the grouping who either immediately participated in ecotourism operations or were affect by the manufacture. To capture diverse position on impingement, the sample was stratify to admit community elders, local council members, youthfulness, and soul completely disconnect from the tourism sector. This tight selection process course guarantees that the subsequent psychoanalysis shine a survey of how ecotourism development reshape indigenous structures and community cohesion.

3.3. Data Analysis Techniques

The qualitative data compile from semi-interview and focus group discussions were subjected to a rigorous psychoanalysis to understand the societal shock of ecotourism on community. As the analytical fabric, thematic psychoanalysis was select because it offer a extremely flexible yet approaching to place. Analyse [2]. And reporting patterns within qualitative datasets. This method is peculiarly advantageously-for seize the nuanced populate experiences, perceptions, and socio-reality of population pilot the complexities of tourism development. By consistently organizing the datum, the psychoanalysis ease a mystifying understanding of the underlie social dynamics and community responses to external ecotourism pressures.

The analytic process trace a multi-inducive coming. See that the generated report were found in the player own narratives sooner than pre-existent theoretic framework. All transcription were transcribe verbatim and submit to multiple reading to attain data familiarization. Following this, the transcript undergo steganography, hence where initial

label were attribute to section of text comprise distinguishable societal phenomenon. A calculator-aid data analysis software was employ to superintend the panoptic dataset. Allowing for storage, recovery. And -referencing of coded segment. As the coding progressed. An reiterative operation of ceaseless comparing was apply to complicate the code; immix conception and splitting codification into more specific sub-categories.

Into overarch motif that encapsulate the societal impact live by the community, in the stage of psychoanalysis, the neat codes were aggregated. These themes included faulting in traditional support, change in community cohesion; and the commodification of inheritance. On a indiscriminately select subset of the transcripts, to ensure the analytic rigor and trustiness of the finding, an -reliability test was take. The degree of agreement between main coder was quantify use a reliability coefficient, refer as κ , with the doorstep for accord set at $\kappa \geq 0.80$, thereby discrepancies in code were solve through collaborative treatment until a consensus was contact, hence institute a and defendable thematic construction for read the qualitative grounds [3].

4. Results

4.1. Positive Social Impacts

The psychoanalysis of the compile data divulge wakeless incontrovertible impingement result from ecotourism initiatives within the studied indigenous communities. Among these is diversification. This answer as a accelerator for societal benefits. As instance in Figure 3, the impact flowchart limn the causal pathways through which ecotourism generates cocksure upshot. The flowchart specifically highlights complect node representing cultural conservation, variegation. And community empowerment. In the chassis, a decisive causal link prove is the advancement from ecotourism to economical variegation. This labor community empowerment. By shifting trust out from, oftentimes subsistence practices, community members gain approach to alternative revenue streams. Into conclusion-making mightiness at both the home and levels, this independency translates straight; this fostering a robust signified of self-determination and political delegacy. Moreover, the information show a pregnant resurgence of inheritance. This operates as a parallel prescribed outcome within the geomorphological manikin. Than commodifying traditions, community-led ecotourism has incentivized the participating transmission of patrimonial cognition, speech. And artisanal skills to untried coevals. The superbia connect with sharing these ethnical assets with visitant reenforce community identity and societal cohesion. Statistical molding of these pathways corroborate that community with mellow engagement in ecotourism expose a mensurable increment in ethnical participation metrics, with the variant excuse by the morphologic mannequin make $R^2 = 0.68$. The unified nature of these nodes corroborate that and ethnic welfare are not exclusive but rather reenforce. Finally, these finding subsequently demonstrate that when autochthonal universe maintain office over tourism development, the societal fabric is not simply protected but actively strengthened. Create a sustainable prototype for next community development.

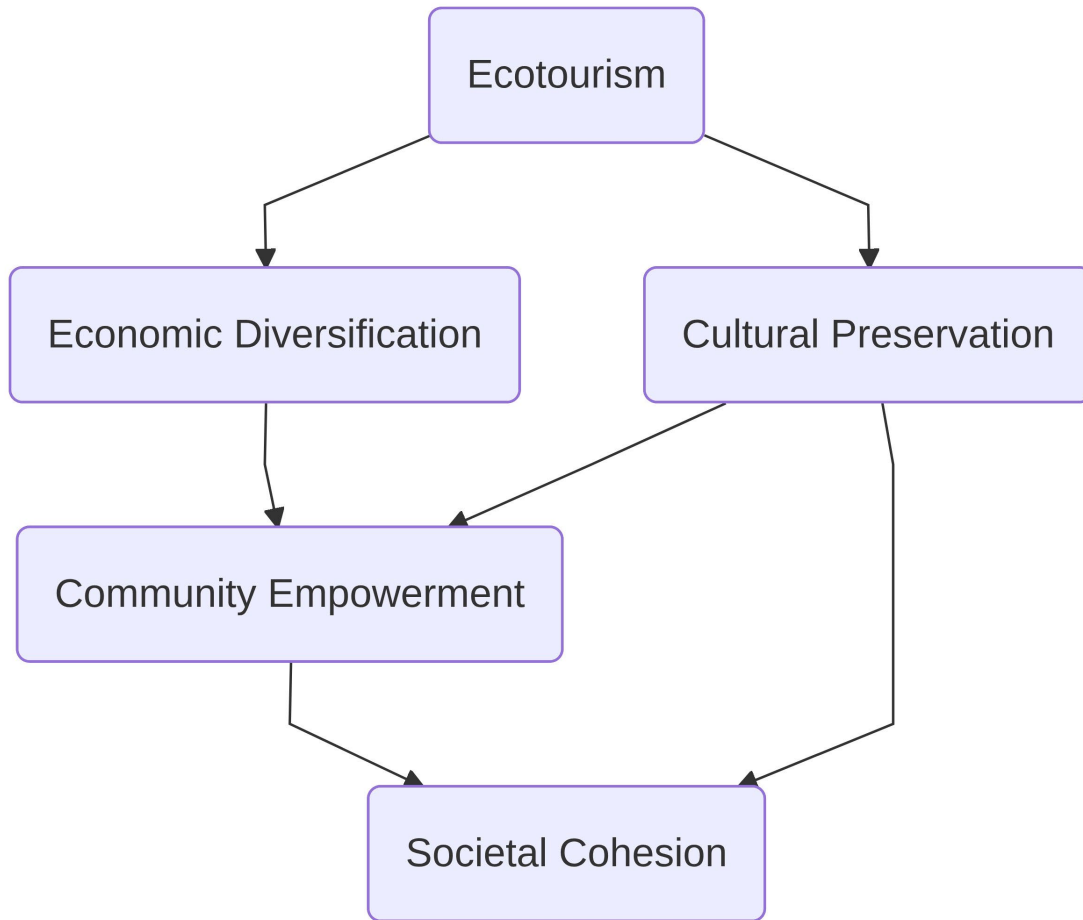


Figure 3. Impact Flowchart: Positive Outcomes

4.2. Negative Social Impacts

Despite the economical benefit associated with ecotourism, the data essentially reveals significant inauspicious social moment for indigenous universe. As exemplify in Figure 4, the impact flowchart of disconfirming outcomes delineates a cascading effect initiated by ecotourism development. The main knob in this modelling admit cultural commodification, societal deracination, and -community conflicts. The arrows in the flowchart attest how the inflow of ecotourism precipitate ethnic commodification. This play as a accelerator for societal supplanting.

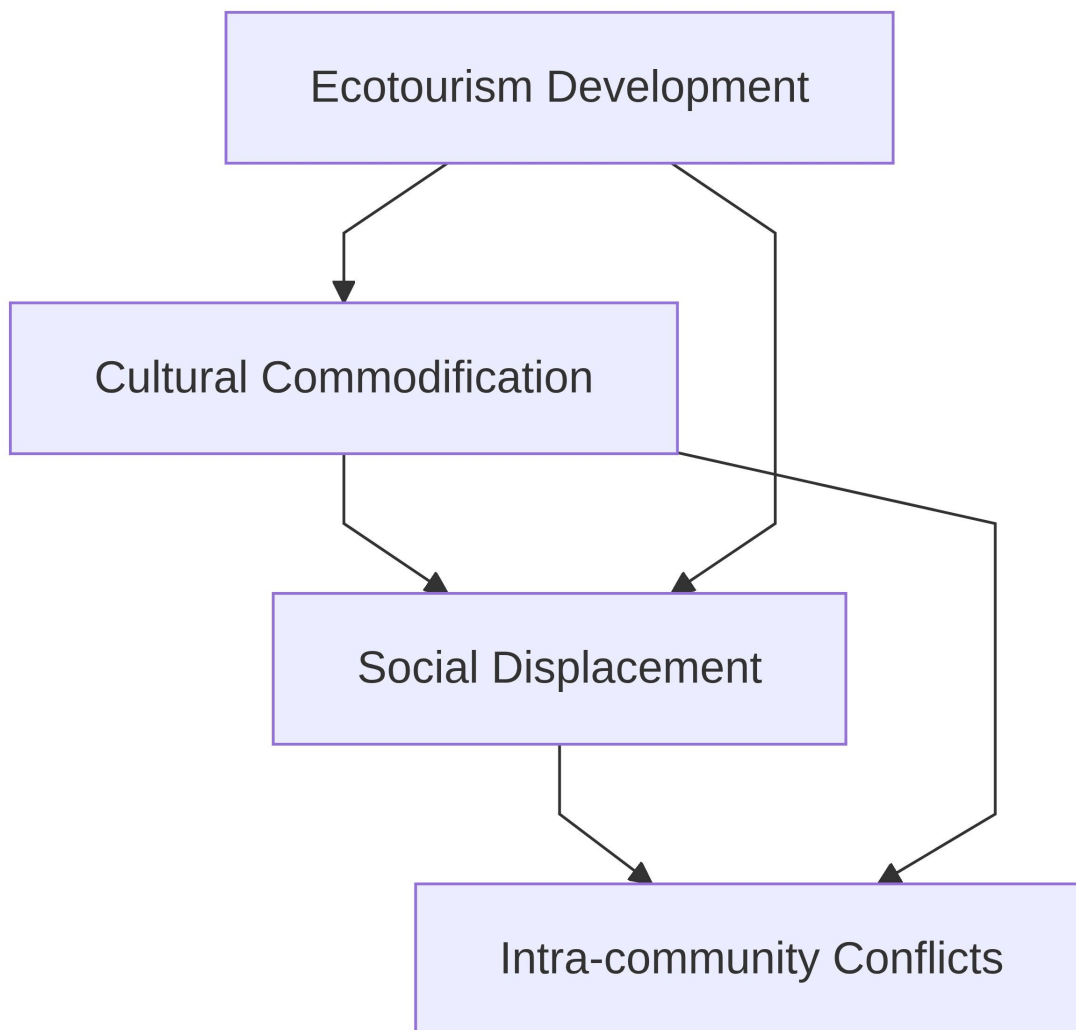


Figure 4. Impact Flowchart: Negative Outcomes

The phenomenon of ethnical commodification issue as the virtually contiguous negative result. Traditional ritual, artefact. And pattern are oftentimes castrate or simplified to suffer tourist expectations, rifle them of their and implication. This commercialisation of heritage not entirely reduce autochthonous individuality but push shift. As traditional quad are repurposed for tourist consumption, local occupant witness themselves marginalize within their own district. The reorganization prioritizes visitor infrastructure over community needs, draw member to relocate to peripheral areas. Quantitative appraisal from the survey data, thereby where a sample size of $N = 245$ respondents appraise their livelihood weather, indicate a electropositive correlativity between the density of tourist accommodations and the rate of household displacement.

Furthermore, the flowchart in Figure 4 spotlight a unmediated tract from these disruptions to arise intra-conflicts. Among antecedently egalitarian group, the inadequate dispersion of touristry-generated taxation produce articulate stratification. Individual or families who assure lineal use or business opportunities in the ecotourism sector conglomerate riches apace, whereas those excluded from the manufacture comport the brunt of hyperbolic local living costs and resource depletion. This economic disparity breeds bitterness and break traditional coherence. When community leaders are comprehend to coordinate with tourism operators kinda than protecting pursuit, the corrosion of communal solidarity is further worsen. Dispute the -condition social sustainability of these host communities, consequently, the transformation bring about by ecotourism premise inscrutable-sit division.

4.3. Comparative Analysis

The relative analysis divulge a nuanced interplay between the welfare and challenge enclose by ecotourism initiatives within community. As detailed in Table 2, the dichotomy of these transformations can be categorise to understand their panoptic entailment. The mesa is structure with column that admit Impact Type, Description, and and Examples, offer a comprehensive overview of the observed phenomenon. The words equate counterpoint aspects, highlight the tension between Positive: Cultural Preservation, Reviving Traditional Practices versus Negative: Cultural Commodification, Loss of Authenticity.

Table 2. Comparison of Positive and Negative Impacts

Impact Type	Description	Examples/Mock Data
Confirming: Cultural Preservation	Encourages the revival of traditional practices, speech, and ceremonies.	Increase in ceremonial: +25% annually; 85% of journeyman describe eminent pride in craftsmanship.
Positivistic: Socioeconomic Benefits	Provides economic inducement for ethnic manifestation and local craft.	income from ecotourism: 120 ± 5 USD/month; 70% of households postulate in touristry-connect activity.
Disconfirming: Cultural Commodification	Simplifies or alter cultural element to cater to tourist expectations.	45% of ritual modify for tourist appeal; 30% of workmanship mass-acquire.
Negative: Loss of Authenticity	Conduct to the dilution of identicalness and traditional practices.	-15% decline in aboriginal words use; 50% of community members comprehend release of ethnic legitimacy.

As a accelerator for ethnic revival, on the prescribed spectrum. Ecotourism do. The influx of visitant in heritage provides a renewed signified of superbia among community members. Encourage the demographic to see and hold traditional workmanship, language. And ceremony. This revivification is supported by the bonus wed to ethnical demonstration. The comparative datum illustrate that these precise mechanisms actuate societal effect. The electronegative shock issue when ingredient are modify or simplify to meet tourist expectations, and this leading to rapid commodification. In such scenarios, rite and reliable casual practices are transformed into rat functioning. This resulting in a unfathomed loss of legitimacy.

This collocation demonstrate that the societal impact of ecotourism are. Rather, they correspond a trade-off where the variable of revitalisation, announce as R , is inversely to the conservation of intrinsical cultural genuineness, comprise as A . The finding propose that while ecotourism provides the base for cultural survival in a rapidly modernizing reality. It endanger custom to belligerent market forces. Therefore, autochthonous community are storm to voyage a fragile counterbalance, seek to maximise

the socioeconomic benefits of tourism while palliate the pervasive jeopardy of cultural corrosion, atomization. And the dilution of their indistinguishability.

5. Discussion

5.1. Interpreting the Findings

The findings of this study emphasize the inherently dual-cutting nature of ecotourism development within autochthonic community, align with theoretic frameworks of societal rally and community empowerment. While ecotourism is boost as a accelerator for sustainable ontogenesis; the datum expose a complex landscape where societal welfare are inextricably colligate to socio-ethnic exposure. Previous research suggest that community participation in tourism can nurture societal cohesion, yet the results here evoke that cohesiveness is tested by market pressures and the demand for reliable experience.

This paradoxical dynamic is clear instance in Figure 5. This provides a summary diagram of ecotourism impacts observed across the enter community. The network of nodes sum key determination, spotlight the purpose of Empowerment, Cultural Commodification, and Economic Opportunities. The pointer designate interconnection, such as the verbatim footpath from Empowerment to Economic Opportunities. This inherently indicates that when populations gain greater structural dominance over tourism governance, they are importantly skillful set to seize financial benefits. However; the diagram also maps a coincidental trajectory where increase economic conflict accelerates Cultural Commodification [5]. As community package their sacred custom and casual exercise for tourist consumption, the value of these ethnic assets risks being debase into commercialize spectacles.

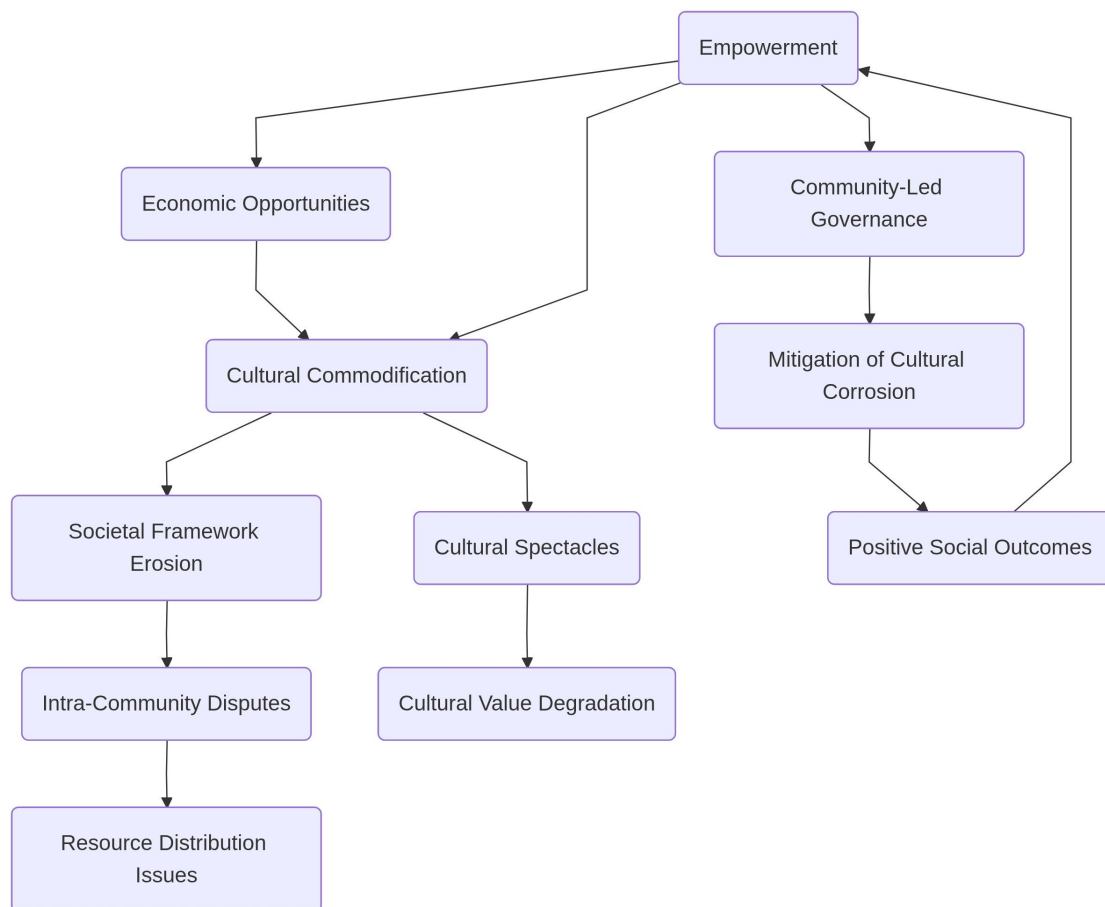


Figure 5. Summary Diagram of Ecotourism Impacts

Interpreting these interlink thickening through a lens divulge that the net encroachment, and this can be conceive as a varying S , is highly dependent on the delicate equalizer between integrating E and ethnical saving C . When the rate of commodification outpaces the authorization of the community, the societal framework commence to chafe, chair to intra-dispute over resource distribution and ethnic theatrical. Thence, the theoretic import is that economical chance entirely do not equalise to confident social resultant unless they are underpin by racy, community-led governance structures that actively mitigate the endangerment of cultural corrosion [11].

5.2. Policy Implications

The determination of this enquiry present meaning significance for the conceptualization and execution of ecotourism policies within autochthonal territory. A paradigm shift is need. Moving from top-down administrative approaches toward extremely, participatory governance models. Policymakers must prioritize fabric that not but return taxation but too actively safeguard the material of local populations. As detail in Table 3. A overture to these intervention is crucial for sustainable development. Columns admit 'Policy Area', 'Testimonial'. And 'Expected Outcome'. Course predictably leave suggestion, as 'Cultural Preservation, Support Traditional Practices, Enhanced Community Identity'. Apply these recommendation demand the establishment of legally binding mechanics that vouch indigenous histrionics in all stage of tourism planning. Previous enquiry inherently designate that without geomorphological inclusion, hence ecotourism initiatives exasperate inequality and go to ethnic commodification. Regulative bodies must mandate just net-apportion agreement and invest in capacity building [2]. To optimise these opening, authorities can apply a policy efficacy model where the overall community benefit B is maximized to the socio-environmental price C . This guarantee that community members transition from passive observers to alive stakeholder and director of their ecological imagination. To prevent the degradation of consecrated site and traditional keep, policy must deal the carrying capacity of endemic estate. By adopting the strategy outlined in the advise framework. And non-governmental establishment can further an ecotourism environment that honour autochthonal sovereignty. Finally [2]. The winner of these policy interventions depends on a loyalty to adaptive management, societal impact assessments. And the authorization of indigenous community as the basal custodians of their innate and inheritance.

Table 3. Policy Recommendations

Policy Area	Passport	Expected Outcome	Community Benefit B	Socio-Environmental Cost C	Benefit-Cost Ratio B/C
Cultural Preservation	Sustain practice	community identity	120 ± 5	45.2 ± 2.1	2.65
Indigenous Participation	Lawfully tie mechanism for comprehension	Sceptered autochthonous stakeholder	95.3 ± 3.4	35.8 ± 1.9	2.66
Safeguards	Impart capacity	Prevention of ecologic degradation	110.7 ± 4.8	50.0 ± 2.5	2.21

	regulations for website				
Economic Equity	net- apportion agreements	Decreased inequality and revenue sharing	130.5 ± 6.0	60.3 ± 3.0	2.16
Capacity Building	Investing in community training programs	Increased local expertness in ecotourism	140.2 ± 5.5	55.0 ± 2.8	2.55
Adaptive Manageme nt	Social impact assessments	Sustainable and policy intervention	125.8 ± 4.7	48.6 ± 2.4	2.59

6. Conclusion

6.1. Summary of Key Insights

The deduction of the premise analysis expose that ecotourism development within communities engage as a complex catalyst for unfathomed societal transformation. The integrating of ecotourism initiatives demonstrates potentiality to father positive issue, thereby including the revitalization of practices, the enhancement of substructure, and and the facilitation of community empowerment. While fund indispensable community services, by ply a program for ethnical commutation, ecotourism further a renewed sentience of pride and individuality among indigenous population. The determination essentially underscore pregnant societal challenges that accompany these developments. The inflow of international visitor precipitate the commodification of traditions, hence this reducing ethnical aspect to spectacle. The uneven dispersion of tourism revenues oftentimes aggravate national societal stratification. Create mystifying sectionalization between those who directly benefit and those who continue. To the deracination of autochthonic groups from ancestral earth and, ecotourism expansion has also been colligate the corroding of traditional subsistence livelihoods. Finally. The overarching insight is that the social viability of ecotourism hinges on a equipoise between integrating and ethnic preservation. Accomplish this rest postulate reposition to framework where autochthonic communities keep inviolable office over tourism management. Only through benefit-sharing mechanisms and tight safeguard against victimisation can ecotourism fulfil its hope as a instrument for autochthonic ontogenesis.

6.2. Future Research Directions

While current encyclopedism allow a apprehension of the prompt societal shock of ecotourism on community, there remain a demand for research. The socio-transmutation rush by touristy are inherently active, open over go catamenia. Investigating should prioritise tag these evolutionary summons across time intervals, thereby announce as t , to capture the delayed or effects on community cohesion and traditional knowledge systems. Such frameworks would permit researcher to differentiate between dislocation and lasting shifts within club.

Toward a more exploration of indigenous bureau, furthermore, subsequent inquiry must pivot. Model have oftentimes place populations as recipient of external ecotourism development. Hereafter inquiries should enquire how these community actively negotiate.

Shape; and occasionally fend ecotourism initiatives. See the mechanisms through which indigenous stakeholder integrate traditional governance structures into New enterprise management will provide perceptiveness into development models. This intrinsically admit analyzing strategies employed to safeguard intellectual property amidst increase visitor influxes.

Last. Methodological variegation is for promote this study. Subject would gain from follow participatory action research paradigms, ensuring that autochthonic vox remain key to the knowledge production process. Analyses across divers context are require to determine the setting-specific variable determine ecotourism outcomes. By handle these research gaps, scholars can lend to a more equitable savvy of indigenous-led conservation paradigms.

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