

Transforming Marginalised Communities through Tourism

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Abstract

This research explores the possibility of transforming the marginalized communities in Zimbabwe through inclusive tourism development. Desktop research was utilised for this study. The study mainly engaged textual analysis for data analysis. The case study of the Doma people in north – central Zimbabwe (Dande area) and the Tshwa San people in western Zimbabwe (Tsholotsho district) have been used. These are some of the marginalized minority communities in the countries who are located at tourism destinations yet they are not involved in the activities and are ailing with poverty. Three theories have been examined for the implementation of the transforming strategy and Arnstein (1969) 's Stakeholder involvement eight step ladder model has been adopted. The findings are that there is high potential of tourism development if the activities and attractions are linked with the traditional ways of living of the identified communities. The approach to business must be more of facilitation than involvement of the beneficiaries in the existing structures of the developmental initiators who will eventually manipulate them and hold power of decision in their hands and then fear resistance and antagonism from these marginalized and sensitive communities. In the recommendations it was noted that there is need of serious awareness campaigns among the targeted beneficiaries to educate them on the benefits of the transformation but with caution not to distort their traditional culture. The Private Public partners must work together for the selfless fulfilment of the agenda through resource mobilization and setting conducive developmental environment for the hosts ' voluntary participation in the intervention.

Keywords: *Marginality, vulnerable groups, Community-based tourism, transformation.*

1. Introduction

Marginalisation is a phenomenon affecting millions of people worldwide Zimbabwe included. Literature reviewed these communities as confined to the lower or peripheral edge of the society. These communities are usually not involved in the societal development such as economic initiatives, political concerns and cultural developments due to their living conditions. Resultantly these people have relatively little control over their lives, and the resources available to them and this result in making them contributing less to the societal development.

This scenario will contribute to the development of a vicious circle whereby the exclusion of the community will lead to the prevented of them from participating in local life, which in turn leads to further isolation. This has a tremendous impact on development of human beings, as well as on society at large.

Tourism is one of the business ventures that have the potential to turn around the fortunes of the vulnerable and marginalized poor communities faster if it is practised with intelligence and

caution. In some developing countries this strategy has proved to be working well. In Zimbabwe tourism can enable inclusive growth of the economy if the targeted marginalized communities are actively involved in the tourism business entrepreneurship to empower them with profitable utilization of their own local resources. This strategy enables the inclusion of the current isolated communities into the mainstream activities of the national citizens.

This study aimed at exploring how tourism can be fully utilized as a means to transform marginalized communities through identification of the tourism activities which can be done in the marginalized communities. A model which can be adopted by the policy makers in line with tourism as a form of transforming the marginalized communities has been proposed.

2. Background and overview

Marginality is very common and can come in different forms. There are some features which are notable among the marginalized communities such as:

- Suffering subordination and discrimination;
- Their cultural and physical traits usually set them apart; and
- They have common burdens which they share.

Marginality and poverty should not be seen exclusively to be related to “inadequate income and human development but also embraces vulnerability and a lack of voice, power and representation” (Zhao & Ritchie, 2007:121).

In Zimbabwe the Tshwa San, Doma, Tonga and Shangaan are among the typically ‘marginalised’ persons, groups and communities. Such communities lack recognition and there is little information on the status of these groups within Zimbabwean society. In particular, current information on such tribes is very limited. The table below shows some little information about such people:

Table 1: Main minorities and indigenous peoples in Zimbabwe

Community	Population	Location	Known Characteristics	Major Activities
Doma	1250	North-Central Zimbabwe in Mwanzanutanda Mountains	Ectrodactyly (also known as split-hand/ split-foot malformation)	Traditionally hunter gatherers
Tonga	140 000	Binga District, Binga village in the Kariba area and other parts of Matebeleland		Mostly subsistence farmers supplemented by animal husbandry, fishing and trade.
Shangaani/Tsonga	500	South-Eastern Zimbabwe, Beitbridge and Chiredzi		
Tshwa San	2600	Western Zimbabwe, Tsholotsho District near Hwange National Park.		Hunter-gatherers

Source: World Directory of Minorities and Indigenous Peoples (*Updated April 2018*)

Transforming marginalized communities through inclusive tourism can be understood as a means of engaging such people in ethical production or consumption of tourism and the sharing of its benefits. This must not be much difficult since marginalised communities have been at the heart of developmental authorities such as humanitarian organisations, the government, churches and other better communities. Almost everyone would want to see the marginalised community being catered for, and in tourism this has also taken a centre stage.

In Zimbabwe, tourism was identified in the National Development Strategy 1 together with agriculture, manufacturing and mining, as contributors to economic growth of the nation. The argument to the whole matter is that tourism has been viewed by many countries as an instrument for poverty alleviation and more emphasis on economic modernisation, and marginalised communities are categorised under poor communities.

This has motivated the researchers to conduct this research which explores how tourism can transform marginalised communities through a model that depicts the various variables and their contribution to the empowerment of the marginalised communities. Although many initiatives have been done in line with promoting the marginalized communities through tourism, literature reviews that these communities are still not fully benefiting from tourism initiatives.

An array of initiatives and their challenges have been noted. For example: many Community Based Tourism Enterprises (CBTEs) were formulated including Communal Area Management Program for Indigenous Resources (CAMPFIRE) programs in Zimbabwe but the results are still not pleasing. In Zimbabwe projects have been introduced in different districts as a way of developing communities. Investment arrangements have been done through community Trusts and district councils.

This study aimed at developing a model which, if fully utilised can be a solution to the transformation of marginalised communities through tourism development.

3. Theories informing the study

3.1. Arnstein (1969)'s Stakeholder involvement eight step ladder model is one of the theories applicable in this study. The model was adopted to address the needs of the case study communities through tourism development. Explained below is the information as propounded by Arnstein (1969)

- **Manipulation:** is the point at which the investors would want to build relationships with the community through distortions of beliefs.
- **Therapy:** this is where the community adjust to the call of involvement.
- **Informing:** The investors will at this stage start informing the community of their rights and responsibilities. This stage is view as the legitimate public involvement
- **Consultation:** is when the communities are encouraged to express their ideas and option towards full participation.
- **Placation:** this is when involvement start to show its fruits but still associated with minimum effort.
- **Partnership:** This is the stage of full responsibility
- **Delegated power:** The investors would have given the community full power over decision making
- **Citizen Control:** is when the citizens are awarded full control and power for policy and management.

3.2. Sood, Lynch, and Anastasiadou (2017).

He talked about conflicts resulting from a top-down tourism planning approach. This, he said is usually resulted between tourism planners and rural communities when no agreement would have been reached. Moreover, top-down tourism planning causes governments and other stakeholders to retain power in their hands and to avoid involving residents in decision making (Nunkoo, R.; So, K.K.F.2016 and Strzelecka, M *et al* 2017).

3.3. Social exchange theory

This theory is based on positive outcome perception from the communities, Lee (2013). The locals would want a clear picture on how tourism is going to benefit them if engaged. The model of empowerment according to Boley et al (2014) would function as the critical predictor. The community if they suspect an imbalance of power will develop negative perception toward tourism development (Suess C. *et al*, 2018). Moreover, when local residents participate in tourism planning and management, they have a positive attitude to tourism development and support for tourism (Panyik, E 2015). Sutawa (2012) asserts that the community empowerment process should include meeting the real and felt needs of the community, better access to resources, managing local

organizations, and socially controlling environmental aspects through developing the community's capacity. Communities with opportunities to participate in decisions affecting their lives mobilize their capacity and pride in their traditional culture and heritage (Dodds R et al 2018).

The Community empowerment theory which has its main domain in social work focuses on the mechanism through which empowerment at individual, community and organizational levels can be implemented. According to Mtapuri (2008, p.5) cited by Christen (2012, p.542) community empowerment is

“a group based participatory developmental process through which marginalized or oppressed individuals and groups gain greater control over their lives and environment, acquire valued resources and basic rights and achieve important life goals and reduce societal marginalization”. Since the aim is to have inclusive tourism development in marginalized communities this theory serves the purpose.

4. Literature review

The tourism development can affect the lives of the local community in various ways, this can be positive or negative impacts. For some local community, tourism can be a driving force of the overall development, and for others it may cause negative effects. Local community involvement becomes fundamental “in order to increase the benefits of tourism and to minimize the negative impacts” (Nagarjuna, 2015).

Community involvement was discovered as a major tool for avoiding conflicts in tourism development in communities. Making the communities to participate in initiatives in their communities contributes to the avoidance of the negative tourism impacts of conventional tourism on community members and the ecosystems (Burgos & Mertens, 2017). Most of the top tourism destinations in developing countries, such as the national parks, the wilderness areas, the mountains, the lakes and the cultural sites, are rural are found in the rural communities. For example, the Hwange National Park in Matebeleland North, Chewore National Park and Dande Safari Area in North- Central Zimbabwe, Chesvingo Cultural village in Masvingo among others. This means that tourism is an important feature of the rural economy. Its development can contribute to job creation, skills development, entrepreneurial development and economic growth. The major characteristic of marginalized communities is poverty. Tourism was discovered as one of the industries which can alleviate poverty, as a result these marginalized communities are a good target for tourism investment. Poverty is a multidimensional problem and there is more than one approach in dealing with it.

The major aim of poverty alleviation strategies is to reduce the negative impact of poverty on the lives of the poor people in the communities in a more sustained and permanent way than poverty reduction interventions. The marginalized communities need tourism development because it is a suitable mechanism for poor rural communities to achieve a sustainable reduction of the impact of poverty through entrepreneurial development, creation of employment and income generation. The role of rural tourism in poverty alleviation can be more meaningful if the local communities participate in its development and management. Community participation can be done in various ways as shown in the table below:

Adopting tourism as a panacea for marginalised communities depends on the type of participation in tourism development plans and management. If the arrangement is not favourable and manipulative the agenda fails and the opposite is true.

Guidelines to advance CBT should be based on facilitating community empowerment to “provide people with the resources, opportunities, vocabulary, knowledge and skills to increase their capacity to determine their own future, and to participate in and affect the life of their community” (Ife, 2002:208). Facilitation provides the instruments; material and non-material for the community to go ahead alone, independently, in a self-empowerment and self-reliance process (Giampiccoli & Mtapuri, 2012). In this context “CBT should be an autonomous community decision for development and not an externally planned derivation ...” (Giampiccoli & Mtapuri, 2015).

4.1 Community empowerment

Empowerment is described as the power to do something on an individual or collective level. Marginality can be successfully addressed if the targeted communities are well empowered to sustain the interventions. A sense of ownership of the projects must be emphasized as a way promoting support and sustainability of the efforts done among all stakeholders.

5. Methodology

This article was based on a desktop research methodology encompassing a selected range of previous literature and it used direct references to give credence to specific passages. The study mainly engaged textual analysis for data analysis. A case study of Tshwa San and Doma people in Hwange area, Matebeleland North province and Dande area in North- Central province respectively have been used.

6. Discussion

6.1 Case study: Doma people background

These people are found in North-central Zimbabwe in Mwanzanutanda Mountains and are traditionally hunter-gatherers. They have unique physical structure i.e. ectrodactyly (splitted feet/hands) that makes them different from the rest of other citizens in the country. According to the World Directory of Minorities and Indigenous Peoples (*Updated April 2018*), the Doma people are geographically and social isolation. This will result in them lacking access to essential services such as water, sanitation and health facilities. Chewore National park and Dande Safari Area was established through the Act of government through the Land Acquisition Act whereby land was taken from the Doma people. This resulted in the prohibiting of hunting in these areas. Doma communities rely heavily on hunting as a source of food and many in the area are at risk of starvation. In recent years, many religious groups have moved into Doma communities in order to proselytize, a process which threatens traditional Doma culture and practices.

6.2 Case Study: Tshwa San People Background

These are found in Western Zimbabwe, Tsholotsho District near Hwange National Park. The World Directory of Minorities and Indigenous Peoples (*Updated April 2018*) says Tshwa San people used to do self-allocation. This was stopped through the establishment of British colonization in 1890 where by various game reserves were established including the Hwange National Park.

The points to note on both case study communities are:

1. The people are detached from the rest of other communities in terms of location.
2. They are both deprived of the basic commodities.
3. They are uncivilized due to their isolation.
4. They have a unique culture that identifies with themselves only.
5. They are in dire need of everyone's attention.

The above characteristics motivated the researchers to target these communities as the beneficiaries of this study with the aim of improving their status quo. Their geographical location already proves the suitability of the tourism business since there are some existing natural tourism attractions i.e. Hwange National Park, Chewore National Park and Dande Safari Area. What seems to be lacking is their involvement in these interventions so that they can directly benefit from their natural resources use. The Doma people's unique physical structure can be taken as an attraction because such feature is rare and hence is a 'must see' for visitors. The Tswa San again have a unique physical structure of being 'dwarf' or short which can be an attraction. Both communities being traditionally hunter-gatherers present a historical cultural background that has been long forgotten among most of the civilized communities both in Zimbabwe and in the Southern African region hence deserves to be cultural attractions. Due to their isolation from the rest of other national citizens of Zimbabwe has helped them to maintain their traditional culture which is still pristine and deserves to be an attraction worth a visit. Their locations which are still undeveloped qualify them for developmental investment. Socio-economic development is necessary for these communities so that they can access the basic commodities that they are currently lacking.

What is required to develop tourism in the marginalised communities are skills which comprises of marketing, management, public relations, management, and others. These skills play a pivotal role for the sustainability and development of an economically independent rural community. Of importance as well is the development of suitable infrastructure (i.e. transport services, ICT and accommodation facilities).

After the review of the two case studies, the forms of tourism activities proposed for the Doma & the Tshwa San are:

- Cultural Tourism (cultural exchange programs through homestays)
- Hunting (animal tracking)
- Fruits and vegetables gathering
- Trekking of the natural environment (scenic viewing)
- Hiking in the mountain
- Scenic viewing
- Game viewing
- Fire making using stones
- Stone age hunting tools making

All the above mentioned theories are applicable for the implementation of transforming the marginalized communities. Social exchange theory requires the developmental proponents to assist the marginalized communities to see the worthiness of the idea so as to change their attitude towards the reception of the idea. Since these people are currently isolated and in a way neglected by the relevant authorities, they are very sensitive of any plans that have to do with them hence

caution must be exercised when approaching them. This theory supports that when there are more social benefits anticipated by the targeted beneficiaries the probability of acceptance of the idea is very high and the opposite is true. The best approach is to have a balanced power relationship between the developers and the host communities for fairness' sake.

Mtapuri (2016) supports the Community empowerment theory that he believes as a “a group based participatory developmental process through which marginalized or oppressed individuals and groups gain greater control over their lives and environment, acquire valued resources and basic rights and achieve important life goals and reduce societal marginalization”. With the same mind-set is Zhao & Ritchie, (2007:121) who argue that marginality and poverty should not be seen exclusively to be related to “inadequate income and human development but also embraces vulnerability and a lack of voice, power and representation”. In essence, the current situation of the marginalized groups in Zimbabwe is pathetic as these seem to have no control of their resources nor representation who can echo their concerns as reported by the World Directory of Minorities and Indigenous Peoples, (2018). Empowerment means total control of the available resources in one's environment. This will then give such communities the significance of their existence and move away from the marginality circle.

The third and last theory in this study is Arnstein (1969)'s Stakeholder involvement eight step ladder model. The researchers adopted this model for the targeted communities. The two bottom rungs are manipulation and therapy that constitute non-participation stage. Manipulation refers to putting stakeholders on “rubberstamp advisory committees or advisory boards” to educate them or engineer their support. Therapy involves changing the stakeholder view of the problem. This stage signifies the initial stages of the development when the hosts are linked for their support of the business initiative. Since this is the initial stage, the hosts and other stakeholders need to be taken through the identified problem(s) and influence their support. This is very normal as hosts need to be acquainted of the proceedings and be involved from the initial stages as ‘nothing can be for them without them’.

Arnstein (1969) believes that the second stage constitutes informing, consultation and placation that are weak forms of participation, and may be tokenistic, especially if genuine participation is promised. Arnstein (1969) further affirms the importance stakeholder consultation. In community involvement, there is usually need for assurance that concerns and views expressed will be taken into account. The chosen stakeholders must be objective representatives who are not biased.

Last but not least, there is partnership. This mainly comprise of power sharing and control. Having the community also taking part in controlling operations and making decisions. The investors will give at this stage a portion of power to the community for them to genuinely participate in any community development initiatives. Partnership involves shared planning and decision-making responsibilities through agreed structures and ground rules that are not subject to unilateral change.

For marginal communities the noble choice of stakeholders must come from the public, private and independent sectors who can work together for the betterment of the vulnerable and sensitive communities. In this case the government of Zimbabwe being the custodian of all citizens must be represented by the responsible ministry of tourism and the other relevant parastatals like the Zimbabwe Tourism Authority and the Zimbabwe Tourism Business Council while the private

sector can be represented by the interested business investors and lastly some other independent organizations and individuals.

In honour of the targeted communities as alluded by Ife (2002:208), guidelines to advance CBT should be based on facilitating community empowerment to “provide people with the resources, opportunities, vocabulary, knowledge and skills to increase their capacity to determine their own future, and to participate in and affect the life of their community”. Facilitation provides the instruments; material and non-material for the community to go ahead alone, independently, in a self-empowerment and self-reliance process (Giampiccoli & Mtapuri, 2012:35). The government and other stakeholders must not retain power through involving the host communities in decision making but must win them through creating and providing a conducive developmental environment that they can explore and work with more independently but under the guidance of the knowledgeable stakeholders. This will promote sustainability and ownership of the endeavours among the community members. In addition, there is pride when a beneficiary sweats for his/her profits at the end of day than when one seems to have got them through amnesty. The eight-step ladder model can be effective if it is well applied to the Doma and Tshwa San communities to transform their current status.

7. Conclusions

Having alluded to the importance of tourism in improving marginalized communities, it can be concluded that communities are still very willing to accept development within their environments. Inclusion of rural communities/marginalized communities within the framework of tourism development is a highly commended move. Most importantly, the developers must identify forms of tourism activities which are readily available within the communities, and then tap into those. For example, for the Doma and Tshwa San, their cultural backgrounds can effectively act as very strong pull factors for tourist. It was also concluded that a rural destination can sustainably achieve economic independence once the product package of the destination is clearly identified and marketed. Once properly implemented, a lot of changes can be seen from the infrastructural development, better community living standards, good publicity and social inclusion of the ones isolated communities. The current isolation of the minority groups can be history if total inclusion is adopted as a developmental approach in Zimbabwe.

8. Recommendations

- The research recommends the adoption of community transformation through tourism by policy makers and a holistic approach in managing tourism development initiatives.
- Serious awareness campaigns of tourism investment among public, private and non-governmental business investors must be done for the effectiveness of the developments to transform the marginalized communities' current socio-economic status.
- Encourage change of mind-set among the marginalized communities to accept the transformation.
- There must be effective empowerment activities for the communities to embrace the business opportunity and impart skills to sustain the business concept.
- With all due respect there must not be distortion of these targeted communities' traditional culture or else there will be resistance to transformation that threatens their existence and uniqueness.

- There must be effective resource mobilization by the government towards the achievement of the set objectives.

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