



Conceptualising the Contribution of Community-Based Tourism to Social Justice and Self-Determination

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Abstract

The aim of this article was to unearth the value that Community-Based Tourism brings to the social justice discourse. The article argues that social justice resonates with notions of self-sufficiency and self-determination which are constitutive of a corpus of societal ideals to which they all belong. This study is based on secondary data and was compiled from sources in existing literature and online sources. The article argues that for CBT to be authentic, local control is a *sine qua non*. It can help foster cultural pride and guest/host relationships. Economic matters and self-determination are important within a social justice context. This article argues that while self-determination must be rooted in the historical cultural context of the area, it should not be exclusively based on economic reasons - but historical and cultural reasons also require consideration. While self-determination, social justice, self-sufficiency and so on, can all be realized individually, ideally they should be eventuating simultaneously for the good of the community at both the local and global levels. A schema proposing various issues that link CBT to social justice and related matters has been presented as an initial attempt to show how they can be intertwined for the realisation of social justice to prevail. As such, the key contribution to knowledge of this article is a CBT/social justice framework which shows a constellation and imbrication of important factors for the cultivation and furtherance of social justice.

Keywords: tourism, community-based tourism, social justice, independence, participation

“Support for this [self-determination] principle is inherent within the concept of community-based tourism” (Hinch, 2004:253)

Introduction

Social justice appears like an obvious and palpable tenet that all people deserve and should be accorded. Like a human right, it should transcend race, colour, creed, ethnic grouping, religion and so on. All people must enjoy human rights.

Tourism is important around the globe to the extent that it “...has undoubtedly had a profound impact on destinations all over the world” (Singh, 2016:22) in terms of the numbers of tourists which has exponentially increased; to morph in its various and diverse forms from cultural, heritage, medical, sport, eco, military to community-based tourism; from involving individuals, corporates, the entire natural environment, Governments, Non-Governmental Organisations, to communities; generating miniscule amounts at the individual level to billions at the



corporate, sub-national and National levels; and from adopting nomenclatures such as mass, responsible to sustainable tourism. In response to various negative impacts of conventional tourism, alternative forms of tourism such as community-based tourism (CBT) emerged since the 1970s (Mtapuri & Giampiccoli, 2017:2). Singh (2016:22) opines that because of the colossal damage to communities and their cultures, fresh forms of planning and management were needed to guide the new tourism expansion. This saw the emergence of community-based tourism initiatives in many regions of the world (Rey-Bolañosa & López-i-Gelatsa, 2017:527). This growth in CBT maybe linked to the need to promote sustainable tourism – a form of tourism that allows present generations to enjoy the benefits of tourism without degrading the foundation upon which current tourism-related endowments rely. In other words, CBT is not inherently sustainable as it can follow the same trajectory as mass tourism if not deliberately attuned to its germane and guiding principles. Therefore, CBT contributes to the local economy and may unlock the prospects for sustainable tourism development to thrive (Sripun, Yongvanit & Pratt, 2017: 104). The relationship between sustainable tourism and CBT is debated (Dangi & Jamal, 2016) as Dangi and Jamal observe:

Bridging the local [community-based tourism] (CBT) and the global [sustainable tourism] (ST) are principles of good governance and justice that enable fairness and equity in the distribution and use of tourism-related resources from the local to the global level, as well as principles of community empowerment and capacity building, stewardship of natural, cultural and social goods. Our analysis of these knowledge CBT and ST domains calls for greater attention to developing an integrated, local-global approach to sustainable, community-based tourism development, where good governance aided by clearly-defined ethical and justice principles help to bridge the local-global “divide” to guide tourism development and management. In the era of neoliberal globalization today, many scholars worry that attention to social justice and related issues of gender inequity, class and power at the local level, as well as the global objectives of inter and intra-generational equity and reducing inequalities between the north and the south through tourism will falter without active attention to the imperative of “good governance (Dangi & Jamal, 2016:26).

For sustainable tourism to take root, empowering communities should be undertaken alongside supporting socio-economic and political justice (Okazaki, 2008: 514). This resonates with a description of CBT as a form of tourism which is aimed at uplifting disadvantaged and under-privileged communities in the margins and subaltern localities typically rural and populated by indigenous peoples (Tasci, Semrad & Yilmaz, 2013: 10).

Based on the above reflections, the aim of this article is unpack the issue of social justice with specific reference to CBT in order to evince CBT’s potential to contribute to social justice. This article takes a cue from the disconnect between research and practice, planning and policy in ST and CBT as well as between local control and social justice as Dangi and Jamal observe:

The gap between academic research and practice and the continued lag in both planning and policy to instantiate the common accord in ST and CBT for local control, resident involvement and resident participation in tourism is troubling. However, even more worrisome is the lack of attention to the commonly agreed on principles of local control, oriented especially towards social justice and fair distribution of tourism goods and benefits to local residents, including diverse populations and disadvantaged groups (Dangi & Jamal, 2016:23).

The article will explicate on issues related to social justice juxtaposing this with issues of self-determination, self-sufficiency and independence. This will be done to illuminate the potential links between CBT and social justice. Thus, a discussion on the relation between CBT and



social justice is also presented and this will be schematised for illustration ventilating the links between social justice and self-determination.

Methods

The paper is a desktop research using extant literature and internet sources. Secondary information is important in that provides the basis upon which to build upon new knowledge without recourse to new data collection efforts. It is cost effective because it does not require a huge outlay of resources to collect the data as the information is readily available in a published form in a journal, book, newspaper or magazine. The disadvantage is that it entails re-working to conform to one's own objectives and research questions. Depending on its 'malleability', it can(not) be moulded to address one's research questions. In other words, its rigidity lessens and vitiates its utility. The next section presents the literature review focusing on social justice and CBT which are the foci of this article.

Literature review

Social justice

It is not the aim of this article to enter into the debates related to self-determination and self-sufficiency. The term *independence* correlates with the two concepts in this way: the first concept self-determination, relates to self-sufficiency and self-reliance; while the second, self-sufficiency, relates to self-government and autonomy. The two concepts are related but not necessarily the same. It is recognised that a group of people can look for self-reliance/self-sufficiency but not for self-determination in the political sense. Whereas people can aspire to self-govern themselves with or without being self-sufficient in their living conditions. However, the term *independence* in this paper recognises the two concepts – self-sufficiency and self-determination – as inseparable for the greater good of communities if they are realised with simultaneity, as they should. For example, in a study of an energy project, it is observed that 'self-sufficiency is an expression of desires for political autonomy and self-determination, of which material self-sufficiency is only a part' (Rezaei & Dowlatabadi, 2016:800). This article argues that social justice resonates with self-sufficiency and self-determination and is part of the corpus of societal ideals to which they belong. Thus, from the same study 'self-sufficiency in discussions of community energy projects is seen as means of correcting the historic injustices of colonialism [...] community energy projects are seen as a part of bigger projects of decolonization aimed at addressing different elements of the colonial system, be it eliminating dependence on colonial institutions, reinvigorating communities' ability to practice cultural and political self-determination, or ultimately addressing the injustices of the colonial system and its patterns of dispossession by returning resource governance decisions to the community level' (Rezaei & Dowlatabadi, 2016:801). While accepting its natural link to self-sufficiency and self-determination, in this article, social justice is elevated beyond these concepts because of the claims it embeds. Fraser (1998), asserts that "In today's world, claims for social justice seem increasingly to divide into two types".

First, and most familiar, are redistributive claims, which seek a more just distribution of resources and goods. [and] a second type of social-justice claim in the 'politics of recognition'. Here the goal, in its most plausible form, is a difference-friendly world, where assimilation to majority or dominant cultural norms is no longer the price of equal respect. [...] The discourse of social justice, once centered on distribution, is now increasingly divided between claims for redistribution, on the one hand, and claims for recognition, on the other. In this new constellation, the two kinds of justice claims are often dissociated from one another. These, I have argued elsewhere, are false antitheses. Justice today requires both redistribution and recognition. Neither alone is sufficient' (Fraser, 1998:1) and 'If we fail to ask this question, if we cling instead to false antitheses and misleading either/or dichotomies, we will miss the



chance to envision social arrangements that can redress both economic and cultural injustices. Only by looking to integrative approaches that unite redistribution and recognition can we meet the requirements of justice for all' (Fraser, 1998:10). This article supports this premise.

It follows that issues of self-determination are congenial to issues of distribution, redistribution, recognition, equality, equity and independence. It can also be argued that self-determination is an antithesis to slavery, servitude, vassalage, bondage, apartheid and oppression. This seems to propose that based on a specific case and its circumstances, social justice (redistributive and/or recognition), self-sufficiency and self-determination can be singularly taken or differently associated with the specific cases for social justice.

Community-based tourism

CBT has its own varied characteristics, pre-conditions and challenges (Saayman & Giampiccoli, 2016:152). However, of interest in the article are issues of control and the role of CBT in igniting cultural pride and the self(s) elaborated above – of determination, sufficiency, reliance. It is possible to do CBT in developing as well as developed countries (see case studies in Asker et al., 2010) including urban and rural areas (Rogerson, 2004:25). CBT can have multiple positive effects in communities, however, what is fundamental is the way CBT is practised. Otherwise negative outcomes can be realised. Thus CBT 'development can bring many potential benefits for communities' economy, society and environment, however, if it is not assessed, planned and managed effectively with the communities, it may also come with an undesirable cost to society and the environment and the dynamics between them' (Asker, Boronyak, Carrard & Paddon, 2010:7). Saayman and Giampiccoli (2016:178) argue that it is implementation approach to CBT that is critical in yielding either positive or negative outcomes in the practice of CBT. This matter is paramount because the question still remains whether the CBT approach being implemented in the world is benefitting the intended beneficiaries (Ahmad et al. 2015:181). Giampiccoli and Saayman (2017:7) argue that it is the manner in the CBT is implemented that can determine the success or failure of a CBT venture. Sakata and Prideaux (2013:882) contend that at issue are the techniques and methods used in implementing CBT projects which are at times contentious and questionable. However, CBT has the potential to lift communities out of poverty through proper understanding and implementation of CBT projects (Giampiccoli & Saayman, 2016:5). As noted: '[w]hile community-based tourism and ecotourism have not on the whole been as effective or sustainable as promised, they still hold the greatest potential for many regions' and while there is little evidence that CBT or ecotourism strategically contribute to sustainable tourism development, this...

conclusion needs to be considered in the light of two qualifications. First, in the case of community-based tourism the reality in practice has not often matched the ideals in principles. Thus it could be argued that true community-based tourism has not been implemented [...] second, in many communities these are the only forms of tourism that are likely to be viable in terms of market demand and/or the physical resources available to the destination community. What is necessary to improve these forms of tourism is a greater awareness of the need to enhance community capacity for their development (Moscardo, 2008:175).

As noted, CBT has its roots in the alternative development approaches of the 1970s and it is specifically intended for disadvantaged community members and include issues such as empowerment, sustainability, social justice, self-reliance (Giampiccoli, 2015; Tasci, Semrad & Yilmaz, 2013:10). As noted for the rural context (but arguably the same concept is applicable also in urban CBT), 'Rural community-based tourism can be placed in the heart of alternative and sustainable development discourse which emphasizes the importance of control of the local communities' (Höckert, 2009:20). Issues of control and social justice related to CBT can



be seen together where 'CBT strategies [...] are well within holistic community development towards a comprehensive restructuring of the tourism sector in line with social justice, equity, community control and their ilk' (Saayman & Giampiccoli, 2016:151). Jealous observed that CBT is way through the subalterns can achieve equity and social justice in society (Jealous, 1998: 10). The CBT that this article advocates is a CBT that respects people as equals, and that supports their way of life and living, their culture and aspirations. It is a CBT of equality between men and women and people of all races, creeds, religions and persuasions. It is a CBT that shuns and shirks superiority of one over others.

While the similarities and dissimilarities between sustainable tourism and CBT has fallen under intense debate (Dangi & Jamal, 2016), so has the broad concept of sustainability as linked to issues of social justice. It is in this context, that the top-down approach to development needs to shift to a perspective of development which is holistic leading to the advent of the notion of sustainable development which incorporates human rights and social justice with a view to achieve 'development in all domains, at macro and micro levels, and requiring participation of both rich and poor for achieving sustainability of resources for future generations. Hence, starting with the UN Conference in 1972, and followed by the Brundtland Report in 1987 and Agenda 21 in 1992, sustainability with a focus on community participation and locals' ability to control and manage their resources gained importance in economic development' (Tasci, Semrad & Yilmaz, 2013:9). Thus, Tasci, Semrad and Yilmaz (2013:9) argue that while CBT has some semblance to sustainable tourism in its thrust to preserve the cultural and natural heritage for posterity, it aims at improving the living conditions of people while prioritises their ownership, power and control in crafting their own development thrust. They also argue that CBT should inherently be bottom-up with sustainability undergirding all its actions and policies.

In CBT, the issues of control remain fundamental such that as much local control can be problematic (Dangi & Jamal, 2016:21) so that 'the structural constraints of the tourism industry and/or the state – constraints which hamper the local population's control over the activity – are undervalued' (Gascón, 2013:717; see also Blackstock, 2005). Community-based tourism draws from the broader philosophies of participatory planning and community development which support evermore community control of systems and processes at grassroots level (Blackstock, 2005:40). However, Blackstock (2005:42) notes that local control may not entail participatory decision making in spite of the temptation to link the two concepts in CBT discourses. In addition, Dodds, Ali and Galaski (2016:5) observe the rarity of seeing CBT ventures initiated and controlled wholly by the community.

Dangi and Jamal (2016:10) advocate for the CBT principle in which the utilization of community goods, services and resources should be both community-based and community-driven by the community linked to local control. This article observes that even private companies yearn for effective control in order to determine the firm's strategy, what to produce, how and where to produce and where and to whom to sell their produce. It is in order for communities to yearn for the same. Similarly, with regard to development Butler and Hinch (1996 in Sofield, 2003: 87) argue that control is key in development as well as in tourism because the one in which control is vested can determine the speed, the nature and the extent of the development. Dangi and Jamal (2016:10) are of the view that community participation and control are universal principles of CBT, community ownership and control face challenges in terms of their realization on the ground such that cases of CBT success are few. This implies that more needs to be done to raise awareness at the stakeholder level about the desirability of ensuring community ownership and control. Stakeholders should be able to ensure this happens. It is a cause and an end that requires concerted effort.

Recognizing the existence of various definitions of CBT in extant literature, Tasci, Semrad and Yilmaz (2013:9) opine that the key words in the definitions include planned, developed, managed and owned by community for themselves with decision-making being done by a collective, with shared responsibility and benefits. Thus, CBT refers to 'tourism ... managed



and controlled by the community' (Leksakundilok & Hirsch, 2008, p. 214; George, Nedelea & Antony, 2007: 1; see also Amat Ramsa & Mohd, 2004: 587; Leksakundilok & Hirsch, 2008: 218; Sánchez-Cañizares & Castillo-Canalejo, 2014: 221; Tasci, Semrad, Yilmaz & 2013:9see also Giampiccoli & Nauright, 2010:52). At the Government level, there is also that appreciation that communities must take control of their enterprises and initiatives, thus, "community-based tourism means putting local communities in control of the development of the wider tourism product and ensuring that the benefits of tourism are spread widely within the community" (Ministry of Tourism and Entertainment - MTE, 2014:4). The same matter of control in CBT, parallels what is proposed within the community-based enterprises (CBEs) milieu because the emergence of CBEs is a consequence of communities clamouring for control of their own local development (Peredo & Chrisman, 2006:317).

Control bestows the benefit of determining one's destiny. Kaur, Jawaid and Bt Abu Othman (2016:17) maintain that CBT is intended to uplift and develop local communities instead of external parties and, as such, external parties should not be involved in the management of these community ventures because there are for the benefit purely of the community. Telfer & Sharpley, (2008:115) are sceptical of instances in which the benefits are not enjoyed by the local communities but by local elites or an external tourism agent while exploiting the local people. When the local elites and external tourism development agents profit at the expense of locals, it is a travesty of social justice. Such a situation does not empower communities. In other words, it is disempowering because control has been usurped.

Tolkach, King and Pearlman (2013:331) opine that external funding can compromise power and control in CBT ventures and this means that matters of funding CBT ventures require careful negotiations at inception.

By contrast, it can demonstrate beneficial outcomes for social justice, as increased control by communities over their lands will enhance their contribution as stakeholders [...] Where a CBT network has been initiated and/or funded by external stakeholders who then exercise control over the development process, this exemplifies a top-down and institutional approach to community development. Even where economic benefits are successfully generated for the community, it is unlikely that social change will occur. A bottom-up approach, where communities initiate CBT network development themselves and subsequently require funding or technical support from other stakeholders is more likely to achieve community development objectives (Tolkach, King & Pearlman, 2013:331).

Beyond local control, CBT can play the role of reinvigorating the cultural pride of communities. Thus, Boonratana, 2010:284) notes that besides bestowing pride to communities, CBT provides the chances to plan, develop and manage ventures besides empowering and bringing about social cohesion. The other benefits include intangible ones pride, empowerment, cultural and nature preservation and conservation (Boonratana, 2010:287). For instance in Canada, CBT venture resulted in preservation of local heritage, culture and the natural environment in the Mo'Creebec culture (Graci, 2012). Beyond that, CBT can enhance [community] well-being and can showcase the local culture to others (Kayat, 2014:1). In this context, the concept of psychological empowerment is relevant as Scheyvens observes that 'A local community which is optimistic about the future, has faith in the abilities of its residents, is relatively self-reliant and demonstrates pride in traditions and culture can be said to be psychologically powerful' (Scheyvens 1999:248). In sum, it can be said that through CBT, community empowerment is possible through improving their status, pride, cohesion and community development; and bringing into effect a just, political dispensation within the community (Gabito, 2012:2).



A guest can be used as an advantage to community members involved (the host) in CBT, as there is the possibility for hosts to teach and educate the guest about the host's way of life, fears, challenges and felt injustices, and the visitors ultimately learn from their hosts as they enjoy their vacations (Kaur, Jawaid & Bt Abu Othman, 2016:17).

In CBT, the hosts, that is, the community members involved in CBT, tell their own stories without the help of external intermediaries. Host have the prerogative to control what they say, what they present derived from their culture, what not to present as part of culture and how much of the authentic they should present to visitors (Höckert, 2009:22).

In CBT, visitors are able to learn from real life experiences and through the eyes of local people (Cañada, 2015:3). CBT has more principles within a learning context as co-learning is possible between the hosts and guests regarding their different cultures and ways of life; and about environmental and cultural conservation within their communities and the duration of stay would allow for observation, conversation and engaging in activities (Suansri, 2003:18). All this illustrates the role that CBT can play in educating the guests to the local contexts in all its facets and to allow the hosts to be the protagonist in the process of educating the guest. This is also in light of the fact that CBT 'has experienced unprecedented growth due to the increasing consumer demand for educational and participatory travel experiences' (Hamzah & Khalifah, 2009: VI). Thus, this growth of CBT has had the added advantage of providing that opportunity to educate guests, for co-learning, for 'advertising' the life of the host community, its cultures and injustices of the past within those communities.

Discussion: Community-based tourism and social justice

CBT should in essence be for the people by the people. It is an alternative form of tourism grounded in communities for the use of their resources and endowments and the individual and community level for their betterment. CBT upholds and prioritizes the preeminence of the indigenous or local over the external or foreign in the control, development and management of tourism ventures undertaken in the community. This article argues that such a platform is conducive for spread and production and re-production of social justice, self-reliance and sustainability. In support of this argument, Saayman and Giampiccoli (2016:153) maintain that CBT embeds social justice and its redistributive perspective, ownership, participation, empowerment, self-reliance, sustainability and distribution of benefits are important. For Timothy (2002), CBT should help to dismantle dependency and the asymmetrical power relations in the tourism sector and enhance social justice. Within this context of social justice, it is possible to understand the role of tourism in development. Using an Indian study, Equation (2008:1) is of the view that tourism contributes to development when it incorporates dimensions of equity, ethics, justice, empowerment, local participation, destination competitiveness and sustainability.

Economic reasons are relevant today so are issues of self-determination within a social justice context. Self-determination must be rooted in the historical cultural context of the area. Self-determination should not be exclusively based on economic reasons - but historical and cultural reasons also do matter. While self-determination, social justice, self-sufficiency and so on can be realized individually, ideally they should be eventuating simultaneously for the good of the community at the glocal (local and global) level. For example, self-determination should be contextualized within a social justice framework - within and between countries - where different people and cultures are regarded as equal, and working in a context of cooperation and solidarity.

In such a context, cultural differences and the diversities in people should be considered rich resources in humanity to be cherished and appreciated. That diversity is not a marker for designation of superiority and inferiority of one group over the other or as justification for oppression of one group by another. Cultural differences are a cause to celebrate within and



between peoples and cultures. There is richness in diversity – richness in thoughts, ideas, know-how and technologies. As such, a lot can be achieved scaffolding an appreciation of diversity and the functioning of relationships based on equality, cooperation and solidarity.

The local and global should not be seen as in conflict but together they form a global mosaic composed of local realities. In other words, the local realities and cultures are part of a mosaic that forms the global context and where local diversities are deemed as equal, belonging and participating in the global context with a caveat that equality of all people is guaranteed. By extension, self-determination guarantees freedoms of territories alongside social justice guarantees. A poster affixed on a wall in a town of the Italian Western Alp's – belonging/bordering to the Occitan valleys of Italy – has the following (Alpi Libere, translated from Italian):

Anywhere the bugbear of populism and the advancement of the xenophobe rights offer justification for always more intolerable repressive choices. The mountains, since ever, have been a place of passage and refuge therefore of migrations. The frontiers imposed by states by wars have never stopped exchange and meetings amongst mountain people and still today must not be obstacles to the passage of those who escape from famine, wars and dictatorships caused and fueled by the predatory and devastating West. The presence of migrants in the so called High Lands can be an opportunity to build common emancipation struggle strategies starting from the recovery of the past history of migrations to the present time rethink other strategies of solidarity and non-excluding identity.

A well-known Occitan proverb reads '*Les mountànhos partéjoun les àigos e jòunton li ome*' (Mountains divide waters and unite people) and Schena & Ravera (2009:5) note that mountains are not a barrier "but have been a conjunction ring, amongst different people and environments that have maintained, at high cost, their independence [...] mountains are a hinge amongst people, but they do not divide one ethnic group from another, if anything they unite them'. These passages show how mountains historically united rather than divided people. Therefore, the common aspiration for total independence and freedom within nation states should be done with respect, unity and solidarity amongst different people from different cultures.

The local is constitutive of the global. Respect, unity and solidarity should proliferate. In this context, CBT for social justice, self-sufficiency and empowerment could be an instrument that could enhance the visibility and value of a social justice cause within peoples. This is because: firstly, CBT advocates local control and local (within a redistributive approach) benefits of tourism; secondly, for tourists by living with the local people (people belonging to the group in search of social justice) have the chance to better understand and champion the people's cause; third CBT mostly relies on the appreciation of cultural differences (local culture is a CBT attraction).

There are other issues related to social justice such as workers' rights/justice and gender which can be associated with CBT. Thus, CBT can work within a social justice perspective and be of assistance in social justice related causes in all their forms. Different groups and causes can use CBT to aid them. For harbour workers of western USA, miners fighting for better life/working conditions, oppressed minority groups, people without countries such as Kurds, rural households in Africa can use this opportunity to pursue their social justice cause. In sum, CBT can be linked to any disadvantaged context working towards social justice, self-determination and self-sufficiency. In each case, the people involved in the social justice cause can become the host and by working together can raise funds through tourist payments for their own living and/or for their cause. They can raise awareness and enhance their control of the territory where they operate by enhancing the control of locals in the local tourism sector.



Johnston (2000 in Hinch 2004: 253) are of the view that self-determination is important for sustainable (indigenous) tourism. They note that indigenous peoples should have command over the visits to their traditional territories and uses of their common cultural and heritage property in which self-determination is embedded in CBT (Hinch, 2004:253). It is concluded that community control, land ownership and government support are crucial for growth. Tourism development can involve visitations to indigenous homelands and using sustainably their natural resources and other resources Zeppel, 1998 in Hinch, 2004:253). Hinch (2004:253) observes that while such ideals are commendable in theory, putting them in practice is not easy. There is evidence to show how these ideals are vitiated. For example, a study of tourism on Goa in India on the section related to Centre for responsible tourism (CTR) and the Independent Peoples Tribunal on the World Bank mentions that:

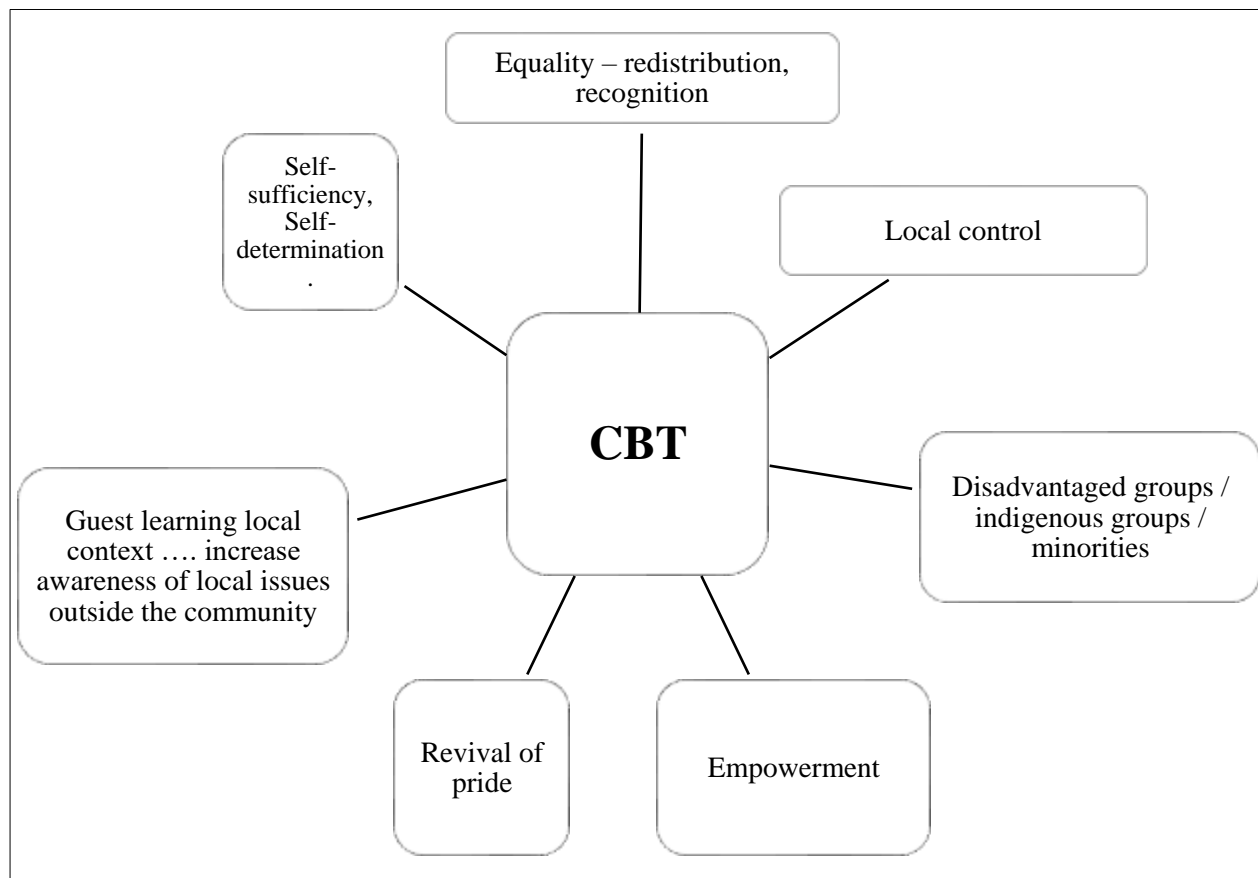
a trade union leader speaking for the workers underlined that without the worker the tourism industry itself will be totally disabled. We are its backbone. But we are the worst treated and our rights are constantly violated. Not just that. Increasingly, our working conditions are being degraded and inhuman working conditions are imposed upon us. The hotel establishments have managed to manipulate everything in such a way that unions are becoming marginal and workers are even afraid to join the unions and stand up for their rights. Job protection has become everything and as a result workers are divided by a colonial-type regime in the hotels [...] Community-based tourism is first and last about getting communities to be hosts of the visitor - not the abstract hotel that turns up in the form of a 5-star or 7-star hotel. They are not hosts. They are profit making set-ups who violate our coasts by rank indifference to our cultures, coasts, children, women and workers. They do not represent us - the Goans. They represent profit and capital; in short, greed. We are its victims simply because the entire global financial system - so well represented by the World Bank and its collaborating institutions and governments - has no place for us, the small entrepreneur (Solomon, 2009:73, 74).

In Brazil, a different context, the quest for social justice is also evident in the excerpt below:

The Community-based Tourism Network of Ceara brings together 11 coastal communities and two associations in Fortaleza: Mulheres em Movimento and the Frei Humberto Centre for Training, Capacity Building and Research (of the Rural Workers Landless Movement). They consider tourism as a strategy to strengthen the communities' resistance and organisation capacity, with the aim of reinforcing their autonomy while protecting their culture and territory. As a network, they speak with public bodies and private stake-holders on behalf of the communities. They also provide training in several fields and are implementing a system to commercialise tourist services. They work in co-operation with the Solidarity Tourism Brazilian Network (Sustainable Pangea, online).

These two examples illustrate the possible linkages between CBT and social justice issues – therefore CBT can be a strategy to resist injustice while promoting tourism (that is CBT) which naturally accords control to the people under ideal conditions. In conclusion, Fig 1 below is a simple schematic representation which shows – although not comprehensively – the various issues relevant social justice discourse within a CBT context.

Figure 1. CBT/social justice linkages framework



Source: Authors

Figure 1 above, illustrates that CBT holds the pillars for the eventuation of social justice. The realization of social justice rests on synthesis, convergence and crystallization of features such as local control, empowerment, equality that ideally should embed CBT. When communities have control over their resources, they can also have the last word on their utilization and deployment. If people in communities practice equality between races, groups, creeds and religions, non-discriminatory practices will thrive including the disappearance of exclusions. This will benefit the previously disadvantaged groups and minorities and restore their pride. If people are treated fairly and justly, their confidence and pride increases. Visitors have a unique opportunity, without being condescending, to learn about local practices and ways of life, unique to the locality being visited. With increased visitations and visitors, alongside sustainable use of resources, communities will be able to assert their self-sufficiency and self-determination aspirations at their will.

In sum, for CBT to be authentic, local control is a *sine qua non*. Without local control, the venture is alien. Certain characteristics of CBT make it attractive as a platform for communities of activists to launch and execute social justice causes for the betterment of the community at the local level. Social justice finds resonance with self-sufficiency and self-determination which are constitutive of a corpus of societal ideals to which they all belong. It supports the spreading of these ideals in a context of equality, cooperation and solidarity between people and between hosts and visitors where no one is superior over the other. Equality, empowerment and local control are part of the constellation. It is possible for tourism in general and CBT in particular to chart a new path – a path to a universal social justice culture because CBT has emancipatory potential and is capable of unlocking and unleashing the capabilities, imaginings, hopes and capacities in communities based on their human, natural and environmental resources.



Conclusion

Tourism can affect the local context in both negative and positive ways. Often the negative impacts of conventional tourism have facilitated the emergence of alternative tourism development strategies. Community-based tourism is one of such alternative tourism approach with its roots in the 1970s alternative development approaches. CBT, as presented in this article, is associated with disadvantaged communities in which issues such as empowerment, social justice, self-reliance and so on make-up its core-principles. It can be considered a tourism strategy for social justice – in which social justice permeates society while feeding on the tourism sector. This article has attempted to propose a link between CBT and social justice. Social justice, in turn, is associated with issues such as recognition, self-determination, self-sufficiency and independence. For policy makers, the realisation of these ideals is necessary through deliberate and conscious effort of stakeholders.

The article argued that for CBT to be authentic, local control is a *sine qua non*. It can help foster cultural pride and guest/hosts relationship. A schema proposing various issues that link CBT to social justice and related matters has been presented as an initial attempt to show how they can be intertwined for the realisation of social justice. In reflecting on the beneficial role of CBT as a platform to advance and possibly realise social justice, this article supports the proliferation of social justice both locally and globally and its sustenance and manifestation in its various forms (distributive and/or of recognition). It also supports propagation and multiplication of self-sufficiency and self-determination, singularly and collectively, in pursuit of equality, cooperation and solidarity. Tourism and specifically CBT are constitutive of a sector that can trailblaze a ubiquitous and universal social justice culture. However, further research is needed in this area to better understand the role of alternative forms of tourism in promoting social justice globally (at both the local and global level). This article argues that CBT if implemented in its essence, can contribute to the emancipation of disadvantaged peoples on their own terms for sustainability and eventuation of social justice globally in a context of equality, cooperation and solidarity.

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