The role of women’s leadership in community-based tourism development

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PART 2

Community-based tourism initiatives and community engagement

The aim of Part 2 is to present the research in the field of community-based tourism (CBT), CBTIs (community-based tourism initiatives), and community engagement. This part amplifies the community’s attitude towards tourism development, their engagement, and the ownership and control of tourism among communities. This part also deliberates on the influence of governmental policies, the role of CBT in economic development, and social and developmental challenges within communities. It elaborates on sustainable initiatives for CBT and the participation of young people and women in it. Further, this part also explains the relations between CBT and socio-economic development. Through the contribution of various authors/researchers, this part is comprised of numerous chapters that focus on CBT initiatives and the participation of the community in these initiatives. This part also provides case studies of several successful community initiatives. The major objective of this part is to provide readers with insight into the role and the participation of community in CBT and the initiatives taken to have sustainable development in various communities, through providing empirical research and case studies.

Chapter 10, entitled “The Role of Women’s Leadership in Community-Based Tourism Development: The Case of Kursunlu Village, Turkey,” considers the importance of women in sustainable tourism development and economic development. Authors Sıla Karacaoğlu and Medet Yolal have examined the successful CBT development initiated under the leadership of a woman in Kursunlu Village, Bilecik, Turkey. The findings of the research infer that the tourism movement initiated by the efforts of a female leader has resulted in the active participation of the locals, further boosting social development in Kursunlu Village.

Understanding the need for the sustainable development of tourism and its impact on communities, Chapter 11, entitled “Sustainable Initiatives for Community-Based Tourism Development,” authored by Azizul Hassan, discusses sustainable initiatives for CBT. This research aims to understand sustainability in one Natural World Heritage Site – the Sundarbans – under the lens of a community striving towards tourism promotion and development. This chapter explains the conceptual understanding of sustainability, sustainability practices in CBT, and local community development. The research then outlines these notions in the specific research context of the Sundarbans from the perspective of the VICE Model.
Adding to the knowledge of community-based tourism and people participation, Chapter 12, entitled “Role and Participation of Young People and Women in “El Cisne” Parish, Based on the Development of Religious Tourism” by Estefanía Sánchez-Cevallos, Ana Patricia Armijos Maurad, and Verónica Mora-Jácome examines the role of young people and women in religious tourism activities in the “El Cisne” parish. The main indicators that are addressed in this work are the socio-demographic profile, perception of local government management, and inclusion indicators.

On a similar front, Chapter 13, titled “CBT in Rural Peripheral Areas. An Italian Case Study of Territorial Engagement and Requalification” by Rita Salvatore, Emilio Cocco, and Anna Mines, debates the critical role of community engagement in tourism in peripheral rural contexts, from a sociological perspective. The research suggested that CBT is the result of a human encounter and constant contamination between past and future conditions of living, between those who have roots in that place and never moved, those who have returned, and those who choose to move and live there.

Moving on, Chapter 14, “Contested Perspectives Towards the Benefits of Community-Based Tourism: A Case Study from Lombok, Indonesia” by Lotte Kuijstermans, conducts ethnographic study based on qualitative (participant observation, semi-structured expert interviews with residents and tourism stakeholders and informal interviews with tourists) and visual (photographs) research methods. The research reports a strong community culture, participation in and education about the tourism product, and the uniqueness of homestays as opportunities for CBT in the village examined. The study suggests that there is a need for more coordination and to educate and train tourism providers about tourism. CBT can be an effective tool for developing and implementing sustainable tourism that creates jobs and promotes local culture and products.

The success of tourism in a community is the outcome of collective efforts of public and private partnership (PPP). Sustainable development of tourism is only possible when the local community has power and trust in the industry. In Chapter 15, authors Andrea Edurne Jiménez Ruiz and Bailey Ashton Adie, through their research entitled “Social Capital and Community-Based Tourism: The Case of San Juan Atzingo, Mexico,” illustrate how the collective organization of this community has enabled the use of its biocultural heritage, in this case wild edible fungi ethnoknowledge, in a grassroots local tourism project. The study reports that the combination of social capital and a rich ethnoknowledge around the local biocultural heritage has produced favourable alterations in the local economic environment, improvement in the local community’s living conditions, and, most importantly, has preserved their local heritage for future generations.

Further in the Chapter 16, the research by Eva Maria Jernsand and Helena Kraff entitled “The Role of Community-Based Tourism Initiatives in Socio-Economic Development” identifies the roles of CBT initiatives in socio-economic development, through the exploration of CBT organizations, opportunities, and challenges in relation to other tourism stakeholders. The study outlines six distinguished roles of CBT initiatives in socio-economic development: those of co-producers of knowledge in multi-helix constellations; co-producers of knowledge with visitors; facilitators of learning and empowerment; promoters/communicators of CBT; receivers of support; and owners and co-creators of the place/destination brand.
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THE ROLE OF WOMEN’S LEADERSHIP IN COMMUNITY-BASED TOURISM DEVELOPMENT

The case of Kursunlu Village, Turkey

Sıla Karacaoğlu and Medet Yolal

10.1 Introduction

Tourism development is frequently considered a means for economic growth. This is especially vital in certain geographical areas where resources are limited. Tourism development may increase low-skilled employment opportunities for disadvantaged groups and decrease poverty in these areas. However, tourism jobs are always seen as a complementary activity and never as a substitution for primary-sector activities (López-Guzmán, Sánchez-Cañizares, & Pavón, 2011). Further, the focus on tourism development requires a sustainable approach in order to not endanger limited resources. As such, community-based tourism (CBT) basically relies on the sustainability of resources and serves the needs of the community. This approach aims to diversify the economic activities of the local community by involving the locals in decision-making. CBT is the planning and administration of tourism development in a destination by the community, which consequently contributes to the economic, social, cultural and environmental well-being of the community. CBT as a strategy may foster natural and cultural resource conservation and community development, contribute towards more opportunities for improvement of community livelihoods, provide alternative sources of income in rural areas and open a variety of skill-based job opportunities, especially for women (Giampiccoli & Kalis, 2012).

Globally, the economic status of women continues to be lower than that of men, in terms of pay, employment and power within organizations, and women continue to comprise the majority of those who live in poverty. The reduction of poverty through tourism for women in developing countries has become an issue over the last decade (Foley et al., 2018). However, gender difference is no longer a barrier to running a business and becoming an entrepreneur. Tourism has been found to offer significant opportunities for women in developing countries to run their own businesses; indeed, research indicates that women are almost twice as likely to be employers in the tourism industry as in other sectors (Hani et al., 2012). However, although there are many studies analyzing tourism’s impacts on livelihoods and poverty reduction, few specifically examine women in the process of tourism development.
To this end, this chapter aims to examine a successful CBT development initiated under the leadership of a woman in Kursunlu Village, Bilecik, Turkey.

10.2 Literature review

Countries that consider sustainable tourism models as key to their development strategies aim to eliminate poverty in rural areas by preparing national plans and policies to support the growth of the local economy with the tourism industry (Akunaay, Nelson, & Singleton, 2003). In this context, and especially since the 1990s, developing countries have started to implement the paradigm of community participation in order to achieve successful and sustainable tourism development. In a destination, CBT depends primarily on the high and active involvement of local people in tourism planning, development and management; cooperation with other stakeholders; preserving natural and cultural tourist attractions and transferring them to future generations (Tasci, Semrad, & Yilmaz, 2013). Further, CBT is seen as a panacea for economic, social and environmental sustainable development and also as a means of poverty reduction, especially in developing countries (Rodrigues & Prideaux, 2018). CBT is believed to have the potential to not only increase local incomes and jobs, but also to develop skills and institutions, and empower local people (Ashley & Garland, 1994). In addition, benefits from tourism in communal areas are seen as important tools for building local support for conservation and sustainable natural resource use (Imbaya et al., 2019). Moreover, CBT may enhance social sustainability by empowering local communities to manage their own resources, provide meaningful employment and assist with capacity building and cultural preservation. Environmental benefits include income generation for communities to actively protect their land from degradation and could enhance conservation efforts to attract tourists especially with regard to ecotourism initiatives (Asker et al., 2010).

Ecotourism is being embraced as a potential economic saviour by many rural communities that are motivated by the promise of jobs, new business opportunities and skill development, as well as the chance to secure greater control over natural resource utilization in their areas (Scheyvens, 2000). Ecotourism implies that a community takes care of its natural resources in order to gain income through operating a tourism enterprise and using that income to improve the lives of its members. In this vein, empowerment and resident participation are considered essential and key principles of CBT. Yet, while community involvement and resident participation are relatively ubiquitous principles within the vast literature on CBT, community ownership and resident control over decision-making face significant challenges, and examples of CBT success are infrequent (Dangi & Jamal, 2016). Empowerment has been accepted as an important construct to assess the impact of development policy and interventions in terms of its effectiveness in addressing the needs and interests of marginalized communities. Scheyvens (1999) explains that empowerment comprises four dimensions – economic, psychological, social and political – and emphasizes the importance of local communities having some control over and sharing the benefits of tourism development at the local level. Specifically, the empowerment of marginalized groups such as women has attracted much attention in literature. This interest can be explained by the fact that women’s empowerment releases them from non-economic yet challenging household work, which will free up time that can be used to earn income, which gives them economic empowerment. For example, Scheyvens (2000) reports that Maasai women gained control over their own income and further established a lodge as part of a self-initiated ecotourism venture. In turn, this empowerment may contribute to self-confidence (psychological empowerment) and political empowerment (Nyaupane & Poudel, 2011). Accordingly Osman...
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and Bakar (2014) noted that the Malaysian women in homestay operations highlight the pull motives, such as desire for autonomy and independence, and a need for more flexibility in their lives.

The literature on the ecotourism and women’s empowerment nexus has reported positive outcomes for women who are involved in ecotourism, such as increased independent income, financial decision-making, self-confidence, self-esteem, sense of purpose, division of labour at the household level and environmental awareness (Panta & Thapa, 2018). For example, Dunn (2007) explains that women experienced self-esteem and status growth within their community in a CBT project in Thailand. Similarly, Scheyvens (2000) reported that the Sandy Beach women have gained the respect of the entire village largely because of their approach to tourism. Similarly, Barry (2012) recounts the case of Isecheno Women’s Conservation Group in the Kakamega rainforest in Kenya, established for filling the environmental, social and economic gap in the field of sustainable tourism. The group’s members have become community leaders in environmental education and cultural preservation, and further embody economic empowerment for women, enabling them to earn more through tourism. As such, the involvement of women in planning and managing ecotourism and CBT projects has the potential to increase success and community participation in these projects. This is also justified by the fact that women have a close connection with the physical environment of their community (Irandu & Shah, 2014). Women are more likely to run home-based micro-enterprise activities in selling local food and craft production (Osman & Bakar, 2014). Therefore, they play a vital role within the ecotourism scheme, lifting them to a high-skilled position of educational and cultural leadership that benefits the entire community (Barry, 2012).

Tourism is characterized by a high level of gendering, as seen in gender-segregated occupations. Unfortunately, this often happens on a flexible, seasonal basis, perpetuating women’s financial vulnerability. As theorized by economists, family members will always strive for the most profitable arrangement for the family unit (Bakas, 2017). As suggested by Bakas, women’s comparative advantage in the completion of household and caring tasks is often utilized by tourism development in the creation of development programmes that aim to increase women’s economic standing by encouraging them to engage in types of tourism entrepreneurship connected to traditionally feminine caring roles. This becomes vital especially in rural areas where employment opportunities are scarce. CBT projects help communities in rural areas overcome women employment and empowerment problems (Karacaoğlu, Yolal, & Birdir, 2016). Consequently, women empowerment may initiate desired social changes that have the potential to develop overall community well-being.

10.3 The case

This study focusses on examining a CBT development project in Kursunlu Village, Bilecik in Turkey, which was initiated by a woman leader, Bedriye Berber Engin, and the consequences of the project on the lives of women in the community. Mrs Engin introduced herself as a rural producer. She has spent almost all her life in her village, graduated from the elementary school there, and expressed that she was a book enthusiast (Sözcü Gazetesi, 2017). When her daughter left home for university, Mrs Engin started to sell butter in the local bazaar (open market) in order to make extra money. While reading a book behind her stand in the bazaar, the director of the public library noticed her and invited her to visit the library to benefit from the collection. She was awarded as the ‘Reader of the Year’ by the Bilecik Governorship in 2012 (Akbaş, 2019). Over time, she started to ponder ecotourism and ecological agriculture. With the help of other women, she transformed her village into
an eco-village frequently visited by local and international tourists (Haber, 2019). She started the project by organizing camps for visitors and hosting them in her house. Slowly, she helped other women convert one or two rooms in their houses for visitors’ use. She organized other women as well to produce local goods and products, local dishes and souvenirs. She also started a webpage where people could buy traditionally produced local products. Her project received national and international interest, and was awarded several times by national and international institutions (Kaymaz, 2018; Rocher, 2018).

For the purpose of the study, open-ended questions were prepared on the basis of the literature review. Mrs Engin and five other women who initiated the project were interviewed face-to-face. Participants were requested to respond to the questions below:

- What motivated you to develop tourism in your village?
- What were the initial steps to developing ecotourism in your village?
- Did you face barriers while developing your community-based ecotourism project?
- What activities have you conducted to realize your community-based ecotourism development project?
- Were there any negative attitudes towards tourism development in the village?
- Were there any negative impacts of tourism development in the village?
- In what ways did tourism development benefit women in your community?
- In your point of view, what are the success factors of community-based ecotourism development?
- What were the long-term goals of your project?

Further, the owner and initiator of the project, Mrs Engin was asked to reply to the following probing questions:

- How did you decide to initiate tourism activities in your village?
- What did you do first to start the project?
- Have you ever experienced negative attitudes towards the project?

Finally, the participants were questioned about their satisfaction with the project and their future expectations:

- Were you satisfied with the results of the project?
- What are your future expectations for the project in your village?

Qualitative data analysis is the conceptual interpretation of the dataset as a whole, using specific analytic strategies to convert the raw data into a logical description and explanation of the phenomenon under study (Altinay, Paraskevas, & Jang, 2015). The data obtained from the case study were transferred to computer and descriptively analyzed. Descriptive analysis involves summarizing and interpreting data on the basis of predetermined themes. Descriptive analysis requires the interpretation of responses from different respondents. Although descriptive analysis is complicated, it helps obtain otherwise inaccessible information.

10.4 Results

Through the use of natural and cultural resources, some Indigenous communities have either already implemented ecotourism projects or have the potential to develop them as a
form of CBT (Okazaki, 2008). In this vein, Mrs Engin was asked what motivated her to develop tourism in her village, and she explained:

A book I read several years ago influenced me much. The book was about a poor village in Africa, whose destiny changed by the development of tourism. Natural resources and the culture that attracted visitors in the book, do also exist in my village. The idea of developing tourism in my village has always been in my mind after reading the book, but I had no idea on how to achieve it. Then, a group of experts from the governorship visited the village and they evaluated the area in terms of eco-tourism. They expressed that the village was convenient for development of eco-tourism. This stimulated the idea of the project. Further, I started to read on ecological agriculture and eco-tourism. Books have educated me and drawn a direction to my dreams. It was my enthusiasm on reading that distinguishes me from other women.

Further Mrs Engin explained the initial steps for developing ecotourism in her village:

My mother-in-law had a house that was not used. Initially I cleaned that house and decorated it in an authentic style which was compatible with our traditions. Then I started to promote local products and the guesthouse in a Facebook account. This account has increasingly attracted the people, and a travel agency owner offered me collaboration in what I was planning to do. I started to host visitors from the agency in my house and the camp area around the house.

Mrs Engin further explained how the project expanded and grew with the inclusion of other women:

I started the eco-tourism activities in my village with a fistful of women who trusted in me. In winter, since it was impossible to accept visitors in the camping area, I wandered door-to-door and tried to persuade women to open their houses, at least one or two rooms, to the visitors. I explained them that we would both earn money and have fun. In the beginning, I only worked with women. Further, their husbands participated in the project in tasks such as making fire or chopping wood. But I shared the money we made only with women, not with the men.

Since many ecotourism destinations are situated in rural locations, the willingness from the host community to participate in the business determines the success or failure of the ecotourism destination. This is due to the host community involuntarily becoming part of ecotourism elements. Without their participation, the basic principles of tourism development may not fully be fulfilled. Accordingly, Mrs Engin was asked to explain whether she had faced barriers while developing her community-based ecotourism project:

I shared the idea first with my spouse. In the beginning he opposed me, saying that this project would not succeed. But I did not waive my ideas. The next day I spoke to my spouse, and tents were built by the travel agency. The mukhtar (director of the village) was also against tourism development, admitting that our culture would be degraded. After observing what was happening in the village, and seeing that women were earning their money, he became one of my leading supporters. Among my relatives, there
were people who were against strangers in the village and disaffirm tourism development. Nowadays, they are asking me when the visitors will come. Currently, everyone in the village are happy with the tourism development. Migration from the village to metropolitan areas has been reduced. Four families returned back to the village.

Community-based ecotourism ventures should be environmentally sensitive while also aiming to ensure that members of local communities have a high degree of control over the activities taking place (Scheyvens, 1999). Mrs Engin was asked about the activities conducted to realize her community-based ecotourism development project.

At the moment, a total of ten houses are being used for tourism. Women have prepared some of their rooms for the use of visitors. In fact, a total of 50 people can be accommodated in these houses. However, in order to secure quality service I diminished it to 40. We offer our guests three meals a day, and tea or coffee service. Our guests pick vegetables from the gardens and consume them during the day. They can also collect eggs or milk the cows.

In the evenings, we gather our guests in my house and tell them our traditions and rituals. Further, we get our guests to wear our traditional clothes and let them dance with Balkan music as if we are celebrating henna night. Guests pay just for the music.

We also teach them how to make bread, homemade pasta and molasses, and they produce these products under our supervision. They also collect herbs with us. Depending on the season, we take them to collect fruit. In cherry time, we take them to cherry gardens. Everyone collects their fruit and pay for the amount they have collected.

Community-based ecotourism is seen as a potential source of economic development and poverty alleviation, particularly in marginalized rural areas with limited agricultural potential (Kiss, 2004). As suggested by Social Exchange Theory, local residents tend to support tourism development when they benefit economically from it. In this regard, Mrs Engin was asked whether there were any negative attitudes towards tourism development in the village:

No, there is no negative attitude about what is happening in the village. However, people are curious about outsiders trying to settle down in the village to make money. I want the villagers to benefit from the tourism development.

There are many examples of projects that produce revenues for local communities and improve local attitudes towards conservation, but the contribution of community-based ecotourism to conservation and local economic development is limited by factors such as the small areas and few people involved, limited earnings, weak linkages between biodiversity gains and commercial success and the competitive and specialized nature of the tourism industry (Kiss, 2004). Mrs Engin explained:

It’s not just me or those opening their houses for the visitors who earn money. The ones selling homemade bread, eggs, agricultural products or their handcrafts do also earn money. I mean, everyone interested in tourism can earn. I also get travel agencies to organize tours to closer villages, so I also touch the lives of women in other places.

It is frequently noted that tourism development in a destination sooner or later results in negative impacts on the destination. Mrs Engin explained:
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We have not observed any negative impacts yet. Visitors to our village are conscious and sensitive about nature, village life and environment. Everything goes well. Frankly, I have not estimated things to be good when I started the project.

The loss of traditional knowledge is a serious problem. When traditional knowledge is lost, when the natural resources are gone, local people become dependent on non-traditional things, instead of using the plants from their village and forest that they can obtain easily and for free (Strathy & Tabunakawai, 2004). Mrs Engin further clarified:

In the village there are two women growing flowers from traditional seeds. We are planning to increase the number of such people. Accordingly, we protect the local seeds and diminish our external dependence while our women are making money. We started to organize annual events for traditional flower seed exchange. We promote our village in social media as the land of love and flower.

CBT is especially accessible for women’s participation and, in many ways, has excellent potential for women’s empowerment. Women have experienced increased self-esteem and status within their community from CBT. They are more actively involved in decision-making in their community and have taken on new leadership roles (Dunn, 2007). When asked about women’s position in the project, Mrs Engin noted:

I started the project with the motto of ‘I want happy women who produce and sell their own goods’. And I achieved it. Women participated in production and earned their economic independence. Their life quality and self-esteem were increased. They altered their houses with the money they earned. They built winter gardens or green houses. They support their families.

Communities have many distinguishing characteristics. Therefore, there is no single CBT development model that can be applied to all communities. However, there are some common principles for the success and sustainability of CBT projects (Tasci, Semrad, & Yilmaz, 2013). These projects yield desired outcomes when they consider economic, environmental, socio-cultural and political development goals (Vajirakachorn, 2011). In this vein, Mrs Engin explained the success factors of their project:

Sense of solidarity and teamwork; sharing the benefits equally; embracing our village, culture and natural resources; desire to satisfy visitors; sincerity towards visitors; quality, price and hygiene of the products served are all basic principles for the success of community based tourism.

In general, CBT projects aim to encourage people in rural areas to use natural and recreational resources, develop life conditions, diminish poverty and create a sustainable ecotourism model in the long run. Moreover, CBT aims to empower collaboration on a regional and global level while developing a stable CBT market and helping other communities develop their own projects (Rozemeijer et al., 2001; Asker et al., 2010; Tasci, Semrad, & Yilmaz, 2013). Mrs Engin clarified the long-term targets of their project:

My primary goal is to sustain the natural and authentic resources in my village. In the long run, I plan to approach other women in other villages in Turkey and other parts of
the world, and encourage them to make eco-tourism. I want to touch more women and get them happier. My overall plan is to lead and guide them in improving their living conditions while using local resources.

The literature suggests that tourism development cannot be achieved without local residents’ participation and goodwill (Murphy, 1985; Jamal & Getz, 1999; Gursoy, Jurowski, & Uysal, 2002). Therefore, tourism development relies on local residents’ support. On a wider scope, local residents are a part of the tourism product. In this regard, the satisfaction and future expectations of five other women who were engaged in Mrs Engin’s project were also examined. One of the participants (P1) explained:

I have never left my village in my lifetime. I always dealt with farming, cultivation and beekeeping. I would not think how people were interested in and passionate for the rural life. We experienced high demand to our village. We are glad to host different people, and make them happy.

Ap (1992) argues that there is a relationship between stakeholders through the exchange of resources, in which how they benefit from this relationship determines their behaviour towards tourism. In this regard, stakeholders evaluate tourism development on the basis of benefits and costs of such a development (Perdue, Long, & Allen, 1990; Ap, 1992; Ko & Stewart, 2005; Dyer et al., 2007; Nunkoo & Ramkissoon, 2011). P3 explained this relation:

There was no employment opportunity in our village where women could earn their own money until the eco-tourism project which was realized by the leadership of Mrs Engin. This project created an opportunity to have a job and socialization. As long as we produced, we felt ourselves functional and happy. Our village was always beautiful, but it became a better place. I am glad to be involved in this project.

Local residents are an indispensable part of any tourism product. As such, their support cannot be attained if their expectations are not met. Therefore, it is important to understand local residents’ ideas, expectations and wants while developing a CBT project (Timothy, 1999). When asked about future expectations, P5 and P4 noted:

I expect eco-tourism to be more developed and more people to benefit from the project. In line with this, I want the environment, nature and our lives not to be deteriorated.

We need further training about tourism and customer services. We have difficulty in communicating with foreigners. Therefore, I expect young people of the village to be educated in foreign languages for better communication.

10.5 Conclusion

The primary purpose of this chapter was to examine a successful CBT development initiated by the leadership of a woman in Kursunlu Village, Bilecik, Turkey. Findings of the study provide important contributions to the literature by delineating a case of CBT project initiated by a female leader in a developing country. The study shows how a single person, a female leader in our case, can change the fortunes of a small community. Findings suggest that residents initially oppose tourism development due to the fear that such development...
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will result in negative impacts on society and the environment. However, the economic impacts of tourism development such as new employment opportunities and women’s employment change the community’s attitude towards tourism. The results support Gursoy, Chi and Dyer (2010) and Ap (1992), who argue that residents’ support is dependent on benefits and costs. The literature shows that resident support for tourism development is linked to perceived positive impacts outweighing the perceived negative impacts (Yoon, Gursoy, & Chen, 2001; Gursoy & Rutherford, 2004; Nunkoo & Gursoy, 2012). On the other hand, it also provides evidence that tourism development resulting in undesired negative impacts creates an unwillingness to support tourism among locals (Perdue, Long, & Allen, 1990; Ko & Stewart, 2002; Gursoy & Rutherford, 2004; Gursoy, Chi and Dyer, 2010; Nunkoo & Ramkissoon, 2011; Nunkoo & Gursoy, 2012). In this regard, the study results are consistent with previous studies.

As the women in Kursunlu Village believe that the benefits outweigh the perceived negative costs, they are willing to participate in and support ecotourism activities in their village. This may be explained by the fact that Kursunlu Village is currently in the introductory stage of the product development. According to the Tourism Area Life Cycle (TALC) developed by Butler (1980), the locals in Kursunlu Village are in the exploration stage, in which a small number of visitors are attracted by the unique characteristics of the destination. At this stage, although the total economic benefits from tourism development are insignificant, its impact on the lives of the community seems to be important and people are happy with the visitors travelling to their village in small groups. However, as in many cases, small tourism movements to a destination have the potential to grow in a short time and may result in negative impacts that are not appreciated by the local community. Therefore, a tourism development strategy is needed in the village for the long term. In this regard, the leader in the community, Mrs Engin, should be supported by both the locals and the related institutions in the region.

10.6 Suggestions and implications

A collaborative approach is needed to develop community-based tourism in small communities such as Kursunlu Village, involving the participation of local residents, local administration and governmental institutions. Findings show that women in the community and their participation in social and economic life are important for the well-being of society. In this regard, it is important to empower women in the community, especially in terms of entrepreneurship. This can also help the community overcome the social and economic problems they face. Moreover, acceptance of tourism development should be created in the village via training sessions and meetings, so that an overall understanding can be created. Training is an essential aspect of quality service provision. Therefore, locals engaged in tourism businesses should be trained about tourism, services and foreign languages to better communicate with their visitors. This can also enrich the worldviews of locals and integrate the tourism industry. Similarly, a collaborative approach is needed to get everyone to contribute to and utilize tourism development. This can trigger branding and better marketing of the destination and local goods on a wider scale. Specifically, the branding of local products and crafts has the potential to increase economic impacts for the community. Therefore, a unique brand should be created for the village and its local products. This study was conducted in the initial stage of tourism development in the village. Therefore, future studies are needed that focus on tourism development and its effects on the quality of life of residents and the wellbeing of the individuals over time.
References


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