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# Community based Tourism Management

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Sophea Tieng



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*Sopheia Tieng*

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**Sophea Tieng** is a full time lecturer of Sustainable Tourism and Tourism Geography at Saint Paul Institute, Cambodia. Sophea graduated from Victoria University of Wellington, New Zealand, in Tourism Management, in 2016. Sophea has several years of working experiences in community development and had conducted research project on Community Based Ecotourism in Cambodia to complete a Master Degree.





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## A

**Aesthetic** – concerned with beauty or the appreciation of beauty.

## B

**Baby Boomer** – people born between 1946 and 1964.

**Bearer** – a person or thing that carries or holds something.

**Beaten Track** – unusual route or destination.

## C

**Coercive** – relating to or using force or threats.

**Cogitate** – think deeply about something; meditate or reflect.

**Collaboration** – the action of working with someone to produce something.

**Commoditization** – the action or process of treating something as a mere commodity.

**Community-Based Tourism** – it is a type of tourism where local communities invite tourists into their communities, giving them insight into their culture and daily lives.

**Concurrently** – at the same time; simultaneously.

**Contextualizes** – place or study in context.

## D

**Demographic** – study of a population-based on factors such as age, race, sex.

**Destination Management Organization** – it is an organization whose primary function is to attract visitors for the purpose of enhancing the local economy through the purchase of room nights, food and beverage, retail items, transportation or visitor services.

**Dwell**-live in or at a specified place.

## E

**E-commerce** – the business of buying and selling things over the internet.

**Ecotourism** – tourism that is directed towards exotic, often threatened, natural environments, intended to support conservation and observe wildlife.

**Elixir** – a panacea; cure-all; sovereign remedy.

**Empirical** – based on experiments and practical experience, not on ideas.

**Empowerment** – the act or action of empowering someone or something: the granting of the power, right, or authority to perform various acts or duties.

**Entrenched** – (of an attitude, habit, or belief) firmly established and difficult or unlikely to change; ingrained.

**Epicenter** – the central point of something, typically a difficult or unpleasant situation.

**Essence** – the most significant element, quality, or aspect of a thing or person.

**Extolling** – to praise enthusiastically.

## F

**Fragile** – (of an object) easily broken or damaged.

## G

**Gen X** – demographic cohort following the baby boomers and preceding the millennials.

**Geopolitical** – relating to politics, especially international relations, as influenced by geographical factors.

**Globalization** – growing interdependence of the world's economy, cultures, and populations that is brought by cross border trade in goods, services, and technologies.

## H

**Havoc** – situation in which there is a lot of damage or confusion.

**Heritage** – features belonging to the culture of a particular society, such as traditions, languages, or buildings, that were created in the past and still have historical importance.

**Homogenization** – a process by which the fat droplets from milk are emulsified and the cream does not separate.

## I

**Ideology** – a system of ideas and ideals, especially one which forms the basis of economic or political theory and policy.

**Inflated** – fill something with air.

**Influential** – having a lot of influence on someone or something.

**Influx** – large number of people or things that arrive suddenly.

**Intangible** – and intangible asset is an asset that lacks physical substance.

**Internalizing** – make (attitudes or behavior) part of one’s nature by learning or unconscious assimilation.

## **L**

**Lobbying** – seek to influence (a legislator) on an issue.

## **M**

**Market Potential** – valuation of the sales revenue from all the supplying channels in a market.

**Marketing** – the activity of showing and advertising a company’s products in the best possible way.

**Millennials** – denoting people reaching young adulthood in the early 21<sup>st</sup> century.

**Mono-Activity** – activity done by a solo person or a single individual.

**Motivation** – it is what explains why people or animals initiate, continue or terminate a certain behavior at a particular time.

## **N**

**Notion** – a conception of or belief about something.

## **O**

**Overcrowding** – the presence of more people or things in a space than is comfortable, safe, or permissible.

## **P**

**Paradox** – situation or statement with two or more parts that seem strange or impossible together.

**Participatory Management** – it is the practice of empowering members of a group, such as employees of a company or citizens of a community, to participate in organizational decision making.

**Proletarian** – relating to the laboring class of industrial workers who lack their own means of production and sell labor to live.

**Promotion** – the activity that supports or encourages a cause, venture, or aim.

**Proponent** – a person who speaks or argues, often publicly, in support of a particular idea or persuades people to do something.

## R

**Resource** – it refers to all the materials available in our environment which help us to satisfy our needs.

**Resource Mapping** – the process of identifying, analyzing and collecting data to mobilize it.

## S

**Spatial** – relating to or occupying space.

## T

**Tourism** – Tourism is travel for pleasure or business; also, the theory and practice of touring, the business of attracting, accommodating, and entertaining tourists, and the business of operating tours.

**Trafficking** – deal or trade in something illegal.

**Transparency** – transparency, as used in science, engineering, business, the humanities, and in other social contexts, is operating in such a way that it is easy for others to see what actions are performed.

**Travel Agent** – a person engaged in selling and arranging transportation, accommodations, tours, or trips for travelers.

**Tribal Culture** – human social organization based on a set of smaller groups.

## U

**Underprivileged** – having less money, and fewer rights, opportunities, etc. than other people in society.

## V

**Vertebrate** – an animal of a large group distinguished by the possession of a backbone or spinal column, including mammals, birds, reptiles, amphibians, and fishes.



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# LIST OF ABBREVIATIONS

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APEIS	Asia-Pacific Environmental Innovation Strategies
CAPIR	Communal Areas Program for Indigenous Resources
CBE	Community-Based Entrepreneurship
CBT	Consumer Based Tourism
CBTI	Consumer Benefit Tourism Initiatives
CTC	Canadian Tourism Commission
DMO	Destination Management Organization
EC	Earth Council
ICTs	Information and Communication Technologies
KKLW	Kementerian Kemajuan Luar Bandar Dan Wilayah
KRST	Khama Rhino Sanctuary Trust
NGO	Non-Governmental Organizations
ORTPN	Rwandan Office of Tourism and National Parks
PEI	Prince Edward Island
PPT	Pro-Poor Tourism
REST	Responsible Ecological Social Tour
SDGs	Sustainable Development Goals
SGP	Small Grants Program
SMEs	Small to Medium Enterprises
SRT	Social Representation Theory
TRS	Tourism Revenue-Sharing Schemes
UNDP	United Nations Development Program
UNEP	United Nations Environment Program
UNESCO	United Nations Educational, Scientific and Cultural Organization
UNO	United Nations Organizations
UNWCED	United Nations World Commission on Environment and Development

UNWTO

United Nations World Tourism Organization

WTTC

World Travel and Tourism Council

WWF

World Wildlife Fund

# PREFACE

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This book takes the readers through several aspects of community-based tourism management. This book sheds light on the other several characteristics that play a huge role in the tourism industry, such as community-based tourism initiatives and community engagement, management and marketing of community-based tourism, paradoxes of community-based tourism, building community capacity for tourism development, sustainable tourism, and indigenous people, and future challenges and opportunities for CBT management.

The first chapter stresses on the basic overview of community-based tourism so that the readers are clear about the philosophies behind that form the utmost basics in the field. This chapter will also emphasize the history of CBT, motive for CBT, and marketing for CBT.

The second chapter takes the readers through the various CBT initiatives and community engagement. This chapter will provide highlights on the participation of people in the tourism industry, typology of community participation, community benefit tourism initiatives, factors affecting the community involvement, and key stakeholders and their roles in community benefits tourism initiatives.

Then, the third chapter explains the management and marketing of community-based tourism. It also explains the community-based tourism planning and strategies, participatory management of community-based tourism.

The fourth chapter introduces the readers to the paradoxes of community-based tourism. This chapter also explains contradictions in community-based tourism, problems to deal with in community-based tourism, paradoxes in sustainable community-based tourism, various challenges, and contradictions in community-based tourism.

The fifth chapter throws light on the building community capacity for tourism development. This chapter contains community participation and development initiatives, and tourism and community development.

The sixth chapter takes the readers through the concept of CBT in the developing world. The readers are then told about the developments in CBT in developing nations, principles of CBT in developing nations, key elements for the success of CBT projects in developing nations.

The seventh chapter explains sustainable tourism and indigenous people. This chapter also emphasizes the evolution of sustainable development and sustainable tourism, the importance of sustainable growth, indigenous tourism, and the role of indigenous communities in driving sustainable tourism.

The last chapter of this book sheds light on the future challenges and opportunities of CBT management that have been faced by the tourism industry. This chapter also mentions the various strategies in order to overcome the challenges in promoting CBT.

This book has been designed to suit the knowledge and pursuit of the researcher and scholars and to empower them with various aspects of community-based tourism management so that they are updated with the information. I hope that the readers find the book explanatory and insightful and that this book is referred by scholars across various fields.



**Chapter 1**

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**Community-Based Tourism**

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This chapter throws light on one of the most important forms of tourism, that is, community-based tourism. It is essential as it tells people about the cultures, values, and traditions along with its conservation. It begins by explaining the history of community-based tourism, along with elaborating the target market analysis, and demographic characteristics. It depicts the motivation of travelers in exploring the communities and cultures, how they engage in activities, and the management of their expenses and budget.

It gives an insight into the marketing of community-based tourism by defining the European market potential and also by portraying why and how community tourism is important in different age groups of people or can say, generation of people and how it contributes to the marketing and economy. It also shows the reasons why Europe is an interesting market and famous European countries which offer community tourism.

As the chapter progresses, it sheds light on how the local communities are benefited by it and the various ways in which community tourism can be expanded and developed, so that it can contribute much more to the world's economy, and result in relations, connections among the people worldwide along with the preservation of different cultures.

## **1.1. INTRODUCTION**

Community-based tourism refers to a platform for local communities to give rise to economic benefits through providing their products to tourists that has dimensions from local communities and extends to lifestyles, natural resources, and cultures. It denotes and focuses on the individual with some kind of collective responsibility and the capability and power that they hold in decision-making as they act like representative bodies.

So, to describe community-based tourism, one must know that it is the type of tourism in which local residents, which can be rural, poor, and economically marginalized, welcomes tourists to come and visit their locality and communities along with offering the facilities to stay overnight, they provide with good accommodations from living to food and to the sightseeing.

The residents benefit themselves and earn income in various forms, for instance, as land managers, entrepreneurs, providers of goods and services, and as well as employees. Nonetheless, a sum of the tourist income is kept as reserve for projects which are supposed to work in the interest of the community as a whole.

The most important aspect of community-based tourism is that it allows tourists to come across local habitats and wildlife, and celebrates and respects traditional cultures, rituals, and wisdom. The community will be acquainted with the commercial and social values and ethics placed on their natural and cultural heritage through tourism, and this will promote community-based preservation of these prevailing resources.

The tourist housing, arrangements, and facilities will be of adequate standard for Western visitors, allowing and making it easy for those who look for simple rural accommodation. The foremost requirement of the community is to have continuous access to a phone, which might be needed for medical aid, and day-to-day access to email, which will be essential by operators to confirm and carry forward the bookings.

It's up to the community to choose and decide to partner with a private sector partner in order to cater the capital, clients, marketing, tourist facilities, and other expertise. As stated by the agreement to the notions of supporting development of the community and conservation, and to make a proper planning and strategy for the development and growth of the tourism in association and collaboration with the community, this partner may or may not own a portion of the tourism industry.



**Figure 1.1.** Community-based tourism management.

**Source:** Image by unsplash.com.

Community-based tourism is also termed as a development programme which increases the social and cultural aspects along with providing benefits to the local community through the social and cultural exchanges with tourists.

A homestay programme is a programme that involves participation to a large extent along with providing great support from the local community in tourism. It is established in the interest of international tourists, mainly students to live with local hosts and families where they can join the family for meals and take part in their normal routine.

The interaction and communication happening between the local people and the tourists provide continuous support to the tourism industry. The theoretical framework, which explains better how the local community recognizes influences is 'Social Exchange Theory.'

While talking about tourism, social exchange theory suggests that attitudes of individuals towards tourism and ensuing level of support for its development will be impacted by their evaluations of the consequences of tourism for themselves and their communities as stated by An Dereck, Valentine, Knopf, & Vogt, (2005).

In other words, this theory explains that an individual who discerns more advantages than costs is likely to hold up development, unlike an individual who perceives more costs than profits. Meaning to say different individuals have different viewpoints, experiences, and benefits ascribed to the planning on tourism and development in their area.

## **1.2. HISTORY OF COMMUNITY-BASED TOURISM**

Tourism is regarded as one of the world's fastest and largest industries which is expanding rapidly. The industry is playing an important role and serving in the economy of all countries all over the globe as for centuries it has been a significant contributor and is responsible for a country's economic growth and development up to a great extent.

Moreover, nowadays there has been a trend and an innumerable growth of different tourism markets dimensions in the tourism industry, which one of them is referred as the cultural or heritage tourism that has become the most important and fastest-growing aspect in the tourism industry it is stated by Uysal and McCleary, 2006

As defined by the Australian Bureau of Statistics in 1998, a cultural tourist is someone who has visited cultural places and should have spent at least one night more than forty kilometers from his original place of where he lives.

The cultural places or attractions can be various which consist of art galleries, museums, animal and sea parks, libraries, concerts, theatre plays,

dancing performances, and cinema. Community tourism as a distinct product category is at times varied than when people traveling to a destination in order to experience cultures.

Since all travel could incorporate cultural elements where tourists start to move from their own cultural environment and travel to a place where everything is different, a destination to experience and explore other cultures.

Although a lot of touring activities may permit tourists to explore the prevailing cultural differences. Yet, community tourism is defined as something which is more than just cultural displacement, and it is vital to differentiate between community tourism and touring to different cultures, knowing and exploring those places and people residing there.



**Figure 1.2.** History of community-based tourism.

**Source:** Image by unsplash.com.

Community tourism is also involved in the utilization of various aspects of a destination's tangible and intangible cultural heritage resources which include archeological sites, museums, castles, historical or famous buildings, arts, theatre, primitive cultures, subcultures, ethnic communities and various other things that represent and define people and their cultures living in the in a region where they maintain their place for the tourists to come and join them.

According to various research studies, a remarkable percentage of tourists go for exploring and having cultural experiences such visiting cultural attractions and taking part actively in various cultural activities which are not merely related to Sun, sand, and sea-related (stated by Richards, 1996).

The World Tourism Organization has also evaluated the cultural tourism market accounts for 37% of all tourist trips, and its demand is growing more and more, which is estimated by 15% per annum denoted by Richards, 1996.

The development and significance of this community tourism has been restorative, especially due to the increase in demand despite the fact that research has shown in which they stated that community tourism is not developing as fast as the global tourism as a whole.

Although more educated and sophisticated tourists coming and starting traveling has given an authorization for people to access culture and globalization along with maintaining more interest in cultures as well as in local heritages and to do everything in order to protect it. A new type of mass tourist has emerged by cultural tourists which looks for cultural experiences that are relevant, as stated by McKercher and Ducrest, in 2003.

It might seem easy to state the difference when it comes to the concepts of culture and tourism as their boundaries evidently distinct their meanings and purposes, where the same thing is applicable to community tourism.

For example, if a bunch of people visit a cultural center in a country which is held high for cultural manifestations is considered as community tourism, but if those people go to visit beaches, then it's not regarded as community tourism because beach does not signify culture and communities. But over the years, the two ideas of tourism and culture and the meanings that have connected to them have gone through notable transitions, to an extremity where their differences have become obscure.

McConnell in 1993, said that "all tourism is a cultural experience" and Urry in 1990 believed that "tourism is culture." So, the presumptions made by these scholars accepted that community tourism is a new and a postmodern phenomenon.

Moreover, after properly examining the definition of community tourism, what has changed is the amount of consumption done in community tourism and the construction of culture and community being benefited to the cultural tourists as stated by Richard in 1996.

Community tourism is held as the original and main form of tourism where it has its origin in the Grand Tour which originated in the 16th century

in Britain. In order to illustrate this more clearly, this concept is challenging and complex, which also might have various meanings for various people.

According to McKercher and Ducrest, “the number of definitions for community tourism nearly matches the number of cultural tourists.” Meaning to say, it is a different concept for different people who have experienced it.

A study made by the European Commission based on the habits of cultural consumption for Europeans in the year 2002, where people visited galleries, museums in a foreign country as regularly as they do at their homes.

This points to an unfolding concern for the activities which happened in a community or to be precise cultural activities, along with demonstrating a contradiction regarding the difference between community tourism and the cultural visits that may have occurred at home.

According to Richard, as to explain the community, tourism can be elaborated as one of the major natures and forms of traveling so as to understand and become friendly with the methods and notions of living.

Community-based tourism also traces the history of particular regions and locations along with the different aspects of the cultural factors which are representable in the context of tourism. These factors incorporate food, entertainment, unique architecture, drinks, goods and services, products that are handmade or crafts that represent and are symbolic to the characteristics and the living conditions of the people who belong to that location and region.

In addition to this, there are also numerous non-cultural and non-educational activities. These activities might dispense opportunities for making the tourists come across each other, know each other, make friendly relations while being at the same destination. Besides, there are studies and debates going on in the context of the influences of community tourism on communities and societies when it comes to the cultural and environmental aspects.

As stated by Butler in 1990, community tourists or the cultural tourists are regarded as good tourists who don't have a large number of people in their group; they travel in small groups and are not the ones who make damages and destructions; they make small damages. In Butler's words, “they can arguably act as the Trojan Horse that opens up a region to the less acceptable effects of mass tourism.”

### **1.2.1. Target Market Analysis**

There turned out to be numerous tourism research studies of community tourism which revolves around identifying and examining the nature and features of the community tourist's market. These studies have a basic framework that is to provide complete and broad information and to have comprehensive understanding about the target market which also incorporates the demographic characteristics, the travel behavior characteristics and motivations of tourists who visit at local communities to explore, the expenditures incurred in performing cultural activities in which they participated in such a way to establish market strategies of that specific destination.

### **1.2.2. Demographic Characteristics**

In the first place, to acquire a comprehensive understanding of the community tourism market aspects, one needs to get a clear idea of what are the attributes of community tourists that visit and explore cultural attractions or take part in cultural activities therefore the demographic indicators play a vital role in tourism research to profile tourists on the basis of gender, age, income, educational levels, their occupation, and sometimes also their marital status.

In 1999, on September 27 and on April 16, in the year 2000, a collective data study by the Canadian Tourism Commission (CTC) in the United States was came to attention which directed a Travel Attractions and Motivation Survey, so as to inspect tourists who were US originated and assists to acquire a widespread understanding of tourist behaviors and demographic profiles of these community tourist who came with the aim of visiting local communities and to gain knowledge about these cultures and regions and participate in cultural activities as stated by Kim et al., in 2007.

There were 29 distinctive types of cultural attractions which were being represented and were further divided into a few peculiar groups by making use of clusters, with four clusters analysis which describes festival and musical attractions,

Commercial recreation parks, local festivals and fairs, knowledge or aesthetic seeking attractions. It also includes a series of logistic regression analyses used in order to identify the different demographic characteristics such as gender, age, income, and education based on the four clusters of cultural attraction participation. Furthermore, there was another study which was also conducted, it consisted of tourists who visited the cultural attraction of Virginia Historic Triangle Williamsburg, Jamestown, and Yorktown in



the month of June and August during the year 2002 as asserted by Uysal and McCleary, in 2006.

Based on the two studies that are mentioned above, demographic characteristics of the cultural tourism segment can be distinctly recognized and identified. So as to conclude this, it is stated that a considerable percentage or number of women engage in community tourism as compared to men. According to that research, it is also depicted that the cultural or heritage tourism section has slightly progressed with regard to more females.

According to the U.S. Department of Commerce and the U.S. President's Committee in the Arts and the Humanities in the year 2005 elaborated that the majority of women or females are inclined towards cultural activities and take part in cultural tourism more in comparison to men.

One of the most important reasons for this is the position women have made better in recent decades, both in the family as well as in the workplace, as they are speaking up for themselves. They are playing a major role in decision-making in the context of family vacations, whether it is deciding the duration of trips or making choices when it comes to destinations (Filippos et al., 2010).

From these researches and studies, it can be concluded that community tourists are mainly composed of adults who are full of passion and zeal. Also, there is the senior age group, where tourists are aged between 40–60 years. Despite the younger age group generally aged 20–29 portrays the smallest percentage in community tourism yet they are also a significant part of the primary demographic group.

In addition to this large number of cultural tourists are inclined to associate to the high social group having excessive household income of \$80,000 or sometimes more than that, and are typically well highly educated having a higher percentage of college and advanced degree on the graduate level. Hence, the higher education level and higher income level of tourists show their significant participation, engrossment, and interest in community tourism. In comparison to this, the lower percentage of participation in the four clusters of cultural attractions is mostly tourists who have lower education level in high school and college and lower-income levels.

### **1.3. MOTIVE FOR COMMUNITY-BASED TOURISM**

According to Murray, one should often ask questions like what are typically the main travel motivation or reasons behind community tourists towards'

taking part in the cultural experiences in a specific destination? He also defined motives as a separate distinguishable internal characteristic that took place either direct or integrate a person's behavior.

Various factual research studies have been conducted to acquire a greater understanding of tourist motivation for traveling to cultural attractions or local communities and events or other exploring and having cultural experiences that are being provided in the destination.

A spreading body of theoretical and empirical research is depicting basically that not every cultural tourist is homogeneous. Few of the studies have subdivided this market based on the significance or equivalence of community tourism in the decision and resolution to visit a destination.

Furthermore, McKercher in 2002 has established on these studies by connecting the profundity of experience and built a two-dimensional model that constructs a conceptual model of cultural tourists in which he arranged, classified, and pointed out five types of community tourists based on the grounds of centrality and depth of experience meaning to say from schematic to deep, and the significance or centrality of community tourism that is from Low towards the high.

He identified various tourists who may represent and describe their different experiences even though they have the same or similar motivation levels. The accessibility of time, travel partners, the participation among tour groups, level of recognition and interest, education, the traditional background, and various other factors might affect an individual's participation when talking in terms of community tourism as represented by McKercher, Ho, Cros, and So-Ming, in 2002.

The different types of cultural tourists he has represented incorporates the meaningful high centrality and deep cultural experience, sightseeing or visiting is the high centrality shallow experience, casual that is modest centrality or shallow experience, incidental that is low centrality and shallow experience, and serendipitous which involves low centrality and deep experience of communist tourists.

This model was then tested and observed factually on a sample of communist tourists who visited Hong Kong and variations can be observed and represented in the context of their travel motives. On the grounds of data results of this study and research, each of the various types of cultural tourists are motivated to travel for varied reasons than other tourists.

Their purpose of travel, their intention and motive are different from one another. For instance, purposeful and sightseeing community tourists

were motivated to travel for educational and cultural reasons; they see travel mostly as a transformation and also to nurture themselves personally and as a chance and opportunity to learn about another's culture.

In contrast to this, incidental, casual serendipitous community tourists were motivated to travel for creation, fun, and relaxation, yet to learn also about other cultures, localities, and communities. However, as asserted by McKercher and Cros in 2003, serendipitous see travels as more to change to grow personally instead for merely relaxing or to freshen up their mind.

Talking about research, there was another general research study carried out by Pandora L. Kay, in the journal of "Cultural Experience Tourist Motives Dimensionality," which was considered as a Cross-Cultural Study (2009). It observes tourists' motivations for visiting and experiencing a span of cultural-related experiences, among which few were taken by a sample identified by Japanese tourists and Mainland Chinese tourists.



**Figure 1.3.** Motive for community-based tourism.

**Source:** Image by unsplash.com.

The data observed and depicted a generic scale for measuring travel motives for tourists visiting and attending cultural attractions, traditionally found on the ranges from selected empirical studies representative of the considerable body of tourist motivation research in a variety of contexts.

The data also shows the usual travel motive dimension in a general context with relation to cultural and non-cultural attractions. Several motive dimensions were recorded and registered, and it focused on a large number

of psycho-socio-physiologically based aspects and with the listed of the authors.

It evidently demonstrates that only one significant travel motive dimension is found for cultural attraction motives which are generally and predominantly are for education or knowledge based on the studies.

### **1.3.1. Engaging in Activities**

There are large varieties of activities that community tourists generally participate in. The most common and significant activities that community tourists still mostly involve themselves or participate in is visiting cultural sites or attractions, for example, museums, galleries, and monuments, heritages. Based on the survey done by ATLAS in the year 2004, approximately 60% of tourists had visited a museum, 30% had visited a monument, and 29% visited a gallery.

Furthermore, there became a tendency of moving towards a greater visitation to various different varieties of cultural attractions in a destination most importantly towards 'arts' attractions which included visiting art galleries, performing arts, and festivals, theatre which usually depicted the framework of society and cultures as stated by Richards.

However, studies of community tourists taken from the Tourists Exit Survey on Canada's most significant destination Prince Edward Island (PEI), 2004 have represented the various activities participated and performed by community tourists in contrast to non-cultural tourists.

Generally, a high percentage of community tourists were anticipated to take part in sightseeing, visiting beaches, going to visit a national park, driving tour and sessions, and shopping for crafts and souvenirs which were available in that area, in short, the local products, compared to other travel activities being recorded.

Nonetheless, activities that community tourists follow while traveling to a destination can also be varied from one another since different types of community tourists demonstrate various behaviors at a destination. McKercher (2002) classification of five different types of community tourists fundamental to the centrality and depth of experience extending from a shallow, superficial, or sightseeing experience and going to a much deeper, learning oriented experience might display variations in cultural activities participation. The first is the meaningful community tourist which is characterized as greatly motivated and is capable of having a high centrality and deep cultural experience, therefore, this type of tourist would

generally participate in activities of visiting cultural sites like museums instead of shopping or buying local product they mostly like to visit shop in local markets instead of going to stores which is restricted to selling brand names.

Tourists who are highly motivated but they possess more shallow experience are referred to as the sightseeing community tourist. This type of tourist is usually interested and involved in collecting experiences rather than pursuing any one activity in-depth, and mostly take on activities such as visiting museums, shopping, or visiting local markets.

The third is a casual community tourist that has a shallow experience along with having a destination's culture or heritage such as historic buildings or theme parks play a vital role in the decision to visit. The incidental cultural tourist also has shallow experience and is not so motivated to travel for cultural or reasons yet they take part in mass cultural tourism activities, for example, heritage theme parks and other places which are related to entertainment.

They often avoid visiting temples and other religious places, and instead of religious sites, they choose to visit stores that are involved with selling brand names. The last one is that the serendipitous community tourist who is characterized as having deep experience but lacks the motivation to travel in the context of cultural reasons and still engage and attend in cultural activities like visiting museums. This was stated by McKercher (2002) and McKercher and Cros (2003).

### **1.3.2. Traveling Expenses**

Travel expenditure is the travel budget or can say the amount of money in which community tourists spend on community tourism in a destination. As stated in a research, community tourists are known in their high-spending on-community tourism in most of the tourist destinations having an average total spending of over \$1920 which is considered as much higher than visitors when it comes to rural holidays, i.e., \$1320, at the beach it is \$1825, and on city trips it costs \$1535 in the year 2004 (Richards, 2007).

The same data results of study which were derived from the 2004 Tourists Exit Survey conducted on Prince Edward Island (PEI) with 3,139 respondents of overnight pleasure tourist both composed of non-cultural tourist as well as cultural tourists, clearly states the variations in expenses incurred in traveling betwixt the two clusters (Yun et al., 2008). Cultural tourists generally spend a larger amount in contrast to the non-cultural

tourists with an average total spending per person per trip basis of \$1186.2; on the other hand, non-cultural tourists only have the total average spending of approximately \$825.1.

The approximately high amount of spending of community tourists is highly related to the high-income levels which distinguish this market segment. In the context of expenditure categories, according to the data, the largest percentage of community tourists spent on accommodations like housing facilities, stays, meals, etc., in addition to spending at restaurants and bars, spending on souvenirs and crafts.

## **1.4. MARKETING**

Conditional on all the prime findings on the profile characteristics and behavior of community tourism dimension from various research studies, it is evident that community tourists have demonstrated different characteristics, behaviors, needs, wants, and interests as compared to non-community tourists, it also consists of different behavior, experience, and motivation that are demonstrated in the five different types of community tourists as identified by McKercher through their demographic characteristics being alike up to a great extent.

This will likely affect the destination marketing or the management organization when it comes to making decisions regarding the development of its marketing strategy, which can be in the context of product, promotion, packaging, and distribution.

Community tourists like to look for various activities when they travel, which include sightseeing, visiting museums, historical buildings, and other sites that represent the culture of a destination and tell people about the history of that place.

Then destination marketers, that is, the local people who sell their products, need to understand the requirements of community tourists and travel behaviors through a promotional effort of promoting and giving a variety of packaging arrangements of community attractions.

The different kinds of packaging arrangements that can be provided to community tourists may involve and represent different types of cultural products, for instance, museum packaging with art festival and theatre performance or can also be national parks and art galleries.

The perks of these types of packaging arrangements can establish a broader level of interest and offer the different types of experiences that

most people are in need of, as well as increasing perceived value for time and money which are spent, the expenses incurred.

In addition to this, as mentioned earlier, community tourists generally travel with the intention of acquiring knowledge or educational reasons and which assists in growing an individual personally, seen as for their personal development by learning other's culture and day to day life in a community.

A fair strategy to encourage cultural attractions or activities can be generated by putting focus on the educational elements or educational information that may provide advantage and work in the interests of the tourists.



**Figure 1.4.** Marketing of community-based tourism.

**Source:** Image by unsplash.com.

Besides, various promotions should be inclined and tend to promote cultural facilities, attractions, and events by using different tools and resources so as to carry on with advertisement like on website, travel guidebooks, or travel operator can be used to capitalize on opportunities to keep an eye upon more community tourists and facilitate and increase their motivation to take part in greater cultural activities.

Moreover, a growing body of conceptual and empirical research has shown the conceptual model or typology of cultural tourists identifying there are five types of cultural tourists which have displayed the differences on the basis of their behavior, by being involved in the cultural activities and travel motivation. Each of different types of tourists may seek different experiences and involve at different levels of cultural attractions both of



high and low involvement. For these various reasons, destination marketers need to precisely divide the various types of community tourists' market and seek differentiating marketing strategies for packaging and promotional or advertising in such a way to attract and suit the requirement of the different types of community tourists.

The first is the purposeful and determined cultural tourists who are greatly involved in cultural activities and highly motivated to travel to acquire deep experience and knowledge, while sightseeing tourists similar to purposeful tourists the main difference lies in having shallow experience.

Therefore, destination marketers need to establish an informative promotional or advertising strategy highlighting works shops, exhibitions, performance, architectural, discussions, museum's collection book shops, publications and research to get the attention of both of these community tourists.

Since "these tourists have high involvement, they need to have a deep understanding of the meaning of cultural connections of the attraction and they may be highly attracted or influenced by cognitive information" stated by Katanin and Tikkanen (2005).

Next, the causal and incidental cultural tourists both have shallow experience and are not highly motivated to travel to cultural attractions. Despite this, they are motivated to travel only for having fun and leisure, creation and relaxation yet still somehow engaging in more cultural entertainment and theme parks either directly or indirectly.

Therefore, effective advertising strategies that ask for emphasis on parks, galleries, theater, theme events, and parks would be accurate to attract this low association type of tourists. Then one efficient marketing communication that permits them to reach these tourists when they spend time in the destination would be TV advertising played on the local network.

In the last, serendipitous cultural tourists who, as stated above, possess no motivation to travel to any destination for the sake of cultural tourism yet have gaping experience.

Thus, a satisfaction strategy can be utilized to highly attract these tourists to induce and coax them to visit a destination and experience a cultural attraction. Promotions can be largely stressed upon art, architecture, museums, exhibitions, theatre and also music performances, and theme events as stated by Katanin and Tikkanen (2005).



### **1.4.1. European Market Potential**

Community-based tourism (CBT) is a niche market in which the community is profited directly from the revenues generated from tourism. European travelers increasingly direct and have a clear aim of traveling responsibly and get unique experiences. Germany, the Netherlands, and the United Kingdom are the main markets.

For a developing country tourism entrepreneur, community-based tourism offers several opportunities when letting travelers experience and making them familiar with the day-to-day life in the village. But despite the positive aspects, the CBT market is not the easiest one to step into, as it needs various skills, both related to tourism and to management and organization in order to carry on with the business properly.

Community-based tourism enterprises and initiatives are generally started by an external organization, for example, an NGO or the community itself, but it could be any individual or group. For instance, SNV is an organization that handles many of the CBT projects.

Apart from commencing CBT projects, they also provide a tool kit for the management of community-based tourism so as to give readers with the ideas and framework to construct and start a programme for a community-based tourism project.

In some parts, community-based tourism emerges from the reality that a lot of tourists nowadays want to travel like locals and to immerse themselves in the culture, traditions, and language of a place. As the majority of people are up to some extent exhausted of resorts and standard holidays, there has been a shift towards wanting to see the ‘real’ side of the destinations they visit.

They want to witness something original which in a way will define their roots. In addition, there is an uprising concern regarding the viability and sustainability of the trips people take or go on. This has ensued in tourists wanting to bring welfare and prosperity to a local community without damaging it.

Based upon the age, there are three main target groups for community-based tourism. They are: baby boomers, Gen X individuals, and millennials.

### **1.4.2. Baby Boomers (Born 1945–1965)**

Baby boomers are the huge target group when it comes to community-based tourism. Travelers that belong to this group are mainly concerned for the

trip of a lifetime and are mainly ready to remunerate for it. They are well-educated, travel a lot of times, have a proper balanced budget for travel, and often like to combine originality with luxury. Most of the time, they either travel as couples or in small groups.

### **1.4.3. Gen X (Born 1965–1980)**

They are the ones who too are concerned and are looking for authenticity, but are more price-conscious and don't have a lot of money to spend on traveling. Their main motivation and aim are to see and experience how other people live and to give something back.

They are generally well-educated and well-traveled, but most of them have full-time jobs and don't have much time for vacations and holidays; they have less time than baby boomers. They usually travel as couples or as a family. So basically, it's the time which bounds them and sometimes the budget.

### **1.4.4. Millennials (Born 1980–1995)**

Their goals when traveling and involving themselves in community-based tourism is to learn new things, gain knowledge on it, develop and establish themselves on a personal level and support the local communities they visit by knowing about them more, not harming the communities, treating and talking to the local people nicely, knowing them on a personal level as well.

They are also well-educated, but since most of the millennials are students or are on a gap year, they have the smallest budgets of their groups. They usually travel solo or in groups because of the budget issue.

## **1.5. WHAT MAKES EUROPE AN INTERESTING MARKET FOR COMMUNITY-BASED TOURISM?**

Europe offers a big community-based tourism source market all over the globe. According to IPSOS, a market research company, European travelers' willingness to enjoy homestays is basically the same as that of travelers from the USA at 27% versus 28%. Two out of three Europeans try to back up and support local businesses as well as the local population.

Europeans also tend to spend a lot of money, i.e., on approximately an average, about €2,000 for their summer holiday. For long-haul destinations, this will cost even way more. In addition to this, a recent study which was held shows that the Europeans had longer stays than travelers that come

from other parts of the world. While talking about European travelers for South East Asia is the main destination for community-based tourism. This mainly relates to safety issues. In general, Asia is considered to be a lot safer as compared to South America and Africa. However, this also denotes that competition in this market is much stronger.



**Figure 1.5.** Europe is an interesting market for community-based tourism.

**Source:** Image by unsplash.com.

### **1.5.1. Which European Countries Offer Most Opportunities for Community-Based Tourism?**

The United Kingdom, the Netherlands, and Germany have the highest and largest demand for community-based tourism. Many travelers from these countries have the urge to feel, experience, and explore new cultures.

For them, it is important to leave the beaten track and learn about new cultures. In these countries, the competition is also the strongest. France, Spain, and Italy then follow in demand. Eastern European markets such as Poland and the Czech Republic might be easily accessed; one of the reasons is because their CBT markets are far less mature.

## **1.6. CAN TRIBAL CULTURES AND COMMUNITIES BENEFIT FROM TOURISM**

Visiting and going to explore tribal people and native communities has never been more popular or easier and possible to do if not for an increasing

popularity in community tourism. As these men and women that once only appeared to be so unreal from coffee table books, glossy magazines and TV documentaries are now accessible to travelers, the significant thing is local communities and tribes can genuinely take advantage from tourism as a large amount of money is generated from community tourism which eventually benefits the local community.

### **1.6.1. Ancient Traditions**

Many people are interested in ancient ways of living, they find it fascinating, and most of the time, it seems to them of great romantic appeal. In recent years, the world of concrete, supermarkets, fashions, celebrity culture, exhausting jobs and lack of community spirit, the idea of people living together close to nature, basically a simple living in the same way that they have been living for centuries, is exceptionally appealing.

For many, there is nothing like bridging centuries of modern development and connecting themselves and linking with people whose lives are so very different to theirs; this is what they want to explore and witness, in order to get a change of life.

And those of the people who are privileged enough to have visited, and listened properly to the stories of local people would have brought to light those traditional communities as they often have a way more to teach people about the society and their lives, then people will come across the facts and things which are going around the world.

### **1.6.2. Preserving Culture**

In Spite of the fact that every community is unlike, most of the indigenous cultures are way too vulnerable to the influences happening outside. It has been claimed that tribal people need to be 'protected' and the local communities have to be preserved from tourism in order to conserve their unique cultures, and in most of the cases, this may be true.

Nevertheless, one must keep in mind that every individual has a right to make their own decisions and choices regarding their engagement and involvement in tourism, and which dimensions of a globalized world they would like to take advantage of and benefit from.



**Figure 1.6.** Tribal cultures and communities benefit from tourism.

**Source:** Image by unsplash.com.

In numerous cases, healthcare and education are considered to be of prime concern, and tourism can dispense an exclusive way of earning money to cater to this. Many indigenous groups have been overlooked, neglected, and ridiculed by other communities and governments for being ancient or primitive; for some of these, interacting with people while having a genuine interest and respect for them should be considered significant and prioritized.

However, the trip held to meet tourists, and inviting them into their villages or homes is a composite one, and it takes a lot to do it, too much socializing, if the method of doing it is ethical and responsible.

### **1.6.3. Prime Factors for Gaining Success**

Although it is unchallenging and easy to say that people should leave or create indigenous communities to make their own decisions regarding how and when to invite tourists into their communities and lives, this framework plays as an important factor that they are able to make informed decisions.

A successful community which has gained development in a true sense has tourism projects that are the result of substantial cooperation when it comes to a community and a tourism expert, who knows how to facilitate a form of tourism in an easy and simpler way that is directed by and empowers the people who reside in that community. Community-based tourism, or CBT as it is sometimes known as, is a dual-track, meaning to say it bestows

both the things that are local employment and income for education, growth, development and preservation steps, while at the same time, providing both hosts and guests a distinctive opportunity for cultural interchange.

It is often with the help of an outside facilitator or influence, that the community becomes acquainted with the values that are ethical, commercial and social, set down on their natural and cultural heritage, and is motivated to actively and passionately take part in the conservation of these resources, as they should be protected at any cost for the sustainable tourist development.

Moreover, another important aspect is learning the necessary and useful skills to run it as a sustainable business, while getting a clear picture of the advantages and disadvantages of tourism and the industry as a whole.

It is a comprehensive understanding that community-based tourism actually works and plays a vital role in the tourism industry. To lead community-based tourism, it is important that both host and guest are happy, and this will only be possible when the tourist experiences the local culture, habitats, and wildlife through an initiative based on community-run, on the terms and guidelines of community. The guests spent a memorable and forgetful time, which according to them and their experience was worth every penny.

Economic sustainability is a prime concern for the community, so as to lead the industry. Opportunities such as homestays, guiding, and crafts made by local people have generated new jobs for women who formerly had no jobs, yet they want to make use of their existing skills.

Tourism experts, like a community tourism supplier, Andaman Discoveries, have assisted village tourism committees up to a great extent in Thailand to increase their magnitude to ensure the benefits that are in progress from tourism, both in the context of marketing and interweaving tourism along with the development and evolution of community.

Traveling to visit tribal and other traditional communities is fraught with difficulties for even the most responsible traveler – although ensuring you travel with a responsible vacation company should mean that many potential issues, such as the acceptance of the community, appropriate local payment etc. has already been taken care of..

The best suggestion is to be sensitive and empathic to local people's reaction while visiting every time to them and their community, and one must be prepared beforehand to make transitions to the itinerary. The critical issue is that one should be self-assured that the community that one is



visiting has expanded an invitation to tourists. If a person is in any doubt or not clear enough about all these points then the best advice for them is not to visit or explore the local communities. Many times, tourism and tourists simply interfere with little thought.

## 1.7. DEVELOPMENT OF COMMUNITY-BASED TOURISM

Travelers are capable of experiencing the differences and traditions of another culture and to communicate with the local community and people there. At the same time, talking about homestays, farm visits, cooking and crafting together, cultural storytelling, village tours, and more that portrays their day-to-day lives.

Such kinds of activities establish the foundation for increased awareness and knowledge of another culture, its beliefs, notions, and social norms. This is what people require if they want to create a sustainable tourism industry where local culture and nature for future generations can be preserved so that they can also enjoy the benefits of community tourism.

As stated by the trend report of Responsible Travel, there has been an expansion in the dedication of travelers towards local communities. 55% of 1405 respondents have signified to have actively taken part in local welfare. This is a considerable improvement, and during recent times, as a tourism industry, one needs to make sure the offer is accessible.



**Figure 1.7.** Development of community-based tourism.

**Source:** Image by unsplash.com.

### **1.7.1. The Benefits of Community-Based Tourism**

Apart from the fact that one can build up and attach extensive value to tour operating industries by offering clients exceptional and unique experiences, a person can create a large constructive influence and transition for local communities if it is done in the right way. Tourism is in the proper place for creating job opportunities and to allow local communities to share their amazing experiences, stories, and histories of their localities.

People must be given importance over profit. People should not merely be regarded as resources, but the tourists who go to visit communities should assist in sustaining local communities. Communities that are involved in community-based tourism are strong, resilient and extremely willing to show tourists their culture.

They are in power and are able to manage both the impacts and benefits of tourism, pros and cons of tourism, empowering their self-governance, economic substitutes and traditional ways of life in the process.

### **1.7.2. How to Develop**

The concept of community-based tourists is wide and good. In addition to this, it provides great value to the company. But the question is how do people develop a unique, off the beaten track community experience for the tourists or precisely for their clients that puts them on the map and also have a positive influence and response. To answer this, there are five steps which needs to be followed.

#### ***1.7.2.1. Interact With Local Communities***

First, tourists need to regulate if the community they pine for or in a way like to work with wants transformations or not. Do these communities and people living in it want to invite tourists to their homes, or provide hospitality to them or not? Do they want to spend their time teaching tourists how to cook local dishes, provide them with good meals, and make them encounter the popular foods of that place? If they do want such changes to happen, then it's perfect for community tourism.

Secondly, one can start talking about what they are capable of offering and actually want to offer in terms of products and services. What is unique about their culture that they want to share with the tourists? What type of values or traditions would they like to share?



It is significant to let the community have a say in the decision-making process and development of the new tourism products, and it depends upon their decision making as in the end, they are the ones creating and generating the product, a tourist can only give them the opportunity and support and motivate them to make their culture popular.

### ***1.7.2.2. Knowledge about Tourism***

Once a person convinces the community *to* host the tourists, providing them with facilities, the second most important thing is that they are prepared and educated. Dealing with tourists who come from a completely different culture, speak an entirely different language, and are advanced. It is difficult and it's important that the community knows what to expect, how to bestow their services in the right way and also how to properly communicate to them as for interaction is the key, without this connection there is absolutely no sense of community tourism.



**Figure 1.8.** Knowledge about tourism plays a very significant role.

**Source:** Image by unsplash.com.

If this is not done in a proper way, the insufficiency in understanding of tourism and its impact can lead to unbalanced communities which are fed by jealousy and rivalry. It takes quite a lot of time for local communities to accept, maintain and develop their tourism culture and this is best done by organizing workshops that practically prepare them for their new jobs as effectively as possible.

### ***1.7.2.3. Create Cooperative Ownership***

In order for community-based tourism to achieve its objectives and goals, it is entirely dependent on collaborative ownership and leadership. A tour operator can also work as being the project initiator, but the success rate of the products that are community-based are reliable and dependent on the communities' sense of ownership. They should be the ones taking charge and responsibility, and they must take care and look after their own tourism products.

In order to be certain that the influence which is held and created is positive and constructive, which eventually affects the large group in the community, the factor of cooperative ownership is significant.

Meaning to say, that an independent alliance of community members is held together to take care of their common community-based tourism project. This will ensure a fair development, growth, and decision-making process and resists few people making the most out of the tourism industry.

### ***1.7.2.4. Create Community Products***

The product is the focal point and a vital aspect of community-based tourism. To have insight and idea about what is happening in the day-to-day lives of the people living in that community, one needs to have local excursions or tasks which will bring them near to the local people.

In order to do this, a person needs to get help from the local guides who belong to the same community itself, which will enlighten the tourists perfectly as they are already familiar with the place and already knows about the ins and outs of the community. This will educate the tourists on the cultures and conventions of that community.

Key is to keep it authentic and genuine; one should keep a distance from staged activities and always incorporate interactive aspects. Travelers love to actively take part in local activities. They like to see and know about the full process of coffee, cook traditional dishes, go to the market, and even fetch water. The everyday, ordinary life of people proves to be an overall, wholesome and new experience to the travelers.

### ***1.7.2.5. Create Partnerships***

For someone who is working on a project for the industry, it is important to create maximum positive effects and results for the local community, and make sure to join hands, collaborate with other local businesses. Those who

are also interested in community-based tourism and businesses who don't have the means or time to develop a project themselves.

Working in partnerships is evidently essential for establishing a futureproof tourism industry and Goal 17 in the UN Sustainable Development Goals. Potential partners can be hotels, lodges, other tour operators or even restaurants. One can achieve this by working together, in unity and having a win-win situation with providing positive impacts up to a great extent and also working in the interest of tourists as well as the local people.

## **1.8. CONCLUSION**

This chapter deals with one of the major types of tourism, that is, community-based tourism which is playing a significant role by making people acquire knowledge about the different types of regions, traditions, cultures, and communities that exist around them. It gives an opportunity to them to communicate, interact, and collaborate with people around the globe, learn and know about the day-to-day lifestyles which is completely different from theirs.

It begins with the history of community-based tourism, how it originated during the ancient times, dealing with the ancient traditions, then goes to explain about the target market analysis, along with illustrating its demographic characteristics. It further explains the motivations for carrying out community-based tourism, by describing how people involve themselves in activities, and what it costs to them in monetary terms, and how they actually manage their tour.

It sheds light on the marketing involved in community-based tourism as it contributes a much larger part in the country's economy. It defines European market potential, what are the things that make Europe an appealing and interesting market, what are the countries and which of them serves in the interest of community tourism.

Furthermore, it gives an insight into how tribal cultures and communities benefit from the community tourism, along with describing their ancient traditions, conservation of cultures. It also states how community-based tourism is developed, what are the factors and tools used in their development, the benefits it caters and the steps to develop and expand it more so as it makes profit and enhances cultural values in people out of it as a whole.

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**Chapter 2**

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**Community-Based Tourism  
Initiatives and Community  
Engagement**

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In the chapter community-based tourism initiatives and community engagement, the importance of people participation in tourism development is explained. It also discussed the ladder of citizen participation. It also shed some light on the typology of community participation.

In addition, it also highlights community benefit tourism initiatives and some examples of community benefit tourism initiatives. The chapter also tries to explain some of the important stakeholders and their roles in community benefit tourism initiatives. At the end, it explains some of the factors that impact community involvement.

## **2.1. INTRODUCTION**

The participation of communities is now, usually, found to be an imperative characteristic of quite a lot of development programs, majority of them are community-based programs. These programs usually comprise of methods that are participatory in nature.

Generally, these methods are taken up by the well-settled organizations that are looking for development, for instance; World Bank, so that they can accommodate to the inefficiency exhibited by widely embraced methods for the objective of development, particularly in the world where development is a key priority.

Nowadays, there are fairly several development programs that quick the embracement of the stakeholders in the matters that are pertinent to them. This is done not just to make sure a good efficiency or a transparency feature of the program, or to offer an upper hand to the donors and meet the necessities and needs of the communities in the local regions, but also to make the programs sustainable.

Essentially, the actual aim for stimulating the participation of the community is mainly to have an environment that is favorable to work and that is required by the stakeholders.

These stakeholders may particularly be the communities in local areas, that have shown some susceptibility to the adverse impacts of tourism, which have mainly been because of the occurrence of several sorts of resources for tourism in the regions these people dwell in. The stakeholders, through this involvement, get to really be a part of the development actions.



**Figure 2.1.** The tourists interacting with the people from local communities to know more about their culture.

**Source:** Image by Defense.

The involvement of local communities may encompass pondering the participation of the local communities in the decision-making process and making them strong enough to commence some activities themselves.

There is one way in which this participation can be attained. It can be done by investing in the human capital that comprises things such as education and health, investing in the social capital, for instance, several organizations at the local level and the many processes comprising participation and through supporting the several development efforts that are mainly based out of community and have been planned and implemented through a bottom-up approach.

Nevertheless, as the reason for the participation of the people may be endorsed to the degree to which the power is distributed, the efforts made towards their right participation are not much believed to attain success till the time the organizations accountable for the facilitation and support of the participation of people at the local level and the framework comprising the policies and legality regarding them, work in a proper way.



## 2.2. PEOPLE PARTICIPATION

The process of people participation, as well as that of public participation, is one in which the people can impact the several processes of decision making and the concerned projects, which may concern the issues that may be quite relevant to the lives these people lead and the environment in which they may be living.

The quality that the plans display is expected to advance by the use of the ideas of local people, their perception, and the knowledge they have once they have been providing the needed information, and their voices have been heard.



**Figure 2.2.** The people in Nigeria are getting along well with the tourists.

**Source:** Image by Media.defense.gov.

This provision of knowledge also allows the initiator to find it easy in making the people comprehend the problems that may be offered, the several options to those problems and the expected opportunities in those problems.

There has been a formation of quite a good diversity of the methods aimed for participation across several nations, globally, with the presentation of some new methods of interaction. There may even be some of the participatory methods in which the info may flow in only one direction, which, in turn, may imply that the people are given the information, but are not allowed to voice their opinions in the process allied to initiating vital decisions in important matters. One of the best ways would be that



of an online platform for offering the information that serves as a two-way method and flow of information between the indigenous people and the people who are the ones undertaking the task, so that there is enough space for the concerns as well as the ideas.

The fundamental necessity of every project is that a decision has to be taken on the kind of process that should be commenced in the project and the degree to which the participation of local people is there in the project. This extent to which the participation can be distinctive with every project. It is not a pre-defined territory and does not have an obligation for a certain percentage of participation of the local people.

It is not often right to believe that the more the participation, the better it is, as the time needed to execute the ideas or to tackle the concerns associated with the local people, increases accordingly. The possibility of this happening is comparatively greater in some of the large-scale projects that comprise the communities with low incomes.

In such scenarios, the people of the community do not get adequate time to spend with the authorities of the projects and cannot assure a high level of involvement, in practical scenarios. In 1969, Arnstein put forward the “ladder of citizen participation,” that exhibits how the public can be incorporated for the process of taking crucial decisions. This “ladder” puts forward eight levels of participation, and these levels are further clubbed into three imperative classes.

## **2.3. THE LADDER OF CITIZEN PARTICIPATION**

### **2.3.1. First Level**

The first level can be defined as ‘manipulation.’ In this level or step, the people in the local areas who are educated enough, may be shown the proposal and requested to sign it, after they fully believe in the interests, they may get from it.

### **2.3.2. Second Level**

The second level can be defined as ‘therapy.’ In this, the people in the local regions may also be among the ones that hold power in the projects and are comprising in ‘curing’ the people. The people with power, make sure that they help the local people and make gave assurance to engage these people in the several activities, in which the feelings of the local people may be

‘cured,’ which may finally lead to the acceptance of projected ideas by the local people.

### **2.3.3. Third Level**

The third level can be defined as ‘information.’ In this, the local people are assumed to be well aware about the things that will be occurrence. This process is a one-way process of information flow, in which the information is conveyed to the people through mediums such as newspapers, online advertisements, media, as well as similar such ways.

### **2.3.4. Fourth Level**

The fourth level can be defined as ‘consultation.’ In this process, the feelings of the local people may be thought of as having an impact on the opinions held by the people with power. The engagement of local people can be used in the process of urban planning.

This process can prove quite helpful in the case where the planning process comprises the process of information consultation and distribution. Although, this process may act as the one with restricted or no value, in case the information and consultation are not stressed upon in the whole process and could eventually turn out to be identical as that of the non-participatory level.

### **2.3.5. Fifth Level**

The fifth level can be termed as ‘placation.’ This level includes the influencing of the decisions taken by the people who carries the power on the basis of local people opinion.

The people who are meant to be asked for their opinion maybe independently chosen from the available pool of people in the area and be given a place in the principal body that is accountable to engage in decision making on important matters in the process of planning.

There is a superior chance for this method to work in an anticipated way if the members of the board are split similarly, to ensure that there is no condition of the local people being outvoted.

### **2.3.6. Sixth Level**

This level can be defined as ‘partnership.’ The scope of partnership has been given a higher position on the planned “ladder,” as the theorists are of the

opinion that this step can keep the local people and the power holders in check and contended, concurrently.

### **2.3.7. Seventh Level**

This level can be defined as ‘delegated power.’ In this level, the people in the local areas believes to take the imperative decisions and handle the tasks or projects on their own, and the people with power requires to negotiate with them.

If one compared to the fifth level, that is placation, the number of local people on the leading board are more than that of the power bearers. This resulted in the power holders negotiating several decisions with the members of the governing board.

### **2.3.8. Eighth Level**

This level can be defined as ‘citizen control.’ At this level or step, the people in the local areas have the full power to decide on the course of action. This situation can be attained by having a fair voting system in which the people vote their viewpoint.

Although, such a method is comparatively costly to carry out and takes a lot of time to get to the action, apart from being quite challenging in having the arrangements made, which in turn makes the entire process considerably slow.

These methods are used for decisions that have a great impact or are cogitated a large decision to make. At quite a few times, the people having power in the local areas do not give the people in those areas full control over taking the decisions in such elections and treat the consequence of the elections as an advisory thing for the objective of the final decision to be taken by the city council and the other bodies that are comprised in making critical decision.

The first two levels of the “ladder” explained above, are considered as ‘non-participation as they do not comprise any participation from the local people point of view. The third, fourth and fifth levels explained above can be classified as tokenism as the local people are indulged in the decision-making process but in a restricted way. The last two levels in the “ladder” may be classified as citizen power. This is the step at which the local people get the opportunity to have an impact on the decisions made, in a considerable way, while both the parties share a partnership at the sixth level.



**Figure 2.3.** The “ladder” for citizen participation.

**2.4. TYPOLOGY OF COMMUNITY PARTICIPATION**

It is generally seen that are quite a few scholars that have made efforts to find a suitable way in which the participation of the community can be abstracted and directed towards the studies concentrating on the development projects, in general, but those, that may not hold any association with the field of economics.



**Figure 2.4.** The tourists trying on a practice in the culture of the local community.

**Source:** Image by Wikipedia.

If this is told in naive words, this means that the study's lead by the scholars centered normally around the tactics for development that comprised community participation, in the studies focused on development. Although, these studies provide an imperative tool, that can be used for a better and more collaborating community participation.

Nevertheless, after Tosun had reviewed these studies in 1999, he concentrated his focus on researching in the participation of the community in the tourism industry and came up with a model that may be an absolutely suitable one for the industry related to tourism.

The model put forward by Tosun, came up with three sorts of participation which, according to him, can be given as the one that “contextualizes community participation as a categorical term that lets participation of people, citizens as well as host community in their affairs at different levels: local, regional or national level.”

These typologies of community participation may be listed as:

- spontaneous community participation;
- induced community participation; and
- coercive community participation.

These three typologies of community participation, proposed by Tosun, are compared to those proposed by Pretty in 1995 and Arnstein in 1971.



**Figure 2.5.** The Typologies of Community Participation.

### 2.4.1. Spontaneous Community Participation

In Tosun's model, the spontaneous community participation emphasizes on the assignment of the entire responsibility for the projects' management and

the authority to engage in decision making with respect to those projects, to the community in the local areas. This, predictably, is cogitated as an ideal way in which the participation of community in the tourism industry, can be certain.

This kind of model is fairly similar to that planned by Arnstein in which he has labeled the extent of the power that must be had by the citizens and also to that planned by Pretty in which self-mobilization and interactive participation have been the critical point of focus.

### **2.4.2. Induced Community Participation**

The induced community tourism put forward by Tosun, in his model, reflects that the host community may be given a chance to have a say in the development projects with respect to tourism by allowing them hear to the schemes and also making it conceivable for them to put their point forward in the discussion with respect to the projects with them.

This model recommended by Tosun is related to that put forward by Arnstein, that talks about the extent of the citizen tokenism and also allied to that put forward by Pretty in which the talk is about the functional participation of the community with reference to consultation and the participation of the community that takes into consideration some sorts of materialistic incentive for them.

This sort of involvement of the community comprises of a partial involvement of the community in the decision-making process, and they are not influenced with any control on the reflection of their views for a final implementation.

This application may be carried out by several other powerful groups, which may be among the government bodies, the multinational organizations, the tour operators at the international level, as well as other such agencies, which goes on to justify the word 'tokenism,' proposed by Arnstein in their typology.

This kind of tactic is a top-down approach which can be regarded as a passive or an indirect way of the involvement of the community and the one that is usually found to be prevailing in the developing countries, as the host communities in these countries are just viewed as a part of endorsing the decisions taken for them by the commanding bodies and act in the direction of implementing the decisions that have been taken for them but not by them.

### **2.4.3. Coercive Community Participation**

In coercive community participation, the community in the local areas is not comprised in the process of making some key decisions to the degree they are indulged in the induced participation. Nonetheless, there are some decisions that are taken specifically “to meet basic needs of host communities so as to evade potential socio-political risks for tourists and tourism development,” as put forward by Tosun in his model in 2006.

There are several theorists who opine that this kind of involvement of the community can be cogitated as an alternative for genuine participation of the community and as a tactic that can make the people with the power capable enough to undertake the tourism development initiatives, largely to ensure that the emphasis of the decision-makers is entertained along with those of the tourism operators and the tourists.

This model is similar to that proposed by Arnstein in which the emphasis is on the influence of the local community and their therapy and also to that advised by Pretty, which centers around manipulation and inactivity.

### **2.4.4. Further Theories**

The literature on this subject ponders to the fact that community tourism has leaned to come up from the various kinds of models that emphasize on the community involvement in development activities. Prominently, coercive community may mainly refer to the model that was revealed by Kibicho in 2003, when they were determined on conducting researches to the extent to which the communities in the local areas of Kenya contribute in the tourism activities in the adjoining coastal regions.

This study, conducted by Kibicho, found several things. One among them was that there prevails a common link between the participation of the local community in the tourism activities and the backing they may have offered for the development of those activities.

This makes it imperative for the consideration of the sustainability as an essential component for the development of tourism, which is almost challenging to achieve without the support given by the community. The community involvement is cogitated mainly as a western concept that is considered to have come up after the several political and social theories failed to validate the organization of the society and its association with several development activities.





**Figure 2.6.** The Tourists Trying the Ethnicity of the Place of Tourism.

**Source:** Image by Pixabay.

The community involvement focuses on several topics for the development of the community, and among all the things, it pays exceptional attention to sustainability.

Keeping the goal of sustainability as an imperative aspect of community involvement, the several theorists also suggest that it is imperative for this process to focus on the local community welfare and furthermore have their support to conserve several resources for a good conduct of the tourism activities, which is also more imperative for the tourism industry.

All this, joined in a nutshell, focuses on pointing to the fact that the public participation cannot be overlooked or taken casually and that, it is significant for the further development of tourism, because of simple reason that a main part of all the tourist attractions is found within the local communities or in the places closely associated with them. In quite a lot of cases, the tourist attractions prevail along with these communities, such as in the wildlife regions.

Furthermore, the majority of the activities of tourism take place in the local communities and these communities, ultimately, turn out to be the stakeholders, who suffer the greatest damage because of any unfavorable activity of tourism. Furthermore, sometimes they even are themselves the part of the products used in the tourism industry or are the epicenter for attraction for the tourists.



The reasons, such as these, make it imperative for the consideration of community involvement and their engagement in the activities allied to the tourism industry as it makes it easier to make sure that the products in the tourist industry and the several services allied to it are protected by an effectual collaborative management done by the industry.

This management approach of the largely driven by a community-based approach for planning, which goes on to make sure that there is adequate support from the community that can assist in attaining successful development of tourism. This has also led to a growing amount of linkage of sustainable tourism with community involvement in the tourism industry, in the contemporary times.

## **2.5. COMMUNITY BENEFIT TOURISM INITIATIVES**

In a tourism initiative, community participation (that can mean a level of ownership, influence or control) seems to be closely related to the derivation of livelihood together with several other benefits from the initiative to that similar community (Murphy, 1985; Scheyvens, 1999; Tosun, 2005; World Wildlife Fund, 2001). In the book of Murphy (1985), 'Tourism: A Community Approach' served as a catalyst in this area for discussion and provided a vital platform for debate as well as change at a crucial stage in the tourism industry development.

The emphasis on considerations such as local initiative, a tourism product being in accord with the community and local benefits being integrated into the principles of tourism management and planning was stimulating as well as refreshing at the time when leisure travel was expanding in terms of both visitor numbers as well as the amount of more easily accessible destinations (Haywood, 1988; Blank, 1989).

A community's feeling of responsibility, sense of ownership in addition to practical contribution in tourism has since been indicated by practitioners and researchers as central to the sustainability of tourism. Moreover, it is of great importance to managers, operators, and planners (Olsen, 1997; Campbell, 1999; Mountain Agenda, 1999; Ross & Wall, 1999; Page & Dowling, 2002; Boyd & Singh, 2003; United Nations World Tourism Organization (UNWTO), 2004a, 2004b).

In the year 1985, Murphy's publication put emphasis on the need for communities to relate tourism development to local needs and formed the foundation for several later studies on a number of relationships between

tourism as well as communities (Hall & Richards, 2000). In the year 2004, Ann Murphy, together with Peter, published a sequel to the 1985 volume, *Strategic Management for Communities of Tourism: Bridging the Gap*, which targeted to build on the victory of the first book by promoting an additional business-orientated approach to tourism that would inspire better collaboration between stakeholders. Perhaps the change in focus of the 2004 book reflects Peter Murphy's move from the discipline of Geography to a Faculty of Business.

In addition, his following work in that publication emphasizes the relationship between communities as well as tourism from the point of view that communities will be positioned better 'in case they let their actions to be directed by significant principles of business management and adopt a focus on strategic management.' Murphy and Murphy (2004) recommend four roles of business management and those are planning, organizing, leadership, and controlling.

They also present a combined business management in addition to collaborative planning model for development of tourism. They claim that communities will play a better role to develop tourism potential and benefit the global marketplace with the adoption of the business principles defined in the book.

There are essential dissimilarities between a CBTI as well as various other forms of tourism; one of an outlining principle of CBTI is the transmission of benefits to a community irrespective of level of wealth, size, location, involvement, instigation, ownership, or control. For instance, the definitions as well as interpretations of community 'based' tourism center on the question of management, ownership, and/or control of projects related to tourism (Lea, 1988; Scheyvens, 1999; World Wildlife Fund (WWF), 2001; Suansri, 2003).

CBTI does not involve distributing benefits to a community in any way. The tourism initiative does not always require involving the community in any tenure, rights, or control of the project (Nelson, 2000; Ahmad, 2001; Kontogeorgopoulos, 2005; Li, 2006). In an ideal world, community participation, control, or a level of ownership should be aimed in order to make sure delivery of the appropriate proportion as well as type of benefits to the relevant community only (Midgley, 1986; Scheyvens, 2002; Timothy and Tosun, 2003; Tosun, 2005).

It is important to note that involvement of the community may prove difficult and cause difficulties in attaining the aim of benefit delivery, creating

unrealistic expectations, aggravating and creating internal conflicts as well as jealousies (Weaver, 1998; Tosun, 2000; Murphy, 2003; Blackstock, 2005). Where CBTIs take place, they may or may not draw on characteristics as well as elements of other types of tourism, for example; Ecotourism (Goodwin, 1996; Page & Dowling, 2002) and Pro-Poor Tourism (PPT) (Ashley, Boyd, & Goodwin, 2000) however aims and objectives of CBTI lie in the outcome for the community.

The notion of CBTIs is only related to the notions of PPT and community 'based' tourism where CBTI emphasizes on delivering livelihood together with several other benefits because of a tourism enterprise. For instance, CBTIs are significantly different from PPT in various ways: CBTIs are concerned with an identified community not just the poor and make no value judgments about who the poor are; CBTIs consider the broader socio-economic context; a CBTI is not exclusive and does not have a narrow focus (i.e., poverty alleviation); CBTIs are designed to convey benefits to the community as a whole not just to a predefined section of society.

CBTIs are suitable in any country or any region in the world, whether it is in the northern or the southern hemisphere, whereas PPT mostly occurs in developing countries or regions such as sub-Saharan Africa.

### **2.5.1. Some Examples of Community Benefit Tourism Initiatives**

The Jiuzhaigou Biosphere Reserve is located in a valley in the Sichuan province of China and is a UNESCO World Heritage site. The reserve is rich in natural assets and a number of plant species exist together with a wide variety of vertebrate species, birds, amphibians as well as several other high levels of biodiversity.

There is a multitude of snow-topped peaks, whereas the valley comprises waterfalls, glaciers as well as colorful primary forests. The attraction of the lakes as well as rivers in the area is augmented through their exclusive sedimentary geomorphology.

The area also benefits from a rich traditional culture that is mainly because of the Tibetans who mount up to 80% of the people. In the study, it was discovered that the levels of community participation in tourism development were evaluated with the usage of questionnaires.

Moreover, benefits of the tourism development received by the local community were also assessed with the usage of the same household survey.

In the year 2006, Li found that despite the fact that there was negligible involvement of community in the planning process almost the entire residents of community inside the reserve had acknowledged economic benefits from tourism in a number of ways; small business ownership, direct employment in the tourism industry or employment in related jobs.

In addition, the survey exhibited that the community also believed that they had benefited from tourism with the development in their natural environment. Li stated that this development is an outcome of the replacement of traditional means of subsistence farming (initiating water as well as soil loss) and hunting (reducing wildlife populations) in virtue of tourism.

In the year 2005, Kontogeorgopoulos argues that community-based ecotourism is only partially successful in South East Thailand. According to him, it requires a number of *quid pro quos*, within which the relinquishing of community power together with project instigation is of great importance.

In a study, Kontogeorgopoulos explores the trade-offs that are essential in providing benefits to communities. Moreover, one of the key issues given prominence is the derivation of local employment in addition to other benefits at the expense of local initiation as well as control.

Using the oldest ecotourism company of Thailand, Sea Canoe, as a case study, Kontogeorgopoulos points out that the company has on the payroll between 45 to 60 local people (on the basis of the season) and pays them well above the national average, reducing the factor of seasonality that is common to tourism-related employment by paying its staff an assured salary per month irrespective of the number of days (beyond a minimum of 10) are worked.

Moreover, the company provides health-related benefits by offering full medical coverage, disability allowances, and life insurance as well as educational benefits by training in many areas involving instruction in non-English languages, guide training, formal classroom and informal on-the-job instruction on the geology, natural history, flora as well as fauna of southern Thailand.

Individuals together with their families get benefits directly from the tourism initiative. In addition, Sea Canoe also contributes to neighboring provinces as well as the communities in Phuket by spending over 98% of its costs in these regions by payments to owners of food purchases, transport vans, and escort boats and advertising payments to local outlets. According to Kontogeorgopoulos, because of the political, social, and cultural circumstances prevailing in southern Thailand, this kind of tourism would

not have expanded in the absence of control and ownership being in the hands of foreign expatriates, known as Farangs, the Thai term for foreigners of European descent. The Farangs contributed to the tourism in the area up to a great extent and in the main were tourists themselves in the early stages.

These foreigners have been essential to the provision of benefits and opportunities to individuals as well as communities for Phuket and the surrounding area. They are well placed in order to offer the suitable experiences to tourists addressing expectations, tastes, and needs.

Kontogeorgopoulos draws attention that the Farangs are also better placed to make sure responsible and sustainable tourism evading undermining national and cultural concerns to which local people would have been more influenced to such as corruption, illegal and unethical operational practices in addition to mafia intimidation.

In the Brazilian Amazon, tourism initiatives in the form of two lodges have delivered benefits to communities without being affected by the community having no level of control or ownership nor playing any role in planning or decision making. Acajatuba Jungle Lodge as well as Arian Amazon Towers is considered as nature-based lodges.

They have observation towers and are located in forested areas, and the activities conducted from the lodges are carried out on the nearby rivers as well as in the forest. According to Nelson (2000), they are not considered ecotourism operations because they are lacking in their contributions regarding conservation, interpretation as well as community participation.

The community of Nossa Senhora de Perpetuo Socorro is the largest of five communities located on Acajatuba Lake with a population of 167. It is the most frequently visited and receives tourists twice a day of groups between 2 and 30 people. Nelson records that the community receive direct economic benefits from donations to the health clinic and from sales of handicrafts, food, and drinks. In the year 1999, SUDAM (1999) conducted a study from which it was concluded that the majority of tourists purchased something in the community.

On occasion, the community also provides guides to the tourists who speak only Portuguese, and the lodges offer employment, all be it in unskilled labor positions, which are usually low paid, short-term, and seasonal (Nelson, 2000).

In addition, Nelson states that both lodges provide diesel fuel to the community and provide transportation and assistance in case of emergency,

that Arian Amazon Towers sell community handicrafts in the souvenir shop. Residents are paid to supply lumber for restoration as well as expansion of the lodges. It is important to note that this particular benefit may be considered as financial gain for the short-run but loss in the end in terms of the natural assets of the area.

A few tourism revenue-sharing schemes (TRS) provide instances of benefits from tourism initiatives being transferred to communities in the absence of the ownership or control possessed by the community in the tourism initiative. In the year 2006, Ormsby and Mannle stated that TRS schemes primarily take place around national parks as well as protected areas, and they center on objectives of development and conservation.

TRS schemes aim to create positive perceptions of conservation and raise pride in the natural environment. These schemes also aim to deliver economic benefits to the community in terms of a portion of tourism revenue, which is often designed to contribute in the building of infrastructure affecting livelihoods such as health clinics, roads, and schools (Archabald & Naughton-Treves, 2001).

TRS has successfully delivered benefits to communities around a number of national parks in a number of countries including Madagascar (Ormsby & Mannle, 2006), Rwanda (Rwandan Office of Tourism and National Parks (ORTPN), 2006) and Uganda (Adams and Infield, 2003; Archabald and Naughton Treves, 2001) while dealing with serious issues such as the offset of park creation costs as well as compensation to farmers losing crops to wildlife.

## **2.6. KEY STAKEHOLDERS AND THEIR ROLES IN COMMUNITY BENEFIT TOURISM INITIATIVES**

In the year 1992, at the United Nations Conference on Environment and Development in Rio de Janeiro, it was recognized that the tourism industry is capable of contributing in the direction of development of the community (United Nations, 1992 and 1997).

Organizations including the Eco-Tourism Society, the United Nations Development Program (UNDP), Fair Trade in Tourism South Africa, Tourism Concern, the Association of the Caribbean States and researchers and commentators have taken up the recognition and expansion of this theme (Mowforth & Munt, 1998; Ashley, 2000; Shah & Gupta, 2000; Ashley & Jones, 2001; Scheyvens, 2002; Sharpley & Telfer, 2002; Singh, Timothy, &

Dowling, 2003). Whether the tourism initiative is situated in a developing or a developed country, it is argued that the involvement of the community is fundamental to the sustainable development of tourism. It is also argued that the involvement of communities as well as a significant level of community participation at all stages in the initiative gives stakeholders a better chance to have an influence in shaping community development in addition to deliver the maximum benefits (Murphy, 1985, 1988; Olsen, 1997; Ross & Wall, 1999; Scheyvens, 1999; Campbell, 1999, 2002; Jones, 2005).

Community involvement alone is not enough (Ahmad, 2001; Blackstock, 2005; Kontogeorgopoulos, 2005; Li, 2004, 2006) and does not ensure the delivery of benefits despite the fact that there are various types of community participation in the tourism development process (Arnstein, 1971; Pretty, 1995; Tosun, 2000) and the level and types of resulting benefits may depend on the kinds of participation that take place.

Communication as well as interaction with the private sector, including developers, planners, managers and investors from outside the community would also appear to be critical to the success of any CBTI (Belsky, 1999; Wearing & MacDonald, 2002; Murphy, 2003).

Depending on the nature of the initiative, other key stakeholder groups whose opinions, views and involvement are required at varying levels include: NGOs including charitable bodies, pressure groups, specific interest groups as well as conservation groups; the public sector; made up of groups such as national and regional tourism organizations, national park authorities, national, regional and local government agencies (including those with a secondary interest such as planning, transport as well as health) and; representative bodies of tourists (UNWTO, 2004a, 2004b).

In an ideal world, where feasible, all stakeholders need to be involved at all stages of the development of a CBTI to boost the sustainability of the CBTI and the successful delivery of long-term benefits to the community, to heighten levels of understanding as well as appreciation (Yuksel, Bramwell, & Yuksel, 1999; Masberg & Morales, 1999; Parker, 1999).

### **2.6.1. The Role of Governments and Their Agencies**

Historically, the majority of government agencies in all developing as well as developed countries around the world have taken a back seat in the development of tourism for the most part and feels happy to allow the private sector to drive forward the industry in their regions and countries. They have been equally happy to provide little or no assistance to struggling



initiatives and to collect taxes from successful operations. Therefore, benefits derived by communities in the past from tourism have been created and received more by accident rather than design or in a few cases have been engineered by the NGOs or more philanthropically minded private tourism businesses (Ashley, 1998; Poultney and Spenceley, 2001).

In recent times, a range of factors have contributed to government agencies taking greater interest, playing a crucial role in the planning, development as well as management of tourism initiatives and committing time as well as funds to collaborative projects.

The factors that have help to bring about this step-change in approach of government involve: the profile of tourism as a tool for international development and regeneration; the potential for tourism to contribute to environmental enhancement and management; the awareness of the significance of tourism as a regional, national and global socio-economic engine; increased lobbying through industry, NGOs as well as tourism organizations; and major attitude- and behavior-changing events such as the “9/11” terrorist attacks (which influenced international tourism around the world); the collapse of Ansett Airlines in Australia in the year 2001; foot and mouth disease in the UK in the year 2001 in addition to the South East Asian tsunami in the year 2004.

Now, governments are more inspired to play a collaborative as well as integral role in planning and management of tourism, and the private sector needs the assistance of government in order to make sure the sustainability of tourism. As government agencies have control over a wide range of features that affect the maximization of benefits tourism can deliver to communities, issues concerned with sustainability that affect tourism must be high on the agenda of governments. Government is capable of affecting extremely positive as well as negative environmental and socio-economic effects of the tourism. The vital components in determining the type and level of benefits derived by communities are labor and environmental regulations, land-use planning and land management, skills training and capacity building, the provision of essential infrastructure and social and environmental services including health, waste disposal, safety, energy supply as well as water provision.

The international tourism industry comprises largely small to medium enterprises (SMEs), and Governments are also capable to maintain tourism through public-private collaborations and through education, marketing,



advice (promotional, financial, and operational), information services (Hall, 1999; UNWTO, 1998, 2005).

### **2.6.2. The Role of Non-Governmental Organizations**

In the year 2001, Kalisch stated that NGOs have a number of positive roles to play during the delivery of benefits to communities by tourism initiatives; these roles range from equity holding and investment in projects to capacity building, campaigning, consultancy, and advocacy. The involvement of NGOs as one of many stakeholders in the management and processes of initiatives of tourism can lead to more prolonged as well as sustainable benefits to communities (Jamal and Getz, 1995; Murphy, 1998).

According to Jepson (2005), NGOs play a vital role in providing full-spectrum alliances (increasing networking, resource sharing and ‘deep engagement’), building civil accountability and consultancy. Moreover, they may take responsibility for taking up equity, conducting important research, building capacity within the community, providing funds for consultants and triggering skills transfer opportunities.

Generally, it is the case that the roles of governments as well as NGOs overlap in providing benefits for communities, for instance, at the time of considering skill transfer and capacity building both stakeholders can and should contribute, working together to make sure the best outcome for the individuals as well as community as a whole.

In the year 2004, Yaman & Mohd stated that an instance of government agencies collaborating with communities and an NGO and addressing issues related to policy and regulations in order to facilitate benefits to the communities through tourism is well illustrated in the Trophy Hunting Project in Bar Valley located in Pakistan.

Federal as well as local rulings that legally disqualified hunting were relaxed, and license for ibex hunting were issued in order to permit visiting hunt tourists. The revenue generated from the trophy hunting is shared between the communities and the government (75% and 25% respectively) and the three village communities in the Bar Valley receive revenue collected from conservation of natural resource (provided by government agencies up to the time the project generates its own income). A committee consisting of representatives of the three villages comprising of five hunters in addition to five non-hunters manage the initiative.

### **2.6.3. The Role of the Private Sector**

Through the Declaration developed in the year 2002 at the inaugural conference on Responsible Tourism in Cape Town located in South Africa, the delegates stated: We call upon trade associations and tourism enterprises in originating markets and in destinations to report progress in a transparent as well as auditable way, to adopt a responsible approach and to commit to specific responsible practices and where appropriate to use this for advantage of market.

Corporate businesses can support through capacity building, providing markets, mentoring and micro-financing support for micro, small and medium enterprises. With this statement, one can conclude that the private sector plays several roles in providing benefits to communities because of tourism initiatives. In the paradigm of successful tourism, the private sector seems to recognize the importance of the community as a stakeholder and to recognize the issues of sustainability with the more aware investors and operators understanding something related to the requirements as well as needs of the community (Swarbrooke, 1999; Scheyvens, 2002; UNWTO, 2005).

As compared to any other stakeholder, the private sector is more sensitive to the market. Of course, this is not surprising as stakeholders of the private sector are interested in financial stability, economic sustainability as well as remuneration. The cooperation as well as support of the local community is often essential to attain those objectives.

In addition, the path by which commercial and economic goals may be achieved often involve the preservation of good relations with communities adjacent to or influenced by the tourism initiative and the preservation of crucial natural assets that are fundamental to the tourism product (Roe, Goodwin, & Ashley, 2002; Wearing & MacDonald, 2002; UNWTO, 2005; Beeton, 2006; Hawkins & Mann, 2007). Generally, tour operators react more rapidly and more dynamically to perceived opportunities and to market trends as compared to local social concerns at a specific destination.

At times, this 'natural' prioritization might lead to narrow long run assurance towards community development. This issue might be partly offset by way of increasing the participatory role of local communities in the industry of tourism.

This may result in enhancing the long-run commitment of both the community as well as the private sector themselves to the development of the community and in some circumstances to the enrichment and protection

of the assets, the environment, based on which the CBTI may founded (Ashley and Roe, 1998; Scheyvens, 2002). Suitable ownership rights or/and tenure may contribute in protecting the community against the attitudes as well as behavior of short-run operators.

However, it is significant that appropriate benefits are channeled back to communities and, in addition, that capacities are built inside the community in order that they may deal with the persistent matters related with attaining success in the tourism sector in a better way. It is vital to understand as well as appreciate factors like product quality requirements, operations and scheduling, product positioning, tourism marketing, and the distribution networks of industry in case communities are to sustain their involvement in a tourism initiative.

## **2.7. FACTORS THAT IMPACT COMMUNITY INVOLVEMENT**

It is worth noticing that the communities may be involved in the activities and decisions that are associated with the tourism industry in quite a number of ways. This can assist in getting the support of the communities and their involvement that can help in enhancing the development activities of the industry.

There are basically two factors that can assists in increasing the community involvement:

- Involving the community in decision-making processes;
- Providing the people of the community with employment opportunities.

Communities can be requested to participate in the decision-making process. The imperative principles that surround the tourism activities taking place in the pro-poor context, particularly mentions that the communities in the local areas “must participate in tourism decisions if their livelihood priorities are to be reflected in the way tourism is developed.”



**Figure 2.7.** It is extremely important to listen to the local communities in the decision-making process of tourism at the destinations for smooth conduct of the activities.

**Source:** Image by Flickr.

As put forward by Zhao and Ritchie in 2007, this participation of the community can be reached at by getting the local communities on-board with the decision-making members, who are existent in the public bodies and the boards associated with the tourism activities.

This type of involvement of the local communities, that is, through the decision-making process, is very imperative, as this ensures that the local communities are given their role to the benefits gained from tourism to the right extent and that their way of life is appreciated by both, the authorities as well as the tourists. Nonetheless, this kind of tactic is not too common to be found in the developing countries.

This theory was further validated by Kibicho in 2003, where he took up Kenya for his study reference and found that the people in the local areas had a criticism that the authorities did not use to include them to the greater degree in the processes allied to decision making in the coastal tourism in Kenya.

They cited that it particularly happened in the decisions that associated with the development of such regions, irrespective of the fact that the activities comprised with the tourism industry, has a greater impact on the well-being of the people dwelling in those areas.

Tosun went on to study the nature of involvement of the community that is planned by the communities in the local regions of Turkey. It was found that the communities in those areas needed to be a part of the process of decision-making process, in the way of offering consultation.

This could be attained by electing and employing agencies in the local government. It can also be attained achieved by-election of a committee by the local people that is specifically formed for the development of tourism and management of the issues allied to it.

Nonetheless, it is still imperative to indulge the community in the processes allied to taking the decisions with respect to tourism, in order to make sure that the advantages in the form of social advantages and economic gains, that may be the result of the tourism industry, can be enhanced for the community.

The side of the community tourism that is deliberated as one of the important elements of the management of the tourism industry is to make the communities able to carry out the practices as they repeatedly act as the tourist attractions and accordingly, have to suffer from several implications of the tourism activities. This enabling denotes to the people getting indulged and contributing in the decisions with respect to the planning of the development activities in the tourism industry.

This involvement is imperative so that a good management of the implications of tourism activities is carried out. A high proportion of the literature available on the concerned subject supports the idea that, for the local communities to have good returns from the tourism industry, it is imperative for them to be amalgamated into the processes allied to making imperative decisions.

Although, while going through the involvement of the community in the processes with respect to decision making for the objective of developing tourism in Sichuan Province, China, stated that the participation of the local community in the decision-making process, was quite weak. In spite of this weak involvement, the advantages that the local communities received from the tourism industry were quite satisfactory.

Hence, this becomes highly important to observe that the participation of the local communities in the processes with respect to decision-making, may not be the mono objective of the whole procedure. It may be among the several ways in which the involvement of the communities can be attained. There is one more way in which the local communities can be asked to engage in the activities and processes allied to the tourism industry, and that

is by enhancing the job creation in the local region. This can also be attained in receiving the support of the local people in the tourism industry.

It is generally seen that the jobs in the tourism industry are greatly labor-intensive and this sector also has several small-scale opportunities in itself. The tourism activities also take place in the community itself. Thus, these purposes make the tourism sector as one of the best ways in which the people associated with the local communities can be offered jobs, and the working people may even be women and the ones coupled with the informal sector.

A participation in such a way can serve as a catalytic force for the development of the products on the basis of tourism and the services based out of it, as the several workers along with the small business owners come into the picture.

The development and spread of art, craft, cultural values as well as other services, can be done by getting the help of several natural and cultural resources that can be easily available in the communities belonging to the developing countries in substantial amount.

In the view of Tosun, the communities participation in the tourism industry by the jobs generation and plethora of employment opportunities not only assists in the development of the tourism industry, but also assists the community to extract economic benefits from the industry.

Further researches and studies conducted by the scholars displayed that, apart from the participation of the local communities in the decision-making process or their involvement in the several activities through provision of consultation, it was imperative to encourage the people of the local regions to invest in some small-scale businesses or to control them, so that they could help the tourism industry flourish by having themselves indulged in the entire process.

This theory is in the similar context as that by Tosun, who accentuated that there are several countries where the involvement of the community by the means of employment and as workers in the tourism industry and their support to invest in the small-scale businesses “has been recognized to help local communities get more economic benefits rather than creating opportunities for them to have a say in decision making process of tourism development.”

In 2007, Zhao and Ritchie specified that the communities may be eager to get engaged in the tourism allied activities in the form of local workforce, so that they can reap some economic advantages from those activities,

serving as paid workers or the people who are self-employed in the allied businesses.

Nonetheless, this form of participation through employment may have even more greater impacts in comparison to that of the decision-making process. But this may also assist in curtailing the poverty levels, as it makes a direct way for the advantages in the economic form, to reach to large number of families.

## **2.8. CONCLUSION**

In the end, it is concluded that the role of community is very important in tourism development. As it is the tourism only that help in creating more interest in tourism sector by more participation and engagement. There is a need to understand how community works and how they can contribute in the tourism sector. It is equally important to understand the factors that can led to the community involvement.

It is worth noticing that the more the participation of local people, the more the development of tourism. As tourism sector provides job opportunities to large number of people, there are different types of communities that are associated with it, therefore, it is important to understand different communities and their particular role in order to get the maximum from them.



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**Chapter 3**

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**Management and Marketing of  
Community-Based Tourism**

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In this chapter management and marketing of community-based tourism has been discussed in detail. The community-based tourism planning and strategies has also been discussed in detail.

In this chapter, there is also detailed discussion of participatory management of community-based tourism. There is also discussion about the marketing of community-based tourism. Finally, marketing community-based tourism as part of destination management strategy has been done.

### **3.1. INTRODUCTION**

Community-based tourism (CBT) attempts to enhance community development by bringing economic production, social inclusion, gender equity, and environmental sustainability together. As with any tourist project, in which numerous sociocultural community groups from varied responsibilities, interests, and goals all must cooperate, distinct sociocultural communities need to coordinate to oversee tourism activities.

CBT has acquired significance over the previous few decades, due to the emergence of a new product for customers as well as a profitable community-based enterprise for locations around the world.

Aside from the vital environmental and social factors for producing and offering a high-quality product, communities should also further their business skills in the areas of determining which clients to target and identifying the most effective ways to do so.

New marketing strategies for CBTs are expanding swiftly, gaining widespread traction, beyond customers' promotion of their visits through word-of-mouth and travel agreements with local tour operators.

Media coverage, peer-to-peer reviews online, and even social media channels have shown to be a chance for communities to build business partnerships that can help broadening their products and services, have more particular target groups, and better their financial models.

A one-size-fits-all strategy for CBT development does not exist. Every community is unique, and the motivations to promote tourist activities are varied – it might be rooted in a desire to conserve natural and cultural heritage, the possibility to improve living conditions, straightforward economic potential, or participation in a rising trend in their country.

Moreover, the motives to engage in CBT vary, and so the choice of an approach must also be different. For domestic tourists, such activities as visiting markets and shopping are preferred since they can be completed in

a shorter amount of time. For foreign tourists, however, long-term travel experiences are sought after since these locations offer a unique atmosphere from the one they are accustomed to. Businesses, non-profit organizations, community centers, etc., should be able to define and sell their products and services outside of cuisine and handicrafts, nature hikes, and house stays.

They should discover a means to put a distinct focus on the creation of distinctive products and services in order to establish themselves apart from their competitors while still remaining financially sustainable over the long term.

When starting out as entrepreneurs, communities should learn to manage their resources, which includes ensuring that resources are sufficient, high-quality, and provided in a timely manner. They should also have the ability to use various marketing tactics that fulfil the promise they are making to their potential clients.

CBT is a type of tourism in which the local community has a significant amount of influence over and engagement in its creation and operation, and where the majority of the gains stay in the community (WWF International, 2001).

Community-based tourism development is viewed as one type of sustainable use that has the ability to help local communities economically as well as socially (Ashley and Garland, 1994). As a result, it is attracting more attention from a range of sectors, including the government and non-governmental organizations (NGOs) that have long worked with communities on wildlife and natural resource management.

The goal of the community-based approach is to empower the community by increasing their participation in decision-making and ensuring that the community's desire and motivation to engage originate from within.

As a result, one of CBT's main priorities is the amount of community engagement in its operations, which includes everything from planning to decision-making to assessment and control. Local communities will be better able to handle their resources and tourist operations if they are given more control over their resources and activities. This will help them build their knowledge and management abilities to deal with this new community enterprise (Anucha Leksakundilok, 2004).

As a result, the government and Thai society as a whole should embrace local people's right to participate in natural resource planning, decision-making, and management. Local participation, on the other hand,

is difficult owing to the fact that tourism is strongly reliant on the market and resources. National parks, for example, are mostly under government supervision, and travelers are frequently advised by travel companies. As a result, collaboration with government and commercial entities is required to improve managerial skills, marketing capabilities, networking, and other CBT development assistance (REST and Buchan, 2002 quoted in Anucha Leksakundilok, 2004)

Numerous studies have emphasized the use of social networks in understanding tourism as a system and investigating the long-term viability of tourist locations (Dredge, 2006; Hall, 2005; Scott, Baggio, & Cooper, 2008).

Much of the academic research focuses on inter-organizational coordination and how collaborative environments might help particular areas and/or tourist agencies thrive and compete (Aas et al., 2005; Morrison, Lynch, & Johns, 2004).

However, interpersonal network partnerships as part of the community tourism experience have received little attention, despite the fact that the engagement of the local population is critical for the management of resources and tourist services (Burgos & Mertens, 2015). There are research that evaluates the development processes and results of CBT by analyzing interpersonal interactions using social network structure analysis (Merinero, 2010; Scott et al., 2008).



**Figure 3.1.** Tourist interacting and learning with the village community living in the mountain region.

**Sources:** Image by Flickr.

### 3.2. COMMUNITY-BASED TOURISM PLANNING AND STRATEGIES

Community-Based Tourism (CBT) aspires to build a more sustainable tourist business by concentrating on the host community when it comes to tourism development planning and maintenance. By the 1990s, Pearce (1992) had proposed that CBT provides a mechanism to deliver an equal flow of benefits to all affected by tourism through consensus-based decision making and local management of development. However, true consensus and true local control are not always achievable, practicable, or even desired by some of the communities with whom we interact.

Numerous complaints have been levelled towards CBT, which has, in many respects, faded from today's community tourism language. CBT varies from general community development theory and methodology in that it does not have the transformational goal of community development and does not focus on community empowerment, as it was first articulated in the 1990s.

Furthermore, local communities are portrayed as homogeneous entities for which consensus is uncommon; and last, proponents of CBT neglected to acknowledge the external restrictions on local authority (Blackstock, 2005).

This takes us to the thorny subject of power dynamics and empowerment, which must be recognized and handled in all community-based initiatives. CBT was an excellent starting point, but they have now progressed to more inclusive and successful community-based tourism planning and development.

In terms of their approach to planning and management, all organizations like businesses, towns, destinations, experience three states of being. The first condition is referred to as reactive management, in which all of an organization's time and effort seem to be spent responding to issues as they develop, or reacting to a situation.

Of course, things happen that cannot be predicted, but reacting without preparing may be devastating, as they have seen with some of the recent occurrences. Many tourism firms and communities tend to be in the second state, which is at the level of compliance management, where systems have been built and strategies implemented to comply with laws and regulations. Some regulating organizations use of the big stick approach has some effect.

However, compliance can occur in a negative and helpless setting like they have no option, they must just do this. Such attitudes do not contribute

to the development of a positive, responsible, and responsive business or community. The last state of being which any half-awakened reader would recognize as the preferable condition is one in which enterprises are managed proactively and communities are allowed to prepare for their own futures.

From a commercial standpoint, the corporation tries to anticipate dangers and even future legislation and works methodically to reduce their impact on the environment, community, and business concerns (Beeton, 2006). This is when the aspects of strategic planning and management come into play. The term strategic is military in origin and refers to war planning.

Theorists have equated battle with competitiveness in the corporate sector, which may be accurate in some cases, but in the context of tourism and community development, they need to modify our usage of this term in a less combative framework.

Tourism firms, as Leiper (2002) persuasively puts it, are about attaining the mission of each enterprise, which is not defeating competitors but gratifying consumers. This frequently necessitates collaborating with, rather than competing with, so-called competitors.

Airline alliances, cooperative regional marketing exercises, private-public collaborations, charity collaborations, and industry associations are examples of cooperation in the tourist business, which focuses on rivalry. As a result, rather than direct rivalry, the term strategic now refers to flexible planning.

Some strategic methods that have been successfully employed in the context of community tourism are discussed, including the oft-mentioned triple bottom line, benchmarks, and indicators. With a case study that indicates how this may be done, Social Representation Theory is offered as a technique of understanding a community's views toward tourist development.

To put it another way, tourist development that is integrated into a community is often more effective than tourism development that is apart from the community (Pearce & Moscardo, 1999). Tourism growth that is not connected with the community, on the other hand, might be devastating (Butler & Hall, 1998).

The practice of tourism planning should move from economic and marketing – the traditional approach for understanding and implementing tourism projects in rural areas to community input in order to achieve this decentralized, integrated, and dynamic, community-led tourism planning



and development (Butler, 1991; Fuller & Reid, 1998; Godfrey & Clarke, 2000; Loukissas, 1983; Marcouiller, 1997; Murphy, 1985; Reid, 2003).

### 3.2.1. Strategic Planning

Because strategies must be developed and conveyed to others, they are often written down in some way. Many strategic plans in the past were so visually stunning that they served as excellent doorstops but were otherwise useless.

There has been a shift toward providing these plans in more user-friendly forms that are simple to read and comprehend and can be updated rapidly when circumstances change, something that must be central to all tourism planning today with the political and environmental uncertainty around the world.

Many are now displayed online, making them quicker to alter and eliminating the need to print them – perhaps saving trees. Operational or tactical the military jargon persists plans, which are more short-term (one to two years) and outline how the strategic plan's strategies will be implemented, should not be mistaken with strategic plans. What information is required, as well as the plan's level of detail. Strategic plans are usually three to five-year plans that outline an organization's general objectives, community or destination.

Simply defined, strategic planning and management involves three basic steps: strategy development, strategy execution (tactical area), and assessment (Murphy & Murphy, 2004), all of which are discussed in further depth below.

**Table 3.1.** Comparison of Strategic and Tactical Planning

	Strategic planning	Tactical planning
Duration	Long term (>3 years)	Short term (<3 years)
Done by	Senior management; community leaders	Middle management; individual businesses and organizations
Necessary information	Primarily external information – regional, national, international	Primarily information from within the organization/ community
Degree of detail	Broad in nature; subjectively based	Detailed information and analysis; objectively based

**Source:** Table from Adapted from Beeton (2004b).

The assessment area also includes building realistic techniques to quantify the degree of effectiveness of the methods in order to preserve some control over the process. When it comes to communities and tourism, this is especially crucial since many of the objectives are difficult to quantify. Here are some methods for assessing the impacts of tourism on communities (Beeton, 2004b).

### **3.2.2. Strategic Community Tourism Management and Planning**

Large commercial organizations, with all of its attendant reporting and information systems, are the focus of most of the strategic management literature (Beeton, 2006). Strategic planning and administration, on the other hand, are critical for amorphous groupings like communities.

Members of a community may work toward achieving their desired results individually and collectively by defining a shared vision, aspirations, and objectives for the future of the community.

When it comes to strategically managing an organization, destination, or community, the most important procedural phases are strategy development, execution, and assessment. In terms of tourism to and within communities, the first phase in strategy formulation is making a series of choices to identify the community's purpose or vision, typically a destination, as well as the precise goals and policies necessary to accomplish that vision.

To offer an example, a destination community may agree that its overarching goal is to be a lively, engaging community that maintains its young people in meaningful work and views its senior residents as vital partners. Encourage tourists to come, teach young people to create tourism service companies, and use the elder members' historical expertise to describe the region for visitors are just a few of the aims and policies that might arise from such a vision. Once the goals and objectives have been set, the recommended strategies for achieving them must be put into action. The process often comes to a halt at this point since the community feels the planning and management procedures have been accomplished.

However, in order to determine the degrees of success and/or identify problematic areas, the tactics must be put to the test. This is a reiterative process that feeds back on itself for a certain amount of time indicated by the strategy. Realizing what members think and feel about any changes or developments in their community is essential for building effective solutions.

### 3.2.3. Social Representation Theory and Community Planning

The multi-faceted entities made up of many distinct groups and interests is called as Community. These groups may have diverse beliefs, attitudes, and viewpoints, and some may have a louder voice, which can obscure the disenfranchised, disadvantaged, weaker, and less eloquent members of the community (Ife, 1995). Many community-based studies, on the other hand, have a tendency to approach the 'community' as a single entity with a uniform stance toward tourist development challenges.

As a result, there have been misconceptions, which have resulted in ineffective development or unsatisfied community groups that dislike the changes, particularly in respect to tourism and tourists.

To avoid a situation like this, we must first comprehend the more internal, intricate, and in-depth community dynamics around tourism in and out of these areas. Pearce, Moscardo, and Ross (1996) introduce the notion of social representation as a mechanism to achieve this in their publication *Tourism Community Relationships*, which builds on previous broad-based community tourism work.

They argue that the more prevalent ways to researching people's views, both psychologically and sociologically, do not take into account where such interrelationships and attitudes originate (Pearce et al., 1996).

They used Moscovici's Social Representation Theory (SRT) in their tourist community research, highlighting its importance as a tool for comprehending what is going on in a given community (Pearce et al. 1996; Moscardo and Pearce, 2003).

SRT's primary premise is that there are groups of people in a society that share similar values or attitudes or social representations, but it makes no assumptions about the ingredients that make up these groups or their attitudes.

In other words, individual attitudes are sought and recognized, and then defined in terms of any commonalities that exist among the individuals who share those views. SRT is an emic kind of research since it is driven, allowing each participant to lead the research rather than the researcher prescribing the course.

This is crucial to understanding how a community functions, but it is frequently overlooked by community workers who use a more prescriptive approach when looking for attitudes and segmenting the population.

The most typical method has been to look at the groups and concerns that other researchers have shown to be widespread in communities, presume that they are also widespread in their community, and try to fit them in.

Due to time and resource restrictions, this is a common occurrence, but it is not always successful and, in the worst-case scenario, maybe damaging and stereotype all populations. SRT takes place in a socially defined framework and stresses the community's and society's social influences and interactions, rather than individualistic interpretations of events.

Pearce et al. (1996) propose a three-step procedure for establishing and identifying social representations, the first of which is to identify individual concerns and the second of which is to determine the strength of those concerns.

The third stage is to create a list of priorities and performance levels. Other studies imply that increased crowding is a significant concern for all residents of a community; nevertheless, some individuals may like the added vibrancy that more people may bring to a town and do not regard crowding to be a problem.

In the past, the two groups of individuals may have been distinguished by their age (for example), but now there are additional factors that distinguish them. Other research, on the other hand, have continued to lump together the terms age and worry about crowding.

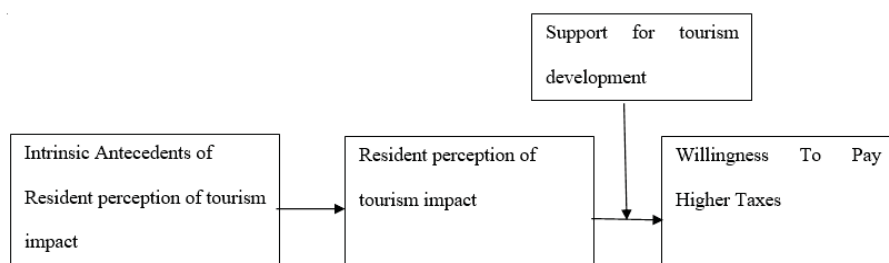
When doing research from an SRT viewpoint, participants are simply asked to make a list of the topics that interest them (Beeton, 2006). If the word crowding appears more than a few times, the people who reacted in that way are grouped together and evaluated to see what personal characteristics they have.

Instead of age, we may discover that this group has lived in the neighborhood for a comparable period of time, may have moved here from another location, has comparable levels of education, employment, and views about development, and so on.

Once these commonalities have been established, the group becomes a distinct entity with a distinct social representation or attitude. The people being polled tell us what they are concerned about and who they are by employing this method.

This is a critical component of community development, especially in terms of individual and communal empowerment. It offers a framework that aids in describing how groups of people comprehend and react to specific

occurrences by providing a more contextual, interconnected examination of the human community state (Beeton, 2005).



**Figure 3.2.** Diagram of social representation theory.

### 3.3. PARTICIPATORY MANAGEMENT OF COMMUNITY-BASED TOURISM

#### 3.3.1. Community-Based Tourism

CBT has emerged as a development model that bridges tourism with community needs, centers local people in the planning process, and promotes equitable and sustainable practices, in response to a growing interest in minimizing the negative effects of tourist activities, which include communities being excluded from their benefits (Barton & Leonard, 2010; Burgos & Mertens, 2015b; Manyara & Jones, 2007; Ruiz, Hernández, Coca, Cantero, & Del Campo, 2008).

CBT is frequently seen as a viable community development technique since it fosters social inclusion, community empowerment, gender equity, and social and environmental sustainability. (Bartholo, Sansolo, & Bursztyn, 2009; Okazaki, 2008). There is no universally accepted conceptual definition of CBT at the moment.

The notion is interpreted differently depending on the area of competence of the authors that contributed to its formulation. Some authors, for example, place an emphasis on local cultural conservation, development, or economization (Honey, 2008; Responsible Ecological Social Tours, 2011), while others highlight the variety of CBT project experiences (Honey, 2008; Responsible Ecological Social Tours, 2011, Kiss, 2004).

Although each definition is unique, there are certain commonalities in the conception of CBT; for example, sustainable community development

should include participatory management of tourist project design, execution, and assessment (Jones, 2005; Okazaki, 2008; Sebola & Fourie, 2006).

Participatory CBT management is a method and a mobilizing tool that is based on communal action (Hiwasaki, 2006; Telfer & Sharpley, 2008); as a result, it necessitates collaboration among community members. As a result, cooperation networks may be regarded essential components of CBT development programmes, as their success is dependent on the development of intra-community interactions.

### **3.3.2. Collaboration Networks in Community-Based Tourism**

Collaboration is a dynamic and adaptable process by which diverse players exchange their viewpoints and/or material resources to resolve issues not separately resolved (Koontz, 2006). The collaborative method has the potential to benefit all parties involved, thus it is of interest to tourism developers and tour operators (Aas et al., 2005; Arnaboldi & Spiller, 2011; Baggio, 2011).

Collaboration networks, for example, make it easier to gain access to information, financing, markets, and technology (Borgatti & Foster, 2003; Inkpen & Tsang, 2005).

Similarly, research shows that cooperation networks encourage tourist innovation and may serve as social safety nets in the face of challenging business situations (Novelli, Schmitz, & Spencer, 2006; Wang & Fesenmaier, 2007).

Given the fragmented and dynamic nature of the tourism industry, it is becoming increasingly apparent that collaborations are required to manage tourist sites (Pforr, 2006; Wang & Xiang, 2008). Collaboration in CBT is a tool for addressing organizational and operational difficulties that arise as a result of tourist growth (Araujo & Bramwell, 1999; Liu et al., 2014).

The collaborative method may result in the self-organization of tourism activities within a community, which should incorporate a diverse range of stakeholder groups while reducing network imbalances. When some social groups are excluded from the participation process.

However, the benefits of cooperation are threatened since the integrity of the whole system is threatened (Cornwall, 2003; Gilchrist, 2000) and conflicts are created that might harm CBT development goals (Bramwell & Lane, 2000; Landorf, 2009).

### **3.3.3. Social Network Approach as an Approach for Community-Based Tourism**

SNA is a novel method for researching collaborative processes in CBT. It gives you a structural framework to look at the patterns of interconnections between different social groupings in your community. Individuals or actors are not considered to operate alone; rather, individual and collective actions are related to the patterns of social interconnections that form the foundation of organizations and communities (Knoke & Yang, 2008; Marin & Wellman, 2011).

While this method has been used to examine systems and tourism locations (Albrecht, 2013; Racherla & Hu, 2010; Scott et al., 2008), it has only been employed in CBT research on a few occasions (Burgos & Mertens, 2015a, 2016).

Nonetheless, community processes such as participatory management of natural resources and collaborative processes related to local-level governance have been studied using social network concepts and approaches (Beaumont & Dredge, 2010; Bodin & Crona, 2008, 2009; Garca-Amado et al., 2012; Mertens et al., 2015).

Furthermore, SNA has been embraced as an effective approach for evaluating development projects and the long-term viability of community-based management procedures in a number of studies (Crona & Bodin, 2006; Ennis & West, 2013; Gilchrist, 2000, 2009). In impoverished societies, social networks are essential.

According to studies by A. BURGOS and F. MERTENS, knowing the patterns of interactions among villages can help communities establish and promote social initiatives (Kebede & Butterfield, 2009; Mertens, Saint-Charles, Mergler, Passos, & Lucotte, 2005).

The structural pattern of a community cooperation network may be investigated using a set of indicators (Bodin & Crona, 2008; Scott, 2000). The networks size, connectedness, and average distance between people are well-known properties in the literature and offer a rough description of the network (Bodin & Crona, 2008; Hanneman & Riddle, 2005).

Furthermore, SNA presents analytical tools for describing the distribution and patterns of partnerships inside and across community social groups, emphasizing the importance of each group's participation in the participatory process.

Rarely does a community consist of a homogeneous collection of social actors. What is commonly thought of as a homogeneous community in CBT (Blackstock, 2005) is actually made up of various groups of people who can be distinguished by demographic and socio-cultural characteristics such as gender, age, birthplace, education level, participation in local tourism associations, main source of income, tourism occupation, and years of experience in tourism, among others.

These features distinguish social groupings, each with its own set of functions, interests, and objectives when it comes to tourist management. They are used to trace patterns of collaboration inside and across community groups in this article.

Men and women's conduct, priorities, and duties in the development of tourist activities are often connected with unique social roles (Cornwall, 2003; Reed, 1997), therefore men and women's conduct, priorities, and obligations differ (World Trade Organization & United Nations, 2011).

Age has been suggested as a factor in understanding generational differences in experience-based knowledge regarding traditional practices and environmental management (Vieira, Berkes, & Seixas, 2005).

Individual experiences connected to historical and place-based knowledge impact tourist habits, and birthplace can be regarded as an indication of these experiences. Furthermore, education, defined here as access to formal schooling, is commonly highlighted as a significant factor that influences people's capacity to participate actively in participatory processes (Mertens, Saint-Charles, & Mergler, 2012; Putnam, 1995).

Participation in local tourism groups, meanwhile, is likely to have an impact on collaborative patterns connected to CBT activities and administration. Local livelihoods in CBT communities are often dependent on a primary source of income (which is often not tourism) as well as a secondary source of income (which is frequently not tourism).

The patterns of collaboration among community groups that develop various productive activities and services, either directly or indirectly related to tourism, such as inn and hotel management, fishing activities, cooking, or crafting, are expected to have an impact on the social and economic outcomes of CBT (Lenz, 2011).



### **3.3.4. Participatory Management of Community-Based Tourism**

As multiple actors must work together in an interdependent and coherent manner to integrate the social, economic, environmental, and cultural components associated to tourism, a balance between cooperation inside and among social groups is required in CBT. The network structure is consistent with a collaborative process that enables the flow of information, exposure to new ideas, and mutual learning and practice sharing among community members (Borgatti & Jones, 1998; Pretty & Ward, 2001). The cooperation network's structural qualities also lead to the possibility of social control of tourist operations as well as community administration of resources and services.

For example, network modularity may increase a sociocultural group's ability to develop a unique kind of knowledge (e.g., individuals with a greater number of years of involvement in tourism activities), which in turn bestows the ability to perceive different changes in the system, which can then be communicated to others (Crona & Bodin, 2006; Janssen et al., 2006).

This can assist to expose the network up to a potentially large number of input options in the tourist management system, which can assist to enhance monitoring (Bodin, Crona, & Ernstson, 2006). This collaborative structure demonstrates how participatory tourist management is likely to support social inclusion and collective action, both of which are important parts of community development in accordance with CBT's main ideas.

Gender equity is a guiding concept for long-term tourism and development projects, but it is frequently absent from community-based efforts (Bartholo et al., 2009; Krippendorf, 2003). Collaboration is more likely to happen among people of the same gender, which is to be expected given the well-known homophily principle (McPherson, Smith-Lovin, & Cook, 2001).

Collaborations among those interested in crafting, the majority of whom are women, or among fishermen, the majority of whom are males, for example, may boost the creation of cooperation ties among people of the same gender. Despite this, several inter-gender cooperation were observed.

Individuals having relationships with people from various cultural or professional backgrounds might have access to fresh knowledge or chances for sharing and disseminating innovative tourist practices. CBT programmes may be more able to adapt to changing ecological, social, and

economic situations as a result of their diversity and potential for creativity. Ties between individuals born in the area and individuals from other parts of the country can help communities grow by creating a mix of bonding and bridging social capital (Woolcock & Narayan, 2000). The efficiency of collaborative management procedures is predicted to be enhanced by a dynamic balance between bonding and bridging relationships (Bodin & Crona, 2008; Mertens et al., 2011).

Individual collaborations grew in general as formal education level grew. This is closely tied to the creation of new skills, capacity building, and professional training, all of which can help to increase labor market integration and service quality.

This may also make it easier to engage with tourists from other cities or foreigners, therefore it is envisaged that educated people of the community would play a larger part in tourism activities. Finally, individuals of the community with the lowest degree of education are often removed from the network, implying that formal education is an inducer of collaboration in and of itself because it is necessary for grasping reality and identifying potential difficulties.

Formal education, on the other hand, can assist tackle increasing tourist difficulties if it promotes the preservation of traditional knowledge relating to local lifestyles in the framework of CBT.

Tourist activities should be incorporated into the community's cultural, social, and economic practices, according to CBT principles, so that traditional livelihoods are cherished while also contributing to tourism's long-term viability (Manyara & Jones, 2007; Ruiz et al., 2008).

Diversification of income-generating businesses helps to ensure the long-term viability of development processes by lowering the community's reliance on tourism and therefore its sensitivity to economic shocks or shifts in tourist destination choices. Within-group collaboration, such as that seen among fishermen or small business owners, may suggest that they are arranging their industries in response to CBT's objectives and goals, enhancing their chances of effectively integrating into the local tourist industry.

Members of the community that rely on crafting as their primary source of income do not collaborate with one another. Craftspeople who do not rely on craft sales for their major source of income are more likely to work with one another and, to a lesser extent, with other tourism employment groups that can afford CBT collective advantages.

Interactions across tourism occupation groups may also facilitate the interchange of goods, services, and expertise within the community. Integrated cooperation has other benefits, such as enabling group problem-solving, bolstering the planning of creative activities, and lowering transaction costs and conflict and uncertainty risks (Erkus-zturk & Eraydin, 2010; Scott et al., 2008; Scott et al., 2008).



**Figure 3.3.** Participatory management planning and community building.

**Sources:** Image by Flickr.

### 3.4. MARKETING OF CBT

#### 3.4.1. Marketing of Community-Based Product

The objective of marketing is to boost sales, but in the case of CBT, the priority is to avoid the occurrence of bad consequences by marketing to a certain demographic or offering information to potential customers before they have decided to buy.

CBT is still a new concept all around the world, and as such, it is crucial to make preparations in both the community and travelers. The CBT solutions are unique compared to others in that they aim to make the community an important part of the solutions the social fabric of the product is interwoven in such a way that any problem in the product will unavoidably lead to problems in the community. When others create businesses, their focus is on the demands of their customers. In CBT, though, we have to consider

the requirements and capabilities of the community as well, as it is difficult to repair or restore what has been lost or destroyed if there are negative repercussions. The aim of marketing CBT is to increase tourist industry earnings while simultaneously enhancing tourist sustainability.

### **3.4.2. CBT Products: Tourist Attractions**

- The community is excited about which site they believe is the most fascinating to them?
- How is that site worth looking at?
- How good is its reputation?
- What activities are available for tourists?
- Do the quality and quantity of the local people's skills and abilities meet the needs of the situation?
- What does the community offer in terms of visitor services?
- Do you know of a central information Centre or staging location where the town advertises tourist activities?
- CBT is inherently connected to cultural and natural resource conservation, so the community should be prepared to answer the question, How is CBT tied to cultural and natural resource conservation?
- Formulate tourism rules that clearly describe permissible practices, then follow them.
- Strengthen visitors' feeling of security while they are in the community.
- What kinds of connections does the community have to other transport routes?
- It is rather easy to join the community, but quite tough to leave.
- To help tourists familiarize themselves with the overall behavior standards in the community, it is recommended that tourists know the code of conduct in before or upon arrival.

### **Program: Tour Programs**

- Would there be any tours with different programme offerings that would suit different types of tourists?
- Those who would rather go at their own pace may like to consider using an additional programme not attached to a preset itinerary.

## **Price**

- Setting a common pricing for diverse services helps the community manage and control costs. They should charge visitors an appropriate amount that benefits the community as well.
- The community should come up with a strategy to inform tourists about the price of a percentage of the merchandise being set aside for environmental protection or community development.

## **Packaging: Tour Program and Price**

To avoid confusion and refund requests, tour package pricing should include all services and activities such as transportation, accommodations, meals, and guided tours so that tourists only pay the community once.

Customers who are not using a travel agency can expect to pay at least two different costs. One is for customers who purchase the tour directly from the community, and the other is for buyers who buy the tour via an outside travel agency or tour company, resulting in an imbalance between the costs because customers cannot compare the pricing. It may be important to allow prices to be flexible so that exclusions can be made for things like special sales for families, students, and children.

## **People: Tourists**

- In which type of visitor market is the target market found?
- Would tourists be able to find their way to the community or will they travel through a tour company?
- How many and how few are the maximum and minimum group sizes?
- What is the average length of journey for tourists in the target market?
- They are approximately how old?
- Are they vacationers? Do they have certain hobbies that separate them from other tourists?

## **Place: Tourist Origin**

- What countries in the community's target market are the focus of this?
- In the eyes of your competitors, who are you competing with?

**Promotion: Advertising and Promotion**

- Think about the many channels for marketing, such as the mass media, government tourism bureaus, or word of mouth.
- Companies often use traditional advertising media, such as brochures, film, posters, and the internet, when advertising their products and services.
- Additionally, there are special qualities that make this location distinctive from other locations.

**Partnership: Allies**

The hotels, tour companies, or organizations with the community's interest in mind that would like to make use of marketing and promotion opportunities in order to increase brand recognition.

**3.4.3. Market Mechanisms**

- The vastness of travel options that are available to travelers currently make it possible for them to discover various places.
  - Residents should be aware of the issues that could arise due to tourism, such as the issue of opening during the year for the whole year.
  - And only with prior notice?
  - Is it only during particular periods?
  - How about in groups?
  - To what extent?
  - Does someone need to be pointed in the right direction to approach the community?
- 1) In the event that the community is ready to manage on their own, they should consider implementing a reservation system unless they have the ability to handle tourists that arrive unannounced. In the latter instance, they will be able to utilize new media, such as guidebooks, the internet, and other media platforms to broaden their usage.
  - 2) The community can form a sales agreement with a tour business if they wish to have a tour firm screen the tourists prior to arrival, and then assist in keeping unwanted people out of the community.

On the other hand, it is important to keep in mind how many companies the community is going to contract with, and whether or not every company will agree to CBT laws and have the ability to promote it the way the community desires.

- 3) The range of paths travelers take on their trips depends on a variety of factors.
  - a tourist;
  - a foreign travel agent;
  - domestic travel consultant;
  - a local tour business;
  - community tourist;
  - foreign travel agent;
  - a local tour business;
  - community tourist;
  - a local tour business;
  - a community tourist;
  - community.

Before travelers step foot in the community, it is vital that the community establishes a series of rules and regulations that is made clear to them. These rules and regulations are consistently communicated to visitors, and members of the community make sure everyone within and outside the community knows about them.

To establish such an agreement, the community must be in a partnership with a tour business, and there must be a formal agreement to ensure that the company would observe the community's rules. The agreement should include tight guidelines in order to ensure that passengers and the tour business obey the rules as they are intended.

### **3.4.4. Preparing Tourists**

To put persons who are interested in CBT in a position to learn, the community should establish a framework for delivering knowledge such as the following: In the event that visitors have booked a trip, the essential information about the village where the trip will begin, what the schedule will include, any guidelines about restrictions, clothing and gear needed, things to prepare and bring, such as rain gear, a flashlight, and insect repellent should be provided ahead of time.

It is the first step in preventing tourists from negatively impacting the community when unannounced tourists are admitted. First, the unannounced visitors are informed of the community norms and laws regarding unannounced tourists in order to prevent any potential violations that could negatively affect the community.

### **3.4.5. Post-Tour Evaluation**

As part of each tour itinerary, the community should always give tourists an opportunity to state their opinions about the town's tourism services. The data obtained from that study and the increased presence in the industry will aid in CBT product development and marketing. Various evaluation processes can be employed, including:

- (1) Determine a special time during the day for tourists to have a one-on-one conversation with the community members and talk about what the tour has been like for them. With this system, tourists are welcomed, and locals open up to them, allowing for a more two-way flow of ideas.

*Limitation:* Some people can be reluctant to speak their genuine ideas and feelings, and some groups just do not have the time.

- (2) Each of the local homestays and community centers can be equipped with a visitors book allowing travelers to leave their opinions. A major advantage for tourists is that they can be completely expressive while traveling.

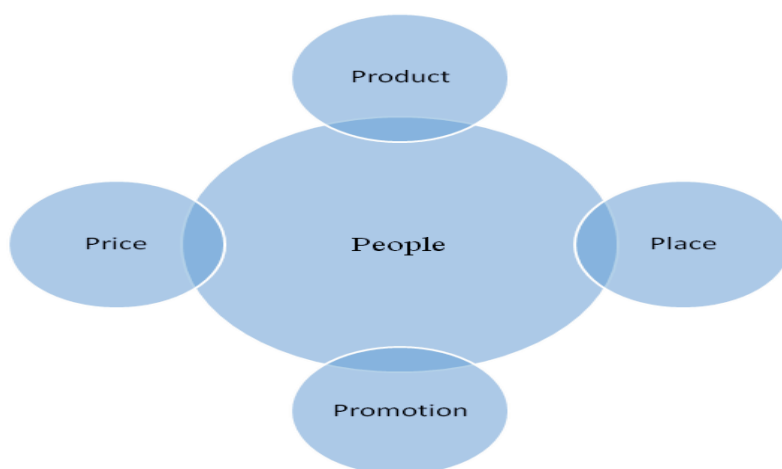
*Limitation:* In some cases, people do not have the time or motivation to completely explain themselves in writing.

- (3) The questionnaire must be created to be used for evaluation.

*Advantage:* It is feasible to set items for evaluation, assess the responses, and then evaluate them methodically.

*Limitation:* The number of objects grows quickly if this condition is met. That being said, though, these questions might not all be answered.





**Figure 3.4.** Diagram showing 5P's of marketing plan.

### **3.5. MARKETING CBT AS PART OF DESTINATION MANAGEMENT STRATEGY**

Some of the features that Destination Management communicate include a correct land use plan, business licenses, zoning restrictions, environmental rules, business association efforts, and adopting ways to influence the everyday operation of tourism-related activities.

A wide definition of destination offered by the United Nations Environment Program (UNEP) is a place where tourism is a reasonably major industry and where the economy may be considerably impacted by tourist income.

While a single destination may comprise numerous towns, provinces, or other government units, it is difficult to make sure that each destination gets its own details, due to the complex distribution of location information across these administrations.

The DMO (Destination Management Organization) is a group of governance structures which includes civilian organizations, institutions, the community, chambers of business, and a number of other organizations.

The DMO's mission is to provide long-term leadership and coordination for the delivery of various elements of the tourism industry's offerings, experience, and results. Furthermore, to successfully engage in a holistic destination management strategy and market, destinations need to establish

appropriate marketing strategies, that focuses on the building blocks for constructing an effective marketing strategy and operating at destination green standards by integrating Community-Based Tourism (CBT) programmes as part of a sustainable destination management strategy.

### **3.5.1. Destination Marketing**

UNWTO's definition of a tourist destination includes both a physical area in which a tourist spends a day or stays overnight, as well as an experience. Included in this are various tourist items, such as transportation and supporting services and attractions, and geographic locations within one day's return travel time.

Both the physical and administrative borders as well as images and perceptions have a role in determining the management, market competitiveness, and public perception of the organization. local destinations may include stakeholders such as the community in which they are located and may network to build bigger destinations.

Destination management refers to the concerted and comprehensive process of managing all factors that go into creating a destination to maximize value for visitors while at the same time having a beneficial influence on the local economy, society, and the environment.

The marketing of the destination is similar to tourist product marketing; it is sometimes misconstrued as a restricted notion concerned only with promoting and selling the destinations using various means, such as advertising or using media such as brochures or websites.

Although promoting a resort might be vital, destination marketing goes further and include everything from the strategy for determining and creating product offerings to travelers' expectations and perceptions.

Thus, effective destination marketing should include all of the stakeholders that play a role in the product lifecycle, such as national, regional, and municipal authorities.

- the authority and management groups in firms that are magnets for customers;
- entertainments, community activities, and cultural organizations;
- producers of products and services for lodging, food and beverage, excursions, transportation, and so on (e.g., tour operators);
- media;

- trade groups and alliances that are related to the tourist industry (e.g., for hotels, restaurant, tour operators, travel agents, etc.);
- capacity development institutions;
- nongovernmental organizations;
- donors and investors.

### **3.5.2. Reason to Include CBT in Destination Marketing**

Destination marketing strives to boost the sales of the destination, to give customers with positive experiences, and to support the local community. It creates additional sources of revenue for the community, while ensuring the economic benefits and ownership stay within the community permits tourists to enjoy and value the authentic local culture, therefore enabling destinations to increase their identity and competitive advantage.

Despite CBT's greatest potential for success being rooted in excellent surroundings that help provide complimentary tourist experiences, it is difficult for tourists to put in the necessary time and money for one CBT attraction.

It follows, however, that destination marketing supplies the essential circumstances that help to expand the exposure of CBT choices. Successful destination management and market CBT goods should aim to be flexible and innovative to expand the present tourism product portfolio and provide more pleasure for tourists.

### **3.5.3. The Way to Include CBT in Destination Marketing**

The four phases of destination marketing:

- market research;
- destination planning;
- destination development; and
- promotion.

#### ***3.5.3.1. Market Research***

In what respect is CBT unique, and why does it matter? A destination research project is used to discover and study the various sources (i.e., attractions, activities, transportation, food and beverages, and accommodations) and attendees (i.e., the total number of people that travel, the length of their visit, and the different services they require) of tourism, in order to figure

out the best market to focus on and help tourism managers and developers enhance the overall quality of their products and increase the satisfaction of their tourists.

Once you know where you want to go, you must do more study to find out where you should go next. potential customers demand Our target clients are whoever, exactly? What do they hope to gain by coming here? What are they looking for?

The answer to this question should reveal what kind of attractions, activities, transportation, food and beverages, and accommodations are currently available at the destination. What natural and cultural resources do we have available to use as raw material for the tourist products? What kind of tourism services (such as infrastructure, equipment, and services) do we provide? The many tourism places and goods are accessible, are they not? fierce competition.

Different firms or venues may provide other types of tourist offerings complementary to ours. Despite the abundance of CBT projects, many of them have proven to be failures owing to different causes, such as the absence of a clear picture of the market for product creation or bad business management abilities.

Investigating customer demand for CBT products gives exciting new opportunities for destination marketing executives to explore customer requirements and preferences in CBT goods. Meanwhile, study on what the CBT can provide, such as community heritage and the natural environment, may aid destinations in identifying resources and goods that may provide tourists with a genuine community experience.

The CBTos benefit from both the supply and demand of information since it also supports their communities to better build their business strategies and unique value propositions by facilitating them to identify methods to package local resources and cultural traditions for producing and selling their goods for maintaining their businesses and generating additional value for the community.

The possible courses of action

Consider the following questions as one begin to include CBT into their destination research.

- What information do you require to support your destination's planning, development, and marketing, with CBT as a key component?

- To what organizations may the information be available, and how can one gain access to it?
- Gaps in the information and methods to start collecting the data are the challenges to address.

These provide the possible information:

- Current research on CBT supply
- As far as tourism amenities are concerned, what are the most significant aspects of the location, both of which are utilized and those that remain unexploited?
- What does the communal heritage look like in my area?
- What cognitive-behavioral therapy (CBT) goods and services are available, and what are the results?
- What tourist amenities do we have in terms of infrastructure, services, and so on?

CBT materials are widely available, easy to get, and cheap. Demand for CBT has been studied. The type of clients that purchase CBT products are defined and the market trends of CBT market research are identified.

- What are their reasons for doing what they are doing?
- Do they have any special requirements?
- Extensive research on CBT competition?
- Are CBT items complimentary to the other things I want to see and do while in my destination?
- What are other tourist places offering comparable tourism products?

### ***3.5.3.2. Destination Planning***

CBT teaches you what it is and how it may benefit you. Tiered inclusive destination planning depends on communities getting together to establish their shared values, as well as brainstorming on how to make a sustainable tourist destination, and lastly, agreeing on the type of resources they have to offer.

As values are shared amongst countries, these values should be mentioned in the destination tourist vision, which will guide destination marketing decisions for other parts of destination marketing.

The development plan that is created for a country or a region will generally include the value and vision that it holds. In many cases, though,

the details must be adjusted in order to meet the specific local tourist demands. A focus on the community's vision for the future has to be paired with local tourism development that contributes to it.

This inclusiveness is both an asset and a strength for the location since it develops a distinctive destination brand that embodies the soul or character of the community, as well as what the tourists want in a memorable experience.

A number of places proudly tout a wonderful cultural and natural experience. In order for the destinations to fully realize their goals, they must have a distinctive and distinct identity that displays the local strength and personality while also delivering a highly memorable experience to the targeted demographic.

CBT as the tourist product offered by the local communities will be able to help build a distinctive destination identity by delivering goods that represent the actual local realities and values, while also boosting community involvement from the area. potential courses of action.

To integrate CBT into your destination planning, they may perform the following:

- Identify your unique culture, landscape, and nature in tandem with the communities to highlight your advantages.
- consult with the communities to translate your advantages into your destination personality that has better branding appeal to your target market.
- construct your destination brand based on your target market's values and culture.
- craft a tagline that represents your destination's identity.

### ***3.5.3.3. Destination Development***

CBT teaches one what it is and how it may benefit them. Destination development involves designing and implementing customer-centered experiences and offerings with products and services that suit consumers demands and are appropriate to the destination's identity.

What is sometimes left out of discussions about destination development is that it is not solely confined to physical infrastructure such as transit, hotels, and attractions. Well-developed soft infrastructure, such as the capacity of service providers, quality certification, or policy guidance for sustainable product development, are just as important in helping customers know if they will have a positive experience once they get to their destination.

Visitors' increased interest in enhancing their experience with unique and exciting encounters that brings a location to life and adds to its memory may be met by utilizing CBT, which has the ability to provide most authentic tourist experiences above and beyond traditional tourist offerings. By giving individuals a different level of immersion in the landscape, people, lifestyle, culture, and food, CBT helps guests get a glimpse of what it is like to live in a community of people who enjoy life as much as they do.

- The possible courses of action Incorporate CBT strategies in your destination development by: Discovering market gaps that include tourist experiences to meet the demands of the target market.
- Discovering opportunities where existing and potential CBT strategies may deliver complementary and outstanding experiences finding and determining the best use of soft or hard infrastructure in order to increase the customers' experiences adopting the various improvement measures.

A little consideration should be given to the fact that while if CBT offers supplementary products and services for visitors to enjoy the local experience, product quality, including sanitation and safety, must be held to a professional standard in order to be sold.

A key role for the CBT marketing department is to define and promote quality standards to guide the sustainable and quality development of CBT goods. In addition, award programmes for CBTOs may help set quality benchmarks by identifying and recognizing the best practices.

#### ***3.5.3.4. Promotion***

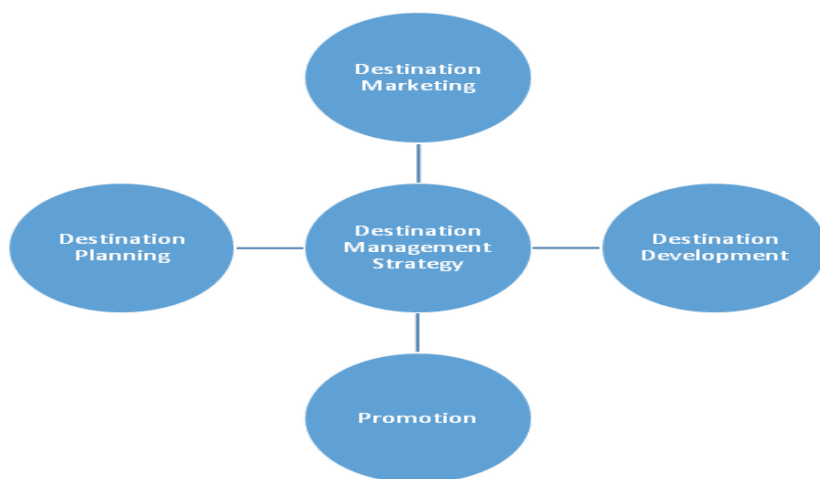
What it is and why it is important in CBT Research, design, and create your destination in cooperation with the local stakeholders, and then, after everything is in place, come up with a communication strategy to promote site visitors and to enable the local sales operation. Convincing the target audience about the destination's specific value proposition and offering in before and during the visits are critical to the success of this campaign.

Adding CBT to your overall communication plan might boost the consumers' understanding of the diverse and interesting travel possibilities available to them, encouraging them to increase their exposure to the local culture by getting to know the community members. Additionally, a company's promotion channels might include conventional, electronic, and social media to attract and enlighten customers and stakeholders. In addition

to in-person events and other interactive public relations strategies, and awareness-raising and engagement plan may incorporate public relations activities such as events.

While customer service provided by industry may help or hurt a destination's brand and image, it ultimately comes down to how the service is given.

One may introduce CBT into your destination development by communicating your destination's vision and values, as well as encouraging visitors to participate in guided tours to the local communities. Then, provide local crafts and food products at visitor centers, facilitate distribution through mainstream tourism companies, and promote new and interesting tour itineraries that include things such as attractions managed by the local communities or food shops, restaurants, and galleries run by members of the local community.



**Figure 3.5.** Diagram depicting marketing of CBT as part of destination management strategy.

### 3.6. CONCLUSION

With more communities turning to tourism in search of diversification and innovation, tourism planners often find themselves responsible for designing and implementing complex value-based processes. While some processes remain rather simple, having to address fewer issues, others become complex as power and political dynamics change and stakes in the process



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rise. Understanding the intricacies of these processes has great potential to assist practicing planners in their effort to engage broader constituencies in the processes of public decision making.

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**Chapter 4**

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**Paradoxes of Community-Based  
Tourism**

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This chapter sheds light upon the different aspects of community-based tourism, mainly the paradoxes. It deals with the problems, paradoxes, and contradictions which prevails in order to make community-based tourism or ecotourism work in the long run.

It defines the contradictions that need to be focused upon along with defining the problems which need to be highlighted and the paradoxes that needs to be focused. Then it goes on to explain the paradoxes in sustainable community-based tourism.

It throws light on the challenges and contradictions as well as highlights rural poverty, then gives insight to the reader about the paradoxes prevailing in community-based tourism and ecotourism, such as the negative impacts, environmental impacts, local economy, and culture.

## **4.1. INTRODUCTION**

Community-based tourism refers to the participation and collaboration of the local population residing in tourism destinations. This preferably establishes socially responsible, people-centered tourism constructed on local structure and framework from which the local residents benefit from.

Community-based tourism gives opportunities to travelers to meet and greet local people and taste an experience of authentic cultural exchange. It assists and backs up the projects which are led locally and enjoy the advantages of local communities along with the tourists.

Community-based tourism has various forms and structures. It can have the common types like the homestay programs, which is staying with families who reside in local tourist communities.

Some of the most common types include homestay programs where you stay with local families, or visiting villages and communities. Visiting local artisans who create traditional handicrafts so as to know the cultural differences which prevails across the world and also to get and experience a different life away from a daily routine.

Despite all the cultural exchanges and the benefits acquired from it, there are various other factors that affect community-based tourism, one of them being the paradoxes and challenges that are involved in tourism, precisely in the community-based tourism. There are both positive and negative impacts of tourism, and these impacts change into contradictions. Every side of the coin has two sides, same goes with tourism.

Most of the time, community-based tourism produces positive results in particular circumstances, but the fact is denied that there are a variety of cases in which community-based tourism has contributed in preservation and the welfare of the community, its growth and empowerment.



**Figure 4.1.** Paradoxes of community-based tourism.

**Source:** Image by unsplash.com.

Community-based tourism is also regarded as a tool and an instrument for the enhancement of social justice, and the anti-capitalist struggle as stated by Higgins-Desbiolles (2006). Community-based tourism fulfils the notion of sustainable development widely by adapting and adjusting with the economic growth along with environmental protection and poverty alleviation being inside a capitalist structure.

The process of community-based tourism development claims many contradictions inherent to conform to a number of contradictions which are intrinsic to capitalist accumulation. So, this process tends to become contradictory in many dimensions, to get similar market mechanisms in a wider area which results in the problems in the lives of individuals confining ecological and social issues and the notions prevailing to resolve them.

Community-based tourism gives opportunities for capital expansion and accumulation. It is bodily fix and resembles the various other experiences prevailing elsewhere. There are many researches made which show how the contradictions implied in the community-based tourism are sutured which analyses the particular discourses which are implemented in this process in particular contexts.

## 4.2. CONTRADICTIONS IN COMMUNITY-BASED TOURISM

In the context of contradictions of capitalist accumulation, community-based tourism provides the possibility of the continual accumulation without having the conceivable limits. This prospect, in return, acts as a catalyst and further fantasies that are inherent to the capitalist notions, particularly the dual promises of accumulation without having the end and consumption, in the absence of consequence which is ideal to the expansion of global enthusiasm for the implementation of neoliberal market mechanisms to address the environmental degradation which is done on a large scale is seen as aggravated by the capitalism itself as stated by Buescher et al. (2012) and Fletcher (2012).

Secondly, the ethical consumption asserts to settle and fix the contradiction that lies in between the enlarged consumption and also ecological as well as social crises by apparently connecting purchase to the social programs that in a way rectify instead of stimulating such crises, this was contended by Carrier, Igboe, West in 2010.

On the other hand, the market environmentalism asserts to settle the parallel opposition between economic expansion and environmental limits by advocating ostensibly sustainable even though the non-consumptive, resource exploitation.



**Figure 4.2.** Contradictions in CBT.

**Source:** Image by unsplash.com.

Central to these two inventions, the neoliberal claim which says, “the capitalist markets are the answer to their own ecological contradictions,” as asserted by Buescher 2012:12, therefore the free markets can fix the problems which come with the market failures.

This statement in itself becomes contradictory. Close theories and studies illustrate that community-based tourism (CBT) has the general claim that is to magnify the natural environment and surrounding rather than degrading it. This contradicts the remarkable ecological impacts which are entangled in the growth and development of community-based tourism.

Fundamental to this, the fact lies that community-based tourism is widely dependent upon long distance air transport, a vital benefactor to the emissions of greenhouse gases which results in climate change.

Hall and Kinnaird stated, “the extolling of community-based tourism development in faraway lands may thus be viewed as paradoxical, particularly when community-based tourism takes places in destinations, such as small island nations like the Maldives, threatened by climate change itself.”

The expansion and development of community-based tourism incorporates a number of other apparent contradictions. According to Butcher, community-based tourism and ecotourism constitute a structure of development which is often referred to as ‘conservation as development.’ It conveys the meaning in the real sense, which can be referred to as the development that is confining rural areas in a conceptualized undeveloped state that prevents the introduction of transformations in conflict with the idealized structure of community-based tourism and ecotourism.

Moreover, while asserting to make use and value traditional knowledge, community-based tourism tends to utilize and value only that knowledge which is uniform with its aims and objectives, local knowledge which proves contradictory to the interests of community-based tourism and ecotourism, for example, promoting the resource extraction must conversely be changed and modified as stated by Butcher (2006) and Neves (2004).

West and Carrier (2004) demonstrated a pattern and series of contradictions in the development of community-based tourism. Firstly, they put emphasis on few aspects of community-based tourism, like its tendency to lead not to the conservation of valued ecosystems but to create the framework that sticks to the significant Western notions of nature with the help of market-oriented nature politics. Secondly, they highlight an evident contradiction between a diction that values, respects, and supports exotic

local communities and an implementation that enhances and encourages the socioeconomic values which are connected to capitalist individualism.

Thirdly, they also outline the common pressure that is “towards subordinating concern for environmental preservation and respect for the local communities which community-based tourism is said to enhance to examine and concern for attracting ecotourists and community-based tourists along with their money as contended by Ibid.

In addition to this, there are several more contradictions which are discussed by Van Den Bremer and Buescher. According to them, the development of ecotourism and community-based tourism provides a culture which is based on westernization, both the problem and solution to the degradation of the environment.

This provides local stakeholders in a tied-up position, when local people develop, they often become a pessimistic influence to their environment, whereas this development and expansion in the West has led to the magnificent ideologies of environmentalism and sustainability.

Furthermore, the objectification of local structures through community-based tourism means that the authentic and locally specific community-based tourism dynamics can at times obtain tendencies that go beyond the local and the authentic by obtaining global outward appearances.

The most significant observation that has been made is over a period of time, most likely from more than two years; it is directed that medium community-based tourists are captured in a dimension in their relations with cetaceans, unconscious to prospective damaging environmental influences, on two levels which acts as a paradox.

Firstly, in various places of the world, the whale watching clients are anticipated to act as an enforcer of whale watching rules and regulations. Many such rules are ordinary and simple that look up to the sign of whale distress like the rapid breathing, keeping distances.

Secondly, the main objective of most of the clients in a whale watching trip is a picture of a fluking whale. However, the whale watchers in many cases, terrify the whales to accelerate the action and process, thinking it would do something interesting. By doing this, they are unaware of the disruptions they are causing a whale, by clicking pictures with their camera.

According to Carrier and Macleod (2005), often ecotourism and community-based tourism, functions as a form of commodity fetishism itself. It is more elaborated by Van Den Bremer and Buescher, who contend



that the obscurantism of contradictions or paradoxes within the framework of self-congratulatory “ecotourism script” is important for the success of community-based tourism as well as ecotourism as the acceptance of negative influences.

Hence, the growth and development of ecotourism and community-based tourism represent a lot of contradictions while mainly revolve around the issues pertaining to the environment and the society. So, the free trade facilitating a never-ending process of capital accumulation sustainable with the economic, environmental, social, and psychological aspects needs to be maintained.

During the post-industrial society, the growth in demand for tours and travels guided to the mobility and portability of travelers and tourists and the masses from cross-sections of the society and caused dramatic expansion of community-based tourism, resulting in extensive makeovers in the national income of many states, as it also contributes to the large part of world economy.

Tourism, then, could be recognized by the patterns of travel mobility. Expansion of tourist mobility enhanced and shared to the growth of ecotourism and community-based tourism phenomenon at various destinations.

Community-based tourism is placed in accountable to responsible and sustainable community-based tourism. Contradictory propositions towards holding and carrying capacity, commodification and commoditization set community-based tourism to be placed in this way.

The process of demonstrating power over cultural, natural and spatial capitals failed to notice hosts of traditional interests, the prime concerns and purpose like the economic and overall development and expansion of a particular tourist destination, along with the provisions and nourishments have also made community-based tourism positioned in contrary to the responsible tourism. Contradictions do take place between community-based tourism, over-tourism and its counter-reactions and within the reactions.

Consumerism and authority over host capital in the counter-practices continue in a different way, yet it prevails in contradicting manners with the similar immensity of profit progression. Rather than mass consumerism, elite consumerism takes place, turning the portability of organized mass tour packages to the tailor-made alternative tour packages. The contradictions within the dimensions of community-based tourism’s nature, aspects, causes and consequences were thus likely.

Contradictions also prevail between uncontrolled or limitless and controlled or within limit mobility and activity; objectives and means; expansion and effect; authority over entrepreneurs on tourism capital and the indulgence of local community, etc. It clearly illustrates parallel subsistence or continuation of contradictory forces. The concerned and logical nature of history has taken to an amalgamation of the existing and newly transpiring mobility phenomenon. There are various other paradoxes which prevail in community-based tourism like how to control and decontrol or delimiting and limiting of over-tourism in communities, co-exist in contradiction and conform with the contradiction to synthesis.

### 4.3. PROBLEMS TO DEAL WITH IN COMMUNITY-BASED TOURISM

The phrase ‘community-based tourism’ might be a new phenomenon, but as a matter of fact, it has been around for centuries and decades. In various ways, it is more like going back to a more conventional manner of thinking about tourism, as being in opposition to creating something new or being innovative. During the past, small organizations were more usual than huge hotel chains, for instance, Community-based tourism assuredly became a time-tested notion, even if its name remains a bit non-identical.



**Figure 4.3.** Problems to deal with in community-based tourism.

**Source:** Image by unsplash.com.

### **4.3.1. Environmental Sustainability**

Ecotourism and community-based tourism can go together. While talking about sustainability, community-based tourism is at its finest by providing environmentally friendly experiences and destinations to the people coming from different corners of the world to visit a destination, this needs to be an important aspect of community-based tourism for its development, but it can also prove challenging and contradictory at times, as in most of the cases it results in the degradation of the natural environment and many places all over the globe are struggling and coping up with this negative influence of the community-based tourism.

This is one of the reasons why people think supporting environmentally sustainable projects is so significant, and this can certainly apply to Community-based tourism as well as ecotourism. For example, the economic opportunity, the expansion of the economy that generates with CBT can encourage local people away from other, less environmentally friendly ways to make money and generate profit such as logging or poaching.

Moreover, the environmental impression of community-based tourism is normally smaller than conventional approaches of mass tourism. For example, visiting small artisans who hand make traditional crafts locally uses far fewer resources than it takes to mass-produce goods and trade them in a foreign land.

Therefore, community-based tourism is good and healthy for the planet but only till the time when the environment is preserved and not damaged by the activities involved in CBT. So, in order to work on this paradox or precisely challenge, one can support projects which are environmentally friendly.

Through this, one can ensure that the environment, climate, surrounding, destinations, and communities are preserved for the coming generations. This way, sustainable development can be promoted smoothly instead of being a mere contradiction and problem.

### **4.3.2. Empowering**

Community-based tourism provides opportunities and chances for local people living in communities popular for particular destinations to bring in income and also to introduce their culture to travelers coming from different countries. Additionally, as the local community is actively involved in running and carrying forward the project, they can have the freedom to make

decisions that are right for their community. This provides empowerment to them, by assisting to generate pride and confidence as well as economic activity.

With CBT, the large amount of the money spent by tourists stays in the local community. Instead of the tourist dollars going to large, often multinational organizations, rather they go straightaway to the local people, directly. This money can hugely prove to be a big advantage for small communities, helping send kids to school and create financial security for everyday people.

In particular, community-based tourism can cater income and opportunities for all people, including women and other minority or disadvantaged groups, for instance, people with disabilities. It gives everybody the opportunity to secure their economic future and create opportunities for themselves on a large scale. It helps them to carry on with their daily activities.

CBT gives chances to local communities to diversify and expand their income, meaning to say that there is more economic opportunity and that people are less at risk when it comes to financial terms. It can help to advance a level of financial independence that helps to save people from exploitative situations and deceitful conditions.

Moreover, community-based tourism gives local people a chance to share their culture with the world, as well as learn more about other cultures of people who come from different corners of the world and their experiences.

This can prove to be a great pride for people, and also ensure that culture and language are strengthened. It is particularly a great opportunity for young people to be involved in expressing their culture, as this can ensure that it is not lost and is preserved and is instead handed down to future generations.

Therefore, if community-based tourism fails to provide all this to people living there, it will prove to be a degradation to the community and the people as their day-to-day lives are dependent on the tourists, their incomes are generated from this. Sometimes, this seems to be a challenge and a contradiction in a matter of community-based tourism.

### **4.3.3. Cross-Cultural Understanding**

In recent years more than ever, it is believed that it is significant for people of various backgrounds, faiths, and nationalities to come together in unity and learn about each other, their cultures, notions, and lives. It is believed that this kind of learning can heal divides and create a stronger and more

united world and this way social harmony is established and maintained. Community-based tourism without any doubts assists to promote cross-cultural understanding. It allows people from very different backgrounds to come together in a respectful environment, and engage, indulge with one another.

Doing this is incredible to see people who may never normally have met, spend time together and learn from each other. This proves to be beneficial in order to broaden everyone's horizons and bring greater interfaith and intercultural understanding. These are undeniably lessening and experiences that will remain long even after the travelers have long gone from the places that are a tourist destination.

It is a whole new experience for both the host communities as well as the travelers who come to visit; this only becomes problematic when the language and communication is not understood by them to each other. Without the proper use of language, the cross-cultural understanding cannot be done, if the mode of communication is debarred.

#### **4.3.4. Authentic Experience**

For most people, travel does not revolve around traveling in an air-conditioned bus, ticking off landmarks from their list, which might be their Wishlist noted down somewhere in their diary before moving on to the next one.

Instead, there are people who want to really get to know a place and come to comprehend it profoundly. In this way, tourism can deeply improve and enhance an individual's life and widen their horizons by making them think broadly and help them see different dimensions by making them come across a whole new lifestyle of people whom they don't know.

Unquestionably, community-based tourism allows and gives people a chance to do this. It provides different opportunities to travelers, like the opportunity to meet local people and learn from them, their experiences and everyday lives, something which may not be possible with a traditional packaged tour.

CBT allows you to experience a country with pure heart, not just with the mind. It proves to be a practical experience, which people witness with their eyes and heart and not some planned systematic way of traveling.

From visiting conventional artisans to sharing meals with local people, there are a number of far-fetched opportunities for travelers to have authentic,

genuine experiences and come to learn more about different cultures and values. There's also a very good chance that people will come away with not only new memories and knowledge but also new friends as they get to interact with so many people on a trip.

It is contradictory in a way that if travelers would not get authentic and genuine experiences after paying so much money, if they are still not able to get the advantages through some way or the other then it creates a problem and it needs to be worked upon because if not then the GDP of the country will be down, a large part of the economic development is dependent upon tourism especially on the community-based tourism.

#### **4.4. WHAT PARADOXES SHOULD BE FOCUSED?**

When looking for a CBT travel provider, people must look for projects that are authentically managed by the local community themselves. It is significant that CBT projects have local people making decisions and genuinely backing up the project.

This allows the profits and advantages of the project to flow to the local people rather than going somewhere else and ensures that people are not exploited or treated badly, meaning to say their welfare can be done in the best way possible.



**Figure 4.4.** There are various paradoxes in CBT that are need to be well-thought-out.

**Source:** Image by unsplash.com.

People should also be prepared to pay people justly and equitably for the experience so as to make certain that there is an actual benefit lying under. As people know precisely where the money is going, one can feel confident and content that their money is being utilized somewhere good.

Without any doubts, everyone wants to get good input and value for the amount they spend while traveling. In this context, community-based tourism tends to be affordable, however, one also needs to be sure that the people involved in this are being fairly compensated for their time and energy.

Another most significant thing to keep in mind is the environmental influence of tourism. Although CBT can be an exceptional way to reduce the environmental impact, that is not to say that is always the case. It's vital to still check to ensure that the organization is acting in an environmentally-friendly manner else it will again prove to be a paradox for CBT.

Lastly, it is always important to treat people with respect and dignity while visiting CBT projects. Even though communities have begun tourism projects, there are still certain cultural boundaries that should be respected and maintained.

For instance, one may want to research how to dress appropriately and any cultural no-no's to be aware of. This will ensure that both the tourists as well as the people of the local community feel comfortable and allow them to have the best possible time.

From the very beginning, a commitment to sustainable and ethical travel has been at the very core of the tourism industry so as to avoid the paradoxes. There are three pillars of approach to sustainable development, where people can balance social wellbeing, environmental protection and economic growth. Travel industry tries to stick to the boundaries of these dimensions to bring out the best, and to avoid such contradictions.

During recent years in the developing world, the tourism industry has been reliant on local resident involvement; predominantly through their role as employees, on the benevolence of tourists and to a lesser extent, as local tourism business entrepreneurs. The foreign domination and ownership of tourism facilities has guided to a general failure by tourism to most importantly contribute to the improvement of rural livelihood.

The absence of the participation of active local community people is therefore regarded as one of the contributing factors to unsustainable community-based tourism development. The purpose is to explore and



examine experiences in Community-based Tourism (CBT) business ventures in Botswana and seek to identify and recognize implications and indications for further development and growth of community-based business ventures within the dimensions of tourism development.

While talking about the research, The Kawai Development Trust which is used as a case study. Data was collected through individual interviews with Kawai Development Trust management. The study is centered around the findings that reveal although, to a definite extent, rural development may be taking place, communities cannot be said to be fully participating in the tourism sector.

Although they obtain benefits and advantages from proceeds from their wildlife hunting quotas and campsites, community members are still passive participants. The findings and studies also denote that communities do not possess the skills that are needed to run successful tourism business ventures.

In addition to this, the sustainability of Community-based Organizations (CBOs) can be questioned if the current practices of focusing on benefits which are drawn from the natural resources persevere. The heterogeneity in the Tourism product is another imminent issue that restricts the generation of income and profit in tourism.

While Community-Based Tourism is highly promoted and developed, it has come across many challenges and contradictions that can easily make the costs of such ventures outweigh the profits and benefits arise from the same, therefore, collaborative efforts from relevant stakeholders in order to make such ventures more beneficial to communities are essential and mandatory.

## **4.5. PARADOXES IN SUSTAINABLE COMMUNITY-BASED TOURISM**

Travel is expanding a great deal and to a great extent. In recent times, people don't want to travel once a year, but twice or three or four times. They visit beautiful destinations to freshen up their mind, to relax and to take a break from their daily routine so as to witness and live the lives of people who are entirely different from them.

And if possible, they choose to go preferably abroad, that is to some completely foreign land. Traveling to break the day-to-day routine has developed into an extensive urge. Apart from this, the right to rest and free time, which includes regular holidays, is idealized as a universal human



right. Countries that are far from having completely different cultures from the other countries are also growing strongly in popularity because of their uniqueness. By discovering so-called foreign cultures in their day-to-day human aspect, people can have a better understanding of these cultures.

And if cultural heritage can be profit making, it is worth a while to protect and conserve it at every cost. The same applies to nature, including coral reefs (snorkeling), African savannahs (safari) and rainforests (trekking). The paradox here is, it becomes difficult to preserve the nature and environment for the local communities as so many people constantly come to visit which one way or the other deteriorates the environment.

#### 4.5.1. Billion Tourists

In the year 2015, around 1.1 billion tourists traveled to a foreign land. The UN World Tourism Organization (UNWTO) evaluates that by the year 2030, that number will have risen up to 1.8 billion. In recent years, the tourist sector is responsible for 10% of global GDP, and 1 job in every 11.



**Figure 4.5.** Paradoxes in sustainable community-based tourism.

**Source:** Image by unsplash.com.

Developing countries in particular account for the hospitality of more and more tourists in the coming generations. As a matter of fact, for the Least Developed Countries, tourism is the primary source of foreign exchange (7–10%). And most importantly, approximately between 5 to 6 billion people travel in their own country, without even crossing borders.

This is one of the reasons why the UN regards tourism so highly and considers it so significant. Tourism can represent a powerful lever for development as it contributes so much to the world economy, especially in poor countries.

Among the sustainable development goals and objectives, SDGs are designed and framed to promote tourism in order to create jobs and make local culture and products more attractive and appealing. Almost all of the 17 SDGs would take advantage of a flourishing and developing tourist sector.

Billions of tourists visit, and in the coming year, they will come in abundance to visit destinations, which will in some way or the other ruin the notion of sustainable development.

#### **4.5.2. Tourism Havoc**

The question arises, how can the tourism industry account for sending 1.1 billion people around the world sustainably? Meaning to say, without damaging people and the planet, without the disruption of the environment. With 5% of global carbon emissions, tourism makes a fairly heavy and violent contribution to climate change. 4% is responsible for coming from transport especially from planes and cars, whereas 1% from the hotel sector.

Besides, to what proportions and dimensions does tourism and the mass tourism of major tour operators actually benefit the local population? All these questions prove to be a paradox while talking in the context of the tourism industry, especially when it comes to community-based tourism. Marie-Paula Eskénazi, who is an expert in sustainable tourism, has her reservations.

While talking about southern countries, people have become disappointed and discouraged with the idea of mass tourism. The fact and contradiction which lies here is, it has spoiled coastlines by closing off beaches along the coast.

Bridges and roads have been built at the local population's costs. Their houses are ruined, they are dislocated by the government, have to leave their own houses and shift to somewhere else, all for the sake of mass tourism. The more it benefits local people, the more it destroys their way of living.

One of the biggest examples of this is, Fishermen have gone to work in the Horace sector, attracted by promises of big salaries. This has meant that fish and other food has increasingly needed to be imported. The outcome of this is the local population has paid more for its food. Locals end up in

hotels where they have to work according to stressful timetables and are underpaid. In addition to this, they no longer eat their traditional diets. They are deprived of a basic living and the promise of pay proves to be nothing but a delusion. They are made to work in harsh conditions with very low wages and living conditions deteriorate.

Another question is willing the local traditions lose their spontaneity, naturalness, and significance if they turn into a mere folkloric display? Doesn't a visit to a village or tribe disrupt and interrupt everyday life? Doesn't a trek contribute to the deterioration of nature, environment and climate?

According to a report, tourists account for 1.5kg of waste per day and consume a lot of water, even in countries which already suffer from droughts frequently. All these questions have negative answers, in other words, community-based tourism disrupts the life and environment of local communities, which in turn proves to be the biggest challenge and paradox of the tourism industry.

#### **4.5.3. Sustainable Travel**

The pretty and appealing face of tourism as a crowbar for growth and development yet also has a dark and negative side. As a counter-reaction, many initiatives in the area of 'sustainable tourism' have been implemented and executed. They offer and provide travel packages which respect people and the planet. For instance, The Belgian Development Cooperation is responsible for supporting a number of projects through its Trade for Development Centre. Nevertheless, it still remains a limited niche.

As such, the UNWTO, in addition to this, wants to take it a step further, all forms of tourism, including mass tourism, community-based tourism and ecotourism should aim and account for sustainability. Although this is an enormous and exhausting task. The sector has already promised to reduce its carbon emissions, among other things, by making hotels and transport energy efficient and effective, and by making the use of more renewable energy sources.

Larger attention has been given to waste and water consumption, and for the protection and conservation of biodiversity and cultural heritage. Because the UNWTO reiterates its belief and aim, tourism is one of the best ways of distributing wealth between rich and poor countries or in other words, developed and developing countries. The contradiction here

is, to stick to sustainability and provide equal shares of wealth between the countries without the exploitation of local people and communities.

#### **4.5.4. Taking Matters into Hands**

As a private citizen, living in a community which is associated or is famous for the tourist attraction, one need not wait or rely on the efforts of the UN and the tourist sector. One can already do a lot under their own steam and dimensions.

Being a tourist, one can choose and identify reliable, sustainable travel packages. Or they can offset the carbon footprint by donating money to organizations whose activities include reforestation which is a step towards sustainable development.

It's best to keep one important thing in mind, genuinely sustainable travel doesn't exist or is very difficult to have. Environmental scientist Peter Tom Jones shares this assessment. He states, "Above all, people need to travel less often, not as far, more slowly, and for longer."

Staying home and exploring, gaining knowledge of one's own country can also be an exciting holiday. Furthermore, the whole world is just around the corner these days. In addition to this, one can also assist developing countries without boarding a plane, in short without going there.

For instance, by buying Fairtrade products, supporting NGOs, or investing in micro-credit. All these activities make an individual a responsible citizen along with reducing the paradoxes prevailing in the community-based tourism.

### **4.6. CHALLENGES AND CONTRADICTIONS IN COMMUNITY-BASED TOURISM**

The travel and tourism industry are a good example and a framework for the volatile industries. To explain this, the tourism industry is not resistant to political, social and economic paradigms. Many of these factors are outside the control of travel companies and tourism boards.

However, being aware and well educated of the factors and aspects can enable and authorize people who have invested in this industry to be more proactive and develop adaptive strategies, programs, and schemes quickly and rapidly. Some of the challenges and paradoxes faced by the travel and tourism industry in terms of community-based tourism include the following.



**Figure 4.6.** Challenges and contradictions in community-based tourism.

**Source:** Image by unsplash.com.

#### 4.6.1. Taxations

Tourism is one of the sectors that governments heavily tax because it contributes a large part in the economy all over the globe. If one glances and focuses on the taxes paid on hotel rooms and airline tickets, one can get a clear idea of the way taxation can negatively affect tourism.

It therefore becomes significant for the travel and tourism industry to offer competitive prices for its services and products, especially in the local communities, the products and services offered by local people.

Governments should also realize and understand that tourists already contribute to local economies through their purchases and other expenditures they make while traveling that is associated with tourism. So, the heavy taxes which are implied on them might not be in their budget and possibility is they may cancel their trips which eventually will result in the diminish of the travel industry.

#### 4.6.2. Travel Marketing

Tourists or travelers can sometimes consider travel marketing to be false or fake, inadequate or exaggerated. But the marketing entities or institutions can change this perception by working towards creating innovative marketing solutions so that they can attract more and more travelers. Travel marketers should also harness creativity and technology in their marketing strategies.

They should also pay attention to local content as this is what matters in community-based tourism.

### **4.6.3. Globalization**

Globalization has established less typical locales. Due to global standardization, indistinguishable or identical products are found in every country. If a person is traveling in order to learn or have an opportunity to explore the different and unique, then the lack of unique products becomes a tourism paradox. In other words, the uniqueness is gone, and the essence of community-based tourism is lost.

An example is that shopping malls all over the world tend to offer matching products, there is nothing new or idiosyncratic in the markets prevailing in different places. Many travelers also find hotels to be so standardized to the point that they almost forget the country in which the hotel is located.

Localization is an important aspect. Therefore, travel firms and tourism boards should know how to connect and make links with foreign travelers. They should create multilingual websites and use translation services and adopt more such strategies to make the uniqueness stay and work, which will attract more travelers at a particular place.

### **4.6.4. Security**

Security is one of the major challenges and paradoxes to the travel and tourism industry, mainly in the community-based tourism as people visit a completely new place or a country. Many industry leaders have failed to confront and discuss the issues related to security.

A majority of tourism offices or visitor and convention bureaus lack or have almost no contact with law enforcement departments. Likewise, various police departments also lack officers who are trained in tourism-oriented policing and are responsible for protection services.

It is significant for industry players to work towards creating and establishing a better security infrastructure for travelers. To ensure their safety must be the prime objective of the tourism industry. If a traveler will not feel safe to where he travels, then it is of no use, and his experience will be nothing great. It will all be in vain.

## 4.7. COMMUNITY-BASED TOURISM AND RURAL POVERTY

Most of the world's beautiful resources exist in endangered habitats and communities that are at risk. Community-based ecotourism is a form of ecotourism that puts emphasis on the development and upliftment of local communities and allows for local residents to have substantial control over, and involvement in, permits local people to actively take part in its development and management, and a major segment of the benefits and advantages must remain within the community and serve in interest of local people.

Community-based ecotourism must encourage and promote sustainable use and collective responsibility, but it also incorporates the initiatives and capabilities of individuals within the framework of the community.



**Figure 4.7.** Community-based tourism and rural poverty.

**Source:** Image by unsplash.com.

By means of this form of ecotourism or community-based tourism, local residents share and divide the environment and their way of life with the travelers, along with sharing the meals, to places and to their daily routine, they share each and everything which exists in their community with the people who come from abroad and find their way of living unique.

In addition to this, by doing so, they focus on increasing local income and building local economies. By sharing activities such as festivals, their



values and traditions, homestays, and the production of artisan goods, local goods and services, community-based tourism allows or in a way gives opportunities to the communities to participate in the modern global economy while plowing a sustainable source of income, generating profit and maintaining their way of life, without exploiting it.

A successful model and framework of community-based tourism works with existing community initiatives, utilizes community leaders, and looks out in order to employ local residents so that income generated from tourism stays in the community expands local economic benefits which will help tourists as well as the local people.

Although ecotourism often promises and, in a sense, provides community members improved and well-maintained livelihoods and a source of employment. On the other hand, irresponsible and careless tourism practices can exhaust natural resources and exploit, disrupt local communities. It is very important that approaches, plans, and strategies must be made in a way.

The community-based ecotourism projects are a part of a larger community development strategy and carefully established with community members to make certain that desired results and consequences are consistent and congruent with the heritage and culture of the community. To a great degree, the people who take part in activities are not employees, but managers.

Community-based tourism initiatives, to some extent, reduces poverty not only by increasing income but also by fostering with the tools and knowledge that are required by the local people and residents of rural communities for long-term critical thinking and decision-making process.

Tourism is no cure for community-based ecotourism and responsible tourism should be part of wider sustainable development strategies. So that the prevailing paradoxes could diminish and the tourism industry could run smoothly and generate income and profit. The following steps should be taken to avoid the paradoxes.

#### **4.7.1. Identity**

Respect and conserve all the characteristics and attributes of the environment, help residents recover and reclaim historical practices, historical heritages, strengthen productive and fruitful activities, culminate and highlight the ethnic and conventional background of the population, and put to focus the unique and extraordinary aspects of the locality, such as topography,



climate, architecture, cuisine and handicrafts. Their importance should be preserved for the long run.

#### **4.7.2. Roots and Customs**

Highlight and focus on the local cultural practices so that communities share their values, cultures, and traditions with tourists with authenticity and accuracy. Indispensable opportunities for education such as homestays and town-hall-style round of talks are encouraged, facilitated, and uplifted so that tourists and local community members can mutually share each other's cultural aspects like food, music, folklore, outfits, dance and goods.

Both travelers and community cultures will always be treated with appreciation and respect. This way, the essence of the values of the communities and their heritages are not lost rather they are preserved.

#### **4.7.3. Ecological Consciousness and Harmony**

One should always look up to conserve natural ecosystems and cultures by being a part of a larger development plan and strategy. All plans have less influence on the local environment while highlighting the unique dimensions and aspects of the locality, such as topography, climate, and architecture.

The conservation of nature and rigorous concern with the impact of the environment on the development of infrastructure and heritage for community-based ecotourism activities such as building houses, roads, showers, etc. The preservation of every such thing encourages community-based tourism more and more.

#### **4.7.4. Local Control**

Local control of the community-based ecotourism industry. Local leadership leads plans and encourages clear and lucid decision-making. Community members proactively make decisions on strategies and acceptable paradigms of tourism which is based upon the culture of community, heritage, perception and vision.

Strategies also provide local communities with the tools, skills, and knowledge that are required for decision-making, and in order to establish effective structures to enable the community to shape, determine, manage and benefit from the practices, growth, and development of ecotourism.

#### **4.7.5. Sustainable Economic Development**

Embrace and restore the local economy by generating income through the sustainable use of natural resources, make sure the resources do not wear out and are preserved for the long run. All plans seek to ensure that the local population has an equal distribution of profits and income without the exploitation of community and resources.

### **4.8. PARADOXES IN COMMUNITY-BASED TOURISM**

Ecotourism or community-based tourism, a low impact travel to the natural areas might seem like an attractive and appealing notion and option to travelers who are interested in pristine environments and local culture apart from their day-to-day intact life.

Its benefits include an increased appreciation for nature, one's attachment to natural and raw life and a powerful devotion to conservation. The disadvantages might be less evident, but unfortunately, the biggest paradox is (as stated above) that community-based tourism is at times responsible for harming the very people and environments it attempts to help.

There are few organizations such as the International Ecotourism Society and the International Union for Conservation of Nature that have created and framed standards for ecotourism, which includes structures that work accordingly in order to meet the drawbacks and work on it like the trips must involve visiting natural environments, doing nothing to change or adversely affect these areas, and offering cultural and economic benefits to local communities.

There's no way to impose and execute these needs and requirements, though, and businesses can advertise trips as ecotourism even when they aren't environmentally responsible. Few critics name this "greenwashing." Meaning to say, a communication and marketing strategy which is adopted by companies or other small organizations. It deals with putting forward ecological arguments in order to mold an ecologically responsible image among the public.

#### **4.8.1. Negative Impacts**

Tourism naturally leads to development, even in ecotourism efforts. When natural areas become popular and liked by people and attract more tourists in the travel industry, they usually become the site and hub of hotels, excavations, and other tourist industry activities which are enjoyed to a large

extent. These activities sometimes displace indigenous groups and local people from their homelands; they are uprooted, which not only damages and disrespects the integrity of those local communities, but also prohibits its members from benefiting from the economic advantages of a flourishing industry of tourism.

Above everything, the potential impacts of community-based tourism on locals are at times adverse; the industry can also take a toll on surrounding wildlife; there are various endangered species who get terrified by seeing so many tourists every day.

Its ironic part is, given that community-based tourism directs to educate and instruct tourists involved in community-based tourism and promote the preservation of natural habitats, but, for some species, the increased presence of humans may by default negatively influence their natural behavior. Increased foot traffic can also affect soil quality and plant life in general, disrupting the whole area of the ecosystem.

Finally, not all travel organizations that market themselves as ecotourist schemes are actually environment friendly. These organizations know ecotourism is growing in popularity and may take a large benefit of that fact by parading as ecotourism when in reality they ignore eco-friendly practices. For that reason, it's important that would-be ecotourists do their homework before giving an organization their business so that it could survive in the long run.

#### **4.8.2. Environmental Impact**

Although one of the important aspects and main purposes of community-based tourism is to conserve the environment, it can have a damaging and deteriorating effect instead. As the popularity for destinations grows, resources at times become overtaxed and worn out, and natural attractions suffer from overuse and destruction.

Human travelers can also disrupt wildlife, resulting in changes to their feeding and mating habits. Moreover, many community-based tourist's destinations are in distant areas, with the necessity of extensive air and vehicle travel that establishes carbon footprints.

#### **4.8.3. Local Economy**

An important aspect of ecotourism is benefit to the local community. Often, though, international businesses and organizations and developers from

outside the area shift to popular destinations. Their hotels and stores take money away from the local economy.

In addition, the original residents have to pay the same increased costs for food and water as the tourists do; their expenditures are the same without getting any benefits in return, which eventually puts a greater financial burden on them.

Finally, corrupt governments frequently take a large cut of the profits from ecotourism, without providing and distributing it among the local people and at times leaving little or none for local communities that are directly affected by the influx of travelers.

#### **4.8.4. Culture**

Cultural misuse and deterioration also can result from community-based tourism. As towns grow to accommodate an influx of travelers, original residents often lose pasture and cropland. Instead of remaining in their traditional occupations, they're frequently forced to take service jobs that have less wages, mainly in hotels, restaurants, and shops. Their cultural practices can become fodder for the entertainment of tourists, destroying the importance and meaning and purpose of the conventions and traditions.

#### **4.8.5. Development**

The existing conditions of the world's sites and heritage must be preserved at all costs, along with the provisions of infrastructure and the quality of tourist experience. The benefits of the local communities that are derived from the heritage sites are not shared equally among the people, and the partiality exists among its distribution.

This shows a developmental paradox where the new opportunities in the tourist industry which is established by the World Heritage designation do not offer equal advances in the local communities to the local people. This is the reason why local developmental challenges and problems exist along with the socio-spatial disproportion.

As Ananya Roy states, "the problems of urban governance in India originate from the idiom of informality where informality is embedded within the planning practices and institutionalized through the writing and the selective implementation of plans which further creates an axis of inequality in Indian cities." Her critic and naming this as 'informality' shows that the power relations which prevail unequally when it comes to planning

and development. This disbars and prevents the planners and communities to develop or move further. Yet the structure of the development can be changed, the theory of development can be changed once the governance and authority changes.

The paradoxes, practices, and potential of the tourism, economic and the overall development of the community along with other developing localities with the World Heritage sites echoes and prevails all around the globe.

One of the greatest contexts of the paradox, challenge and problem is the poor communities, the environmental and social development, the community-based heritage development. All these paradoxes can cater and gives a hope of transforming white elephants into the golden geese.

Therefore, while turning towards the increase of tourism in a destination, it can be said that tourism is the precious part of the economy. The higher the number of tourists visiting a city or a destination, the higher the income, and benefits they provide to the community. The large number of tourist arrivals represents the city in an increasing desirable form.

Parallel with the increased tourism activities, new buildings, new lifestyles, foreign capital, and new socioeconomic relationships appear rapidly due to which the conventional values and ethics are somewhere lost. In addition to this, there will be a huge amount of social, cultural, economic and environmental problems faced by the local people and communities as stated above as well as the tourists and the city.

Tourism paradox is the name given to the phenomenon where the tourism industry damages the natural and cultural environment in a destination that is required and is necessary for carrying out further tourism activities.

However, there is another side of the coin to, the balance, which does not change and disrupts the social and economic relations at the destination is named as the “tourism equinox.” The structural arrangement and reorganization and western culture play a vital role for the marketing of cities and this transformation action impacts all infrastructure facilities and benefits, conservations of old buildings, rearrangement of historical zones, and revitalizing the architectural style of the cities is vital.

New projects and strategies to solve the problems and paradoxes caused by the growth of urban populations, more travelers and to create healthy sustainable tourism destinations are becoming more significant than ever. On the other hand, tourism detox is a treatment that is focuses on to abolish

and remove harmful substances from these destinations like the garbage, the uncleanness spread by the tourists in order to keep the environmental healthy, clean and attractive.

## **4.9. CONCLUSION**

This chapter deals with the paradoxes and contradictions which prevail in the most significant form of tourism that is community-based tourism or, in other words in community-based tourism. It gives insight to the contradictions, how the environment and local communities are proved not preserved for the long run and how it is affecting the sustainable growth and development of the tourism industry.

It goes on to explain the problems which need to be dealt with in the community base tourism, such as the environmental sustainability, empowering of the communities, the understanding of cross cultures, and the authentic experiences for the tourists as well as for the local people.

Then it explains what are the paradoxes that needs to be emphasized and work upon for the expansion of community-based tourism along with explaining the paradoxes in sustainable community-based tourism which further is divided into the sub-topics like Billion tourists, Tourism Havoc, Sustainable travel, and Taking matters into the hands of local people and their decision making.

Then the chapter sheds light upon the challenges and contradictions in the community-based tourism or ecotourism, they are: Taxations, travel marketing, globalization, and security. Then further it illustrates community-based tourism and rural poverty – the identity, roots and customs, ecological consciousness, local control, and the sustainable economic development.

The problems, hurdles, and paradoxes are also emphasized in the domain of community-based tourism, the negative impacts, environmental impact, local economy and the culture and the development of the tourist destination and communities.

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## Chapter 5

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# Building Community Capacity for Tourism Development

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This chapter explains the basic ideology behind the building community capacity for tourism development. This chapter also explains the role of community participation and development initiatives in the tourism industry.

This chapter also provide highlights on the various topologies of community participation. This chapter also addresses the concept of community capacity building and tourism development for community capacity building. The chapter also sheds light on the involvement of the community in the development of the tourism industry.

## **5.1. INTRODUCTION**

Nowadays, around the world tourism development have become increasingly important for communities. Tourism development is a major agent of evolvement and while it is frequently promoted by those with a Pragmatist perspective as an investment for offering to community development. There is a close connection of tourism towards the local communities, particularly guides and hosts (Richards & Hall, 2000; Beeton, 2006).

A lot of people view tourism developments as a feasible way to create social and protect environment and economic growth for local communities. Tourism is mainly considered as an elixir for community development. For community capacity building, tourism plays a key role. Thus, the profit earned by tourism is usually seen as a way of escaping poverty and helping local community development (Huang, 2003).

Community development and community capacity building, both are linked very closely with tourism development (Fariborz & Ma'rof, 2008). Economic growth and tourism have been determined to be positively and strongly related to each other when tourism is seen as a domestic resource by the domestic community. Tourism plays an important role in most developing countries and many contemporary islands economies; tourism has become a double – edge sword.

Economically, tourism is a choice for enhancing rural lifestyle and persuading positive changes in the allocation of income in underprivileged areas. By enhancing domestic involvement in tourism area, domestic communities will have a higher rate of control over the actions taking place, and a specific proportion of the material advantages would occur to them. Though, there are many unseen negative effects from rapid tourism development. There are very limited benefits of tourism to domestic residents have been recognized, and the negatives included considerable

environmental damage, community conflicts and cultural erosion. Like, Langkawi Island in Malaysia is right now facing an oversupply of chalets and hotel rooms, it is because of over projected data, making unnecessary competition between the resort operators, with some ultimately abandoning the islands, leaving undesirable scars to the landscape.

These issues are created due to limited involvement of the private sector and domestic community in the planning of tourism, since the involvement of the public in the planning (without consideration of the design) procedure in Langkawi has been very limited.



**Figure 5.1.** Building community capacity for tourism.

**Source:** Image by unsplash.com.

By reviewing Malaysia's policies and regulations implemented by the Federal Government, like that in the 10<sup>th</sup> Malaysia Plan period (2011–2015), the main agendas were the authorizations of local communities, particularly women, to enable them to use their full potential to take part in economic and social activities successfully.

## **5.2. COMMUNITY PARTICIPATION AND DEVELOPMENT INITIATIVES**

In many development initiatives, community participation has become a regular element, like those community-based programs, which presume participatory procedures and has been brought on by development

organizations, particularly the World Bank, to address the carelessness of highly centralized development policies particularly in the developing world (Baral and Heinen, 2007).

Today, all the participation of important stakeholders are asked by many development initiatives, that at an appropriate level, not only for the sake of equity and efficiency of the programs, demands of local communities, and leverage of donors, but also for the sustainability of these initiatives (Ribot, 2004).

Therefore, the actual result for soliciting such community participation is to produce and create an enabling environment required by the stakeholders, specifically only local communities who have been exposed to negative impact of tourism authorized partly of the reality that many tourism resources occur in their region, to have and actual stake in development activities (Havel, 1996; Songorwa, 1999).



**Figure 5.2.** Community participation and development initiatives.

**Source:** Image by unsplash.com.

Because this local communities requires involvement in strengthening their abilities and decision-making to act for themselves. This can be achieved by one approach, i.e., “ through investing in human capital, like education and health, investments in social capital like that of local – level communities and participatory processes, and help to support community-based development efforts implemented and planned from bottom-up”

(Havel, 1996, p.145). Nevertheless, the fact provided that the central point that underlies in the participation of people can be the degree of power distribution. Such efforts are not much likely to achieve success until and unless the responsive institutions and the legal and policy framework. This in turn facilitate as well as support local participation are in place (Havel, 1996; Tosun, 2004; Wang and Wall, 2005).

### 5.2.1. Typologies of Community Participation

There are a lot of attempts are made by various scholars to develop useful models that theorize community participation in the development studies context in general, but it is not related to a particular economic sector (Arnstein, 1969 as cited in Tosun, 2004; Pretty, 1995; Tosun, 1999).

After combined study, their studies are mainly focused on participatory development approaches in development studies, however, they provide useful tools forward for a more interactive and authentic community participation (Tosun, 2006).

Moreover, Tosun (1991), after analyzing these studies, inspected that community participation in the tourism industry, and then a new design of a model is prepared which can be applied only to the tourism industry.

Tosun, proposed a model which suggested three forms (typologies) of involvement which “contextualizes community participation such as the affairs are at different levels: national, regional or local (p.494). These are: impulsive community participation, induced community participation and coercive community participation. Tosun (2006) differentiates between his three forms of community participation with which of proposed by Pretty (1995) and Arnstein (1971).

In Tosun’s model, the spontaneous community participation, which highlights the provision of full managerial responsibility as well as authority to the host community, which indicates an ideal model of community participation in tourism in particular is similar to the degree of citizen power that of Arnstrin’s model and interactive participation and self-mobilization in Pretty’s model.

Whereas in Tosun’s model induced community tourism, the host community has a voice regarding the development of tourism process through a chance to be heard or to hear, which is somewhat similar to that of degree of citizen tokenism in Arntein’s model and to participation for material incentives or to functional participation by consultation in Pretty’s typology.

Thus, in these types of participation, the community is constantly involved moderately in the decision-making process and thus they don't have the power to assure that their points and views are considered for accomplishment, especially from that of those groups which are interested like multinational companies, government bodies and international tour operators, among others, consequently enforcing degree of tokenism at certain level as identified in Arnstein's typology

It can be considered as a top-down approach, in developing countries, it is most commonly found an indirect and passive form of community participation in which host communities may participate and only endorse in execution of tourism development decisions or issues are made for them not by them.

The host community is not fully involved in coercive community participation for the decision-making process as it is in induced participation. Nevertheless, there are few decisions which are made specifically "to meet basic needs of host communities so as to avoid potential socio-political risks for tourists and tourism development" (Tosun, 2006, p.495).

Many people see this kind of participation as a substitute for genuine participation and an advance to enable powerholders to foster tourism development mainly to meet the desire of decision-makers, tourists and tourism maker, it is same as manipulation and therapy in Arnstein's model and manipulation and passive in Pretty's typology (Tosun, 2006).

While the literature inclines to suggest that community tourism has advanced from different types of models of community participation in development, possibly, coercive community possibly refers to what Kibicho (2003) found while inspecting the extent to which local communities take part in Kenya's coastal tourism. Kibicho's study, between other things, encountered that there is a linkage among local community's involvement in tourism activities and their support regarding its own development.

A key consideration in tourism development is sustainability and this cannot be achieved without community support (Vincent and Thompson, 2002). This in turn implies that the community participation is a western ideology.

This ideology emerged after the failures of social as well as political theories which are related to how societies should be organized and the way in which their development should take place (Li, 2005; Tosun, 2000). This participation addresses sustainability for development in tourism industry. On the other hand, sustainability is considered to be the core objective of



community participation (Vincent and Thompson, 2002; Johannesen and Skonhoft, 2005).

This proponent of community tourism also provides arguments that the community participations tend to improve the welfare of the local community and win their support in reference to conservation of tourism resources (Songorwa, 1999). Moreover, this means that the community participation is inevitable as well as imperative for the development of tourism due to the fact that most of the tourists are attracted to the local communities or in their vicinities.

There are a number of cases which exists side by side with communities such as in wildlife areas. Additionally, the tourism occurs in local communities, and generally, they are the ones who bear the damage most of the time. In many cases, they tend to form part of the tourist products and further experience that visitors seek (Kibicho, 2003; Havel, 1996; Wolfensohn, 1996; Blank, 1989; Scheyvens, 2002; Beeton, 2006; Li, 2005; Tosun, 2000).

In such cases, the reasons can be that the community involvement and participation in such industry tend to serve in order to make sure the protection of such tourist products as well as services which is done through effective collaborative management of the industry.

This management is focused towards an approach which is more community driven and guarantees strong support from the community for the successful development of tourism (Tanzania Tourism Policy, 1999; Tosun, 2000). Probably, it is within this context that the sustainable tourism and community participation are connected.

### **5.3. TOURISM AND COMMUNITY DEVELOPMENT**

It can be difficult to evaluate the tourism as a form of community development, and the reason can be neither of the two concepts which is universally defined (Roberts & Thanos, 2003). Considering this review, the community development can also be defined as a process which makes sure that the local people are included while defining as well as acting upon the issues which the tourism has impacted on their lives.

There are a number of local communities which have turned to tourism development in order to provide the economic, social and also, overall development of the community. "Tourism is an increasingly popular elixir to local community and urban underdevelopment. Its current prominence in

the array of local economic development strategies can be traced to several features of the tourism industry” (Frederick, 1993).

As per the suggestions provided by Allen, Hafer, Long, & Perdue (1993), the tourism is increasingly being considered as an important element of community development. From a number of researchers, there is an agreement and that is the tourism is a viable tool so as to be used in community development. It is important for the tourism development to be able to enhance the long-term prospects of a community and, furthermore, give them opportunities for increasing their overall well-being.

It seems to be important that the additional revenues need to be channeled into programs that will directly benefit the local people, including the improvement in health and education. As per Ryan (2002), the tourism development should have the ability to add value to environments, entrepreneurs, communities, and tourists within ethical objectives.

### 5.3.1. The Concept of Community Capacity Building

Community capacity building can be considered as an approach in the directions towards the development that is being brought about a few general considerations. Such considerations arise from debate revolving around the tourism concept. Community capacity building is said to be a comprehensive process which in turn involves all dimensions of community life.



**Figure 5.3.** The concept of community capacity building.

**Source:** Image by unsplash.com.



Community capacity building is further identified as one of the ways that community development can occur and also that tourism determinants can be addressed. It helps in empowering the communities in order to gain a sense of community.

As per the descriptions provided by Smith, Baugh-Littlejohns, & Thompson (2001), the community capacity building can be considered as the “essence of community development.” The words ‘community capacity building’ are increasingly part of policy in education, local government, social welfare, environment, social and urban planning and health (Hounslow, 2002; Fiona 2007).

### **5.3.2. Tourism Development for Community Capacity Building**

There are international examples that tend to illustrate four broad types of investment, namely, in staff training; support for local schools and education; in training for local entrepreneurs and tourism businesses; and awareness-raising among the local community for the purpose of shared planning and consultation.

The one which can be effective can be investing in local education, training and capacity building. It can also be a visible and highly valued way for a tourism operation in order to contribute to local development.

There have been a number of discussions going on in relation with community capacity building which lack specific definition of the term, and the literature also exhibits no convention in definitions between the various disciplines or even within them (Newland, 1981; Johnson, 1993; Lauber & Knuth, 2000). However, the importance of community capacity building in some fields, including tourism is evident (Ohiorhenuan & Wunker, 1995).

Considering this point of view, the community capacity building is used in three major contexts and moreover, can be categorized as:

- Organizational: referring to local organizations;
- Community: referring to informal groups bounded geographically; and
- Individual: referring to people (Raik, 2002).

These are the three types of community capacities which can overlap.

The visual conceptualizations are dependent on in order to illustrate how concepts of community capacity and community development are applied to tourism development. The depictions which follow are quite simple models which in turn illustrate the relationships of tourism development,

community capacity building, and in order to help consider their application in community development.

While considering the application of tourism development in community capacity building and community development, it is important to consider the role of the community leaders that they deserve (Rogers, 1990).

## **5.4. COMMUNITY INVOLVEMENT IN TOURISM DEVELOPMENT**

Community is said to be a word having different and various meanings and uses (Cox, 1987). Usually, the concept of community is used as a noun or adjective (Checkoway, 1995). The community can be considered as a place in which people live, including a village, city, or town, or as a group of people having similar characteristics including old people, or even considered as a concern that the people share in common, including religious people.

Moreover, Hillery (1995) found the various definitions which relate to community that can be somewhat confusing. While reviewing community definitions, he provided his conclusion that “no agreement had been achieved but every definition deal with people” (Hillery, 1955).

On the basis of the review, he further categorized the three main components which are related to the term community into:

- area,
- common ties and,
- social interactions

There have been many other scholars who have argued that the term community has a strong connection with physical as well as social elements including location and ethnicity (Buchers et al., 1993).

Considering the developing countries, the local community involvement in tourism development is lacking most of the time (Dola & Mijan, 2006 cited in Eshliki & Kaboudi, 2012). There have been a number of studies which have been conducted in the interest of finding the contributions of community to the tourism development.

Community-based tourism is considered by Scheyvens (in the year 1999) as an effective way to make sure about the sustainability in the tourism sector, and furthermore, it is recognized as the need in order to promote both the quality of life of people as well as the conservation of resources.

Now, it is been recognized in the parts of Africa. Let's consider an example. In Africa, the local people should be compensated for the loss of access to resources that they suffer when the wildlife parks are created (Scheyvens, 1999).

There have been identifications done for the role of the local community played in Jordan while promoting the tourism. In his study, the community involvement in tourism was accelerated to market tourism internally as well as externally.

Moreover, as per the suggestions provided by Zamil (in the year 2011), the level of community contribution in tourism relies on a number of factors including the knowledge about the sites and the collaboration between government as well as local people. And also, this can be achieved by promoting the individuals in the local areas which are near the tourist sites. This can be done by offering them jobs which are related to tourism (Zamil, 2011).

Moreover, cater (in the year 1994) tends to highlight the fact that the local community should be involved while planning and managing the tourism. Generally, the local people in tourist destinations are excluded most of them from tourism development processes, planning as well as decision-making and management of projects in their areas. This has been considered as a common practice because of the top-down development model (Teye et al., 2002).

#### **5.4.1. Rationale for Community Involvement in Tourism**

Arnstein (1968) provided the earlier examination of community involvement in relation to development. He developed a typology on the basis of citizen involvement. She planned a "ladder of participation," which is with eight levels equivalent to increasing degrees of citizen's ability in decision making. At the lower levels of the ladder, there are two levels, therapy, and manipulation, which Arnstein categorized as Nonparticipation.

At the topmost of the ladder there are 6, 7 and 8, which are related to Partnership, Citizen control and Delegated Power, respectively, and are categorized as Citizen Power. As the level of citizen participation increases, it also increases the confidence in citizens that their opinions will be unified into decision making and applicable in the interest of their community.

Between the bottom and top-level categories are levels 3,4 and 5, consultation, placation, and corresponding to informing; these levels are local consultation levels which are considered as tokenism. Arnstein agreed

that eight-ring ladders involves few limitations. She considered the model as not exhaustive and simplification.

The strength of the model is in its gradations of citizen participation. The participation of citizens is considered and depicted in the model, and it should be differentiated from the involvement of the local communities.

On the one hand, the overlapping of concepts takes place, and on the other hand, the former is broader in scope in comparison to the latter (Andre et al., 2010). Despite the fact that the work provided by Arnstein has been very influential in participation discourse, there have been researchers who have been critical of the conceptual foundations and empirical applications of the model.

As per the suggestions provided by Tritter and McCallum (2006), the assumption of participation as hierarchical in nature with control of citizens as a goal of participation might not have alignment with the own reasons of the communities for participation.

Moreover, a little more attention was given by Arnstein towards the complexities of relations where new roles and responsibilities have been there which arose from the process of participation. Furthermore, there can be new roles as well as responsibilities which can emerge as a consequence of participation (Collins & Ison, 2006).

Along with this, there can be a lack of direct benefits which can dissuade a community from participating in the projects (Bennett & Dearden, 2014). Also, the concentration on other needs limits the participation of the community.

People in the community are more concerned about getting basic needs, which in turn hinders their long-term objectives, which tourism is likely to achieve. In addition to this, they can even lack the information on the benefits of tourism to them, along with failing to establish the way in which they can contribute to the development (Tosun & Timothy, 2001; Tosun, 2000).

Additionally, there are no defined ways in between the government and the community while enhancing the participation of locals in tourism (Tosun & Timothy, 2001). Despite the fact that there is a lack of direct participation in decision making, the communities can get benefits from tourism development in the form of employment opportunities.

The tourism can be indirectly helpful in order to reduce the crime because the unemployed people try to work in this sector rather than getting

pulled into anti-social and delinquent behaviors.

There can be another indirect contribution to the well-being of the community, and this involves the promotion of other sectors such as farming. The products of such sectors are supplied to the tourism sector. Also, the community benefits from the sustainability of the environment for the future generation. The reason behind this is that the natural appearance can be attractive by itself to tourists or even provides a habitat for the species which tourists would like to see (Pizam et al., 2002).

As per the statements provided by Wall (in the year 2007), the effective tourism requires proper infrastructure; the government and some other private investors tend to recognize this and further invest in improvements in transport, communication, and sanitation facilities. This in turn benefits the local community at large.

There are some other sectors also including banking, transportation and security which get benefit from increased tourism activities. The tourism adds to the diversity of the economic activities in an area (Sahli & Nowak, 2007).

In the community, the small businesses can get benefit by the increased spending which is realized by tourism activities. Also, it is argued that the community pride and identity are generated through tourism (Jamal & Robinson, 2009).

The sustainable tourism further requires that the government, businesses, local communities, NGOs, and individuals work together so as to develop sustainable tourism opportunities, which in turn help local economies whereas, it minimizes the negative environmental and cultural impacts (UNWTO, 2014; Wall, 2007).

#### **5.4.2. Women's Involvement in Tourism**

The UNWTO (2014) states that “tourism offers opportunities and benefits to women as it can result in greater gender equality and the empowerment of women, which contribute to the achievement in line with the Third Millennium Development Goal: promote gender equality and women's empowerment.”

Nevertheless, the tourism brings some threats and risks to women, including sexual harassment and physical threats, burden of work, unwelcome cultural and attitudinal changes and sexual exploitation of women and children, low status jobs and low pay (UNWTO, 2014). Thus, the UNWTO

is committed to enhance the positive impact of tourism development and is doing this through its initiatives and programs.

UNIFEM that is Ethics and Social Dimensions of Tourism Program in partnership with UN Women is a program which brings gender issues to the forefront of the tourism industry, also it promotes gender equality and women's empowerment (politically, economically and socially), and moreover, it helps in maximizing the opportunity for tourism in order to make a difference in different areas and regions (UNWTO, 2014).

As per the statistics provided by the Jordans, the involvement of young women in tourism employment is very low. Women are only around 23 % of the labor force in Jordan (MOTA, 2014; Ministry of Labor, 2014).

Therefore, the programs as well as initiatives which in turn have the objective to bring gender aspects of tourism in lime-light of policymakers and should be established so that they can address the issues of employment and participation of women in the tourism industry.

Wholly, there is tourism literature which is focused on gender issues and that is sparse. There was a recent review by Figuero Domecq et al. (2015), which in turn suggests that the tourism enquiry over the years has not sufficiently articulated and also implemented feminist literature into tourism research.



**Figure 5.4.** Role of women's involvement in the tourism industry.

**Source:** Image by unsplash.com

There were suggestions provided that the gender mainstreaming in tourism research is said to be important while making research and in the processes of making decision making it more transparent and gender-sensitive.

There have been observations around gender benefits of tourism projects which are equally mixed: on one hand, the tourism has provided women access to sources of cash income and, this have given women a stronger and independent position in the household, on the other hand, they have commented that the work in tourism tends to add an already burdened female gender; the female gender that have to look after household affairs and also, now increasingly must pay attention to earn in order to take care of their families.

#### **5.4.3. Local Community Involvement in Tourism**

The international development agencies and the organizations tend to promote social development, majorly in the developing countries in Asia, Central Asia, and Africa. The main aim is to support programs in health, rural development, education and also, to provide advice, advocacy, and resources for empowering local communities (UNWTO, 2014).

With the help of international agencies, a number of different NGOs present all over the world have actively considered the goals which try to empower the local communities. The community involvement has become an important factor while developing the initiatives and programs in order to address the inefficiency of development approaches that are highly centralized, and these include conservation, tourism, health, and forestry (Baral & Heinen, 2007 cited in Michael, 2009).

### **5.5. COMMUNITY PARTICIPATION TOWARD TOURISM DEVELOPMENT AND CONSERVATION PROGRAM IN RURAL WORLD HERITAGE SITES**

A community can be defined as “a group of people who share a geographic area and are bound together by common culture, values, race, or social class.” In WHS that is World Heritage Site destinations, a community refers to the residents who are in a WHS area who are instrumental while reviving the WHS.

Community participation contains a relationship which is established by the members of the community. This relationship is established by their



collaboration while achieving common goals and in order to make the community a better place to live.

The community participation in heritage management can settle the conflicts that are present in between the needs as well as interests of residents and also, between the pursuit of a better quality of life and the economic development and WHS conservation.

The Charter for the Conservation of Historic Towns and Urban Areas considers the value of community participation as, “The participation and the involvement of the residents are essential for the success of the conservation programme and should be encouraged.”



**Figure 5.5.** Community participation in WHS conservation and tourism development.

**Source:** Image by unsplash.com.

Moreover, The Burra Charter focuses majorly on the fact that the heritage conservation is only sustainable when there is participation of the community. In WHS conservation, the community participation and the development of heritage tourism are said to be the focus of a number of different studies.

The community participation in WHS conservation as well as the tourism development is said to be important in order to revive the WHS destinations and sustain their development into the future.

In WHS heritage management and tourism development, when there is participation of local residents, then this participation contributes



in improving their quality of life and, simultaneously, the sustainable conservation of the heritage site itself.

Additionally, the participation of local residents tends to improve their sense of belonging; also it develops social networks, and moreover, inculcates a greater appreciation as well as understanding for the value of the local area.

There are three types of community participation that can be identified in relation to the tourism development and heritage management. These three types are namely: coercive participation, induced participation, and spontaneous participation.

The coercive community participation further refers to the lowest level of participation. In this participation, the residents have no power over the course of the tourism development. Their involvement is limited to different pre-defined activities which revolve around tourism destination promotion and also, they receive some economic benefits.

Considering the induced community participation, despite the fact that the local residents have a say in the heritage management as well as in the tourism development process, actually, they have neither power nor control over the decisions which are being made by those who are in positions of authority.

Considering the spontaneous participation, the local residents have the power to make decisions, and even they can control the development process. However, the involvement of local communities in WHS conservation as well as the tourism development is contingent upon a number of different factors which can either facilitate or hinder such involvement.

The local communities are required to be aware of the value of the WHS in which they inhabit. Moreover, they have the necessary knowledge as well as the skills which are required which can be used to take advantage of tourism development and also, the conservation opportunities.

There can be some incentives, which can be necessary to motivate local residents in order to engage with the tourism development and conservation processes, lest these kinds of opportunities are allowed to pass them by.

In the inscription of a site as a WHS, the perception of benefits and tourism development can serve for encouraging the residents in order to participate in the tourism development and also, in the WHS conservation.

### **5.5.1. Community Participation in WHS Conservation and Tourism Development**

Community participation contains of a relationship that is established by the members of the community themselves, which is done by their mutual collaboration while working in order to achieve their common goals and furthermore, make their community a better place to live. Therefore, the community involvement is a process of working together along with people who are present in the community for the benefit of the community.

Considering such an arrangement, it can be said that the connections as well as the interactions between community members are important in order to create strong bonds and relationships. Consequently, the community involvement can also create a sense of trust, belonging and credibility among the members of the community. There are a number of studies that attest to the importance of community participation in the conservation and also the tourism development of heritage sites.

In WHS management, the community participation can address the conflicts which are present in between the economic and developmental interests of the community and the need that is to conserve the WHS destination and consider it as a precious resource.

It can provide assistance in order to clarify the concept of heritage among the community members. A number of heritage management studies have confirmed the importance of public participation in sustainable conservation program.

The participation of the local community in heritage management tends to contribute towards an improved quality of life, also, in economic development, and in the sustainability of conservation program. Furthermore, the community participation can also instill a sense of pride in the community. As per the views present by the UNESCO World Heritage Committee, the declaration of a site as a WHS forms part of an overall strategy aimed at recognizing and protecting the site.

The local knowledge collected and sense of belonging to a specific place needs to ideally help the community in order to live in harmony with the value related to the site. However, it is important to educate the local communities about their histories and is vital for communities so that they can get familiarize themselves with their heritage. Moreover, they can have a sense of pride for their site and historical relics. The community participation is important to this pride – instilling process.

In heritage projects, the community involvement can influence the sense of belonging of the residents and help in the development of social networks with other and furthermore, to improve the pride and understanding of the residents of the value of the local area. However, the WHSs and the tourism development are characterized by symbioses and tension.

The inscription of a site as a WHS tends to enhance the international visibility of the site, which in turn serves so as to attract the tourism development. This has the potential public as well as financial support in order to conserve the heritage site.

However, it is quite important to develop the site and also, its surrounding area as a tourist destination for the economic development of the local communities. Whereas, simultaneously, it helps in prioritizing sustainable conservation programs in the area in order to maintain the site itself.

Thus, the community participation in relation with the WHS conservation programs and tourism development is significant and also meaningful. The community participation helps in strengthening the communities because of the fact that it tends to involve making connections between individuals within the community having these relationships which help in order to create a sense of belonging, credibility, and trust.

Furthermore, in relation to the WHS conservation and tourism development, the community participation is considered to be an empowering process which involve all tiers of stakeholders (such as local residents, local government and private enterprise). This happens because of the fact that identification of the problem and making decision are shared, and stakeholders have a collective interest in the sustainability of the development.

In this process, both the community as well as the tourism developers alike benefit from their involvement, which in turn boosts their respect for the traditional lifestyle and, furthermore, values of the destination community.

Due to the historical knowledge possessed by the destination communities about how the community adapts to change and how the group are being most affected by tourism. Destination community is required to be actively involved in tourism planning, especially provided with the expectation that they will become an important and crucial part of the tourism product.

Moreover, there are some of the negative impacts of tourism which must be avoided and positive impacts which must be maximized through the community participation in the planning process. In relation with the

tourism planning, the community participation emphasizes on the process of decision making and the benefits of the tourism development.

In the decision-making process, the involvement of the local community benefits the local economy and furthermore, boosts the respect of residents for their traditional lifestyle and values.

There can be benefits to the local residents economically either through the employment along with introduced businesses or even by establishing their own small businesses in order to generate the additional benefits for their community.

The local community participation further provides the residents with a range of opportunities in order to participate effectively in the activities related to the tourism development, in order to mobilize their capacities as social actors instead of as passive subjects, to control the activities which tend to affect their lives and also, to make decisions.

‘The participation of the local community in tourism is a driving force for change and a catalyst for development.’ As per the views presented by Telfer and Sharpley, the local communities can also provide a large number of varied perspectives on tourism development. Inskeep provided arguments that that only through their involvement in tourism activities, the socioeconomic benefits can be maximized by the local communities from tourism.

Furthermore, the accuracy of representations of their traditional lifestyles and values is considered to be contingent upon the involvement of the local community in the process of planning and development. Thus, the sustainable tourism development depends on the involvement of the local community.

There have been a number of different streams of community involvement and participation, and these should be elucidated in order to understand the concept in a better way of the rural WHSs.

## **5.6. COMMUNITY CAPACITY BUILDING IN TOURISM DEVELOPMENT**

Considering the context of tourism development, among local communities, building capacity is considered as a win-win approach, which in turn describes the community effort, resources, time, leadership, and commitment. These all are directed towards the community identified goals and change.

This is an approach which is considered to be the essence of the community development and also, helps the local community so as to improve their ability to participate in tourism decision making and furthermore, increase their influence and also, enhance the local knowledge in order to access the external resources.

The development of community occurs at a number of different levels, which include individual, organizational, and community, and all levels can also overlap during the empowerment process in order to strengthen their unexplored skills. After sometime, each and every level will have the ability in order to manage their own affairs so as to meet their development priorities.

The ability of all individuals, communities, and organizations so as to manage the change for incorporating the tourism development and to work collectively can foster as well as sustain actions. This can help in strengthening community benefits and welfare.

At the initial stage, community capacity building at the micro-level approach emphasizes on the individual component and is considered as the target group that is concerned with programs for education, job training, skills, and social well-being.

At the organizational level, the community capacity building tends to refer to the resources, processes, and knowledge related to the local workers, management programs, technology, networks and financial resources which help in improving the performance and achieve sustainable goals.

Considering the macro-level, the community-based empowerment refers to comprehensive capacities of indicators of natural resources, socio-cultural factors, people, policy, budgets, education, political system and socio welfare in tourism activities.

There are a number of tools and strategies which were introduced in order to facilitate the community capacity building process. These tools include community leadership, community-based entrepreneurship that is CBE, ecotourism partnerships, training and education, and external support.

The community capacity building has focused on the importance of the community leadership, partnerships through the collaboration between government agencies, NGOs that is non-governmental organizations, the private sector, and local people.

## **5.7. ASSESSING THE LEVEL OF COMMUNITY CAPACITY BUILDING IN TOURISM DEVELOPMENT IN LOCAL COMMUNITIES**

Despite the fact that the community capacity building has been provided with only limited attention in the tourism literature, however, it has been extensively explained and discussed in other areas of development, especially health (George et al., 2007; Labonte & Laverack, 2001a; 2001b; Labonte et al., 2002; Maclellan-Wright et al., 2007; Raeburn et al., 2007; Seremba & Moore, 2005; Wickramage, 2006), education (Harris, 2001; Smyth, 2009) and agriculture (Dollahite et al., 2005).

There has been a lack of community capacity along with the limited understanding of tourism and its impact, and this has been recognized as barriers to effective tourism development in third world countries (Moscardo, 2008).

In communities, the capacity development can be considered as the capacity of community residents in order to participate in the tourism activities. One of the important aim of the community capacity building is to verify whether, the individuals, communities and organizations have been building their capacity for the purpose of development of tourism in their communities.

In local communities, the tourism development cannot be successful without the participation of community leaders and community residents. Considering the case of tourism development in the local communities, it cannot be successful without the participation of community leaders and community residents.

The community capacity building is said to be the key to the tourism development. It is important to understand the way in which community capacity building can develop tourism in the local community in order to get continued successful tourism development projects. Therefore, assess to the level of community capacity building is considered to be an important step while developing community strategies so as to achieve the community development (Marre & Weber, 2007).

A number of local communities tend to recognize the importance of tourism while stimulating the change in social, cultural, environmental and economic dimensions where the tourism activities have had a close relation with the local communities (Richards & Hall, Beeton, 2006; 2000). The tourism itself is a community development tool which is used by a number of

local communities so as to promote the community economic development. Taking this into account, it can be said that the local community leaders play an important role while addressing the tourism issues. At the same time, the tourism development and community capacity building programs have increasingly placed focus on the community development.

While going in this direction, the concept of community capacity has become much more specifically important in order to identify the priorities as well as opportunities for community development (Hackett, 2004; Victurine, 2000).

Furthermore, the community capacity building is said to be an important condition in order to improve the process of tourism development and further, enhancing its benefits for local communities. There is an argument that says “community capacity building is necessary for community development and participatory processes at the community level” (Reid & Gibb, 2004).

The term ‘community capacity’ is majorly used among those who are much more concerned about the community development or involved in the social work as well as social service delivery (Marre & Weber, 2007).

In tourism development, the community capacity can be considered as the capacity of the people in communities so as to participate in the tourism activities (Cupples, 2005) where the tourism developers have the tendency most of the time to invest in the community training and community capacity building as a way to contribute to the long-term community development.

Considering this, the community development practitioners are required to consider the concept of community capacity building as nothing new but as a modification of ideas which are found within the literature (Gibbon et al., 2002).

Similar to community development, community capacity building describes a process which increases the assets and attributes that a community has the ability to draw upon so as to improve their lives (Labonte & Laverack, 2001).

As per the statements given by Balint (2006), the community capacity building is considered as a level of competence, ability and skill and knowledge and also, it is important so as to achieve the community goals. Therefore, it concerns the development of skills and abilities which will further enable the local people to make decisions and action for the development of tourism. The decisions as well as actions of the community are based on their desire for developing their community tourism. Therefore, the community capacity



in tourism development is majorly related to the community development. There is a study which provides a portrait of applying an approach of the level of community capacity building in around 175 local communities which are further involved in the tourism development.

On the one hand, there is a substantial body of literature on the definition and conceptualization of community capacity building (Chaskin, 2001; Clinch, 2004; Goodman et al., 1998; Laverack, 2001), on the other hand, the community capacity building has proven difficult to get measured (Ebbeseb et al., 2004).

In addition to this, there is very little literature which tends to discuss about the practical application of approaches which have been successfully used while measuring the community capacity building in the tourism development.

The community capacity building can be considered as the capacity of community residents so as to participate in the activities which are related to tourism development, both as individuals and through groups and organizations.

Majorly, it is not about their ability to act in their personal, interest of family or employers which are catered for in other spheres. Nevertheless, a number of same skills are involved, and people who are active in the community invariably benefit in some other ways also (Cupples, 2005).

Along with this, the community capacity building is widely considered as an important strategy for community development. It is recognized as an important strategy in order to strengthen the well-being of individuals and local communities and also, tends to underpin much of the work of government and non-government agencies (Fiona, 2007).

Along with this, the community capacity building is defined as the ability to empower the community residents in order to self-manage their community tourism through participation in the building and enactment of shared community vision.

## **5.8. COMMUNITY INVOLVEMENT AND PARTICIPATION IN THE TOURISM DEVELOPMENT PROCESS**

There have been a number of studies which have examined the involvement of community participation in the tourism development process (Tosun, 2000; Tosun, 2006; Li, 2005; Li, 2004; Timothy, 1999). There have been works that have pointed out the process of tourism development, and these



works include Doxey (1976); Butler (1976); Butler (1980); Keller (1984) as cited in Simmons (1994) and Tosun (2000). These works further suggest that there is a high degree of dependence on residents for their acceptance of the industry prior to the start of the same in a specified destination.

The initial adequate involvement of local communities is considered to be important in order to enable the initial stage of tourism development (Simmons, 1994; Tosun, 2000). Butler (1980) referred to it as the exploration stage.

Implicitly, the argument provided above in relation with the relation possessed by the tourism development and community participation tends to indicate that the community involvement is important so as to avoid the uncertainties and misunderstandings related to the tourism development in the area (Simmons, 1994).

More importantly, when the local communities are provided with the opportunities to own and also, operate the tourism facilities then it is thought to increase the tolerance to tourist activities in the area (D'Amore, 1983 as cited in Timothy, 1999) and ultimately, it creates a sense of ownership, feeling of responsibility and practical involvement in tourism (Simpson, 2008).

There have many literatures which seem to acknowledge the fact that the local community participation is important in the process of tourism development. Nevertheless, Tosun (in the year 2000) observed while exploring the limits of community participation in the process of tourism development in developing countries. He observed that "opportunities for local communities to participate may vary over time with the type and scale of tourism developed, thresholds of entry, and the market served."

He did a study which viewed the relation possessed by the local community participation and tourism development process in the context of tourist area cycle of evolution model provided by Butler. As per the views of Butler, such types of variations are because of the reality that as the destination becomes much more popular and attractive after considerable development, more and more investors are attracted especially the large capital owners to the destination which make =s the competition stiffer in comparison to before.

Keeping this in mind, the local communities are likely to lose control over tourism development because of the fact that they have limited financial resources most of the time (Zhao and Ritchie, 2007). Therefore, it gradually becomes more difficult for them so as to open large-scale businesses (Tosun,

2000). Tosun (2000) provided suggestions so as to avoid this situation and said that there is a deliberate need to empower the local communities at the initial stage of tourism development in order to enable them to control the tourism development in their area. There can be one way to achieve this and that is through removing barriers which hinder effective participation of local communities in markets (Zhao and Ritchie, 2007).

## **5.9. CONCLUSION**

In the conclusion of the chapter, this chapter discussed about the ideology behind the building community capacity for the development for the development of the industry of tourism. This chapter also discussed about the significant role of the community participation and the various development initiatives that have been come to play in the tourism industry.

This chapter also discussed about the various topologies of community participation. This chapter discussed about the various aspects of tourism and community development, such as the concept of community capacity building, and the development of the tourism for community capacity building. In this chapter, the role of involvement of the community in tourism development such as rationale for community involvement in tourism, women's involvement in tourism, and the involvement of the local community in tourism have been discussed.

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# Chapter 6

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## Community-Based Tourism in the Developing World

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Community-based tourism fosters local development in poorer and developing nations. In the last two decades, it has emerged as a mechanism for fostering locally based tourism operations. The current chapter discusses in great detail the status of community-based tourism in the developing nations of the world. It further sheds light on the major developments and advances in the developing nations in the field of community-based tourism.

It further discusses the principles of community-based tourism with respect to the developing world and also touches upon the key elements that could transform CBT ventures into a success. Towards the end of the chapter, the limitations faced by CBT in developing countries are analyzed. The chapter is concluded with a detailed description of e-commerce for CBT in developing countries with the support of few proven examples.

## **6.1. INTRODUCTION**

Community-based Tourism is garnering massive popularity all across the globe as a fitting and rather unconventional substitute to mass tourism. Since community-based tourism (CBT) is a peculiar form of tourism that aims to empower and authorize communities to manage tourism growth and accomplish the goals and objectives of the community associated with their well-being, and further aims to achieve not just economic, but social and environmentally sustainable development, it is rapidly gaining momentum amongst the local communities in developing nations, most of which are rural and either poor or economically marginalized.

Community-Based Tourism (CBT) is a progressive and socially uplifting proposition for creating and bringing about sustainable development in developing countries to protect and conserve the natural resources, preserve traditional culture, and generate income at the local level.

Community-based tourism (CBT) is a niche market in which the community benefits directly from tourism revenues. Accordingly, CBT entails not just a partnership between tourism businesses and the community that delivers benefits to both, but it also necessitates community (and external) support for small tourism enterprises, that pledge to assist and aid community projects that aim to bring about collective welfare and protection.

CBT seeks to increase people's involvement and ownership of tourism at the destination end. Since its inception starts from the local community, the control too stays in the hands of the local bodies. Sustainable development is a common goal for both the developed world as well as the developing

world for creating a bright and sustainable global future. Yet, the values upheld by both the developed and the developing nations hugely differ.

Developed nations enjoy a steady and secure economy that enables them to focus and lay stronger emphasis on environment protection and preservation of culture and heritage. Contrastingly, developing nations are faced with various problems such as large populations, economic and employment issues, social inequality, etc. Hence, they tend to prioritize economic development and overlook the harsh effects on the environment that the activities related to economic development bring about.

## **6.2. DEVELOPMENTS IN COMMUNITY-BASED TOURISM IN DEVELOPING NATIONS**

The CBT approach is not a new phenomenon. It emerged as a branch of tourism in the mid-1990s as a result of a robust union of progressive actions undertaken by governments, donors, non-governmental organizations, tourism companies and communities themselves. Since it is a sustainable approach, it is massively popular as a tool for bringing about a radical change in the poor living conditions in developing nations.

One of the key factors that makes community-based tourism a highly sought-after tool for progress in developing nations is its central concept of correlation and action between the endogenous and exogenous forces within the tourism destination.

This particular aspect to community-based tourism can facilitate larger community participation, massive community development and capacity-building. The amalgamation of these three aspects results in “Place revitalization.” Place revitalization is of significant importance to development in the challenging landscape of developing countries since it leads to a boost in local initiatives and empowerment and upliftment of communities.

Nonetheless, to allow the principle of exogenous and endogenous interconnection to occur and be implemented effectively, the foremost pre-requisite is the existence of a thriving endogenous local institution amongst the host communities as well as a function transfer brought by the tourists and non-governmental institutions that function as the exogenous forces to the destination.



**Figure 6.1.** Developments in community-based tourism in developing nations.

**Source:** Image by unsplash.com.

Developing nations often face issues with community-based tourism as the initiatives have been sporadically spread over the geographical boundaries of these nations. Thus, the level of CBT development has a direct relation with the following factors:

- The existence of an enabling national policy framework that is effectively implemented.
- The positioning or re-positioning of a destination and the branding or re-branding of tourism.
- companies as environmentally and socially responsible.
- The availability of technical and financial assistance for CBT development.
- The level of local entrepreneurship and/or leadership in communities.

Tourism has grown to become a global phenomenon that cannot be quantified or measured. It exercises far-reaching impacts on the global economy. Tourism is continually faced with the major challenges of economic and social instability and the rising geopolitical crisis. Yet, it has stood its ground, encouraging its adoption and promotion by international agencies and governments of nations to accomplish economic development.



The most critical hurdle tourism faces in the contemporary times is to successfully grasp the benefits and risks of its exponential growth in a world that is weakened by the impacts of growing tourist pressure on its environment. Tourism is often threatened by social and economic inequality between the northern and southern hemispheres.

The jarring impact that this social and economic imbalance has had is apparently visible through the improvement and enhancement of regions located in the northern hemisphere and the rising deprivation and poverty in the regions of the southern hemisphere, which is further aggravated by the vast difference in the allocation and administration of world resources.

This disparity has long-lasting effects on the local communities of developing nations.

These effects involve the massive dependency on tourism as a mono-activity that in turn relies heavily on geopolitical and macro-economic conditions that are unquestionably beyond the control of the local communities, and a tourism activity that is specifically designed to cater to the needs of tourists, to the disadvantage of the local communities.

Consequently, it arouses conflict and dissatisfaction amongst the local communities as a result of lack of attention towards their needs and desires by the local authorities in the process of creation of new tourism policies and activities.

Another significant cause for concern is the commoditization of these communities and their traditional heritage for tourists in developing nations. This contradictory aspect of the tourism phenomenon between the northern and the southern hemisphere has made it a subject of concern for various researchers studying the contribution of tourism in the process of betterment in the living conditions of the local communities of developing nations.

Some researcher's associate tourism with a proletarian dependency between rich and poor countries: some believe that choosing tourism as a means for economic development is accepting reliance upon the countries from where the tourists originate and, worst still, the deterioration of man and his environment.

Certain groups of researchers are of the opinion that community-based tourism will face numerous challenges and will be a difficult and dangerous proposition and will always have an uncertain future because of its extreme dependence on foreign requests. Thus, the aforesaid arguments establish that Community-based tourism is an exogenous activity that integrates

itself within the endogenous environment of the host country. Its advocacy, promotion, and implementation in developing nation's calls for a global evaluation of tourism that should take into account the local context in which it is applied.

The pre-requisite mentioned above is because tourism is heavily dependent on the macro-economic conditions at the global and national levels that are essential for its accomplishment and the same are also fundamental to the national and international policies that are completely independent of the tourism industry. This grim reality of Community-based tourism in developing countries has, in some ways, transcended the tourism phenomenon.

Tourism is today's world has gone beyond being merely a recreational and relaxation activity; tourism has evolved over the years and has metamorphosed into a defiant mechanism against social and economic inequalities and global environmental deterioration.

Today, various forms of alternative tourism or sustainable tourism are recommended by the national community and organizations as a definitive remedy against poverty and social injustices in developing countries. Yet, an important question remains unanswered: is community-based tourism an effective tool for the development and improvement of the living conditions of local communities in developing countries?

Community-based tourism, a sustainable tourism approach, represents a means to attain development in developing countries. The study and analysis of community-based tourism and development in developing countries requires researchers to distinguish tourism as a transformative element at the social and economic levels, and as a factor of exchange at the cultural level.

Its characteristic feature of income generation and its relevance to economic conditions of developing countries must not conceal the social and cultural implications that it creates and that are of great importance as far as development is concerned. It is only in this way that tourism can coherently articulate the development of rich nations to the underdevelopment of developing countries.

Community-based tourism develops itself in the structure of a globalized world, and hence, offers a helping hand to the local communities to gain openness to the world capable of bolstering their capacity to better comprehend and manage the problems they are dealing with and to better identify their requirements.

### **6.3. PRINCIPLES OF COMMUNITY-BASED TOURISM DEVELOPMENT IN DEVELOPING NATIONS**

A key issue addressed by alternative methods is the way processes of global tourism expansion and uneven development have played themselves out at the subnational levels of regions and communities. In the past many times, governments “top-down” planning and promoting tourism has left destination communities with little input or control over their own destinies.

These new approaches of tourism development are usually called community-based, sustainable and pro-poor tourism development. In these conceptions, communities are of vital importance as an intermediate level of social life between the personal (family/individual) and impersonal (global/institutional) (Milne, 2001).

It is thus not surprising that a community approach becomes a standard ingredient of the various hallmarks of the tourism development process in rural and remote areas, where getting the community “on side” is seen as essential for the development of successful tourism product.

Also, in earlier but still valuable references, it is stated that communities should be given the opportunity to participate and decide what kind of future they want to live in (Murphy, 1996).

The essence of this approach is concentrated in the community; it is the focal point. When tourism development depends upon the involvement of local people as part of the tourism product, the industry can only be profitable when involving the community in the decision making. The development of a destination community is seen as a core component of the tourism product (Murphy, 1996).

Also, other references (Brohman, 1996) have advocated community participation in tourism development as a tool to solve major problems of tourism in the developing nations. Specifically, in the case of contribution to equal distribution of benefits, community participation in the tourism development process will certainly achieve equal distribution of benefits, discourage undemocratic decision-making and will meet the needs of the local community in a better way.



**Figure 6.2.** Principles of community-based tourism development in developing nations.

**Source:** Image by unsplash.com.

Community involvement in establishing desired conditions is perhaps the single most important element of growth management in tourist destinations (Brohman, 1996).

The above-mentioned approach is especially important when tourism is used as a strategy to support the development of or in local communities. As a consequence, within this development framework, community-based tourism includes the participation of locals in the development and the decision-making process, which affects their future. More recently also NGO's take up these principles of Community-Based Tourism:

- Be run with the involvement and consent of local communities,' i.e., the planning and management of the tour or trip should encourage more participation and input from locals.
- Give a fair share of profits back to the local community, i.e., in an ideal situation, the profits would be returned in the form of establishment of schools, health amenities, etc.
- Involve communities rather than individuals, i.e., working with individuals can cause damage to social structures and cause disharmony

- Be environmentally sustainable, i.e., local people must be encouraged to participate to ensure the successful outcome of conservation projects
  - Respect traditional culture and social structures
  - Have mechanisms to help communities cope with the impact of western tourists.
  - Keep groups small to minimize cultural/environmental impact.
  - Brief tourists before the trip about appropriate and acceptable behavior.
  - Not make local people perform inappropriate ceremonies, etc.
  - Leave communities alone if they don't want tourism, i.e., local residents should have the power to decline tourism.

Thus, community-based tourism can be seen as a possible agent of development and poverty eradication. As a consequence, concepts like empowerment, participation, partnership and community capacity (Telfer, 2001) are analyzed as constraints.

#### **6.4. KEY ELEMENTS FOR THE SUCCESS OF COMMUNITY-BASED TOURISM PROJECTS IN DEVELOPING NATIONS**

There has been much research into the selection of criteria to evaluate the progress of Community-based tourism program development in developing countries aimed at increasing the chances of successful implementation.

Today, CBT efforts are taking place worldwide but are most prolific in developing economies such as Asia, Africa and Latin America as it is upheld to be a key tool in poverty alleviation and has become part of development strategies at higher government levels focused on rural poverty (Salazar, 2012; Mtapuri & Giampiccoli, 2013; Tasci et al., 2014).

Regardless of the assistance and advantages Community-based Tourism brings to developing nations in the tackling of issues related to poverty and the environment, there have been many hurdles in the way of CBT projects that continuously challenge their viability and long-term sustainability. The central element that governs the overall success of CBT is financial assistance from enablers: Government, funding institutions, and private

sector involvement. The success of CBT programs is generally dependent on both the external and internal factors. Yet, financial viability is the major element that defines success. The community needs training and capacity building in order to meet guest's needs, but they also need enough customers to make the training and capacity investment financially viable.

Enablers can assist in marketing, training or funding and thus, institutional structures, funding programs, and private sector partnerships are all enablers for successful CBT initiatives. CBT needs the assistance of such enablers for better promotional activities and stand out amongst the massive list of options of tourism activities at the disposal of tourists as well as to gain access to technical and financial resources.

CBT initiatives often develop in countries where there are national policies for implementing CBT, and where there is an existence of technical and financial assistance for CBT development.

An example is South Africa, where CBT has been facilitated by turning over rights to land, wildlife, and other natural resources to rural communities, which has resulted in joint ventures between communities and the private sector for managing tourism.

The Caribbean has seen a successful implementation of CBT development due to the European Union, which had offered timely financial and technical assistance to governments with a major emphasis on CBT in their tourism development programs.

Another example of this is Jamaica where the World Bank stepped in and launched the Project Appraisal Document for a Rural Economic Development Project for Jamaica addressed the need for enabling rural CBT enterprises by linking the rural enterprises of agricultural producers and tourism product and service providers to markets (World Bank, 2009, p. 33).

Yet another example is Thailand, where the success of Mae Kampong can be attributed to the support from external actors to the community for research, workshops, focus groups, and assessments conducted in the area, ensuring CBT was a feasible option (Kontogeorgopoulos et al., 2014)

Debates exist on the value of government and private sector support for CBT, but despite the diversity of opinions, it is clear that for CBT to develop in the long-term, backing is necessary whether it be forming the public or private domains (Mtapuri & Giampiccoli, 2013).





**Figure 6.3.** Key elements for the success of community-based tourism projects in developing nations.

**Source:** Image by unsplash.com.

Commonly, CBT enterprises are dependent on funding agencies or NGOs to launch new ventures, providing funds for infrastructure, equipment, training, etc. Programs such as the UNDP's Global Environmental Facility Small Grants Program, the Global Sustainable Tourism Alliance, and local programs such as Microfin in the Caribbean that cost-sharing and loan systems are more practical and useful than grants that directly fund an enterprise.

When community enterprises provide in-kind or monetary contributions, there is a greater sense of ownership and ability to become more self-sufficient. Microfin (Caribbean Finance Limited) uses a cycle of short-term loans to fund micro-enterprises throughout the Caribbean, including in community tourism (CTO et al., 2007).

International financial assistance for CBT has been channeled through complex networks of organizations linked to community-based projects including the Global Environment Facility's Small Grants Programme (SGP), Fundecooperacion and the Central American Association for the Economy, Health and the Environment (Trejos & Chiang, 2009)

External agencies are also responsible for the training and skill-building and these external agencies review the financial viability in order to collaborate and partner with CBT ventures. Successful CBT also need not be too heavily reliant on external agencies (private business or public governments/training institutions, etc.), or else they are to lose control over their enterprises and experience less empowerment.

Therefore, such enterprises must aim at functioning independently as a business with the help of external assistance (marketing, market access, capacity building and funding). The absence of this type of assistance leads to failure in attracting tourists in the amount that makes the venture a financial success, thereby failing to provide supplemental income, empower community members and build capacity within the community.

The next element is participatory planning and capacity building. To obtain the goal of community management and ownership, non-formal education and capacity building are key to establishing a foundation of tourism management skills among residents (Novelli & Gebhardt, 2007).

From the planning stage, participatory tourism resource mapping, asset identification and visioning exercises are needed. Tasci et al. (2014) discuss how up skilling of local communities in areas such as tour guiding, language, communication, hygiene, and safety are essential in delivering CBT initiatives.

CBT initiatives must be formulated in accordance with the strengths of each community. Cultural differences, community structures, and levels of development all pose new and unique challenges for CBT and need to be considered when planning.

Planning for the long-term with participation by all community members is needed. CBT needs to explore partnering and collaborating with outside agencies. While many CBT initiatives emphasize the community nature or collective management, the potential benefits of working with external tour operators or tourism enterprises are often overlooked.

Profit-sharing, joint ventures and supplier models of CBT enterprise can greatly benefit the local community by providing additional sources of livelihood, job opportunities and opportunities to provide supplies for businesses in the broader tourism industry.

Identifying the cohesiveness (or togetherness) of the community is critical at the initial stages. Communities are often found to be holding contradictory views on bringing tourism so close to home, and this gives



rise to tensions and conflicts, damaging the very aim of CBT for community development. The ability of community members to work harmoniously and cooperatively and the degree to which a common goal is shared among members has a huge impact on the potential for success.

A classic example of this can be found in the Huchuy Qosco village of Peru where the community of 65 families elects an executive committee to manage the community association. This executive committee holds monthly assemblies to address all issues concerning their CBT enterprise (a village restaurant).

Major changes and decisions on the use of profits within the community are voted upon by all members (each family is a representative), and ultimately the executive committee approves decisions brought forward by members and the restaurant administration (Galaski, 2015).

Participation is also an indispensable factor for success. Workshops and courses should be held in the community destination by government agencies, NGOs or local expert consultants. Knowledge of local language and customs plays a critical role in establishing trust and achieving learning objectives.

Tourism management and business and management training are mandatory in order to best equip CBT enterprises with the skills to operate as formal enterprises and suppliers for the tourism industry.

In many cases complementary training such as handicraft production, guiding, naturalist training, and English language skills are needed (Jones & Epler Wood International, 2008, *Asia-Pacific Environmental Innovation Strategies* (APEIS), 2002).

Every case should be evaluated for its specific needs, and the training must be tailor-made keeping in consideration the local realities such as level of previous education, workshop fatigue (in areas that receive many outside donor projects), language and literacy considerations, and specific skills needed for the particular CBT initiative (whether food-related, sales-related, goods production-related, etc.)

Sebele (2010) notes that members of the Makuleke community in South Africa have benefitted from capacity building and training opportunities, as they have been able to gain employment from their improved skill set and knowledge.

Another major element linked to lowering the risk of failure of CBT in developing nations is the collaborations and partnerships that facilitate links

to the market. External advice and links are a necessity to ensure success (Iorio & Corsale, 2014; Ebrahimi & Khalifah, 2014) as many rural tourism providers often lack many of the skills and knowledge required to participate in tourism.

For example, some community enterprises may possess hospitality skills but may lack awareness of demand factors, knowledge of product presentation, comprehension of the markets they work within, and marketing networks (Bramwell & Lane, 2000; Mitchell & Hall, 2005).

Local participation is only as possible as the participant's capacity allows them to be, making it necessary for the government, NGOs and the private sector to step in and collaborate to ensure commercial viability.

Undoubtedly the most critical consideration for successful CBT is forming linkages to the market at the initial stages of planning which can assist in developing a market-ready and market-friendly product, such as in the case of joint ventures with operators or hotels as they cannot only provide direct access to markets, but can also provide capacity-building through direct employment and training.

The Edgar Adventures in Peru is an example of this condition. This business began when Edgar began leading tours for G Adventures in the Puno/Lake Titicaca region in 1996. Over several years the popularity of the area, and the growth of G Adventures, now the world's largest adventure travel company, led to the need for an operator to run all trips for G Adventures in the area.

This included homestays on various islands on Lake Titicaca. Almost a decade and a half later, Edgar Adventures is touted as one of the most popular tour operators and has since become an outstanding, award-winning inbound tour operator responsible for connecting over 20,000 travelers per year with family accommodation enterprises.

Marketing is an essential factor for CBT success as local communities "lack the essential marketing expertise, resources and networks to attract tourists in sufficient numbers to enable the venture to earn break-even profits and more" (Mtapuri & Giampiccoli, 2013, p. 10).

Clear access to market and knowledge of who will buy or use the product is essential. Many successful forms of marketing by CBT's are partnerships or networks with outside tour operators, emphasizing the importance of collaborations. Whilst it may be more beneficial to adopt an autonomous approach, the reality is that these communities do not have the skills or

resources to be able to market their goods and services to attract the tourists (Mtapuri & Giampiccoli, 2013).

Costa Rica Rural Tours is one positive example of a marketing partnership (Costa Rican Tourism Board (ICT) Press, 2008). This particular initiative was undertaken by a small bunch of youngsters who aimed at boosting CBT thereby inviting tourists to their area, and today it has not only reached dizzying heights in terms of success but is also working in partnership with bigger international tour operators that want to offer homestays and volunteer opportunities.

Rural Tours offers packages or elements of a package to tour operators such as Cross-Cultural Solutions. The group functions as a marketing channel for numerous families and organizations across the entire region, removing all competition and ensuring a fair negotiation at competitive prices. Edgar Adventures and Costa Rica Rural Tours are both examples of operators incorporating community tourism into a global tour operators offering.

Occasionally large or foreign tour operators do work directly with communities. An example of it is the case with the community of Ccaccaccollo, Peru. G Adventures and its foundation, Planeterra, helped to set up a woman's weaving group in 2005 in the village to offer a unique experience that incorporated natural dyeing and weaving demonstrations along with a market-style presentation area (Planeterra.org). Many travelers, as part of their larger tour, pass through the Sacred Valley en route to Machu Picchu.

A safe and secure income has been provided to the women and their families in this community from this initiative. This company manages a huge volume of tourists to the area each year; 15,000–20,000 visitors travel to the area with this company each year.

Thus, it was practical to work directly with the community; however, numerous challenges stoop up against the company. A full-time employee was hired specifically for visitor handling and the smooth functioning of day-to-day operations of the program. The project still requires continuous monitoring by both G Adventures tour operations team and local Planeterra staff.

The next key element for successful CBT is Local management, often touted as a crucial element of CBT, most often Local management, while said to be an important factor of CBT, is often overshadowed by participant's actual ability to manage and administer tourism businesses.

Mtapuri & Giampiccoli (2013) and Ramsa & Mohds (2004) argue that CBT must be controlled and operated by the communities as Bunzinde, Kalavar &, Melubo (2014) recognize that there is a deep and powerful connection between empowerment and the well-being of the community.

According to Ife (2002, p. 208), community empowerment should provide people with the resources, opportunities, vocabulary, knowledge, and skills to increase their capacity to determine their own future and to participate in matters that affect their lives (Boley, Maruyama, & Woosnam, 2015), which will impact on the success of CBT initiatives. Botswana has also done a similar initiative (Mbaiwa, 2008).

Additionally, the validity of this participation argument due to the capacity of participants must be questioned in order to understand the complexity of tourism as well as their limited access to power and resources (Wall, quoted in Martain-Haverbeck, 2006, p. 39).

Therefore, it can be established that all elements of local management and empowerment of CBT are deeply and intricately linked to the elements of capacity building and participatory approaches of the CBT development process.

These factors also suggest the relevance of the elements of market linkages and collaboration, as both can furnish the limited capacity of rural community members to manage their enterprises independently. In order to ensure local management and empowerment, it is recommended that there be a creation of a tourism committee or organization to manage tourism locally (Baker & Jamieson, 2000; Epler Wood 1998; Fennell, 2002; Gutierrez et al., 2005; Jamal & Getz, 1995; REST, 2003; Salzaar, 2011; Wearing & McDonald, 2002).

This is important since it allows the community members to be associated in all aspects of planning, designing, managing, owning, and monitoring the tourism business.

This involvement in the developmental and managerial aspects of an enterprise will lead to greater empowerment of the community members as it will generate an environment of positivity thereby boosting their position and ability to conserve the welfare of their community and give a boost to their morale and increase the pride in their cultures.

This is often the draw for CBT, especially in remote areas with indigenous populations and ancient customs. In a study of successful Guatemalan CBT initiatives, it was found that Mayan villagers welcome visitors and the

cultural and economic exchange that comes with it and felt their lives were improved through participation in small-scale tourism (Martain-Haverbeck, 2006).

An example of a successfully managed joint venture is Rocktail Bay, a lodge in Southern Africa which the community has shares, receiving dividends from the lodge from lease payments paid by Wilderness Safaris, who also pays the community shares of operating profits (Neilson & Spenceley, 2010; Spenceley, 2005).

The system was set up on a lease payment where the community receives dividends from its shares in the lodge owning company (Wilderness Safaris) when the profits are sufficient. The local Mqobela community is an equity holder in both the lodge owning company and the lodge operating company. Thus, the business model ensured community benefit along with the necessary business operations.

Successful CBT would also include indigenous communities, women, and other marginalized communities accessing the formal economy while receiving respect and appreciation for their unique cultures and knowledge they choose to share with visitors through positive exchange.

## **6.5. LIMITATIONS OF COMMUNITY-BASED TOURISM DEVELOPMENT IN DEVELOPING COUNTRIES**

CBT is a complex process (de Groot, 2015, p.72) and as Moscardo (2008, p.175) states the reality in practice has not often matched the ideals in principle. These failures include the lack of access to markets, lack of market-ready products, too much focus on marketing directly to foreign visitors, and a lack of empowerment of local communities.

These barriers relate directly to the main themes of CBT that include financial viability, marketing, product development, land ownership/management, and capacity building, and it should be noted that some areas overlap, as barriers are often not isolated.

Specifically, financial solvency is a critical issue as many other issues stem from this. Unless external funding is available, with the high implementation cost, CBT in developing countries can be challenging (Malatji & Mtapuri, 2012; Iorio & Corsale, 2014).

The following are the limitations of community-based tourism development in developing countries.

### 6.5.1. Centralized Public Administration

Planning and tourism have been centralized by governments with the aim of successfully attaining their pre-determined objectives. Thus, as a direct consequence of this is that the attitudes of government officials or related professionals towards CBT can act as a hindrance.

They often propose that planning and development efforts are a “value-free” or politically neutral exercise. Taking this perspective into account means that the participation of a community in the development process can only serve to politicize it and deviate it from its professional base.

Although certain governmental officials or professionals are sensitive to the need for some forms of participation, they may consider a “present-oriented” mentality making it impossible for them to develop projects beyond current needs and problems.

The major tension between governmental professionals and participation is coming from the confidence of the professional that his/her qualification and ideas find the “right answer” to development problems. That is to say that the possibility and the alternatives being suggested from locals are seen as impractical and irrelevant.



**Figure 6.4.** Limitations of community-based tourism development in developing countries.

**Source:** Image by unsplash.com.

If CBT initiatives aim to monitor and control negative impacts on natural resources, especially as part of a conservation strategy, it requires that the government empower local decision-making and management of local tourism businesses, as they are the closest to the resources and can aid in their protection if given the authority. It is also important to consider that empowerment norms may vary across cultures (Boley, Maruyama, & Woosnam, 2015).

As demonstrated in the Guatemalan example above, indigenous people did not even have the status in their society to be integrated in the tourism industry until the 1996 Peace Accords. Similarly, in some areas in Thailand, there is a lack of support from the government until a tourism initiative has become visible.

Therefore, there is difficulty in developing initiatives from the bottom up. Many local communities feel this general lack of expressed interest from significant external actors delays the implementation process, and also encourages community members to form negative opinions pertaining to CBT (Tasci et al., 2014).

In the Greater Mekong Subregion countries (Laos, Cambodia, Thailand, Vietnam, and Yunnan, China), the government-based nature of national parks and protected areas inhibits the ability of local communities to be sole managers CBT and therefore top-down planning approaches are common.

That being said, each of these countries includes CBT as part of its master tourism plans, recognizing that it is an important part of the country's overall tourism strategy (Khanal & Babar, 2007).

In Thailand, it was found that due to the lack of regulation enforcement, private businesses take advantage of communities by bringing in large groups of tourists, and then CBT initiatives find it hard to compete (Ping, ND).

Another related issue to the lack of community empowerment and involvement in planning is the idea that tourism imposed on communities can create resentment and a distancing between locals and tourists. However, the opposite may also be true as there is a contradiction embedded in CBT. Though it is a tough task to manage CBT, it should at the very least be acknowledged by planners and managers.

It is widely acknowledged that the main attraction of CBT is the authentic cultural experience it offers to tourists. Thus, it is of utmost importance that the power and ownership reside with them instead of the governing bodies.



This is wherein the success of CBT lies. If CBT is to be about the experience, from a consumer perspective, it must also be about the experience from the community's perspective, and that can only happen if local people are seeing benefits from a CBT initiative and are part of its design.

### **6.5.2. Lack of Access to Market Information**

Most often, when governments and planners consider the state of tourism in a country, they project that a high number of foreign visitors could translate into customers for CBT ventures.

They frequently overestimate the capacity of CBT ventures to meet the foreign markets directly. In reality, for many of these communities, marketing and access to key markets is usually an issue due to lack of know-how and resources (Mtapuri & Giampiccoli, 2013; Gascon, 2013) as well as lack of customer awareness about CBT as a type of tourism or product to purchase.

CBT destinations face challenges in economic survival even if they have products and services that are in demand, due to poor marketing capabilities (Harrison & Schipani, 2007).

For instance, many CBT initiatives throughout the Latin American and Caribbean region have laid emphasis on providing tourist services based on the fact that the country itself is a popular international tourism destination, without a careful comprehension of the obstacles in reaching the international tourist from a remote community-level destination.

Also, without the affiliation or partnership with reliable and experienced tour operators, it becomes increasingly difficult to capture and attract foreign markets since not many CBT initiatives are connected to the wider tourism sector. This renders more difficulty to the communities as they lack the skills to reach out to their target customers.

If CBT ventures do undertake marketing efforts, often it is creating a website or creating a collective or network that markets a whole region directly to potential tourists in main outbound countries.

However, it does not pop up on a Google search in the English language in spite of the search term "Community Tourism Peru" being. Governments and donors alike fail to recognize that Community Tourism is an academic term rather than a commercial or consumer-oriented term.

They also fail to target consumer-oriented booking systems or Online Travel Agents (such as Expedia, TripAdvisor, etc.,) where the consumers are searching for travel product.



While traditional marketing tools are essential, they continue to fail because the majority of tourists do not generally buy CBT as a stand-alone product. They do not necessarily search for a CBT experience from home, instead they prefer to experience the culture and heritage and customs in different ways and are hugely dependent on their tour operator, accommodation provider or cruise and a CBT experience will be only one portion of an overall trip, if included at all.

### **6.5.3. Lack of Appropriate Legal Systems**

Participatory development strategies may bring community groups into the policymaking process, and thus creating opportunities for those who are poorly organized may not negate the influence of the interest groups already active in tourist development.

Thus, a legal structure which can defend community interest and ensure the community's participatory right in tourism development is needed. However, the legal structures in many developing countries do not allow or encourage the participation of their local people in the local activities.

### **6.5.4. Lack of Tourism Expertise**

Most developing countries lack expertise in the development of tourism, even less of approaches that involve community participation. Local governments have no idea of how to incorporate it in their planning. For example, in Turkey, in the absence of expertise, tourism development has only been seen as contributing to economic growth with tourism development plans focusing on improving infrastructure, increasing bed capacity, and other parts of tourist superstructure. These activities, when exclusively focusing on economic growth, are not effective planning and do not reflect the concerns of contemporary approaches to tourism development.

### **6.5.5. Lack of Qualified Human Resources**

An acute shortage of human resources in the tourism sector in many local destinations in the host countries from the developing world have led to an unfavorable influx of foreigners taking up these jobs.

In Turkey, few attractive jobs requiring high skills are occupied by foreigners (e.g., the laws relating to the tourism industry allow companies to have a non-Turkish workforce of not more than 20%) and well educated rich and high-income groups.

### **6.5.6. Lack of Market-Ready Product and Product Development**

Almost always, CBT is developed based on the community's assets, the community's objectives, and the desire to achieve some form of economic development based on attracting visitors. This has happened because the core of CBT planning has been to determine how best to use it as a development tool (Scheyvens, 2002; Asker et al., 2010; Stronza, 2008).

The problem with a focus too far on the supply side of the spectrum is that projects are developed based on what the area has to offer, and not on what is demanded by those that are going to buy, whether they be direct tourists or tour operators that have an established client base. Unfortunately, there are many CBT projects around the world that have failed because of this style of design. The persistent issues include:

- Products are not designed keeping the demand of the market in consideration;
- Products are not developed in partnership with external collaborators who can offer expertise and assistance in the form of necessary skills and/or training and provide market access;
- The private sector, which ultimately has established knowledge of product development, what works in destinations logistically, and ultimately, what sells, is not consulted by funding agencies and/or government agencies that are facilitating the development of CBT;
- Many CBT ventures are launched without any robust market research meaning to identify the end buyers, and the feasibility of the CBT ventures.

### **6.5.7. Lack of Financial Resources**

In many less developed communities, financing opportunities for tourism are lacking, and thus it is necessitated that the financial aid comes from outside interested parties.

This results in the loss of control emerging from outside investment. Despite efforts to encourage community participation, in situations where the residents do not own the tourism infrastructure, the growth and its style of development are bound to undergo major changes that are difficult to reverse.

In addition to the above boundations, there are also major “cultural limitations” leading to almost “no opportunities” which may tourism offer for local sustainable development. Local communities often face the severe scarcity of limited resources to handle those issues directly affecting their dignity. The great majority of the people in developing countries have difficulties in even meeting their basic needs.

This limits them further from becoming closely involved in issues of community concern in relation to tourism development. The lack of effective grass-roots organizations that can be instrumental in determining and improving the collective interests of poor deepens this dependence.

Many CBT ventures offer very low return on investment or are relied upon too heavily for the livelihoods of a community. Thus, the lack of financial sustainability hampers most initiatives rendering them inadequate to launch.

Generally, the host communities in developing countries have barely any access to the services of a welfare state. When tourism development has taken place in a local destination of a developing country, central and local government as usual may have invested large amounts of public resources in tourism to create infrastructure based on western standards to attract maximum number of tourists while local communities in tourist destinations live on the poverty limit.

That is to say, socio-economic and political issues have been arranged in isolation from local communities in tourists Locally-driven (Community-based) Tourism Development an option for poverty alleviation. This has the result that the host community has not been given the chance to develop their capacity.

The aforesaid circumstances render a highly unfavorable environment for the development of local tourism through community-based tourism since it would most likely fail.

Apathy and low level of awareness in local communities. “Citizens tend to participate only when they are strongly motivated to do so, and most of the time they are not motivated” (Tosun, 2001). This may arise from the belief that their ideas will not be considered, as we have discussed in the “attitudes of professionals” above. Consequently, this does not motivate them to express an interest, and indeed many people often act with a fear of making objections that could be used against them at a later time or date. Others (Simmons, 1994) argue that the potential poor knowledge of tourism amongst people makes it necessary to put considerable efforts to persuade

the general public to participate in the tourism development process. There is an evidence of a need for greater awareness about tourism, its benefits and its costs, how the industry structured and about the current contribution of tourism to community's welfare (Simmons, 1994). In short, the apathy and low awareness in host communities in developing countries exist as one of the main limitations to the participatory tourism development approach and local development (Getz, 1995).

## **6.6. E-COMMERCE FOR COMMUNITY-BASED TOURISM IN DEVELOPING COUNTRIES**

Tourism is one of the world's largest industries, generating an estimated 11% of global GDP and employing some 200 million people (Roe and Urquhart, 2001). Developing countries are scaling new heights in tourism and receive a huge number of tourists each year, making tourism a favorable sector offering ample opportunities.

Despite the fact that it offers a plethora of opportunities yet it has been acknowledged that most tourism policies developed by central governments of developing nations without sufficient local involvement fail to cater for the sensitivities and aspirations of the communities that tourists visit.

The 2002 Conference on Community-Based Ecotourism in Southeast Asia accorded that local communities should have the freedom to exercise their right of self-determination and are free to decide whether or not to accept the tourism that will surely affect their lives and livelihoods. In developing countries, tourism is generally a micro-enterprise and so lends itself to local entrepreneurial activity. Community-based tourism (CBT) has emerged as a mechanism for fostering locally based tourism operations.

With the current speed of digitization as Information and Communication Technologies (ICTs) are beginning to be deployed in rural communities with the aim of boosting local development, communities are able to implement e-commerce in support of their CBT operations.

Even small and remote communities can reap huge benefits out of it by addressing and accessing global markets through the use of the internet. Tourism often plays a major role in developing countries, and CBT has special potential in enabling economic sustainability while preserving and benefiting local quality of life. The Internet provides a cost-effective and increasingly available mechanism to enable CBT.

### **6.6.1. Telecentres for Tourism Development in Developing Countries**

Multipurpose Community Telecentre, also known as an information kiosk, information center, or just telecentre, are the most commonly used means to offer access to the public to ICTs in developing nations. Telecentres are a common sight all across the landscape of the developing world.

Projects intended to work at the grassroots levels are being driven by communities, non-government organizations or research bodies, or as pilot projects intended by governments as the foundation stones to the wider infrastructure projects specifically catered to the needs of communities to bridge the digital gap between the affluent people living in the metropolitan cities who have comparatively easier access to the Internet than their poorer counterparts in rural and less-developed areas.

For example, the government of Nepal is running a project that will implement 15 pilot rural development telecentres in order to provide communities with shared access to ICTs. Mechanisms will be developed to ensure that rural communities are able to articulate and priorities their own information requirements and to implement necessary strategies to meet those requirements.

Arising from the pilots, suitable mechanisms and policy interventions will be designed for replicating successes and for achieving a national rollout of rural development telecentres (Rising Nepal, 2002).

### **6.6.2. e-CBT**

Communities that are transforming themselves and moving in the direction towards CBT are provided with access to the Internet and thus, can establish direct communication with global tourism markets. The added advantage of this access would be that they would be able to bypass the intermediary information-handlers to attract visitors and, therefore, retain a larger proportion of tourism receipts.

e-CBT can kick-start the introduction of telecentres into rural communities, which can subsequently be used to bolster the other forms of development that ICTs make possible. While there is a continuing debate concerning the financial sustainability of development telecentres (Harris et al., 2004), telecentres that target income-generating opportunities from the outset are more likely to survive after the initial start-up funding dries up.

### **6.6.3. The Target Market for e-CBT**

The market for e-CBT is the same as that for CBT, but the introduction of ICTs is particularly suited to the marketing and management of CBT as it is well matched to an identifiable type of consumer, the 'neo-consumer' (Honeywill, 2002), an emerging breed of consumer that represents only a quarter of the population in developed countries, but which controls half the discretionary spending power of the economy. Neo-consumers are characterized by their tendency to travel and spend more than the average, look for more authentic and experiential tourist opportunities, use the Internet widely and often (Honeywill, 2002).

### **6.6.4. E-CBT Potential**

While CBT possesses all the major features that cater to the needs and wants of neo-consumers, e-CBT, on the other hand, represents a suitable platform for engagement, promotion, marketing, and information exchange as also for sales transaction processing.

Due to its high compatibility with the neo-consumer market segment, e-CBT represents a potentially strong future force in tourism development since tourism is an industry that needs constant revamping and makeover to sustain its life cycle and also searches for new and novel experiences. Thus, CBT opens up new experiences that match those sought by neo-consumers.

As a platform for community development, e-CBT has special potential for poverty alleviation. Firstly, it reverses the prevailing pattern whereby much of the tourism industry is controlled by financial interests located away from tourist destinations (Heyendaël, 2002).

Moreover, it fosters micro-enterprise tourism which acts as a catalyst to complement and promote: community fisheries, traditional agriculture, handicraft production, and conservation practices, as well as helping to enhance the quality of natural and cultural resource utilization (di Castri and Balaji, 2002).

### **6.6.5. E-CBT Examples and Research Opportunities**

Three examples of e-CBT are currently being researched in Asia. The first is in Western China, the second in Sarawak, Malaysia, and the third in the mountains of North Vietnam. The following sections briefly introduce these three, highlighting both the e-CBT features and the nature of tourism in the location, before considering the research opportunities.

#### ***6.6.5.1. The Bai Yang Gou Valley Tourist Region, Xinjiang Province, China***

The Bai Yang Gou nature reserve is located in the northern Tien Shan Mountains, Xinjiang Province, China. It is the home to the nomadic Kazakh shepherd community who travel into the surrounding hills during the summer to feed their animals on the high summer pastures.

During this time, they live in yurts and herd their animals on horseback. The area boasts of a compelling standard of natural beauty and the inhabitants constitute an ethnic minority with their own traditions and culture. It does receive a few tourists in the valley, but they have to take a bus ride and afterwards have to go back to the city.

During a visit by the authors in October 2002 (Davison et al., 2003), the area was demonstrated to be well served with wireless telecommunications. The Jailoo Tourism project in Kyrgyzstan, discussed earlier, serves as a working model for the type of CBT envisaged in Bai Yang Gou. The authors propose to partner with Xinjiang University and the Xinjiang Tourism Bureau.

#### ***6.6.5.2. Bario, Sarawak, Malaysia***

Bario is a remote rural community in the Kelabit Highlands of the Malaysian State of Sarawak, on the island of Borneo. It is the homeland of the Kelabit people, one of the smallest indigenous Sarawakian ethnic minorities.

Bario is one of the centers visited by the indigenous Penan tribe, the last remaining semi-nomadic people living in the rainforest. Bario is also the site of a pioneering international award-winning rural ICT project, e-Bario, which involved the establishment of a development telecentre. This proposal seeks to utilize e-commerce to promote CBT in Bario in order to raise local incomes and to construct a model for doing the same with other rural and remote communities in Asia.

As with many similar communities, the population of Bario has been dwindling, and the economic viability of the community is threatened. The new telecentre brings opportunities for local development with ICTs. The surrounding mountains provide opportunities for trekking in pristine rainforests and cultural encounters with the indigenous peoples who still preserve their long-established customs.

Bario already enjoys a steady trickle of tourists, but so far, the community has done little to promote the area for tourism, although it is eager to do so



in order to create jobs, provide enterprise opportunities and raise incomes. Community representatives feel that the area is able to absorb more visitors staying for a longer time, especially as they are mostly dispersed throughout the surrounding forested hills on trekking expeditions, and therefore their impact at any particular site is slight.

The research will partner with Universiti Malaysia Sarawak, which was instrumental in introducing the telecentre, and the State Department of Tourism, whose Minister has given approval.

#### ***6.6.5.3. Ba Bê Lake National Park, Bac Kan Province, Vietnam***

Ba Bê Lake is situated in a remote national park among the mountains of Northern Vietnam. The area provides opportunities for boating and small-scale ecotourism. There are several villages inhabited by ethnic communities, mostly Tay and Hmong.

Some of these villages offer homestay accommodation, though there is also one hotel. In 2002, there were around 35,000 visitors to Ba Bê, of whom about 10% were foreigners. Currently, tourists pay an agent to take them to visit the ethnic minority communities in and around Ba Bê Lake. However, if visitors come for a second time, they often go directly to the community that they know.

First-time visitors need a guide, as there is little information publicly available to inform tourists where to go and what to expect. Local guiding services in the national park are not well developed. In order to preserve the assets that attract the tourists, the province must resist the temptation to develop mass tourism in the area, in the hope of generating revenues for the residents. The natural assets that exist in the Ba Bê Lake area include the culture and the way of life of the ethnic minorities who live in the national park. These form attractions to a niche market of affluent foreign tourists who wish to encounter local cultures in authentic settings at close quarters. e-CBT can be operated by the communities of Ba Bê Lake when they have been mobilized towards providing visitors with local attractions, accommodation, guiding and catering services, handicrafts, and adventure activities such as trekking, fishing, and wildlife

## **6.7. CONCLUSION**

Community-based tourism is certainly on the rise in developing nations as more and more communities have been organizing to offer visitors the



opportunity to be aware of their landscapes, natural resources, culture, and heritage.

Cooperatives, peasant families, communities of indigenous peoples, women's groups, and all kinds of community organizations have collectively organized to complement and diversify their revenue by offering new tourist activities. Through CBT, communities are become independent and sustaining themselves by managing tourism in their territories.

However, they are posed with numerous challenges and are yet to mobilize the expansion worldwide. For the successful implementation and cohesive operation of CBT, factors such as financial viability, independent control of communities, training and skill-building, and social, economic, and environmental benefits need to be assured to bring about a positive development in the field.

The rise of e-commerce in CBT will bring about revolutionary changes, and through better internet connectivity, these communities will overcome most of the challenges faced today.

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**Chapter 7**

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**Sustainable Tourism  
and Indigenous People**

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In the chapter sustainable tourism and indigenous people, the role of indigenous people in in maintain sustainable tourism is discussed. It also explains the evolution of sustainable development and sustainable tourism. It also highlights the importance of sustainable growth in the tourism sector.

The chapter also tries to explain why communities are key to sustainable tourism development. It also shed some light on indigenous tourism and the role of indigenous communities in driving sustainable tourism. In the end, it discussed ecotourism and indigenous peoples.

## **7.1. INTRODUCTION**

It is worth noticing that the importance develop sustainable tourism has become a basic concern as the tourism industry has become one of the most important sectors and is growing rapidly and with it becoming significant to communities around the world.

Human communities embody both a primary resource upon which tourism relies, and also their existence in a specific place at a specific time may be used to explain the development of tourism itself. The tourists travel to meet the communities, and this is imperative to them as they want to experience their way of life. This comprises both the products and services they relied upon, in their day-to-day life.

The tourists visit several countries to experience the natural wonders and the natural landscapes that are preserved by the communities. The tourists are fascinated to the destinations and come from the distinctive places and social contexts, which in themselves will help in developing the experience of tourists in the host community as the communities are in themselves the source of the tourists.

The main part of sustainable tourism is thus the sustainability of the community or communities. The assurance of renewable economic, cultural and social benefits to the community and its environment, act as a foundation stone for the sustainable tourism development.

The continuing and improved social, cultural as well as economic well-being of human societies is a vital part of the revival of environment and has to be an essential part of tactic to sustainability. For this aim, as Taylor stated in 1995 has stated that the idea of community involvement in the development of tourism has advanced closer to the epicenter of the sustainability debate.



**Figure 7.1.** Hotel in Nature.

**Source:** Image by Flickr.

The idea behind developing tourism sustainably for the community is not without confronts, though. The society is believed to be the most important basis for the process of development in most of models of sustainable development. But the notion behind community itself is not unproblematic. Certain questions that arise are:

- Whose community?
- How defined is it in spatial/economic/social terms?
- The tourism will bring benefits to whom in the community?
- How should the community be presented to the tourist?

It is generally seen that there is a consistent change in the nature of the community. Globalization, localization, and increasing social and geographic mobility are among the usual held reasons that assists in the structure and composition of community which is in trouble by these things.

In the local community who will be considered as the locals. Where should one place the temporal or spatial boundaries of the local community? The notion behind local community is becoming a difficulty with the expansion of a global community. In addition, spatial communities, connected via ties of common interest, not place, prevails inside and throughout spatial communities.

There are several challenges for the sustainable development of tourism being professed by the growing challenge of communities and the connections between them. The structures of the local community can be the source of both complications and possible options in the sphere of sustainable development.



**Figure 7.2.** Village Tourism.

**Source:** Image by Wikimedia.

Catering to the transition in the idea of community even in the decade of 1950, there are lots of several interpretations of community that can be identified according to Hillery in 1955. John Urry in 1995 extended the Bell and Newby 1976 assessment of the idea to embrace four separate clarifications of the term.

Firstly, the community concept as belonging to a particular topographical place. Secondly, as defining a specific local social system. Third, in phrases of a feeling of ‘communitas’ or togetherness; and fourth as an ideology, frequently hiding the power relations that surely motivate communities.

Community as an ideology has visibly infused the sustainability literature, and there are several sustainable tourism policies that no longer signify to the significance of long-term benefits for the community. The community recommenced interest of this sort as a primary unit of tourism development, planning, management, and marketing, and advertising can be associated with the transitioning means of the idea of community.

The Lash and Urry in 1994 has specified from a postmodernist perspective that having been formerly vulnerable with loss through modernist dis-embedding and rationalization, through the growing mobility of society and the 'end of geography' through world communications, the place-based idea of society has in actuality recurred as a vehicle for rooting societies and people in an atmosphere of economic restructuring and developing cultural, social, and political uncertainty.

Over a period of time, the questions initiated growing about political, economic and social structures based on the state or nation, so local societies have come to be seen as vital constructing blocks in the new political and social alliances of the growing third sector.

As well as imparting the indispensable social glue between inhabitants and locality, communities are growingly being observed as offering the essential connection between the local and the global.

According to Saskia Sassen in 1991, the global community only becomes obvious where it is entrenched in the local community as this is where the power combination and relationships of globalization are deliberated and felt, even though they may also be articulated somewhere else in the boardrooms of multinational companies or at conference of supranational unions.

The local communities are believed to be an important receivers and transmitters of the forces of globalization in this context. Yet, local societies are the seat of defiance against the endangered homogenization because of globalization at the same time.

The communities can be 3-D as stated above. The thought of 'community' has rolled out to be explicitly dis-embedded from the local in its efficacy to social, ethnic or cultural groups that could be unfold in all-around a state or country, or even across the entire world.

This is an extra result of the detraditionalization approaches of modernity. The societies of the pre-modern era have been typically sedentary, and repeatedly severely hierarchical, but multiplex social relationships believe to be contained in a limited geographic area.

When given political meaning, ethnic groups, as the accumulations of spatialized communities, supplied the constructing blocks for the development of a sense of nationhood.

Nations arose generally before the imposition of political boundaries, and particularly those of an imperial or colonial nature. With the arise of the country state, though, out of the ashes of disintegrated empires and alliances,

there result in arises of a necessity to beef up a sense of nationhood which resembled to the spatial boundaries of the state, certainly consolidating a broader feeling of community which sustained past the bodily boundaries of the local.

This led to the appearance of what Andersson in 1987 has called 'imagined communities.' The state relied on its citizens being able to think of themselves as sponsors of a single nation, even though their social engagement with other peoples is confined.

Nonetheless, emigration and mobility, going lower formerly at minimum to the Jewish Diaspora, and following powerful states' actions of colonizing other countries acted to precisely scatter these fictional communities outside those of the nation-state itself.

The communities such as English, Irish, Scots, Italian, Chinese, and Indian Diaspora people were settled or transplanted in extremely distant remote corners of the world. The communication between these communities and indigenous peoples, along with the local environment and with every other superior international patchwork of communities that can be pondered as internalizing the global, local dialectic.

The consequence is that these types of communities built have repeatedly emerge as top traveler fascinations, having distinguishing cultures across the gulf between the extensive imagined community and the local community. Some of the big cities are examples of such communities that have become tourist temptations in their own right, like Amish or the Chinatowns in North America.

According to MacCannell, in 1993, the mixing of several distinctive ethnic cultures that has taken place in the chief metropolitan centers has also build a chief source of tourist attractions, permitting travelers to come across the joining point of the primitive, the postmodern, and the modern-day.

According to Burgers, in 1992, some communities are now starting to purposely taking benefits of their multicultural nature for tourism, such as the 'world metropolis Den Haag' campaign or the 'Citta del Duomo.'

## **7.2 EVOLUTION OF SUSTAINABLE DEVELOPMENT AND SUSTAINABLE TOURISM**

The distinctive sorts of global institutional initiatives that are relied entirely in Europe began to grow in the decade of 1970, that formed up succeeding sustainability directions. In the year 1972, in Stockholm, Sweden, the



first United Nations Conference on the Human Environment was held. It recognized a place on the global program for environmental issues, for a point has been felt in history when the people must make the engagements across the world with more care and wisdom, for their environmental concerns.

The United Nations Educational, Scientific and Cultural Organization (UNESCO) Convention in the year 1972 specified instructions for the safety of world cultural and natural heritage and made it compulsory for states to take part in the conservation and safety of officially known World Heritage Sites.

The imperative contributors to the following debates and initiatives were the Club of Rome's record *The Limits to Growth*, and the World Conservation Strategy, 1980, was formed together at the similar timing with the assistance from International Union for Conservation of Nature, United Nations Environmental Program and World Wildlife Fund.



**Figure 7.3.** Evolution of sustainable development and sustainable tourism.

**Source:** Image by unsplash.com.

The United Nations World Commission on Environment and Development (UNWCED) has offered the sustainable improvement (SD) concept in the seminal Brundtland Commission's record *Our Common Future*.

Sustainable development can be stated as the development that accommodates the wants of the present but not by cooperating with the potential of future generations to accommodate their very own necessities. The world attention was fascinated by this report, and it produced huge interest amongst private and public sector institutions. The necessity to ponder about a long-term conservation horizon was felt like the following:

- inter-generational and Intra-generational fairness in the maintenance and utilization of environmental resources; and
- North-south equity, i.e., accommodating the development gaps between the developed (Western) world and the less developed, developing, and poorer regions.

This imperative initiative provided the needed momentum to tackle the rising worries about long-term resource conservation and use. The sustainable tourism development as identical as sustainable development, labeled as a sub-set of sustainable development, has seen some joint international institutional attempt to direct it toward a steady route even before the UNWECD initiatives started in 1987.

The UNESCO and the World Bank made a working group for tourism development in the decade of 1970. The former was worried about assisting heritage conservation, and the latter was worried about financing infrastructure development that can be advantageous to tourism.

A seminar was organized jointly by these agencies together in 1976 to debate about the cultural and social effects of tourism on developing countries and to propose methods to tackle these challenges and indulge them in the decision-making process.

But, the importance of addressing tourism as an imperative player in sustainability, was not well known in the early proposals stated above. Hall, Gossling and Scott observe that tourism was hardly cited in the UNWECD (1987) report.

The concept of “sustainable tourism” later became entrenched in the policy statements and planning files of the United Nations World Tourism Organization (UNWTO), World Travel and Tourism Council (WTTC).

The growing role of tourism was deliberated at the UN Conference on Environment and Development (UNCED) held in 1992 (also recognized as the Rio Summit), which wanted to assist in operationalize sustainable development through solid, but non-binding movements.

The 182 governments present at the UNCED conference adopted the agenda 21 action plan that was settled in the Rio Summit. Tourism was renowned here as one of the five major sectors that required to attain sustainable development.

The World Travel and Tourism Council (WTTC), the Earth Council (EC), and the United Nations World Tourism Organization (UNWTO) as a result jointly developed Agenda 21 for the Travel and Tourism Industry which could help in Environmentally Sustainable Development.

While Agenda 21 stated exclusively the opportunity of nature-based and minimal tourism (ecotourism) enterprise, Agenda 21 for the Travel and Tourism Industry gave significance to the necessity to make all tourism and travel groups sustainable and gave particulars of key areas and points for governments and the tourism enterprise to comply with Agenda 21.

It calls for travel and tourism enterprises in tourism to curtail negative impact and build partnerships for sustainable development, by engaging in coalitions with local communities. By this time, the UNWTO had also developed a well-defined affirmation on sustainable tourism.

Sustainable tourism development achieves the wants of contemporary tourist and host regions whilst guarding and growing opportunities for the future. It is envisioned as leading to management of all resources in such a manner that social, economic, as well as aesthetic wishes can be attained, and at the similar timing, it can preserve cultural integrity, biological diversity, vital ecological processes, and life aid systems.

The relationship between poverty and environmental degradation has become clearer than ever before. The United Nations World Summit on Sustainable Development held in Johannesburg in 2002 gave consideration to annihilation of poverty and stated it as an urgency.

The role of tourism in enhancing social sustainability again made considerable progress in debates of responsible tourism and pro-poor tourism. Several different sorts of sustainability are:

- Economic sustainability, that is, interested in generating prosperity at various levels of society and tackling the cost-effectiveness of all financial activity. Some imperative thing is, it is about the viability of businesses and things to do and their potential to be sustained in the long term.
- Social sustainability is defined as giving respect to human rights and providing equitable chance to everyone in the society. It

requires an equal division of benefits, with emphasis on elevation of poverty. There is a pressure on local communities, keeping and strengthening their life support systems, identifying and offering respect to all the cultures and not doing any type of exploitation.

- Environmental sustainability can be defined as conserving and managing resources, particularly those that are not renewable or are valued with reference to lifestyles support. It requires steps to confine pollution of air, water and land and to protect herbal heritage and biological variety.

The previous definition given by UNWTO in 1994 of Sustainable Tourism mentioned local regions, the 2005 document progressively precisely comprised host community's equity and cultural recognition. It defined sustainable tourism as "tourism that takes full consideration of the present day and future economic, social and environmental effects of tourism and tackles the necessities of visitors, the industry, the environment and host communities.

The sustainable tourism was once perceived as a constant advancement technique to be applied to all sorts of tourism and all sorts of purposes and with the assistance of the key stakeholders concerned in ST like tourism businesses, environmentalists, local communities, government, and tourists. In 1972 UN Conference on the Human Environment in Stockholm, Sweden, endorsed the idea of eco-development integrating cultural, ecological and social goals with betterment.

The Publication of the Club of Rome's file in 1972, *The Limits to Growth* gave cautionary signal for economic growth-focused development. 1972 UNESCO Convention concerning the safety of the World Natural and Cultural Heritage described cultural and natural heritage and made cultural parties responsible for their safety as well as conservation. The Publication of World Conservation Strategy in 1980 associates conservation and sustainable development to good human health.

In the decade of 1980, the substitute approaches appeared in response to concerns about two mass tourism. Ecotourism, accountable tourism, pro-poor tourism, community-based tourism, etc. were some of the substitute approaches. In 1983 World Commission on Environment and Development (UNWCED) Urged firms and nations to contribute to environmental conservation and pursue sustainable development. The Publication of Brundtland Commission file in 1987 "Our Common Future" (UNWCED) coined and described the term sustainable development. The Sustainable

Tourism was envisioned as a regular improvement process to be pertained to all sorts of tourism and all types of destinations.

This could be attained by embracing the key stakeholders concerned in sustainable tourism, neighborhood communities, tourism enterprises, environmentalists, government and vacationers.

### 7.3. IMPORTANCE OF SUSTAINABLE GROWTH

In the year of 2017, the sustainable growth of travel and tourism was observed; Tourism grew quicker than any other industry region, creating US\$8.3 trillion in GDP and assisting 313 million jobs.

According to World Tourism Organization forecast the number of international arrivals will enhance from 1.3 billion in 2017 to 1.8 billion in 2030.

This growth is sustainable and to make sure, that it contributes definitely to the communities and the ecological systems on which they are dependent upon, and safeguards the natural and cultural heritage core to its accomplishment, is one of the top significances of the World Travel and Tourism Council (WTTC) and our Members.

There is the whole range of problems that accentuate sustainable growth. The five issues that have been acknowledged as being specifically critical for Travel and Tourism:

- *Climate and Environment Action:* Increase awareness of the tourism effects on climate and also the minimal the impact of tourism on the environment.
- *Destination Stewardship:* Giving importance on best practice in planning and management, with an emphasis on public, community, and personal partnership, to make certain that growth bring benefit to all and to address the problems with respect to overcrowding of destinations.
- *Future of Work:* To make sure that the sector is contributing positively to employment and technological advancement and that the people of the future are aware of and well-informed to take up the opportunities given by travel and tourism.
- *Illegal Trade in Wildlife:* Promoting enterprise action to assists in global efforts to address the unlawful change in wildlife. Tourism can contribute to this in several ways by giving economic

opportunities for communities and an economic validation for the safety of endangered species.

- *Human Trafficking:* Growing awareness of the manner in which travel and tourism organizations can avert human trafficking and offering a platform for travel and tourism to take cooperative action.
- *Sustainability Reporting:* Supporting and encouraging travel and tourism businesses to reveal, measure, and record their environmental, social as well as control activities.



**Figure 7.4.** Tourist being briefed by official.

**Source:** Image by Flickr.

## **7.4. COMMUNITIES ARE KEY TO SUSTAINABLE TOURISM DEVELOPMENT**

### **7.4.1 Local People Make Travel Meaningful**

It has been observed that there was a recent surge in demand for journeys that provide self-discovery. This search for a deeper connection when it comes to journey is not just associated with younger people. Active retirees are also looking for experiential travel opportunities, as they stay healthier even in older age. The tourist bucket list comprises similar destinations, and it is not easy to find the points of distinction. The tourist meeting with



indigenous people and seeing the world through their eyes is one way to offer something unique.

As a result, it is high in demand. The way that locals can intermingle with a tourist and improve their overall experience is of higher worth than luxury toiletries or six types of gin.

### **7.4.2 Local People Spot the Signs and Symptoms of Overcrowding Earliest**

There are several local people that love exhibiting to tourists the areas in their locality, and doing it too much can tire anyone. That critical experience of authenticity can get lost. Sustainable travel is basically concerned with managing resources, be that water or waste or people.

Unlike some things which can be augmented with funding in new technologies or infrastructure, humans are a fragile useful resource and want to be treated with care.

Thus, it is the local people that sense the effects of too many vacationers first. They can exhibit warning signs formerly before the trouble becomes too deep-rooted. Usually, they are in the best position to come up with sensible solutions.

### **7.4.3 Local People Become Protectors of the Environment**

The locals reside and are present there every day while travelers tour to a place, spend time there and leave. They have a better consideration of the environment. Principally as they begin to view the profits that tourism can produce for their community, they see the significance of defending the fragile ecosystems and cultural treasures that tourists are coming to experience.

They campaign for development as well as for improved infrastructure for waste, water, and traffic management.

This is particularly imperative in much less developed or developing countries as in such places the place environmental rules can be lax. This is particularly vital for safeguarding endangered wildlife. In several parts of the world, the local communities play an imperative role in reporting poaching activity, aiding to guard rare species which they comprehend are worth more to the society alive than dead.

This is a stimulating task to find the balance, though there are means that authorities can use to hold the equilibrium ensuring substantial livelihoods for locals and genuine experiences for visitors.

#### **7.4.4 Investment in Infrastructure**

If local human beings don't sense the benefits of tourism directly, they can come to repugnance the existence of visitors. Hence, it is vital that the host experience get benefits. Taxing vacationers and plowing those profits into enhancement that benefits locals is key.

Better roads, sanitation and waste administration, and internet access are simply a few examples. In much less developed countries, this form of funding can be used to get people out from the poverty. For instance, income generated from The National Parks in Rwanda generate income and that can be used to build schools and give healthcare centers.

#### **7.4.5. Platforms for Feedback and Debate**

The way the tourism projects are managed and developed has an effect on the local people, so they must be allowable to have a say in it. It is imperative that there should be formal structures in place so that local people can be self-assured that their ideas and worries will be listened to and acted upon.



**Figure 7.5.** Awareness of Grizzly bear conservation.

**Source:** Image by NPS.

For instance, in Iceland the place after a decade of swift enhances in visitors, tourism management was becoming a concern, and hence working



groups were generated to develop a new plan. Private zone stakeholders such as lodging and tour operators, event organizers, local community groups, and urban planners had been all embraced in this working group.

#### **7.4.6. A Legal Framework**

It is generally not enough to supply a framework for local citizens. At a higher level, there is the obligation of a legal protection that makes sure that the environment, which the community relied upon for producing a sustainable tourism product, is safeguarded.

A legal framework not just embrace of safeguarding the unique places, creatures and cultures that tourist is coming to experience, it also makes the urgencies of the authorities totally clear. It offers communities self-assurance for longer-term planning.

Botswana is a wonderful instance. All the land provided over to tourism is protected by law and managed by the Botswana Tourism Authority. Tourism here is succeeded by means of the country for its people.

#### **7.4.7. Training and Support**

In several areas of the developed world, the employment opportunities in traditional industries no longer prevails due to the automation and transition in customer buying behavior. In such places, tourism offers new livelihoods.

This has been experienced in several communities of the world. The local people here who formerly relied upon farming struggled with greater extent of unemployment. Community tourism has given a new basis for local people to set up successful businesses.

Cafes, restaurants, cycle tour operators, and meals producers all work together. But this didn't occur in segregation. It was a phase of an EU-funded program that is responsible for offering training, consultation, marketing, and research.



**Figure 7.6.** Training and support.

**Source:** Image by unsplash.com.

## 7.5. INDIGENOUS TOURISM

Indigenous tourism is tourism that directly engages indigenous people, either by allowing them to manage a site or by making indigenous culture the focus for a destination. An indigenous focus tourist is generally an international or domestic tourist who participates in or undertakes at least one indigenous tourism activity during a holiday, such as visiting cultural sites or indigenous communities, experiencing traditional dances, arts and crafts, and traveling to remote indigenous areas.

Inside the context of a global tourism industry that is dominated by non-indigenous actors, indigenous tourism takes place. Yet, even this global industry is unable to exist inside a vacuum. It is part of a wider environment that influences, and in turn, is influenced by activities of indigenous as well as non-indigenous tourism.

The temporal (present, past, and future) and spatial dimensions (origin, destination, and linkages) of the environment are characteristics of this interaction of the indigenous tourism industry and the broader environment. Both of these dimensions make available the framework in which causal

relationships occur. They magnify substantive complexity to an existing intricate arrangement of relationships.

There are two general contexts where this chapter provides insight into indigenous tourism. First is through issues concerned with local control in addition to the synergies as well as tensions that prevail between the global and the indigenous tourism industries.

The other concern includes issues that are relevant and found in the context of the broader environment in which all tourism subsists. The infrastructure, attractions, and services in the former instance that are developed around indigenous themes or that are controlled by indigenous people exhibit the strongest manifestation of the indigenous tourism industry.

Long-term profitability is reliably shared as a goal while these enterprises may follow a range of objectives that differ from those of their counterparts in the global tourism industry. Nevertheless, the indigenous tourism industry reflects a small subset of the global tourism industry in practice. A critical determinant to the travel experience and resulting satisfaction of the guests is the way indigenous hosts interact with visitors.

Still, there are a number of aspects of the development of tourism that are controlled through interests that are more closely associated with the industry of global tourism, particularly in the fields of 1 to 1 marketing and transportation.

Non-indigenous interests often control the basic tourism infrastructure and many of the services even in the destinations with strong ties to the global tourism industry. Issues of self-determination and the inequitable distribution of impacts are raised due to the resulting imbalance of power. In the same way, factors inside the external environment that may have mainly strong influences upon the result of indigenous tourism involve those concerned with the culture, social-demographics, economy, politics, and physical environment.

These factors exhibit external influences that help in determining the success of the industry but are largely beyond the control of either the indigenous or the global industry. There is less awareness of the fact that economic conditions in the destination region have a direct impact on the supply of tourism, while it is obvious that the economic conditions in the regions of origin have a direct bearing on demand.

Governing bodies in destinations where the indigenous individuals portray the minority have been in suspense to converse the recognized

growing dependency of indigenous people on social assistance. One of the strategies that are being chosen to increase the economic independence of indigenous people to an increasing extent is economic development through tourism (Altman, 1989; Altman and Finlayson, 1993; Parker, 1993b).

However, the mechanisms for this development still rise and fall considerably. The tourism industry is designed around a free enterprise approach where independent businesses are encouraged at a global level. In year 1988, Frideres suggested that there are several structural inequities that are built into this private capitalist approach to economic development that are in favor of the interest of indigenous individuals.

Moreover, he stated that the economic mechanisms that are to be expected to lead to success must be originated from community control instead of individual enterprise.

From this viewpoint, significant determination is a prerequisite for providing effective protection to the interests of the community of indigenous people as they increase their participation in a prevailing capitalist context of tourism development. According to Wuttunee (1992), others would contend that indigenous entrepreneurship could be stable with the interests of the community.

In fact, it may be desirable to community-controlled enterprises (Finlayson and Altman 1993). In one or the other case in point, a varying economic environment may have a significant effect on the indigenous as well as global tourism industries.

### **7.5.1. Cultural Factors**

Obviously, these factors are essential to indigenous tourism, however, they are comparatively more intricate than their first impression. The addition of complexity is a consequence of the fact that there are numerous cultures and that these cultures are dynamic in nature.

There is no all-encompassing indigenous culture because there is not sole non-indigenous culture. Indigenous people do not share the same culture even if certain traditions and values may be similar, and they share many of the same challenges throughout the world.

In the United States, Hollinshead (1992) emphasized this tribal characteristic in his discourse on indigenous tourism in the face of popular misconceptions related to the existence of an overarching Indian nationhood. Instead of considering this diversity as an obstacle to indigenous tourism,

Parker (1993a, 1993b) has claimed that because of this cultural diversity, indigenous tourism has become exclusive and provides each destination with a competitive advantage.

Besides these differences, every single exclusive indigenous culture is frequently developing in the face of change inside the environment in which it occurs. As a result, queries related to authenticity become much more challenging to address.

The numerous approaches related to indigenous tourism defined in this book reveal a reality that not even a single model for development emerges, however, as an alternative, it is claimed that there is a need for diverse and dynamic approaches to indigenous tourism.

### 7.5.2. The Physical Environment

Generally, this is viewed by indigenous and non-indigenous cultures in a different way. The natural environment is realized as a resource pool for the benefit of humankind from the ethnocentric perspective of numerous people of European heritage.



**Figure 7.7.** The physical environment plays an important role in tourism.

**Source:** Image by unsplash.com.

Conventionally, the built environment used to be considered as a more significant portion of the landscape in western-based non-indigenous

cultures as compared to indigenous cultures. On the other side of the coin, Hollinshead (1992) stated that maximum indigenous people 'believe that they are conjugated inseparably with nature.' They consider the earth as their 'mothu' instead of a resource that can be utilized for their short-term advantage (Parker, 1993a).

Several efforts to assimilate indigenous people into predominant wage economies have led to their separation from the land with its subsequent undesirable effects. In many countries, the ongoing settlement of aboriginal land claims with indigenous minorities has led to growing indigenous control of lands that are traditional.

Due to greater control of the land base, indigenous people are allowed to pursue land-based tourism as an attractive compromise between involvement in a wage economy as well as conventional subsistence practices attached with the land.

Any variations in environmental control or quality have substantial implications on the practice of indigenous tourism given the significance of this environment to indigenous people (Gardner & Nelson, 1988).

### **7.5.3. Political Action**

This is one of the various forms of response that indigenous people use at the time they face unfavorable social demographic conditions. Indigenous people are becoming much more active politically at a universal level. They are becoming typically assertive regarding their rights to self-determination. On the record, sanctioned action has involved discussions as essential as constitutional revision associated with indigenous people in countrywide contexts.

Unsanctioned protests have break out in the face of the observed deficiency of progress on the sanctioned fronts at the same time. At the extreme level, political disagreement can be conveyed by nonstop attacks on tourists as well as tourism. In year 1993, Ryan stated that attacks on tourists might be justified as attacks on government where state-sponsored tourism has become symbolic of governments.

According to Hall (1994), incidents of protest that cause extensive press coverage are expected to discourage the travel of non-indigenous tourists to the destinations where these incidents are occurring even when tourism is not the primary target. In terms of internal politics, political factors are also very essential. It is not amazing that there is no united voice speaking on their behalf, given the cultural diversity of indigenous people. The

internal politics of the local, regional, national and international indigenous organizations are very confusing as well as dynamic at times.

Concerns that are essential to non-indigenous individuals like those linked with gender also reflect in indigenous politics. Nevertheless, one of the major differences is that there are usually at least two levels of indigenous government where the indigenous group is a minority.

The formal structure of local governance often supported as well as imposed by a non-indigenous majority is on the one hand. The traditional forms of government-related with individual indigenous cultures generally characterized by highly valued communal as well as kinship bonds, decision making through consensus building, and reliance on the council of elders are on the other hand.

The introduction of an important political dynamic for the development of indigenous tourism is an outcome of tension among these frameworks of governance.

## **7.6. ROLE OF INDIGENOUS COMMUNITIES IN DRIVING SUSTAINABLE TOURISM**

Members related to the tourism sector are coming together to discover ways of enriching the experience of their guests at the time of making sure that the money they spend directly provide benefits to villages and helps to provide livelihoods as well as hope for local young people, faced with the prospect of becoming just another piece of resort real estate.

They are noticing that despite the fact that some capital investment is compulsory, the real gains in yield arise from valuing who they are, where they are and what makes them feel “exotic.” The work that is being started is similar in approach, community by community, in case not in content to the Transition Town Movement of UK.

They are part of a global renaissance inside indigenous communities all over the world who have not lost their kinship with the water as well as land that have sustained them through the millennia, whether they acknowledge or know it or not. This movement in the direction of conscious travel is concerned with rendering the prevailing mass tourism model obsolescent in addition to co-creating a visitor economy that is respectful as well as endures livelihoods to its employees, lives in balance with the natural environment, delivers decent, while developing an antidote to the plagues of commodification, diminishing returns, bust, and boom.



### **7.6.1. The Power of Hosting Responsibly**

Generally, it is believed that the accountability for building this mindset shift rests with hosts – those providers presently involved in helping the 1 billion international visitors per annum in addition to a much larger number of so-called domestic tourists.

The actuality is that the awesome majority of these hosts are medium, small and micro-businesses with limited individual power in most of the cases. So, the question arises is what can they do?

- Open up, recognize their interdependence and learn to work collaboratively together. By defining and creating the scale as well as kind of visitor economy that really works for the host community, they can grow up into positions of leadership.
- Modify their opinion from providers of products to servants, stewards and champions of places. Hosts will protect it and guests will value it only when the uniqueness and sacredness of each place is recognized as well as deeply experienced. Only once places are admired, selling them cheaply will become inconceivable.
- Force their political elders to move the meaning of success from more (as in more room capacity or more visitors) to superior (as in yield, business vitality, resilience, and skills).

Which one option is superior for a community: 10 hotels functioning year after year at 80% occupancy that are capable to maintain infrastructure, support local culture, offer decent wages as well as conserve the natural environment or 30 hotels, all of them competing tooth and claw for share in market and operating on paper-thin margins that necessitate temporary closures, deferred maintenance and severe cost-cutting?

Hosts need to ask well-known question of Cocero that is *qui bono*. Who benefits from endless expansion in real terms when both start-up as well as downstream operating costs is hardly recognized, let alone mitigated or measured?

- Make sure that the visitor economy benefits the extensive kind of populations in a host community. After technological connectivity and modern mass transport, tourism is a vital engine of globalization as it is the biggest connector of people. Its proponents boast of its ability to relocate wealth from rich sources to poorer destinations irrespective of the fact that most jobs are



seasonal, temporary and low paid, and much of the income flows right back.

- Communities of conscious hosts will be ingenious in creating new business opportunities and recognizing local sources of food, materials, furnishing, guides, entertainers as well as retailers.
- Diminish waste to the lowest, be it food, water, energy or carbon. The cost-of-service provision would rocket, and international travel would become unaffordable for many individuals in case communities as well as businesses were asked to pay for all the externalities related to ecosystem services, waste processing, public infrastructure, and resource extraction.

It surely makes sense to pursue self-reliance as well as resilience, given that the ebb and flow of tourism traffic is contingent on several forces known to be extremely unpredictable.

### **7.6.2. Helping Tourists Help Themselves**

In order to enter into deeper conversations with their guests about becoming mindful, responsible travelers, it becomes essential for hosts to take these steps and show they care for the places and people they serve. There is an urgent need for that conversation.

We also require facing the fact that we each will be asked to travel less frequently in case tourism is to play its role in addressing the challenges facing humanity.

Is this known as elitism? Do not we all possess the right to travel whenever, wherever and as frequently as we desire?

The actuality is that only 1% people are enjoying that privilege at the present. Elitism runs widespread by every single mode of consumption on the earth. Conscious travel involves delivering higher net value to guests, host and community alike rather than making travel extra costly.

Ironically, tourism is the only sector where individuals in the host community can influence change despite of the fact that its vulnerability to mega forces is beyond its control, such as economic health of source economies and political instability. Host communities can decide the pace at which they desire to develop in addition to the kind and amount of guests they wish to receive. In the 1980s and 1990s, Bhutan proved the value of this approach. It is very sad to know that Bali and Venice are now exhibiting the cost of too much tourism success.



**Figure 7.8.** Helping tourists help themselves.

**Source:** Image by unsplash.com.

It might argue by Cynics that these varieties of grassroots actions might be too little or too late. However, we have to begin from any point. Before gaining the credibility to help their visitors make mindful choices, hosts require to become visible forces for good in their community.

## **7.7. ECOTOURISM AND INDIGENOUS PEOPLE**

One of the fastest-growing segments of the travel industry is ecotourism. It has gained prominence in the USA as well as Europe in the 1980s. Its aim was to be a form of tourism that would benefit not only local people but the environment also.

On the other hand, sometimes it can be little more than an effective marketing strategy. The assumption that ecotourism is synonymous with ethical travel is very dangerous, however, the appeal of the name is obvious.

People have been injured, communities displaced and homes demolished, all in the name of ecotourism. However, on the contrary, ecotourism can have

encouraging effects, for instance, providing an economic and sustainable alternative to logging, ranching or oil production. At present, ecotourism has a giant impact on indigenous peoples in both positive as well as negative ways.

Therefore, it is vital to select from ecotourism sites cautiously. This chapter focuses on connections amongst ecotourism and indigenous peoples, note concerns and benefits as well as propose a few instances of best practice.

Indigenous peoples Eco tourist destinations as well as ecotourism are usually situated in areas that are rough. For instance, The Amazon rainforest is ever more popular as a tourist destination, and it is a home for people who are dependent on the forest for medicine, food in addition to building materials.



**Figure 7.9.** Ecotourism and indigenous people.

**Source:** Image by unsplash.com.

Ecotourism can also result in disruptive competition in respect to land and resources and can threaten traditions and practices, although frequently promoted as a useful development model or such areas proposing money, job opportunities together with the potential revival of cultures and crafts.

Indigenous peoples have experienced the destruction of their habitat and eviction from traditional lands in the name of ecotourism.

In the year 2003, indigenous peoples recognized that ecotourism had damaged Indigenous lands severely. Until now, the driving forces of ecotourism are access to untouched nature, authentic as well as clean Indigenous cultures.

In the year 2002, Davies stated that the KLM Dutch airlines in-flight magazine summarizes it in a well manner: 'no longer pleased with lying on a beach for two weeks, we want to climb Kilimanjaro and live like a head-hunter in a Borneo longhouse, take to horseback through the Okavango Delta and trek through the Andes.'

The world is just like our playground, yet all these destinations are lands of Indigenous people. Teething troubles take place with all kinds of tourism the minute the industry provides little room for necessary local control.

Local communities are not likely to benefit when ecotourism is used as a marketing strategy instead of a working tourism practice. In order to promote high standards in this field and like the industry as a whole, there tends to be very little regulation and may be restricted room for the smaller operators.

It is very disappointing to know that numerous in the industry appear to view international laws on both the environment and human rights as frustrating hindrances to be circumvented.

Without compromising with tradition and culture, ecotourism is capable of providing income and offering economic alternatives. It is necessary for indigenous peoples to be partners in the process and be the benefits, both economically and socially, in order to make it work.

For instance, a community in Ecuador is utilizing ecotourism as a way to prevent oil prospectors from taking over their land. Certain communities in the Philippines are getting huge benefits from the economic advantages brought about by bird watchers that are coming to their island.

Responsible approaches related to ecotourism are capable of generating encouraging impacts from tourism. In an ideal world, ecotourism both offers hope for sustainability as well as takes account of the interests of Indigenous peoples.

Capirona is one of the good examples of what Indigenous peoples are capable to do for attaining the long-term benefit of the community, particularly with generous guidance and support. Indigenous ownership is not the only way to make sure that a project of ecotourism will provide the benefit to everyone.

The root of this appears to lie in both listening to them as well as in empowering them to play a main part in any development that may follow and in making sure Indigenous people give their prior, informed and free consent before tourism is developed.

## **7.8. CONCLUSION**

In the end, it is concluded that sustainable tourism has become one of the most important segments in today's era. With the increase in the interest and of people to visit number of tourists sites, it has become highly important to preserve the natural and cultural sites and conserve the resources associated with it for the future generation, in addition, there is also a need to understand the role of indigenous people in promoting sustainable tourism and pertaining the cultural factors associated with it.

Local people, as they usually are more aware about local sites, assist in boosting tourism and enhance more revenue and development for the government. So, therefore it is essential to fully understand their role and let them contribute in this sector.

In addition, it is also essential to frame some policies and regulations that are in favorable of the tourism sector and help in prospering tourism and employ people in this sector at large.

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**Chapter 8**

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**Future Challenges and  
Opportunities for Community-Based  
Tourism Management**

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This chapter revolves around the challenges and the opportunities which will come in the future for the community-based tourism management. This chapter describes that how this concept has been evolved and along with that some challenges and also the strategies which are required to overcome the challenges of the CBT. In addition to it, the benefit of the CBT has been explained, as how this will help the people to increase their income also empower the visitors, which will result in environmental sustainability. Moreover, this chapter explains that how much community participation is necessary to make this concept successful.

## **8.1. INTRODUCTION**

The lifestyles also get improved when there is involvement in CBT and in the social and cultural it encourages the great exchange among the local communities and visitors. It has been said that CBT was generally understood as nature conservation and this concept has a wider scope and also have a massive range of tourism products like traditional performances, and handicraft productions which are being provided to visitors.

So, it is important to understand the perception from the local communities which is being resulted from the active participation and interaction with the visitors. To the visitors, this benefit the local community equally and ensuring the supply of tourism products on a continuous basis. In addition to it, to manage their own resources the local community has the chance and for the benefits of present generation they make decision without comprising the organizational structure of the future generation.

At this point, from the good interaction, the CBT portrays the proper management practices between the local communities. As a means of development, the community-based tourism is being defined whereby social, environmental, and economic needs of local communities are met through the offering of a tourism product.

On the development of community-owned and managed lodges or homestays large majority of community-based tourism enterprises are based. So, it means the local communities are the decision-maker and to benefit the present and future visitors, they have the power to manage their own products.

There are some of the crucial facets like local communities, natural resources, cultures, and lifestyles the CBT comprises of. For the local communities, this type of tourism gives them the opportunity to set up their

own self-managed business. There are some of the tourism products that local offers to the visitors which are the part of natural resources.

Apart from this, by the locals' numerous culture practices are motivators to tourists who are eager to see themselves the differences of cultures, as compared to theirs. With that to experience and learn about the local ways of life and cultures, guest will have the opportunity.

And in a homestay programme, these activities are a complete package that can be found. A homestay programme is that which involves active participation among the community who have skills and knowledge already exists" in them and particularly to community in the rural areas it is a source of income.

Into the Malaysia Homestay Programme, these facets are being integrated. By the ministry of tourism Malaysia Homestay Programme is being defined as a form of experience that tourists staying with host family of homestay operators who have registered with the Ministry of Tourism.

With the visitors' host family will interact during the stay and educate them about their social norms and belief. Apart from this, to cook the traditional food visitors have the chance to cook and also to try on traditional costumes, and even do farming with the host family.

Among the local communities, there is a support on the homestay programme, which explains the significant increase in the numbers of registered homestays throughout Malaysia. With the ministry of tourism, there were 78 villages in the year 2005 and until the end of the year 2011 the number has increased to 231 villages.

In Malaysia a homestay programme is not a new programme. In the year 1995, the programme was being launched in Temerloh, Pahang by the Ministry of Tourism Malaysia, formerly known as Ministry of Culture, Arts and Tourism Malaysia.

Apart from sharing their cultures and traditions to the visitors' local communities are encouraged to participate and contribute their knowledge. In the homestay destinations, the government has allocated required capital to the local communities. To increase their understanding on tourism and benefits training is given to them and in addition to it empowering them economically, socially, and culturally.

By the Institute Kemajuan Desa a basic training programme is being organized under the Kementerian Kemajuan Luar Bandar Dan Wilayah (KKLW), which prepares the local communities with knowledge and skills

to create entrepreneurs and at the same time increase their awareness about the potential of rural tourism in generating extra source of income. To beautify the environment as well as nurture, this training also stimulates the efforts and also conserves the cultural heritage of the rural communities.



**Figure 8.1.** Future challenges and opportunities for community-based tourism management.

**Source:** Image by unsplahs.com.

To portray the enormous range of unique rural tourism products like cultures and lifestyles to the visitor's homestay program in Malaysia has the potential. In addition to it, the richness of natural resources such as waterfalls, orchards, clear water rivers, mountains, just to mention a few, are elements to attract tourists, particularly the nature-lovers.

With the traditional food, homestay hosts will serve the guest and provide them rooms to sleep as well as entertainments, like traditional dances and games, whereby they have the opportunity to take part in the activities together with the locals. In rural areas, the local community have the capability in making a handmade handicraft product made from natural resources, for example, a rattan basket or bangle.

To the visitors the end products will be sold either in their houses or at the souvenir shop. In generating the additional income this small-scale business activity assists the local community. Therefore, in tourism activities, there

is the realizing the benefits attributed to their participation, and in their area, the local community will be more likely to support the future development.

Thus, among the local community, the study of perception is crucial. To provide opportunities that distribute benefits Harwood mentioned that the “primary purpose of CBT as a community development outcome. To develop a sustainable tourism enterprise as the benefits Harwood included economic returns, while also empowerment of the community with the skills and resources.”

To the local community it is much accepted that CBT provides job opportunities through the income generated from tourism activities is not their main source. In the different sectors the local communities work, thus to gain the additional income participating in CBT is considered as a supplementary activity.

Through their participation CBT benefits the social structure of the local community. To benefits the local community, there are various facilities developed such as schools, clinics, and grinding mills. So, because of this, a good image is being created to the destination, and therefore it encourages for active interactions and exchanges between the local communities and visitors.

Towards the future of tourism development in their area, this will lead to greater support and local communities which are more optimistic.



**Figure 8.2.** Community-based tourism management plays an important in the tourism industry.

**Source:** Image by unsplahs.com.

To the Malaysia Homestay Programme, not only the facets of the CBT can be applied. To be part of the CBT, the definition of CBT also reflects the relevancy of the Malaysia Homestay Programme. In the year 2003 by the Suansri, it is cited that according to REST (Responsible Ecological Social Tour) tourism that takes environmental, social and cultural sustainability into the account.

By the community, it is managed and owned, and for the community to increase their awareness and learn about the community and local ways of life, there is a purpose of enabling visitors.

CBT comprises of the environment, visitors, and local community, including the social and cultural. In a homestay programme, these three elements are also the crucial aspects. Since that basic requirement for a successful homestay programme is acceptance from all community members, the local communities are the central element.

In a tourism destination, there is an interaction that occurs between the local community and visitors, in a homestay programme. To share their knowledge and cultures with their visitors of different identities, this interaction exists since the local communities are keen.

It has been given that to the local communities, the interaction with visitors results in positive perception, is the exchange of resources which is likely to happen. Through the active local communities' participation, this exchange of resources is being done.

To the understanding of their support (or restrictions) on tourism development, identifying the perceptions of the local communities through the participation in a homestay programme and eventually the future of tourism development in their area. To sustain and succeed for a homestay programme there is a support from the local communities are very crucial.

There are microalgae to offer a variety of solutions which are the diverse group of single-celled organisms which are having the potential for the liquid transportation fuel requirements through a number of avenues. Through the saturated saline from freshwater in the wide range of aquatic environments, algal species have been grown.

With the majority of this productivity coming from marine microalgae, more than 40% of the global carbon fixation algae efficiently use CO<sub>2</sub> and are also responsible. In as few as some species doubling algae can produce biomass rapidly and many exhibiting two doublings per day. A number of microalgal species have been found to naturally accumulate high oil levels

in total dry biomass and to produce energy rich oils all the algae have the capacity.

For example, there are some butyraceous spp. which have been identified that have up to 50% of their dry mass stored as long-chain hydrocarbons. Researchers will get the many options with potentially millions of species for identifying the production strains algal diversity and for the genetic information it also provides sources that can be used to improve these production strains.

As the potential biofuel crops, the microalgal species which is being investigated from the groups, and originate whose ancestral relationships are significantly broader than the most diverse land plants, providing a wealth of genetic diversity.

About the microalgae at the time of discussion, which are the diatoms, green algae, golden brown, rhyniophytes, and cyanobacteria, and the groups most often being considered along with the members from all of these groups have been examined as potential fuel production strains. Though, it is to be noted that cyanobacteria are not algae but a class of photosynthetic bacteria.

There are the additional advantages over the terrestrial plant's microalgae. They are single-celled organisms by the division, it has been seen that duplicate and high-throughput technologies can be used to rapidly evolve strains.

This can reduce the processes in the crop plants that take years, down to a few months in algae. As compared with the terrestrial sources of biomass which is being used for biofuels environment algae have a reduced impact. On the land which will not be used traditional agricultural they can be grown and are very efficient at removing nutrients from the water.

Therefore, not only would production of algae biofuels minimize land use from the terrestrial plants compared with the biofuels produced but these microalgae in the process of culturing waste streams can be remediated.

Before discharge potential waste streams include municipal wastewater to remove nitrates and phosphates, and to capture sulfates and CO<sub>2</sub>, there is a need for flue gas of coal or other combustible-based power plants.

Algae production strains also have the potential to be bioengineered, and along with this, it allows improvement of specific traits and production of valuable co-products, which may allow algal biofuels to compete economically with petroleum. So, to produce cost competitive biofuels, these characteristics make algae a platform with a high potential.



## 8.2. EVOLUTION OF CONCEPT OF COMMUNITY-BASED TOURISM

For the community it is commonly understood to be managed and owned by the community, it is a form of local tourism, favoring local service providers and suppliers and also focus on interpreting and communicating the local culture and environment that has been supported by communities, local government agencies and non-governmental organizations (NGOs).

In a specific rural destination, CBT refers to the activities and initiatives of the local people where the local residents are catering for the tourist needs. With the involvement of the hist community CBT centers in the planning and maintain the tourism development in order to create a more sustainable industry.

With the border community development, CBT shows obvious parallels participatory planning philosophies which also advocate greater community control of processes at the local level. Into the account CBT always takes environmental, social and cultural sustainability.



**Figure 8.3.** Evolution of concept of community-based tourism.

**Source:** Image by unsplash.com.



With the purpose of enabling visitors to increase their awareness and learn about the community and local ways of life, it is being managed and owned by the community and for the community. Programmes of the CBT are being developed, which are based around the elements of the local lifestyle, culture, people and nature that community members feel proud of and choose to share with guests.

By both CBT is a visitor-based interaction that has meaningful participation and also for local communities and environments it generates economic and conservation benefits. It has been said that especially in the context of rural villages in developing countries and indigenous people, CBT is tourism that consults, involves and benefits a local community.

World Wildlife Fund (WWF 2001) mentioned that Community-Based Tourism is a measurement of ecotourism where local empowerment is the major center of attention of Community-Based Tourism. Moreover, CBT involves management, community development, tourism businesses, and some form of cultural replace where tourists meet with the local community and views the different sides of their lifestyle.

The actual community participation and benefits is being involved by the meaning of the community-based, which include anything that involve this. In addition to it, it has been said that for the local communities and the environment World Wildlife Fund (WWF) portrayed that CBT as a visitor host relation that has meaningful participation together and generates economy and conservation benefits.

It has been seen that there is a difference between ecotourism and community-based ecotourism is that ecotourism emphasizes environment while community-based ecotourism focuses on community participation.

As a main strategy to achieve their goals there are many government agencies and conservation organizations have used CBT because CBT gives benefits and incentives to local people from their conservation incentive.

In which the local community has substantial control over CBT refers to a form of tourism as the term community-based recognizes the importance of social dimension and it is involved in the development and management are a major proportion of the benefits remain within the community.

To the ecotourism, CBT is closely linked, but it offers a more concrete concept by stating the type and degree of participation and involvement for local people, and the associated costs. So, CBT is more people centered, community-oriented, and resource based than the ecotourism.

For empowering the community, enhancing their involvement in decision making the idea behind the community-based approach is to create potential and to participate come from the community itself it ensures the will and the incentive.

In the interest of their own families and the community, local people must be able to control and manage productive resources. Thus, by the community in one way or another, it is also important that a responsible proportion of tourism revenues are enjoyed. Thus, Community Tourism is often used as the abbreviation of CBT.

The net socio-economic and environmental benefits that are being delivered by the CBT which are being considered a form of tourism that falls under the umbrella of the leading paradigms of Pro-Poor Tourism (PPT), Responsible and Sustainable Tourism.

For very similar activities initially, there are a number of different terms which are being used, for example, in Latin America, the term Rural Tourism is often used, along-side Community-Based Tourism. Via CBT eco-tourism is often being delivered in the parts of Asia.

Typically, Sustainable Tourism, Community-Based Tourism, Rural Tourism and Eco-Tourism have similar objectives. To safeguard or destination's cultural heritage, these objectives are the planning tourism and enhance its natural heritage while at the same time improving the socio-economic welfare of communities.

A set of the principles as well as a tourist market segment EcoTourism, Rural and Community-Based Tourism are seen as both. It has been seen that there are some key processes and practices that can ensure CBT is appropriately and effectively considered, planned and managed for the benefit of both people and place, regardless of the actual terms used. After the review of above definitions following elements emerge to be part of CBT:

- Aiming to benefit local community, particularly rural or indigenous peoples or people in small towns, contributing to their wellbeing and the wellbeing of their cultural and environmental assets.
- Hosting tourists in the local community.
- Sharing the profits/benefits equitably.
- Using a portion of the profits/resources for community development and/or to maintain and protect community cultural

or natural heritage assets (e.g., conservation).

- Involving communities in tourism planning, on–decision making, development and operations.

## 8.3. CHALLENGES OF CBT

### 8.3.1. Lack of Awareness of Tourism

For the implementing and promoting CBT in the Mihintale, one of the main challenges is minimal awareness of the tourism of the community and their negative attitude towards the tourism. At the time of implementing the tourism, the majority of the villagers believe that there are severe issues related to sex and alcohol will rise, and at the same time, they will lose their cultural identity. To the successful implantation of tourism in Mihintale, there is a negative attitude and lack of awareness about the tourism which should be avoided.



**Figure 8.4.** Lack of awareness of tourism.

**Source:** Image by unsplash.com.

### 8.3.2. Poor Leadership in the Community

To implement the CBT programs successfully, the leadership skills of the community are important. For successful implementation and promotion of CB, a leader with good leadership skills who must think of the community

development and fair distribution of benefits should be available. At the time of promoting CBT in Mihintale, poor leadership in the community is one of the main challenges.

### **8.3.3. Insufficient Education and Training**

Another challenge which has been identified is that the insufficient or imperfect education and training of the community. There is a need for the sufficient education and training for the responsible tourism authorities and institutions which is currently not having with the community, to successfully implement the CBT programs.

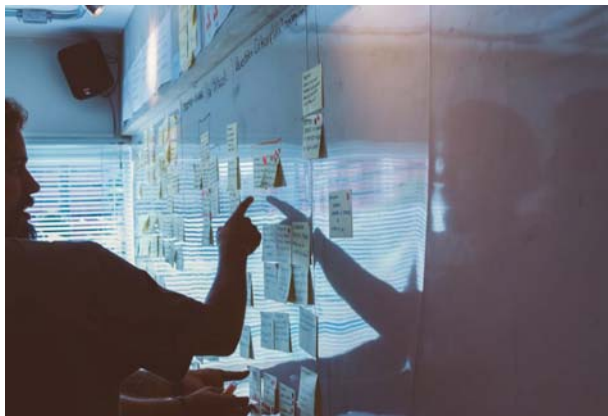
### **8.3.4. Lack of Motivation**

So, at the time of promoting and implementing the CBT, the lack of motivation of the host community is also one of the major challenges.

### **8.3.5. No Financial Support to Engage with CBT**

Especially at the initial stage of implementing and promoting CBT, reliance on donor funding is very high. Thus, finding out sustainable funding sources is also one of the major challenges of implementing and promoting CBT.

## **8.4. STRATEGIES TO OVERCOME THE CHALLENGES IN PROMOTING CBT**



**Figure 8.5.** Strategies to overcome the challenges in promoting CBT.

**Source:** Image by unsplash.com.

### 8.4.1. Increasing the Awareness of the Community on Tourism

By the respective authorities conducting awareness programs with the help of professionals and academics of tourism to increase the awareness of villagers on tourism and its favorable impact on them is a significant strategy that should be implemented. Therefore, attitudes towards tourism can be minimized.

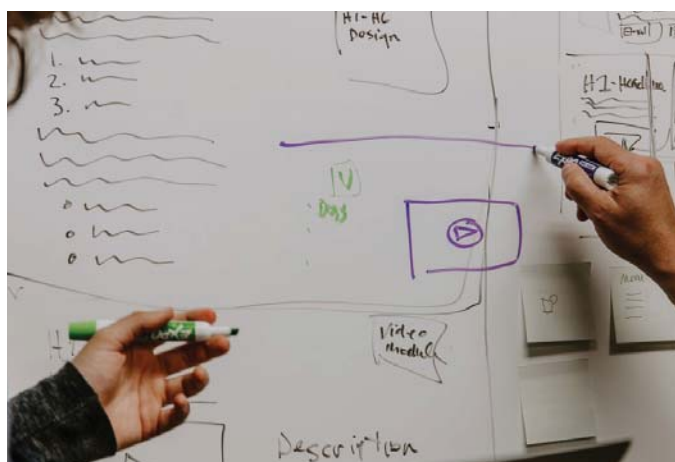
### 8.4.2. Identifying and Strengthening Community Leaders

By the community itself, the CBT projects belong to the community and should be managed. By a community leader deciding making and managing recourses should be done, and that leadership should be accountable.

At the community level decision making authority should be there, and the decision making must be representative. Thus, with the right skills and attitude, the agencies must identify and develop leaders if the project is to be sustained.

### 8.4.3. Training and Development

In the tourism the community is not being involved, but farming, fishing and other traditional industries should give a proper training and development. Therefore, after evaluating the needs of the communities, the training programs and workshops need to be designed.



**Figure 8.6.** Training and development.

**Source:** Image by unsplash.com.

On-time with the decent time travels in between the relevant authorities should conduct these programs. On the delivery method of their respective session, the resource persons have to be careful. Finally, through proper training and development motivation of the community towards CBT can be increased.

#### **8.4.4. Proper Management of Community-Based Tourism Association**

To give the initial financial support and consultation to the community whenever they needed it is important to make sure the availability and proper management of community-based tourism association.

#### **8.4.5. Even and Wide Distribution of Profit**

To serve and earn from the CBT, it has to be make sure that the community receives an equal opportunity. Because for the villagers to join with the CBT, money would be the prime motive, and it needed to be handled carefully with full transparency. The benefits of the CBT distributed equally as responsible authorities make sure that and with natural resource conservation benefit distribution must be linked.

#### **8.4.6. Encouraging Community Participation**

The key point of the CBT is the community participation and it creates and develop the sense of belongings where the CBT takes place. On the commitment and cooperation of the local communities, the success of the CBT heavily relies because they themselves are the part of CBT product.

In the seven ways community can participate in the CBT according to France. Such as plantation, manipulative and passive participation, consultation, material incentives, functional participation, interactive participation, and self-mobilization.

It has been seen that in which the community has full control over self-mobilization is the highest level of community participation on both the decision-making process and over the execution and benefits. So, at this point of time, tourism development is seen as sustainable and the local community is independent.



## 8.5. BENEFITS OF COMMUNITY-BASED TOURISM

For both the local community and visitors, there are many benefits to community-based tourism.

### 8.5.1. Environmentally Sustainable

It has been said that ecotourism and community-based tourism can go hand in hand. At its best, community-based tourism is sustainable, providing environmentally-friendly experiences and attractions. With the negative impact of mass tourism, this is particularly important nowadays so many places worldwide are struggling.

This is the reason behind the thinking that supporting environmentally sustainable projects is so important, and this can certainly apply to the CBT. For example, the economic opportunity that comes with CBT can encourage local people away from other, less environmentally friendly ways to make money such as logging or poaching.



**Figure 8.7.** Benefits of CBT: environmentally sustainable.

**Source:** Image by unsplash.com.

Moreover, it has been said that than the traditional mass tourism approaches the environmental footprint of community-based tourism is usually smaller. For example, to mass-produce goods and transport them overseas, visiting small artisans who hand make traditional crafts locally uses far fewer resources than it takes.

Though, for the planet, CBT is good. And as a result, supporting environmentally-friendly CBT projects can ensure that the environment, as well as other attractions, remain for generations to come.

### **8.5.2. Empowering**

For the local people, CBT provides opportunities to bring in income and also to introduce their culture to visitors. In addition to it, in running and leading the project, the local community is actively involved, as they can have autonomy and make decisions that are right for their community. To generate the pride and confidence as well as economic activity, this can be very empowering.

In the local community, the bulk of the money spent by the tourist with the CBT. Rather than tourist dollars going to large, often multinational companies, they instead go directly to the local people. Small communities can get the huge benefit by this money and helping send kids to school and create financial security for everyday people.

In particular, for all the people, community-based tourism can provide income and opportunities, including women and other disadvantaged groups such as people with disabilities. To secure their economic future, it gives everybody the opportunity and create opportunities for themselves.

To diversify their income, CBT can allow local communities, it means that there is more economic opportunity and that people are less at risk financially. To promote a level of financial independence it can help people from exploitative situations.

Moreover, with the world, community-based tourism gives local people a chance to share their culture and experiences. For the people, this can be a source of great pride and also ensure that culture and language is strengthened. For the young people it is particularly helpful to be involved in expressing their culture, as this can ensure that it is not lost and is instead handed down to future generations.

### **8.5.3. Cross-Cultural Understanding**

In today's world, it is important for the people of different backgrounds to believe in having faiths and nationalities to come together and learn about one another. It has been believed that this kind of learning which can heal the divides and create a stronger and more united the world. To promote the cross-cultural understanding CBT undoubtedly helps it. To come together in



a respectful environment, it allows people from very different backgrounds and engage with one another. About this, there is a thought that it is incredible to see people who may never normally have met, spend time together and learn.

With the help of this broaden everyone's horizons and bring greater interfaith and intercultural understanding. From Myanmar or other countries with CBT projects, these are certainly lessons that will remain long after visitors have departed.

#### **8.5.4. Authentic Experiences**

In an air-conditioned bus travel is not just about the traveling for many people, and ticking off landmarks from a list before moving on to the next one. To deeply understand it many people, want to really get to know a place. Tourism can deeply enrich your life and broaden your horizons in this way.

CBT allows you to do it undoubtedly. To meet local people and learn from them it gives visitors the opportunity and something which may not be possible with a traditional packaged tour. With your heart and not just with your mind CBT allows you to experience a country.

There are many incredible opportunities for visitors to have authentic, genuine experiences and come to learn more about different cultures, from visiting traditional artisans to sharing dinner with local people. With not only new memories and knowledge but also new friends there's also a very good chance that you will come away.

### **8.6. SOME OTHER CHALLENGES IN COMMUNITY-BASED TOURISM MANAGEMENT**

In the development of their tourism industry, active community participation is central to the CBT, and based on the community resources, it is also seen as a development strategy. The community will then actively control and manage their tourism industry, once tourism is being developed, therefore to be retained within the community, there is a requirement for the greater benefits. Though, to achieve community development sounds like a wonderful concept in principle at the time of using tourism, but in practice it is troubled with the challenges. On the many factors, the level of success is varying as the challenges of CBT development, and these challenges must be identified prior to undertaking the development of tourism operation.

To the heterogeneous nature of the communities, one of the challenges is related. Apparently, based on the complex interplay of class, gender, and ethnic factors and communities are split into different functions and certain families or individuals are likely to lay claim to privileges because of their apparent status. In such a situation, to participation in tourism development and the benefits of tourism, it is unlikely that community members will have equitable access.



**Figure 8.8.** Some other challenges in community-based tourism management.

**Source:** Image by unsplash.com.

For community development Scheyvens also identified another challenge with using tourism as a strategy that communities usually lack of resources, information and power in relation to other stakeholders in tourism process, hence they are vulnerable to exploitation.

There will be a loss of control to outside interests, if finance is not available locally. It has been said that these are contrary to the goals of CBT, which are recommendable and important to practice.

It has been defined by the Timothy that barriers to the implementation of CBT can relate to accessibility of information, socio-cultural traditions, gender and ethnicity, economic issues, lack of awareness and lack of cooperation/partnerships. On the success of any CBT initiatives in the developing world, Ndlovu and Rogerson emphasized that it is obvious that a number of factors may potentially affect on the success of any.

- The level of demand for the tourist attraction assets of the community;
- The marginalization of women and minorities in community decision making;
- Issues of accessibility to information;
- Awareness of the community towards CBT and the availability of tourism expertise; and
- Lack of much-needed cooperative arrangements and partnerships necessary to ensure the success of CBT projects (Ndlovu and Rogerson, 2004).

Though, behind the involvement of the community, it should be remembered that when the main reason for community-based tourism is business, and it often isolates than the benefits the local community.

Therefore, as an end in itself, CBT should not be seen, but as a means towards empowering poor communities to take control over their land and resources, to utilize their potential and to acquire the skills necessary for their own development. In addition to it, specific CBT development challenges can be seen as follows.

### **8.6.1. Lack of Local Skill**

To the CBT sector host communities can create the barriers. In the success of CBT business local traditions, availability and quality of social amenities, and attitudes towards tourists are key factors. In the tourism industry, the lack of certain skills which are needed and also hampers the progress of CBT projects, and the community needs to acquire managerial, entrepreneurial and marketing skills to ensure that they breakthrough into the market and in the process, gain a bigger share of benefits from the tourism industry.

For the tourism there is a friendly welcoming host community enhances the local business opportunity, while local resistance to increased numbers of visitors and to tourism in general negatively affects opportunities sought from tourism. In the planning and provision of tourism host community support and participation is there and therefore, fundamental to realizing its benefits.

### **8.6.2. Infrastructural Challenges**

On the presence of the community tourism potential, an area's CBT potential depends. As the CBT assets, these potential tourism resources are known as

and can range from nature-based activities to local handicrafts to cultural events.

For the development of community tourism, the existence of tourism resources offers the opportunities, and those opportunities are constrained by resource limitations such as water supplies, and land are accessible.

In the development areas, there is a common problem in CBT development is lack of infrastructure development, such as roads, airports, and widespread electricity can change not only the number and type of tourists, but also the flows of money from tourism.

To a number of natural resources as a major obstacle hindering the progress of CBT Sebele also identified the loss of success. In a tourism industry, physical infrastructure is an important factor in order to develop potential attractions.

It will harm the competitive position of these attractions in relation to other attractions which are more developed but if there are poor road conditions around the attraction sites. Therefore, a tourism component, poor road construction can have a negative impact on tourism development, even though road development is there.

### **8.6.3. Negative Impact of Tourism**

With an increase in the employment and business opportunities and improved local infrastructure, tourism development brought more economic benefits. For local resident's tourism industry had also provided opportunities to be involved in the entrepreneurial opportunities.

Though, greater social and environmental costs were major concerns as they were evidence of cultural deterioration and negative impacts on the environment if it is not well managed. In addition to it, a large array of retail and service businesses tourism is an activity that involves.

For the employees, one of the largest expenses in these industries is salaries and wages. From the local area often, these employees are. Though, on tourism, some communities worry about relying too heavily because of its negative impact.

In the tourism-related industries, tourism may include lower average wage level and the congestion and increases in prices of products and real estate that tourists can cause. Though, in a community, well-managed tourism can complement other economic activities. Apart from the good impact's tourism can potentially have negative environmental effects. On

the natural environment's potential negative effects that more visitors may have as the challenge to tourism growth. It has been said that if the enterprise is not contributing to the protection of the natural environment and cultural resources, then its resource bases will be collapsed.

To excessive solid waste, litter, erosion, sewage, water and air pollution, natural habitat disturbances, tear of the infrastructure, and environmental degradation can be led by the damage from the unregulated flow of tourists.

## **8.7. COMMUNITY PARTICIPATION**

Within the tourism literature community participation as a model of tourism development has received considerable attention. To tourism planning and development, it has been seen as a bottom-up approach and also premised on the inclusion of local people in the development of the tourism industry.

Over the activities, it has been seen that participation by local people means that they have a great deal of control that take place at the destination and a significant proportion of the economic benefits accrue to them.

Therefore, it has been said that the features of the community participation include local control of development, community involvement in planning, equitable flow of benefits, and incorporation of resident values. Often it has been that on a small-scale CBT is being developed and also involves interactions between visitors and residents and is particularly suited to communities in rural areas.

There is another view that it is a sustainable, and throughout its development and management community-owned and community-based tourism initiative that boosts conservation and in which the local community is fully involved and are the main beneficiaries through the development of their communities.

To the tourism management, the CBT model is a common approach in park-fringe communities and usually covers community-owned lodges, guiding, concessions, and other tourism services and for which economic benefits are retained in the local communities.

Though, community participation in the tourism development can be observed from two different angles that is participation of the local community in the decision-making process and participation in the sharing of the benefits of tourism.

In the tourism community participation could be seen as a model of tourism development on the account of foregoing, whereby over the entire

tourism development process local communities take an active role in the management of tourism in their communities, which are being empowered to take the control and are direct beneficiaries of the resultant benefits of tourism development.



**Figure 8.9.** Benefits of community participation.

**Source:** Image by unsplash.com.

Though, it has been seen that there are different degrees of participation. Indicating the different degrees of participation, it has been seen as a ladder. A participation which identifies eight levels of citizen participation is known as ladder participation ladder, and it ranges from manipulation or therapy of citizens, where participation is a sham, through consultation, to citizen control, which is regarded as real participation. To the community-based tourism, the model of community participation relates specifically.

Into the three types model classifies community participation, namely spontaneous participation, coercive participation, and induced participation. In the community regarding the tourism development, Spontaneous participation is a bottom-up to participation where ideas and decisions made at the local level.

It has been said that coercive and induced participation are both top-down. All over the tourism development, the local community has no control with the former, while with the latter, community members have limited choices regarding tourism development in their community.

### **8.7.1. Benefits of Community Participation**

The benefits of community participation in tourism to host communities and the environment are being highlighted by many authors. To the communities there is a range of studies about community-based tourism initiatives have confirmed its potential benefits, especially commercially grounded initiatives.

In the decision making there is a belief of the many researchers that they can derive benefits and the traditional lifestyles and values of the communities can be respected. Therefore, actual negative impacts as well as negative perceptions of tourism can be lessened, and the overall quality of life through the participation process, whether real or perceived, of all stakeholders can be increased. To empower the host community at four levels that is economic, psychological, social, and political, Scheyvens (2002) is of the view that the ultimate goal of community-based tourism.

Therefore, improvement in the economic fortunes of host communities is through the much talked about benefit of community participation and in the forms of income and employment. To cause the large changes in the household economy more than the other kinds of tourism the ecotourism has a greater potential because it usually occurs in relatively isolated areas of the world where people are distant from markets and have little income.

A study is being conducted in Nicaragua on community-based tourism projects which indicates that tourism had created employment and income for host communities. Though, it has been said that financial benefit is not always be the requirement because usually the intangible benefits such as skills development, increased confidence, growing trust, and ownership of the project may be of greater value to the community. to build skills in leadership among community members and strengthen local institutions, there are some other intangible benefits are that it may help.

In the ecotourism, another important benefit of community participation is somewhat related to the economic benefits, is conservation. It has been said that as an incentive for conservation, the argument put forth is that incomes from ecotourism could serve and thereby discourage other socioeconomic activities that have greater impacts on natural resources.

The sustainable use of the biodiversity is being ensured by the nature of CBE and after that this offers the opportunity for host communities to derive revenue and employment and through rural development has also argued that CBE leads to conservation because villagers and local people are more inclined to support biodiversity conservation and follow park rules if they



were involved in it. There is a situation in which sustainable management of natural resources is most likely where local users are able to manage and extract benefits from those resources. Therefore, for the conservation, ecotourism can be used as a tool so long as the locals derive economic benefits and it does not endanger or interfere with their main sources of livelihood.

It has been said that as a means of reducing local threats to biodiversity Kiss also points to the fact that conservation organizations fund CBE projects, which is the result of expanding agriculture, unsustainable harvesting of wild plants and animals, and killing of wildlife that threaten peoples' crops, their livestock, or themselves.

In the local welfare, there is a view that makes improvements, and from forest, the provision of visible local benefits will engender community support for protected areas and reduce unsustainable or illegal forest activities.

There was an eco-tourism project in Kenya which was based on the vegetation sampling and animal sightings along transects and in that project, it has been founded that higher numbers and densities of tree and herbaceous species, and 93% more sightings of wildlife inside the sanctuary than on similar ranch land outside the project area.

R. Taylor (2009) points to the Communal Areas Programme for Indigenous Resources (CAMPFIRUE) project in Zimbabwe where the assignment of de facto rights to occupiers of titled land as custodians of wildlife, fish, and plants by the legally mandated authority responsible for wildlife management in the country led to a reduction in resource degradation.

In Brazil, there was a study which was conducted between the ecotourism and nature conservation, and in that study, it has found that ecotourism creates strong links between economic benefits and nature conservation.

It has been seen that in the Brazil case, economic benefits alone stimulated conservation are being indicated, while the Peru case illustrated that the participation of the local community in tourism management stimulates collective actions in nature conservation.

At the Tortuguero National Park in Costa Rica, a more successful example of community-based tourism and conservation has been found, where a US-based environmental NGO, the Caribbean Conservation Corporation, through a marine turtle harvest has promoted tourism to replace



income earned. To reduce the conflicts and misunderstandings among the host communities, park authorities and tourist, it has been further argued that community participation helps. To reduce the opposition the tourism development Hardy, Beeton, and Pearson (2002) indicated that community participation is being believed and also minimize negative impacts, and revitalize the economies of host communities.

To reduce the conflicts another way by which it helps through improvement in people–park collaborations, which contributes to the understanding of local issues and promotes knowledge sharing. In the tourism development, it has been indicated that ignoring community input could lead to soured host–tourist encounters and the eventual decline of tourism in the destination.

### **8.7.2. Challenges of Community Participation**

With the community-based tourism approach stem, many authors are of the view that the problems encountered with from the methods and techniques used in their implementation. For instance, it has been seen that for the people who live far from tourism sites there is lack of human capital, lack of financial capital, lack of organization, location barriers and lack of market power resulting from difficulties of ownership or control over resources, low bargaining power against foreign tourism investors, and limited capacity to meet tourists' requirements as the constraints to community participation in tourism.

In Latin America, there is evidence from a critical study on community-based tourism by Mitchell and Muckosy (2008) that showed a lack of financial viability, poor market access, and poor governance as obstacles. From the ecotourism and the CBT, although the poor can get benefit according to Goodwin and there is rarely any connection with the mainstream industry, and they remain small in scale and often lack a market and commercial orientation.

It has been seen that by institutional factors such as centralized decision-making processes, unwillingness to include host community residents in decision making, and lack of knowledge about how to participate among host communities indicate that community participation is inhibited.

On how to participate, the ignorance and knowledge and deficit, and for the local communities the stem from insufficient training and educational opportunities and has also been highlighted by the Mbaiwa (2005) and Salazar (2012) as barriers to community participation.

In the benefit-sharing, Manyara and Jones (2007) also found lack of skills and knowledge, elitism, leakage of revenue, lack of transparency and the lack of an appropriate policy framework for the development of community initiatives to have significant impacts on community participation in the tourism industry.

And on the other hand, there is a lack of ownership, capital, skills, knowledge, and resources as barriers to active local community participation.

Though there are three broad categories of the limitations that encapsulate all the challenges, namely: operational limitations (centralization of authority, lack of coordination, lack of information, etc.), structural limitations (lack of expertise, elite domination, lack of trained human resources, etc.), and cultural limitations (limited capacity, apathy and low level of awareness of local people, etc.).

In the central and southern Africa, it has been found out that community-based natural resource management programs which has been failed substantially to deliver on the expected and theoretically predicted benefits to both communities and the environment.

It has been found that residents were happy because they had lost a number of valuable natural resources, including communal land, as a result of the community-based tourism project, which has been found by the Khama Rhino Sanctuary Trust (KRST) Central District of Botswana, Sebele.

And in this regard, it has been said that community members believed that they had incurred more costs than benefits. In the same area, it has been found that the communities faced challenges and constraints such as loss of cattle grazing and other land-related benefits, lack of communication with the community, lack of benefits, low levels of employment, and slow progress of the project, which hindered their participation in community-based enterprises.

Cobbinah, Black, and Thwaites (2015) discovered that in the communities of Abrafo and Mesomakor in the Kakum Conservation Area of Ghana, only a limited number of people were employed from the host communities and the lack of qualifications among community members was an impediment to assuming supervisory positions for the few local people employed.

An after examining six CBET initiatives in Kenya, it is concluded that “outsiders” promoted neocolonialism, enforced western environmentalism, and reinforced dependency.

## **8.8. CONCLUSION**

The overall tourism industry is coming up with new innovations and mechanisms in order to boost industry and its adapting new age criteria such as digitalization and usage of modern tools; it is improving its methods to engage more and more customers and visitors.

So, with the help of the community-based tourism industry will grow more, and there will be more cross-cultural understanding between the people. Along with this, it will also help to boost the economy. Therefore, with the proper training, development, and management, all the challenges can be overcome.

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# Community based Tourism Management

This book takes the readers through several aspects of community-based tourism management. This book sheds light on the other several characteristics that play a huge role in the tourism industry, such as community-based tourism initiatives and community engagement, management and marketing of community-based tourism, paradoxes of community-based tourism, building community capacity for tourism development, sustainable tourism, and indigenous people, and future challenges and opportunities for CBT management. The first chapter stresses on the basic overview of community-based tourism so that the readers are clear about the philosophies behind that form the utmost basics in the field. This chapter will also emphasize the history of CBT, motive for CBT, and marketing for CBT. The second chapter takes the readers through the various CBT initiatives and community engagement. This chapter will provide highlights on the participation of people in the tourism industry, typology of community participation, community benefit tourism initiatives, factors affecting the community involvement, and key stakeholders and their roles in community benefits tourism initiatives. Then, the third chapter explains the management and marketing of community-based tourism. It also explains the community-based tourism planning and strategies, participatory management of community-based tourism. The fourth chapter introduces the readers to the paradoxes of community-based tourism. This chapter also explains contradictions in community-based tourism, problems to deal with in community-based tourism, paradoxes in sustainable community-based tourism, various challenges, and contradictions in community-based tourism. The fifth chapter throws light on the building community capacity for tourism development. This chapter contains community participation and development initiatives, and tourism and community development. The sixth chapter takes the readers through the concept of CBT in the developing world. The readers are then told about the developments in CBT in developing nations, principles of CBT in developing nations, key elements for the success of CBT projects in developing nations. The seventh chapter explains sustainable tourism and indigenous people. This chapter also emphasizes the evolution of sustainable development and sustainable tourism, the importance of sustainable growth, indigenous tourism, and the role of indigenous communities in driving sustainable tourism.

The last chapter of this book sheds light on the future challenges and opportunities of CBT management that have been faced by the tourism industry. This chapter also mentions the various strategies in order to overcome the challenges in promoting CBT.

This book has been designed to suit the knowledge and pursuit of the researcher and scholars and to empower them with various aspects of community-based tourism management so that they are updated with the information. I hope that the readers find the book explanatory and insightful and that this book is referred by scholars across various fields.



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