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COMMUNITY-BASED HOMESTAY TOURISM AND SOCIAL INCLUSION
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19.1 Introduction
Tourism can be an influential factor for boosting social inclusion (Lima & King, 2018; Snape, 2003). However, the impact of tourism in processes of social inclusion is multifaceted. Community-based tourism is an emerging model in developing countries such as Nepal, which allows close interaction between hosts and guests, which in turn exposes the local culture to tourist influence. This chapter views social exclusion and inclusion in the context of Nepalese society. The traditional hierarchy in social strata has hindered lower socio-economic sections of society from participating openly in various aspects of social life (Liechty, 2005; Marit & Aasland, 2016; Paudyal, 2015). This study explores the role of community-based homestay tourism (CBHT) in the process of the social inclusion of these marginalised groups in the local community through the lens of the local food culture. The chapter focuses on a specific aspect of social inclusion: changes in the hierarchies of social classes. In doing so, it utilises an analysis of the role that CBHT plays in developing social inclusion by transforming traditional hierarchy through changes in the local food culture related to the use of and access to the kitchen of a homestay community of Panauti, a town in central Nepal. The chapter starts with a discussion of social inclusion and exclusion, relating them to tourism and then situating them in the Nepalese and local context of Panauti. The chapter then investigates the impact of homestay tourism on the host community – the Panauti Community Homestay (PCH) – with regard to social inclusion brought about by changes in social hierarchies.

19.2 Social inclusion
Silver (2015) defines social inclusion as a process that enables people from all segments of society to have equal access to participating in all aspects of social life. Although political liberalisation, modernisation and globalisation play a significant role in facilitating greater social inclusion, numerous instances of social exclusion are still present in contemporary society. Crisp et al. (2013) define social exclusion as an outcome driven by unequal power relations in the economic, socio-cultural and political arenas that hinders equal access and participation in such areas for people with different attributes. Social exclusion is a prevalent phenomenon,
particularly in developing countries (Grant et al., 2000). However, Silver (2015) acknowledges the complexity in generalising the global concept due to ideological differences across cultures and nationalities with regard to social inclusion. The United Nations (2015) admits that social exclusion is a widespread phenomenon in terms of unequal distribution of power, opportunity and prosperity. Such inequalities challenge the goal of attaining sustainable development. The United Nations Sustainable Development Goals 8, 10 and 16, relating to a decent work environment, reduced inequalities and strong institutions with justice, all address social inclusion (Silver, 2015). Crisp et al. (2013) claim that implementing social inclusion is often a challenging task. Top-down social inclusion approaches often fail to change real-life exclusions at the community level, which are complicated and unpredictable, and so require support from all stakeholders (Crisp et al., 2013). However, the participation of citizens in such approaches comes in various guises, ranging from tokenistic to full involvement, which again complicates the concept of social inclusion. Arnstein (1969) uses the model of a ladder of citizen participation to assert that fully-fledged citizen participation is only fulfilled when people can be involved in all aspects of all decision-making processes with control, power and equal partnership.

Within the context of this chapter, social inclusion has been defined as the process of enabling people from different socio-cultural, economic and political backgrounds to have equal opportunities in all aspects of social life that enhance their living standards. Set against this definition is the reality of life in Nepal, the country where the study that provides the primary data on which this chapter is based took place. Nepal is in a transitional phase between a traditional, hierarchical society and a modern one based on social equality and democratic values. As such, several remnants of discriminatory practices are still apparent in the country (Marit & Aasland, 2016). Gender-based inequality (Marit & Aasland, 2016; Paudyal, 2015), exclusion based on disabilities (Paudel et al., 2016), ethnic hegemony (Ghai, 2011) and economic inequality (Macours, 2011) are all forms of social exclusion in Nepal. Marit and Aasland (2016) emphasise the need to address social inclusion in government and political policies in mitigating existing inequalities. Most donor organisations in Nepal are focussed on social inclusion in various aspects such as gender inequality, caste discrimination and disability. However, Drucza (2017) argues that they have achieved only partial success due to the complex multicultural context of social life in Nepal.

### 19.3 Tourism and social inclusion of marginalised groups

Tourism is often criticised for its exclusive nature regarding distribution, in which benefits are largely concentrated in a small part of the privileged population while giving no or minimal advantages to marginalised groups (Biddulph & Scheyvens, 2018). Despite this, Biddulph and Scheyvens suggest that inclusive tourism alongside other alternative forms of tourism such as social tourism, responsible tourism and community-based tourism have the potential to enable marginalised groups to access the benefits of tourism. In a similar vein, Kamble and Bouchon (2016) argue that although tourism is often criticised as an hegemonic activity, it can also be a tool for social cohesion in economic, social and political aspects.

The academic literature on tourism and social inclusion reveals the emergence of several contrasting findings about the role of tourism in social inclusion. In their article, Genç and Genç (2017) proposed a new model to explain the determinants of social inclusion as an impact of tourism. The level of tourism investment and technological progress were found to be positive factors related to the impact on social inclusion, whereas natural drawbacks resulting from the neo-liberalisation of nature or environmental problems had a negative impact on
social inclusion. Conversely, Dahal, Nepal and Schuett (2014) argue that the participation of marginalised groups, such as the poor and those from amongst the lower castes, in the tourism industry of developing countries is still not satisfactory. In a qualitative study in Ghandruk village in the Annapurna Conservation Area in Nepal, Dahal, Nepal and Schuett (2014) reported that the participation of such marginal groups was limited by various social, economic and political factors. Similarly, a qualitative study by Arellano (2011) described how the porters on the Inca trail remained victims of social exclusion despite improvements in income standards. Arellano (2011) argues that economic gains from tourism among these porters come with exploitation costs that raise questions around social equality and justice. Nevertheless, the evidence seems to suggest that tourism can, potentially, have an influential role in the social inclusion of marginalised groups.

Existing studies on tourism impacts in Nepal show that although tourism has been successful in decreasing the caste barrier in rural societies, the potential positive impacts have not yet been fully realised. In the Barpak homestay in West Nepal (Hall & Sharples, 2003) all homestay operators belong to a specific ethnic group or caste, and although they may have begun to move towards an egalitarian society, there is still no representation from lower classes of community as homestay members. Similarly Walter, Regmi and Khanal (2018), in their study of two pioneering community homestays in Nepal (Sirubari and Ghalegaun), found that homestay tourism has brought only minimal changes to the orthodox caste system. Although some Dalits, or lower-class people, have opened homestays themselves, there is a significant amount of discrimination from established homestay operators. In addition, discriminatory behaviour was shown by homestay operators towards domestic tourists from lower classes by placing them in a separate dining (Hall & Sharples, 2003; Walter, Regmi, & Khanal, 2018). A similar case was observed by Acharya and Halpenny (2017) in the Ghalegaun homestay in Western Nepal, in which already-established homestay operators maintain a space for lower-class guests, and involvement of people from this class in the homestay business is restricted. Although they have tokenistic representation in the homestay management committee, that is merely to satisfy legal requirements and improve marketing opportunities.

This chapter investigates the influence of community-based tourism on social inclusion through the lens of local food culture. Makela (1991) believes that the word ‘meal’ not only refers to the ingredients and cooking methods but also the sharing of food. Therefore, meals are a social phenomenon. As Shing (2007) claims, the study of food and eating helps us understand issues such as gender, ethnicity and social change. Food is a tool to exercise hierarchy in the family and society. For instance, water and rice were not traditionally consumed in the company of socially lower castes in orthodox Hindu society (Lowdin, 1998). Although this custom is fading out rapidly in the study area of Panauti, some remnants still prevail.

19.4 Study context

The PCH is located in a small town 22 km from the capital city of Nepal, Kathmandu. It was established in 2014 and has now become the most popular accommodation in Panauti for international tourists. Food-related activities are a central attraction for tourists to the Panauti Community Homestay. Enjoying local meals, cooking classes and farm visits are all part of the homestay package for international tourists. CBHT is an emerging type of community-based tourism accommodation in developing destinations such as Nepal, which allows close interaction between hosts and guests. This interaction exposes the local food culture to external influences. Local food culture in the study context is an umbrella term
that encompasses the activities of the local community in relation to various tangible and intangible aspects of food. It includes the production, market activities, cooking, serving and etiquette related to eating. Multiple layers of socio-cultural hierarchy, taboos, norms and values are intertwined with food culture in the local community of Panauti. Food is associated with social, economic and religious symbolism. Various layers of social exclusion and inclusion are mirrored in food-related activities in the local culture of Panauti.

Panauti is a small medieval town with inhabitants that are deeply involved with Hindu norms and values. Food in the daily lives of the Panauti townspeople is embedded with numerous norms, values and traditions of social life. Lowdin (1998) maintains that the food culture of the Newar people, the major ethnic group in Panauti, is undergoing drastic change and this is apparent in the social relationships based on a hierarchical structure such as the caste system. However, Lowdin's study (1998) was focussed on food and rituals of a community, and the impact of tourism was not taken into consideration. While the Newars are the dominant ethnic group in Panauti, the size of other groups, such as the Brahmin and Tamang, is increasing rapidly.

Social hierarchy based on class, caste and ethnicity still has a strong presence in the daily lives of the residents of Panauti. The Newars are not a homogenous ethnic group. Instead, they are a microcosmic society with a sophisticated and detailed caste system (Muller-Boker, 1988). The caste system has been one of the most significant aspects of social life in Nepal since the 14th century when a Hindu king named Jay Sthiti Malla divided the population into four classes and 64 castes (Lowdin, 1998). Traditionally, so-called ‘higher caste’ people prefer not to share water and rice with people of lower castes. Today, such discrimination between castes is prohibited by law, and people are gradually accepting the norms of social equality. However, the hierarchical system has not entirely disappeared. For example, Muller-Boker (1988) asserts that the caste system still plays a role in an individual Newar’s job, status and social life.

The traditional caste system underpins social exclusion in Nepal in general and in this study in particular (Liechty, 2001, 2005). High-quality commodities, clothes and housing facilities were meant for exclusive consumption by the economically higher classes only. Also, higher and lower economic classes correlated with caste hierarchy: the higher the caste, the greater the economic status. Lower caste or class people were forbidden to buy or enjoy the commodities enjoyed by the upper classes. For instance, expensive ornaments and clothes were strictly prohibited for the economically marginalised groups. These discriminatory practices have been largely done away with. However, social exclusion in the form of economic inequality has continued to prevail in new forms. Liechty (2005) argues that the traditional caste system has been replaced by a new ‘class’ system based on purchasing power. Irrespective of caste hierarchy, people can now, in theory, access all the comforts of life and possess luxury goods. However, increasing economic disparities have posed an obstacle for accessing equal economic opportunities for people. Economically lower-class people have been marginalised in other ways in terms of entrepreneurship and access to determinants of quality of life such as standard healthcare facilities and proper education due to cost.

19.5 Methodology

Qualitative methods were used for data collection in the summer of 2018. Forty-eight semi-structured interviews with members from 17 households and other relevant stakeholders form the empirical basis of this chapter. Twenty of the participants were women who were involved in homestay operations and 28 were men from different stakeholder groups such as...
tourism organisations and food supply chains. During his three-month stay in the study area, the first author also engaged in participant observation. Field notes and photos taken during such observations were an additional source of information for this research. Inductive thematic analysis has been used to analyse the data.

19.6 Findings

The introduction of community-based homestay tourism has prompted the local community to reconsider and modify traditional social hierarchies. As Walter, Regmi and Khanal (2018) argue, homestays are a form of tourist accommodation involving close interaction between hosts and guests. As guests from different nationalities, races, religions and cultures interact with the family and share the kitchen and dining table, there will be some inevitable consequences. Although community-based homestays are a tourism product that attracts visitors to experience authentic local life and though they are supposed to leave no or minimal effect on the host population, it was found that social norms and values of tourists have had some impacts on the host population. Although the process of social inclusion in the host community is driven by several political, economic and social factors, the introduction of tourism has made the process more dynamic.

The major impact of homestay tourism on social inclusion is the softening of rigid social hierarchies and a contribution towards a more cohesive society. The kitchen is still one of the most sensitive parts of the house for most of the people in the Panauti municipality, as well as the other Hindu communities of Nepal. Typically, either the image of a deity is installed visibly in the kitchen or such a god is perceived as an integral part of the kitchen but in an intangible form. In this way, the kitchen is regarded as a sacred space, and several rituals are carried out to ensure its sacredness. Anyone outside the family’s ethnicity and caste would not be welcome in the traditional kitchen, especially if the person is from a lower class or unknown background. Interestingly, homestay tourism has had a significant influence on the kitchen by making it inclusive for people from different backgrounds.

The following sections focus on three major aspects of social inclusion: caste, ethnicity and economic class.

First, the most noticeable impact of homestay tourism has occurred on the caste-based social hierarchy. Being a member of a homestay community has made it necessary for the member families to allow all kinds of tourists, irrespective of caste, into the kitchen and dining hall. Groups of tourists are often accompanied by a tour guide, driver or other employees of the tourism industry. Irrespective of their caste, they are required to be hosted and provided with meals along with the guests. It is not polite to ask the caste of the attendants. The travel agency and the homestay management committee would also not allow the host families to inquire about such things. Today, almost all host families have no problem letting people into their kitchen and eat at their dining table irrespective of caste. One regular tour guide from a tour company in Kathmandu shared his opinion about changes in the host families’ perception towards caste system as:

In the homestay families, lots of these things have disappeared. Because we take guests into the kitchen for cooking classes, the local people have stopped observing such strict practices. In the past, allowing foreigners or people from other castes into the kitchen was almost taboo.

(A tour guide from Royal Mountain Travels, Kathmandu, Nepal)
However, a homestay operator revealed the existence of a backstage alongside the social inclusion of different castes:

Now, it is very inclusive for everyone! We have placed our deities in a separate place. We care a lot about making that place pure and closed off from outsiders. The place is upstairs and separate from guest zone. In kitchen, we do not care about caste and ethnicity anymore.

(A female homestay operator)

The PCH has required host families to reconsider the orthodox caste system and modify some of their behaviours accordingly. However, this shift has still not been fully embraced. All homestay operators belong to middle or high social classes. Although they have shown a considerable change in their attitude towards the caste system, there is still no representation in the homestay community of marginalised caste groups of the local community. However, a noteworthy thing about the PCH is that unlike the cases of other pioneer community homestays, namely Ghalegaun, Barpak and Sirubari (see Acharya & Halpenny, 2017; Hall & Sharples, 2003; Walter, Regmi & Khanal, 2018), the discrimination-based caste system has significantly changed in the area of interaction between tourists and guests. Also, caste-based narrowmindedness has noticeably declined in public spaces when host families interact with other social classes. However, conversations with participants hinted that although host families were not interested about the caste or ethnicity of tourists or their accompanying guides, there are still some remnants of orthodox belief when they go back to normal life in the community after the tourists have left. For instance, one of the members of the homestay community confessed that although tourists and accompanying travel agency staff are welcomed into houses and kitchens, she still felt a reluctance to allow people from unknown caste backgrounds into her kitchen.

Second, besides the liberalising of the orthodox caste system, homestay tourism has minimised the gap between different ethnic communities. Traditionally, the typical mindset of the residents of the study area and Nepal, in general, was somewhat reserved towards people from other ethnicities and races when it came to kitchen affairs (Lowdin, 1998; Nepali, 2015). However, the results of this study show a loosening of the orthodox caste system, with homestay tourism helping close the gap between different ethnic communities. These results reflect those of Avakina (2001), who reported that ethnic food might help connect women of different cultural backgrounds. The homestay project has provided an avenue to exchange gastronomic knowledge between women of Newar and Brahmin ethnicities as well as those from urban and rural backgrounds, which has helped develop a strong bond between them. As a member of the homestay committee, families are required to work together occasionally to prepare meals for large groups of tourists. This brings together families from different ethnic and social backgrounds, something that has fostered cohesion in the local community. The sacred space of the kitchen has been opened to people from different religious, ethnic and racial backgrounds. These results reflect those of other studies (Kamble & Bouchon, 2016; Torres Martínez, 2017) that have found that tourism can be a catalyst for social cohesion.

Social cohesion between ethnic groups also has been strengthened by entry of local Brahmin families into the homestay community. This reflects the findings of Hepburn (2002) about so-called ‘high class’ ethnic groups engaged in tourism in Nepal. The development of tourism has helped the social inclusion of people from ‘lower class’ ethnicities, owing to
their wholehearted readiness to mingle with tourists. When ‘high class’ people see lower-class people getting financial and social benefits from tourism, they are also encouraged to get involved. However, they face a challenge – to balance preserving the ‘sanctity’ in their kitchen and satisfying foreigners with food service. In the PCH, the dilemma was more apparent in three Brahmin families who joined the community homestay, which was initiated by Newar families. These Brahmin families were stricter in terms of maintaining the sanctity of the kitchen and avoiding letting strangers in there. However, the homestay rules made it obligatory to welcome tourists from any background in the kitchen, and they were required to cook and eat with them. By doing so, these conservative families have become closer to other ethnic groups, since they have started to show a welcoming attitude towards these families in their kitchens.

Change in the social hierarchy is also reflected by the meal patterns. During mealtimes with guests, no hierarchical order is followed on the basis of caste, ethnicity or race. The best seats or positions are offered to guests and accompanying tour guides and drivers. Similarly, when homestay members hold meetings, prepare and enjoy meals and drinks, caste or ethnic differences are no longer influential in the division of labour and the position of members in the group. In this sense, tourism has softened the discriminatory hierarchical food culture of the local community. An active member of the homestay put the change into words:

In past, there was a strict hierarchical seating order while eating. We have changed eating patterns in the new style; a dinner table, eating together, a buffet system and likewise.

(A housewife and homestay operator, the PCH)

Social inclusion driven by homestay tourism is also reflected in the discarding of the centuries-old custom of ‘jutho-chokho.’ The custom believes states that once anyone uses a hand to put food in the mouth, all the food and utensils touched by the hand becomes jutho or polluted for others. Consequently, people are not supposed to touch the food of other people, utensils or even people themselves as it might make them polluted. In the past, this practice was rigid, especially while eating with people from other castes and ethnicities. Further, eating in the same place or table would mean accepting the jutho from others. In particular, people used to be cautious about being jutho, or polluted, by lower ethnicities or castes. This system, however, is gradually losing its relevance nowadays. In public areas, it is no longer relevant. The notable role played by homestay is that such reform has sped up. In particular, it is noteworthy that the change is occurring inside the house. While eating with guests, the system is entirely unpractised. However, some families, mainly traditional combined families of three generations, continue to follow this custom during mealtimes without guests, especially when they eat with older generations. The older generation still strictly follow the system of jutho-chokho but the study found that it is practised to a lesser extent by younger generations. Host-guest interaction has helped liberalise the custom significantly, and people with different social classes are welcomed to the dining table. One of the active members of the PCH since its start expressed her view on the fading custom of jutho-chokho:

Apparently, guests do not know about and bother with jutho-chokho. Guests pick up the food from any bowls or pots that are put on the table, which we might not do in daily life. However, there is no option for the host families to reject jutho food from the table. So, we are slowly accepting those things. As a result, all people, irrespective of caste, ethnicity or race, are treated equally during meals.

(Former homestay operator and coordinator of Community Homestay Network)
The PCH has contributed to social inclusion, to some extent, by enabling families of diverse economic levels to participate in tourism. It has supported one financially struggling family to afford basic infrastructure to host foreign tourists at home. Similarly, the homestay has become the primary source of income for three families, enabling them to afford the necessities of life and enhancing their social inclusion in the process. Another inclusion effect is that the PCH has become a platform for families with different income levels to interact with each other. As a result, class-based discrimination has been significantly reduced in the homestay community. Also, the homestay project has required and enabled all member families to have basic hospitality facilities and serve good, healthy food. The homestays’ role in enabling all host families to afford good quality food irrespective of economic status has contributed to social inclusion. A single mother homestay operator who was going through financial difficulties before joining the homestay team told her story:

In the beginning, I was reluctant to join the PCH as it required some basic infrastructure that we could not afford. The PCH management encouraged us and gave us some financial help. Especially after the death of my husband when I needed more funds to expand my homestay facilities, the other homestay sisters came to help me. Then slowly, we replaced our bedding and other necessary things in my home. Nevertheless, all these investments brought forth fruit, so later on, I did not have to ask for financial help, and I could support my children and pay for their education.

(One of the homestay members in the PCH)

Tourism’s social inclusion impact on economic classes is also reflected in changes in the symbolism of utensils as social status. In the old days, specific types of utensils, such as shiny bronze plates called *chares* plates, were only meant to be used by well-off classes, and economically and socially lower class people were forbidden from using them. However, this discriminatory practice has been largely minimised over the course of time, due to various economic and social factors. In particular, the homestay project has inspired all host families, irrespective of social or economic class, to use *chares* plates. During the fieldwork, it was observed that kitchenware used by host families was no longer bound by orthodox class-based restrictions. One homestay operator elaborated on the change in such symbolism:

In the past, *chares* plates were used by rich people, whereas the poor mainly used aluminium ones. The varieties of utensils were also limited then. Now, we have multiple varieties, and people use them for decoration purposes as well. I now use fine ceramic plates as well as *chares* plates for guests.

(A homestay operator and member of the management committee in Panauti Homestay)

It is apparent that the host families have begun to communicate with people from various castes, ethnic groups and social classes, thus minimising the traditional, unequal power relations between different social strata. The loosening of the discriminatory caste system is an example of such a phenomenon. As a result, some marginalised social groups have been able to access and participate in social activities, including homestay activities. However, this form of social inclusion is in its initial stage and still needs to achieve more. For instance, it must be noted that all families involved with the homestays belong to socially recognised Hindu ethnic groups, and there is no representation from marginalised castes or ethnicities in the homestay community. However, the changes to date have had a spill-over effect on other non-participant families in the PCH. For example, families that were opposed to the
idea of hosting foreigners in the house have changed their position, and many of them have become enthusiastic about getting involved in the homestay project.

Nevertheless, all these changes related to caste, ethnicity and class are not a uniform process. The inclusion effects of homestay tourism have been accepted wholeheartedly in economic classes and ethnicities compared to caste hierarchies. A few participants in the homestays expressed their scepticism and reluctance to allow people of different caste groups into their kitchens, with the exception of homestay tourism guests. As the homestay programme started only four years ago, it was felt that the social inclusion effects of this tourism activity are in their initial phase and more changes may occur in the coming years. Conversations with participants pointed out that these social changes are associated with the need to modernise. Although other social, economic and political factors also contributed to change, tourism has had a significant impact.

**19.7 Conclusion**

Homestay tourism has emerged as a stimulating factor for social inclusion in the host community. Close interaction between hosts and guests has required the host community to reconsider and restructure traditional social hierarchies of caste, ethnicity and class. As a result, people from marginalised groups have been able to mingle with families from different backgrounds. In this process, the disparities between social strata have been narrowed down. A notable effect is the progressive change in the mindset of the host community towards the social hierarchy, which has increased access to and participation of marginal groups in homestay activities. In particular, tourism has softened the formerly rigid caste hierarchy in the local community, and a more cohesive environment has been created among ethnic groups. Alongside this, economically marginal classes have gained access to the tourism business. The dynamics of social inclusion, in terms of social hierarchy in the host community, are driven by various socio-cultural, economic and political factors. The noteworthy thing about homestay tourism is that it has accelerated these transformations in the host community, contributing to the creation of a more inclusive society. Homestay tourism has been successful in embedding these changes deep in the social life of the families. For example, although caste discrimination was weakening in the public domain before the homestay project, it continued to exist inside the house, especially the kitchen. The homestay project has begun to change this. In this regard, homestays have been successful in reaching into the core of local social system.

However, the inclusive social effects of tourism do not manifest as a uniform process among all homestay members and the extent of changes varies according to factors such as structure of the family, educational level and economic circumstances. Also, the local community has not wholeheartedly accepted all the changes demanded by tourism. Changes in the social hierarchy, such as the caste system, are widely accepted in the public space and tourist interaction zone. However, it was found that some participants did not embrace these changes fully while not hosting tourists. However, overall tourism has exerted a positive impact on social inclusion. Furthermore, homestay tourism is likely to create more inclusive impacts in the future.

Nevertheless, change in traditional hierarchies and social inclusion is a continuing process and one that has no guarantees. As the homestay project started only four years ago, host families are still in the process of adapting, negotiating, resisting and transforming in accordance with the changes brought about by tourism. The findings of this study suggest that community tourism, with close host-guest interaction, can be an avenue for accelerating
social inclusion in the local community by empowering sections that are disadvantaged by the traditional hierarchical system. In particular, community tourism has the potential to break down the orthodox, hierarchy-based mindset of people involved in tourism. However, the effects of social inclusion are not a one-off process. The host community continually adapts to influences and accepts what fits into the local context. Rather than accepting the values of social inclusion from tourist generating countries wholeheartedly, host families have contextualised these values in the local frame in an ongoing process of glocalisation.

The purpose of this study was to improve the understandings of the role of CBHT in the processes of social inclusion. This chapter demonstrates how tourism can be a vehicle for social inclusion and restructuring conventional social strata. However, it remains to be explored how the process of social inclusion will continue in the future and what the role of tourism therein may be. Further research areas could be: How do host communities negotiate between the local and tourist values on social inclusion? How do tourists perceive social inclusion in the host community? And how does the host community practice social inclusion away from tourism activities and the gaze of tourists? Answering these questions will help us understand the complex and nuanced relationship between tourism and social inclusion.

References


