

# LOCAL FOOD, COMMUNITY-BASED TOURISM AND WELL-BEING: CONNECTING TOURISTS AND HOSTS

Andrea GIAMPICCOLI<sup>1</sup>, Erasmus MZOBANZI MNGUNI<sup>2</sup>,  
Anna DŁUŻEWSKA<sup>3</sup>

<sup>1,2</sup>Durban University of Technology, Department of Hospitality and Tourism, Ritson Campus, P. O. Box 1334, Durban, 4000, South Africa, e-mail: <sup>1</sup>andrea.giampiccoli@gmail.com, <sup>2</sup>e-mail: erasmus@dut.ac.za

<sup>3</sup>Maria Curie Skłodowska University, Department of Earth Sciences and Spatial Management, Al. Kraśnicka 2cd, 20-718 Lublin, Poland, e-mail: dlużewska.a@gmail.com – Corresponding author

Giampiccoli A., Mnguni M., Dłuzewska A., 2020, *Local food, community-based tourism and well-being: connecting tourists and hosts*, „Czasopismo Geograficzne”, 91(1–2): 249–268.

---

## Abstract:

Gastronomy tourism is an enormous opportunity to bring various benefits throughout the territory. Being incorporated within the cultural heritage and cultural tourism milieu, gastronomy goes together with new tourism trends based on wellbeing lifestyle, consideration of environment, authenticity and high-quality experience. The fundamental part of gastronomy tourism is the correlation between cuisine, the tourists experience and the place. Local food can be seen proper only if prepared locally, with the respect of specific culinary traditions of given communities. Authenticity is a key essential feature here. Authenticity should also be a key even when specific local food is prepared and consumed in places other than the place of origin, for example by migrants reproducing their traditional food in the new country they settle. To be authentic gastronomy tourism must rely upon communities' knowledge. The article proposes a relationship model between local food, community-based tourism (CBT), tourists and local community where wellbeing of tourists and local community is considered. The model aims to underline that CBT can be a strategic link to favour local community development and being compatible with current tourism market trends. It also proposes that a collaborative process with various entities involved is necessary.

---

**Keywords:** community-based tourism, gastronomy tourism, sustainable tourism development, inclusive tourism, wellbeing

## Introduction

The correlation between cuisine, place and the tourists experience are fundamental in tourism development [Rogerson 2016:227]. Gastronomy tourism is embedded in the local life and can enhance the tourist experience's connection with local history and its people [Pololikashvili 2019a:6]. The interests in gastronomy tourism is growing and can promote a destination identity and assist in local development [Pololikashvili 2019a:6, Skowronek et al. 2020]. The popularity of the food and tourism combina-

tion is increasing daily and “the development of gastronomy as a tourism product is trending globally” [Shalini & Duggal 2015:4]. As noted by the Secretary-General, World Tourism Organization (UNWTO) gastronomy tourism is an enormous opportunity to “promote local culture, diversify tourism demand, enhance the value chain, create jobs and spread the benefits of tourism throughout the territory” [Pololikashvili 2019b:5]. The growth and relevance of food tourism has been noted by government entities in various countries recognizing the potential of the sector “to enhance the sustainability of tourism development” therefore advancing policies reinforcing the connection of tourism and food [Rogerson 2016:227]. Being incorporated within the cultural heritage and cultural tourism milieu gastronomy goes together with new tourism trends based on wellbeing lifestyle, consideration of environment, authenticity and high-quality experience [Coates 2018:22]. The sector is relatively new, starting at the beginning of 2000s [Privitera, Nedelcu & Nicula 2018:143] and terminology issues are still debated (please see Literature review section for terminology issues).

Commonly, local food and alternative agriculture have been linked to positive impacts on health and natural environment, and increasingly, although less often, the connection between local food systems and community economic development has been explored [Dougherty, Brown & Green 2013:1]. The connection of community-based tourism (CBT) with local food for community development has also been investigated [Mnguni & Giampiccoli 2015:27]. Community-based tourism is important because local food can be seen proper only if prepared locally. The association of local products consumption to their original location is relevant: “the idea that a specific food or wine can be fully enjoyed and ‘understood’ only if it is prepared on the territory of its origin, by people from that community, using local ingredients” [Meladze 2015:224]. In the competitive global context, it is the local context, its cultural and physical resources, knowledge and expertise and local players in the food system/culture that produce differentiation and can contribute to the local retention and attractiveness of businesses, local residents and tourists [Rinaldi 2017:15]. Local people as custodians of local indigenous food knowledge should be the protagonists and, arguably, main controllers and beneficiaries, of local food tourism. At the same time local food also influence tourists, thus it “not only serves local residents but also affects travellers for many reasons” [Björk & Kauppinen-Räsänen 2016:180].

Local food can also be reproduced in other geographical setting; as various migrants carry their culinary culture with them when migrating to other localities or countries. However, this food could be diluted by the new local context where migrants settle down. This can be especially true in the context of the hospitality sector where specific local (ethnic) food of a specific place can suffer changes. For example, a study

[see Giampiccoli 2017] of desserts on Italian restaurants in South Africa, shows that the restaurants established by an Italian immigrants years ago to serve Italian cuisine, do not essentially have any real Italian authentic desserts today. The same study [Giampiccoli 2017:11] further “concludes that the selected restaurants decisively lean towards including, in their desserts list, items that are not originally and uniquely of Italian origin to improve sales and profit.

The aim of this article is twofold. In one side the article aims to underline the relevance of local communities and associated CBT sector in local food tourism, thus a connection between local food, local community, CBT and the tourists is proposed in a model. The model aims to underline how CBT can be a strategic link between local food, local community and the tourists market to favour local community development while being compatible (in fact well in line) with current tourism market trends. Thus, the article will propose how the relationship between CBT and local food can relate to both tourist and local community wellbeing. The article intends to contribute to the literature on food tourism by specifically exploring the relation between CBT, local food, local community and tourists. This is a conceptual paper and it is based on previous literature and documents.

## **Literature review**

### ***A note on food tourism and community-based tourism meaning and terminology***

Different terms are present in food tourism (being ‘food tourism’ one of the terms, although possibly the most generalized one). Terminology related to food tourism is extant, thus beside the term ‘food tourism’ itself, other terms include gastronomic tourism, gourmet tourism, culinary tourism, cuisine tourism, tasting tourism, food and wine tourism, enogastronomic tourism [Shalini & Duggal 2015:4, Ellis, Park, Kim & Yeoman 2018:252, Privitera, Nedelcu & Nicula 2018:143]. Each different terminology can have slight different meaning [Ellis, Park, Kim & Yeoman 2018:252]. For example, gastronomy tourism, commonly refers to the uniqueness of a dish and its being local to a specific place, region or country [Sormaz, Akmese, Gunes & Aras 2016: 726]. The UNWTO “defines gastronomy tourism as “a type of tourism activity which is characterized by the visitor’s experience linked with food and related products and activities while travelling” [UNWTO 2019a:8]. In 2003 the UNWTO was also using different words when defining local food as “Culinary/food products characteristic of a given locality or local destination” [UNWTO 2003:82] showing the equivalence of the words ‘culinary’ and ‘food’ (accordingly Regional food is “Culinary/food products characteristic of a given region within a country” and National food is “Culinary/food products considered markedly characteristic of a given country” [see UNWTO, 2003:82]. The specific link of food to a specific

geographical area remains the constant denominator. Therefore, considering literature [Ellis, Park, Kim & Yeoman 2018:252, WFTA online, Guruge 2020:323, Zhang, Chen & Hu 2019:2] recognition, the interchangeability and similarity of terms this article also considers are terms similar and interchangeable.

While tourism can galvanize local economies and offer new social and economic possibilities to large section of local population, the creation of destination with its products and services is not enough; “new models for development that have inclusion at their core need to be adopted, taking up the opportunities offered by a prosperous and growing market [UNWTO 2018b:16]. Thus, as recognized by the UN Under-Secretary-General for Economic and Social Affairs “There is a growing recognition among stakeholders that economic growth is not sufficient to sustainably reduce poverty if it is not inclusive” [Hongbo 2013: 7]. Inclusive tourism is transformative and related to marginalized groups, specifically, inclusive tourism has been defined as “Transformative tourism in which marginalized groups are engaged in ethical production or consumption of tourism and the sharing of its benefits” [Scheyvens & Biddulph 2018: 592]. Tourism can only be considered inclusive if it embraces marginalized people [Scheyvens & Biddulph 2018: 592]. Community-based tourism also focuses on marginalized groups, it “works towards the shift of control, ownership and management within the tourism sector in favour of the excluded, marginalised and poor” [Saayman & Giampiccoli 2016:179]. At the same time, while it has been proposed that CBT may have lost its transformative intent (i.e. its original intent) because of neoliberal forces [see Saayman & Giampiccoli 2016:150], the transformative value of CBT should be recognized and retained. Community-based tourism is still proposed as type of tourism that “works towards social justice, equity, empowerment, sustainability and the self-reliance of disadvantaged community members” [Saayman & Giampiccoli 2016:179] and a study [Baniya, Shrestha & Karn 2018:92] from Nepal “shows CBT to be a right solution for community development and can have transformative effect on individual, community and society as a whole.” Community-based tourism stressed “community-led approaches, advocating real and all-inclusive community participation at all levels of development” [Tasci, Croes & Villanueva 2014:263]. Community-based tourism for disadvantaged groups should “be (it represents and goes beyond) a form of inclusive tourism that addresses the many global and local inequalities (not restricted to economic inequality, but extending to inequality in power, resources, knowledge, and access to services and so on)” [Giampiccoli 2020:6]. Community-based tourism is based on the inclusion of local people in tourism and its “characteristics include local control of development, community involvement in planning, equitable flow of benefits, and incorporation of resident values” [Strydom, Mangope & Henama 2017:5]. Resident values must be kept into account to guarantee community support [Strydom, Mangope & Henama

2017:6]. Thus, a fundamental principle of “CBT is its foundation in “community development” [Tasci, Croes & Villanueva 2014:263]. A research from Croatia [see Juma & Khademi-Vidra 2019:4] affirms “that CBT should be developed through a holistic and comprehensive approach with emphasis on an all-inclusive community participation at all levels of development” and if CBT is well developed it can contribute to local community development.

### ***Food tourism***

Food tourism economic impact is mostly at local level, but going beyond mere economic matters, it has environmental, cultural positive effects and can have advantage for both local resident and tourists [Andersson, Mossberg & Therkelsen 2017:4]. The current importance of economic and environmental sustainability is connected with local food within the tourism system [Zhang, Chen & Hu 2019:1]. Given the social and economic changes favouring cultural, environmental and ethical concerns “gastronomy tourism should incorporate criteria relative to responsibility, solidarity and sustainability” [UNWTO 2017:115]. Current growing interest in local food is connected to consumer greater awareness of sustainability, ethics, and health amongst others, and by the desire to support local context [Björk & Kauppinen-Räsänen 2014:294]. Gastronomy tourism goes beyond the mere table setting, including various sectors of the “destination’s food and tourism chain” [UNWTO 2019a:8]. While food tourism relates to “sustainable management of food cultural resources” within a specific locality, a multi-stakeholder’s involvement approach is fundamental to comprehensively support food tourism sector beyond the small-scale businesses [Ellis, Park, Kim & Yeoman 2018:261].

The UNWTO [2019:12] proposes that Gastronomy tourism can: enable distinction and exclusive positioning of regions, provide guests with new values and experiences, be implemented in less developed regions and those absent in tourism resources (possible even in small villages), introduce and to develop as a story, and provides the region with high revenue and creates a wish to return or loyalty among the visitors. Again food tourism has been increasingly recognized as part of the native culture, consumed by travelers, a component of regional tourism promotion, a factor of local economic and agricultural development, a main element to competitive destination promotion, an indicator of globalization and localization, and a product and service consumed by visitors with definite favorites and consumption patterns [Hall 2003 in Shalini & Duggal, 2015:4].

Diversity is fundamental. Current tourism development “is paradoxical. It simultaneously generates processes of globalization and enhanced appreciation of local resources” [Gaztelumendi 2012:10]. Gastronomy tourism also is both global and local, “in that although the promotion of gastronomy tourism may be global, the

experience is always local” [UNWTO 2017:115]. Tourists seek for locally based experiences [Gaztelumendi 2012:10]. The global trends standardizing gastronomy “threatens the diversity of food products available, and diminishes opportunities to experience the local culture of a place through food, as the distinctive cuisines of a place become increasingly marginalized. Local food is in need of protection and preservation” [UNWTO 2017:114]. With localities seeking to diversify themselves in the homogenizing world, “regional identity becomes enshrined in the bottle of wine and hunks of cheese” [Bell & Valentine 1997 in Rogerson 2016:227]. Each locality needs to diversify itself by means of its own and unique food ingredients, recipes and heritage, favoring food tourism that represents and is rooted in the specific local context. Gastronomy tourism can contribute “to cultural preservation and should be configured around the quality and authenticity of the products and the place” [UNWTO 2017:115]. Diversity favours environmental, social, and economic systems stability fundamental for sustainable development and it underlines and promotes the particular features of each society [Montanari 2002:1]. The need is focusing “on the differences that exists in the various dietary customs and learn how to recognize and respect them, educate ourselves with regard to their tastes and prevent the loss of our dietary roots” [Montanari 2002:1].

Authenticity also becomes a key essential feature, thus “food have to be indigenous to the place in order to be authentic” [Guruge 2020:322]. Food authenticity could be considered “as the genuineness of local food which is specific to a place and a kind of description of local culture. Authenticity is one of the most important aspects of the food tourism experience” [Zhang, Chen & Hu 2019:3]. Importantly, authentic cuisine cannot just only provide local job opportunities “but also preserves the local cuisine culture and establish the local community”; the tourism sector as well as the entire area get benefits. [Guruge 2020:322]. The UNWTO [2019b:12] indicates that, beside the experiences linked to authentic local food, gastronomy tourism may comprise other related activities such as visiting the local producer, attending food festivals and cooking classes. The key and constant issue in food tourism is the attachment to, and relation with, a specific geographical area; it is the locality that is paramount. The indication is that tourists “enjoy consuming local culture, of which original food, local food consumption and the local eating habits at destinations are central ingredients” and local culture does not have to be extraordinary to be appreciated by tourists [Björk & Kauppinen-Räsänen 2014:305]. The promotion of gastronomic tourism is reinforced by the locally based authentic experiences that “should be grounded in the authentic culture and genuine values of the host community” [UNWTO 2017:151]. Authenticity is connected to the locality “and reside within the local community” [Nicolaidis 2014:3]; it should not be empty authenticity where tourism is “a pseudo-event or a drama that is packaged for tourists”

[Nicolaidis 2014:6]. Tourists aim to immerse themselves in the local context and learn about it [World Bank 2018:7] and in these learning experiences “gastronomic experience, in highly diverse ways, is playing an increasingly prominent part” [Fandos Herrera, Blanco Herranz & Puyuelo Arilla 2012:6]. Gastronomy tourism is “based on a concept of knowing and learning, eating, tasting and enjoying the gastronomic culture that is identified with a territory” [UNWTO 2019a:9]. Certainly, “local food and eating experiences constitute an essential aspect of these positive, memorable experiences” [Björk & Kauppinen-Räsänen 2014: 296].

However, there is no standard food tourist; the “food travel market is not demographically or behaviourally homogeneous” [Robinson, Getz & Dolnicar 2018:375]. For example, based on the specific importance given to food a tourist’s classification proposes four subgroups of food tourists: interested purchasers, unreached tourists, un-engaged and laggards. Interested purchasers are the most interested in food while laggards have the least interest in local food [Guruge 2020:322]. Other tourist categories are interested in food tourism. For example, Free Independent Travelers (FITs) can also be associated with food tourism experiences as amongst their characters there is to enjoy local food [see Gilmore 2019:3].

It is however also important to mention that the importance of food tourism goes beyond the possible specific tourist ‘food market’ segment as “research stresses that local food is an important tourist attraction and central to the tourist experience, not only for those who have a special interest in food but also for those who have a more casual attitude to food and eating” [Björk & Kauppinen-Räsänen 2014:297].

Wellbeing is specifically associated with tourism and food, thus gastronomic tourism is a type of wellbeing tourism [OECD 2012:79]. Within this context the specific wellness tourists segment is also probable to look, amongst other interests, for authentic local experiences and quality local food [Kurniawan 2018:252]. Gastronomy tourism is about human wellbeing, its aims “is to maintain human health with best nutrition possible and ensuring enjoying life and eating; food and beverages’ being produced in hygienic environments and prepared to be consumed in a way that will address to palatal and visual pleasure are also among the study topics of gastronomy” [Sormaz, Akmeşe, Gunes & Aras 2016:726]. Consumer of local food perceives it “as fresher, tastier and more trustworthy” authentic, simple, pure, traditional and something special” [Björk & Kauppinen-Räsänen 2014:295]. As mentioned by Jean Anthelme Brillat-Savarin (1775–1826) “The discovery of a new dish does more for the happiness of the human race than the discovery of a star” [Jean Anthelme Brillat-Savarin, also in Shalini & Duggal 2015:4]. The wealthy and well-educated tourists look for personal growth and experiences also related to assist local communities. The desire of contributing to a higher purpose is certainly a wellbeing issue [Hjalager, Tervo-Kankare, Tuohino & Konu 2016:154].

The danger is to favour elitism and exclusiveness. Food tourism can interact with elitism and exclusivity [see Yeoman & McMahon-Beatte 2016, Robinson, Getz & Dolnicar 2018] as, for example, the slow food movement has been proposed to be elitist [Dumitru, Lema-Blanco, Kunze & García-Mira 2016]. The revival of local indigenous food can become linked to social elitism such as proposed in Peru [see Matta 2013]. On the other side, food tourism has also been proposed being becoming more inclusive [Dumitru, Lema-Blanco, Kunze & García-Mira 2016:29]. Therefore, attention needs to be placed not to make food tourism and authenticity an exclusive and elite oriented type of tourism. Authenticity should be anti-elitist, “always be founded on the principles of community involvement, sustainability and ethical consumption. Tourism must not be fabricated but rather a natural phenomenon which is clearly associated with the destination to which the tourist is travelling” [Nicolaidis 2014:6]. The tourism operators should recognize this issues and be honest with the tourists allowing “tourists to truly benefit in the authentic sense of place as they seek themselves via their experiences. In any event, contact with the local must be real to be of true value to the tourists whilst also serving the purpose of preserving local culture and heritage” [Nicolaidis 2014:6]. This article strongly leans towards social justice and democratisation, where “the need to move beyond an elite context and democratise native food so that disadvantaged groups – arguably the main custodians of local food knowledge – become the primary drivers of this revival and revaluation” [Mnguni & Giampiccoli 2019:7]. The consumption of local food “has been recognized to increase social and economic justice in rural communities, as consumers desire to support local farms that have difficulty in entering the traditional commercial channels” [Testa, Galati, Schifani, Di Trapani & Migliore 2019:4]. About one-third of what tourists spend in a destination is related to food, and local food can have various positive local impacts such as: stimulates agricultural activity, job creation, favour entrepreneurship, and enhance destination identity, images and attractiveness, and “builds community pride pertaining to food and related culture” [Zhang, Chen & Hu 2019:1, see also Richards 2012:20]. Within this context, a specific link of food tourism with local people, especially disadvantaged people is therefore necessary. The association with local community seems comprehensible because it is possible to “see that more and more people around the world are valuing food biodiversity and tradition, and the culinary tourism that this generates, positively impacts communities” [Gazzoli 2012:23]. The connection between local food and tourism in rural context can promote local entrepreneurship sustainability through growth of tourists spending and “the involvement of the local communities in this industry is really important” [Raji, Karim, Arshad & Ishak 2018:946]. The production and growth of local food can create opportunities for local entrepreneurship [Raji, Karim, Arshad & Ishak 2018:946]. Some of the keys to strengthen the management



of gastronomic tourism proposed by the UNWTO [2017:151] clearly show the link with local community such as the promotion of social inclusion and redistribution of income where “gastronomy tourism offer a unique opportunity to promote the local cuisine and tradition at different level of society” and the promotion of an authentic experiences based on cultural identity where “the experience of gastronomy tourism should be grounded in the authentic culture and genuine values of the host community.” By properly using local food as leverage for tourism a local community may be empowered [Rinaldi 2017:18].

Food tourism also reflect the general tourism market trend that can also be linked to local community when for example small, geographically marginalised and traditional communities are always more starting “to experience significant attention from tourism, as an increasing number of travellers wish to experience living cultures and traditional ways of life” [UNWTO 2004 in UNWTO 2016:98]. Differently “from typical tourist behaviour, tourists express an interest in authentic experiences and community-based exploration, and food allows them to get to know locals in a meaningful way” [Hjalager, Tervo-Kankare, Tuohino & Konu 2016:154]. For example, in the indigenous context on Canada indigenous food tourism can offer tourist an experience by offering “visitors a memorable and authentic interaction with Indigenous Peoples through traditional and contemporary food experiences” [Indigenous Tourism Ontario, 2019:4].

### **Connecting tourists and hosts well-being and CBT**

Local food belongs to local people heritage, it represents “lifestyle and cultural spirit of the local people” being handed down through generations and it is recognised as a destination development tool [Zhang, Chen & Hu 2019:1]. Tourists are attracted by cultural activities and practices of destinations and these contribute to destination pride and sense of place [Raji, Karim, Arshad & Ishak 2018: 945]. Food tourism is seen positively from local development perspective and from tourist perspective. Food is not only fundamental for survival but also can significantly contribute to local development, provide the foundation for cultural and creative industries, always more relevant in the tourist experiences. Food cultures in “the world are a rich source of cultural, economic and social diversity” [OECD 2012:9]. The food tourism sector can be positive for both tourists and hosts; it can “revive regional gastronomies, food heritage, and special foodways, which, in turn, enhance residents’ community pride and tourists’ authentic experience” [Zhang, Chen & Hu 2019:1].

The value of authenticity of food within a local context is fundamental and it is specifically associated to local people. “A destination founded on authenticity needs community involvement...” [Yeoman, Brass & McMahon-Beatte 2007:1137]. There

is a “strong relationship between Indigenous knowledge systems and food security” and indigenous knowledge is a fundamental element for local development, suggesting it can contribute to poverty eradication [Gartaula, Patel, Shukla & Devkota 2020:78]. The indigenous knowledge of local people about their own food can be an instrumental tool in tourism, specifically in CBT. The foundation for the promotion of rural community tourism remains “in intercultural dialogue between host and guest, the exchange of information and activities connected” with, for example, agricultural techniques and food preparation with native ingredients [UNWTO 2016:72]. National policies can contribute to assist “showcasing indigenous values and can promote appreciation of local foods and their preparation while providing income to local communities” as positive example are present with indigenous people in Canada, Japan, Federated States of Micronesia and Thailand [Kuhnlein, Burlingame & Erasmus 2013:289]. Community-based tourism becomes a fundamental type of tourism in this context considering that CBT “is travel to local indigenous communities that have invited outsiders to experience their customs, food, lifestyle, and set of beliefs” [The Pachamama Alliance in Sin & Minca 2014:96]. The executive summary of the World Bank [World Bank 2018:7] document *Demand Analysis for Tourism in African Local Communities* writes amongst others: “Food is a growing global cultural trend and could be an important growth driver for the CBT market.”

However, the global growing trends for local food experiences and authenticity is not yet match with the supply. As noted from the World Bank [2018:38]: “The lack of suitable homestay supply is not meeting current demand for ‘living cultural’ experiences in Africa, and tour operators concur there is a demand for CBT experiences in Africa – especially around food and gastronomy, but current supply is neither numerous enough nor of a high enough standard” [World Bank 2018:38]. The mentioning of tours operators in this World Bank document makes relevance (and remind) to put strong attention on who controls CBT. Community-based tourism is controlled by local community members and not by external entities that should exclusively be devoted to facilitation activities and/or marketing/market channels and never control the local CBT enterprises itself. Thus, attention to (and need to contrast) the proposition [as written in 2001 in the *Tourism in Africa*, African Region Working Paper Series No. 12] that private sector can invest in “community-based tourism, which provides access to ethnic groups and the natural and cultural assets of which they are custodians” need to be underlined [Christie & Crompton 2001 in Giampiccoli & Mtapuri 2012:37, Giampiccoli & Mtapuri 2012:37]. Community-based tourism must not be shifted or embedded within neoliberal private sector friendly milieu but it must remain alternative to it where the community is the sole controller of the local CBT sector. External entities can facilitate – without becoming owners – the CBT sector assisting to enhance and increase its possibilities and scope. Com-

munity-based tourism ventures should eventually be able to be completely independent in their operations where partnership becomes no more an essential requirement to CBT ventures operations but a voluntary approach. Community-based tourism “emphasizes local input and control over the type, scale and density of tourism development” and it is “planned, managed and operated by the community, for the community’s benefit” [Arslaner, Karacaoglu, Sert 2018:504]. In CBT the “community runs all of the activities that a tourist engages in: lodging, food, guiding and craft sales” [Harris, Vogel & Bestle, 2007:248].

The link between CBT and authenticity becomes paramount in attracting tourists. In CBT specific quality standards about, for example, accommodation and cleanliness should be considered and together with authenticity “the quality of the experience is paramount” [World Bank 2018:31].

...authenticity indicates that tourists are searching for a connection with something that is real, unsullied and rooted within the destination. Authenticity has to connect to the destination and to be placed in the community, hence the importance of community-based tourism through which the benefits go back into the community [Yeoman 2008:176].

For example, the interest of European tourist for authentic local experiences where they can interact with local is growing, making this a significant “reason for the popularity of CBT holidays. The trend towards holidays that favours interaction with the locals seems to be here to stay” [CBI 2018:7].

Authenticity and sustainability go together “where communities build a tourism product which belongs to their community” such as in a village in Zambia where tourists can stay in an authentic African village [Yeoman, Brass & McMahon-Beatte 2007:1135]. Thus, it can be underlined that “authenticity brings with it strong development opportunities for local communities and thus sustainable tourism initiatives are increased. Tourist destinations should thus contribute towards the benefit of local communities and to make their offerings authentic” [Nicolaidis 2014:3].

An example proposes that enthusiastic tourists in “their overnight stay in the Bedouin tent to experience the traditional activities and settings, including food and music” [Al-Oun & Al-Homoud 2008:47]. This last example also recognises that local community involvement is important “as long as they remain in control of their culture and are socially and economically empowered by working in tourism in partnership with Government agencies and NGOs” [Al-Oun & Al-Homoud 2008:50]. A research [Giampiccoli & Hayward Kalis 2012:116] “showed the importance of the role of local food within a CBT venture in livelihood diversification and also in contributing to the empowerment of women” suggesting that when properly managed, local food can be positive for CBT but also in general community development assisting in nutrition, biodiversity and maintenance of local knowledge. However, and importantly, CBT should not work for the museification of local people that

is, “traditional” people should not “be denied this opportunity to create their own wealth and comfort simply because by doing so they may lose some of their so-called ‘authenticity’” [Boonzaaier and Philip 2007:32]. The wellbeing of local should also be paramount and CBT can contribute to it. Already in 1996 it was mentioned that “Community based tourism development would seek to strengthen institutions designed to enhance local participation and promote the economic, social and cultural well-being of the popular majority” [Brohman 1996:60]. It is proposed that “the people involved in CBT have better individual wellbeing” [Baniya, Shrestha & Mandeep 2018: 92]. A study [Baniya, Shrestha & Mandeep 2018: 92] concluded that though two CBT projects “have rooms for improvements in terms of implementation and coverage of impact, they have created positive impact on both community and individual well-being” [Baniya, Shrestha & Mandeep 2018: 92]. Thus, the same case study [Baniya, Shrestha & Mandeep 2018: 87] proposes that “CBT has brought tremendous positive impact in local economy and well-being.”

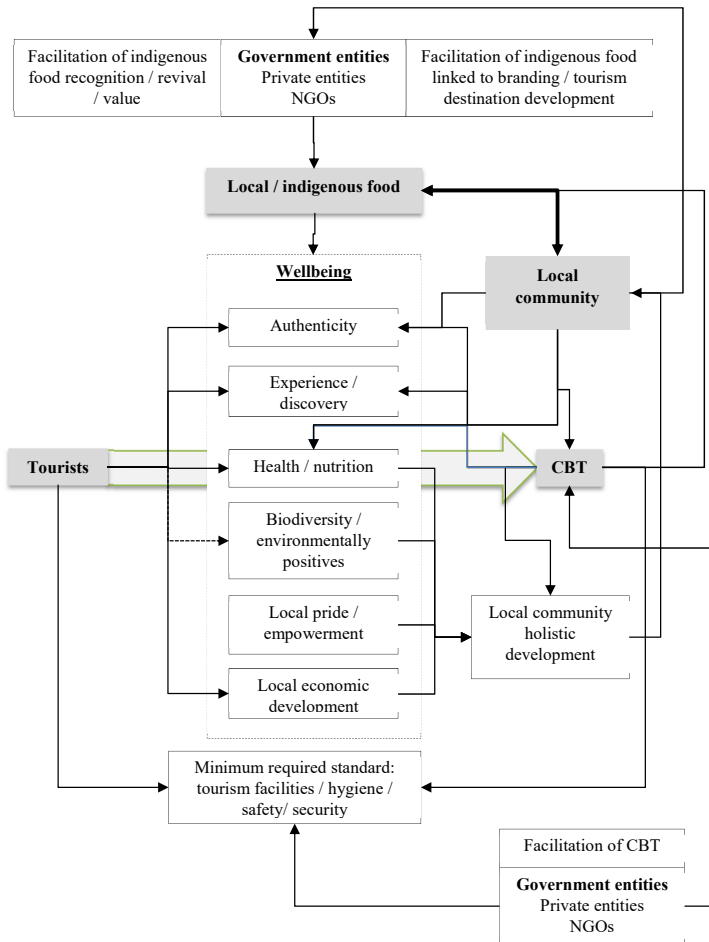
There is little research on CBT tourism market profile and it is challenging to delineate a specific CBT tourist’s profile [Mtapuri, Giampiccoli, Jugmohan 2015:2]. However, some propositions are present. From a European perspective a CBT tourist typology is proposed consisting of ‘Hard CBT travellers’ that represent the most ‘extreme’ type of CBT tourists “looking for a genuine cultural experience” wishing to ‘live like a local’ and interested in authenticity and sustainable and ethical issues; and ‘Soft CBT travellers’ that are “interested in culture, adventure and interaction with locals. However, unlike the hard CBT travellers, soft CBT travellers do appreciate some comfort. They are mainly interested if the experience is really unique and worthwhile” [CBI 2018:5]. At the same time, we have an older generation (51–70 years) of CBT travellers interested in new experiences and “in soft adventure activities combined with luxury, as well as authentic experiences”; and a younger generation of CBT travellers who, with the youngest group of them (18–30 years) compared to oldest subgroup (31–50 years), has smaller budget and are more inclined to CBT products [CBI 2018:5]. Family with children see CBT as an educational and multicultural experience for their children [CBI 2018:5]. However, it is also noted that while CBT high-end travellers may require higher standard of facilities “the principles of authenticity and hands-on involvement remain the same” [World Bank 2018:31]. Authenticity remains fundamental “to the success of a CBT experience for all types of CBT visitors, which creates and fulfils the expectation that the visitor will have a one-of-a-kind experience, is the primary factor in choosing a CBT tourism product” [World Bank 2018:31]. In CBT a basic standard is “Food that is simple, locally produced and safe to consume” [World Bank 2018:37].

## Proposing a relationship model

The above sections allow to build a relationship model (see fig. 1) between local foods, CBT, tourists and local community where both tourists and local community wellbeing are existent. The model comprises various issues related to current tourists' market trends and promoting tourists wellbeing such as authenticity, favoring local economic development, care about health and nutrition and search for experiences. Many of the same issues are also connected to local community and CBT. It is the local community and CBT that, as a holder of local knowledge and heritage, can favor authenticity and local experiences to tourists. Therefore, the tourists going to CBT (as indicated by the large grey arrow in the model) will 'gain' wellbeing through, for example, local food authenticity, experience, health and nutrition. Tourists' awareness about their possible contribution to biodiversity and environmental positives and community development can also favor tourism wellbeing. In turn the local host community in CBT will provide the tourists with authenticity, experiences, healthy and nutritious local food and, by using indigenous ingredients, will promote biodiversity and environmental positives. The local community will have positive economic impacts and will also gain from maintaining biodiversity and environmental positives, health and nutrition attached to the continued use and promotion of local food as a tourist's attraction. Thus, the locality can have the possibility to undergo holistic development. The local community, as CBT entails, will own, control and manage the CBT sector so to 'guarantee' specific authenticity and experiences related to local food and to the more general tourists stay. Local community ownership will also favor community economic and social benefits. Even if specific tourist categories can have some differences, it is important that CBT possesses some minimum standard facilities and issues such as hygiene and safety – these are normally required by most tourists.

It is fundamental that a collaborative/facilitative approach is in place where government entities *in primis*, and private and NGO sectors work together with different roles and responsibilities to facilitate and promote local food and CBT. To enhance more the destination attractiveness facilitation of indigenous food should also be linked to the general destination branding and tourism development (where CBT should remain a fundamental approach within the local tourism development strategy). Within the private sector the involvement of the hospitality (especially restaurants and chefs) is seen particularly important as much as they do not commodify and de-authenticate the local food experiences and transform local food in an elitist way. Their role should be supportive where restaurants and chefs together with local community within a CBT context to commonly work to maintain and promote local food. For example, chefs and local people could have specific common places where to present local food to tourists. Local tradition of local food from the local community and more formally

educated chef's knowledge can work together in equal footing. Government should advance and implement specific legislations and strategies (and monitor and evaluation them) to holistically enhance the value, role and visibility of local food/ingredients, to link local food to destination identity and branding and to facilitate CBT development, controlled and benefitting disadvantaged community members. The private and NGO sectors can have various roles in practically supporting local food tourism and facilitating CBT and, within specific rules, try to partner with CBT entities.



**Fig. 1.** Relationship model between tourists, local community, CBT and local food for tourist and local community wellbeing. Author's elaboration

**Ryc. 1.** Model relacji między turystami, społecznością lokalną, CBT i lokalną żywnością – działania prowadzące do dobrostanu turystów i społeczności lokalnych. Opracowanie własne

The model proposes that the interconnection of tourists, local community, CBT and local food issues can promote wellbeing to both tourist and local community members by enhancing the role of local food, facilitating and promoting CBT controlled by the local community. A collaborative process with various entities involved is necessary.

## **Conclusion**

The article has proposed a relationship model between local foods, CBT, tourists and local community where wellbeing of tourists and local community is considered. Food tourism is an important and growing tourism sector and always more tourists are interested to experience local food. Authenticity of the local food experiences is paramount for tourists and local community members can be seen as custodians of local food heritage. Community-based tourism, a type of tourism that should (must) be controlled by local community members is the ideal setting where tourist can experience local food prepared by local community members. Importantly, this paper does not deny that authenticity and experiences can, by various actors – including the local community – be falsified and commodified through ‘staged authenticity’ or other forms of misappropriation or misinterpretation. However, the control of CBT by community members is seen as the most appropriate setting where authentic local heritage can be experienced, considered authentic, not just when based on historical tradition, but the current authentic way of life of the local people.

The proposed model suggests the need for a collaborative/facilitative framework where government, private and NGO sectors are all involved. While each situation will favor a specific form of collaboration and facilitation it is advanced that collaboration remains fundamental for the general benefits of the destination and its residents. Most marginalized and disadvantaged groups in society should certainly be part – CBT entities and local community members should be the main protagonists and beneficiaries – of this collaboration framework. The article concludes that food tourism based on local food can have positive impacts on locality, it can favor tourist and local community wellbeing and in can enhance the role of CBT. The future role of food tourism fighting global challenges and for sustainable development and alleviation and eradication of malnutrition and hunger is complex but possible.

Despite the tourism sector’s contribution to the alleviation of food-related issues, it is likely that the eradication of these problems will depend on broader changes that are not limited to the transformative potential of tourism experiences. These changes might be based on a radical re-consideration of our economy. Nevertheless, tourism practitioners, including tourism entrepreneurs and private and public food-related organisations, should strive to develop and to support educational food tourism experiences that truly contribute to the many urgent global challenges. It can be concluded that food tourism can be a valuable context for the discussion and the development of ideas and projects to face the global food-related challenges [Bertella & Vidmar 2019:175].

## References

- Al-Oun S. & Al-Homoud M.**, 2008, *The Potential for Developing Community-based Tourism among the Bedouins in the Badia of Jordan*, *Journal of Heritage Tourism*, 3:1, 36–54.
- Andersson T.D., Mossberg, L. & Therkelsen, A.**, 2017, *Food and tourism synergies: perspectives on consumption, production and destination development*, *Scandinavian Journal of Hospitality and Tourism*, 17:1, 1–8.
- Arslaner E., Karacaoğlu S., Sert A.N.**, 2018, *An Evaluation on Community Based Tourism: The Case of Lavender Scented Village*, *Tourism, Leisure and Global Change*, 5, 501–512. Papers from The 11th Tourism Outlook Conference 2–5 October 2018, Eskişehir, Turkey.
- Baniya R., Shrestha U. & Mandeep K.**, 2018, *Local and Community Well-Being through Community Based Tourism – A Study of Transformative Effect*, *Journal of Tourism and Hospitality Education*, 8: 77–96.
- Baniya R., Rojan U., Shrestha Unita & Karn M.**, 2018, *Local and Community Well-Being through Community Based Tourism – A Study of Transformative Effect*, *Journal of Tourism and Hospitality Education*, 8: 77–96.
- Bertella G. & Vidmar B.**, 2019, *Learning to face global food challenges through tourism experiences*, *Journal of Tourism Futures*, 5(2), 168–178.
- Björk P. & Kauppinen-Räsänen H.**, 2014, *Culinary-gastronomic tourism – a search for local food experiences*, *Nutrition & Food Science*, 44(4), 294–309.
- Björk P. & Kauppinen-Räsänen H.**, 2016, *Local food: a source for destination attraction*, *International Journal of Contemporary Hospitality Management*, 28(1), 177–194
- Boonzaaier C. & Loudine P.**, 2007, *Community-Based Tourism and Its Potential to Improve Living Conditions among the Hananwa of Blouberg (Limpopo Province), with Particular Reference to Catering Services during Winter*, *Journal of Family Ecology and Consumer Sciences*, 35:26–38.
- Brohman J.**, 1996, *New Directions in Tourism for the Third World*, *Annals of Tourism Research*, 23(1):48–70:60.
- CBI** (Centre for the Promotion of Imports from developing countries, Netherlands), 2018. What are the opportunities for community-based tourism from Europe? Retrieved 8 May 2020 from <https://www.cbi.eu/node/2541/pdf>
- Coates N.**, 2018, *Linking agriculture and tourism in Montenegro: Gap Analysis. FAO/EBRD Project “Montenegro: Promoting Sustainable Agrifood Value Chains through Linkages with Tourism”*, Implemented with the Ministry of Agriculture and Rural Development (MARD), the Ministry of Tourism and Sustainable Development (MTSD). In collaboration with Regional Development Agency for Bjelarsica, Komovi and Prokletije. Food and Agriculture Organization of the United Nations and European Bank for Reconstruction and Development.
- Dougherty M.L., Brown L.E. Green G.P.**, 2013, *The Social Architecture of Local Food Tourism: Challenges and Opportunities for Community Economic Development*, *Journal of Rural Social Sciences*, 28(2), 1–27.
- Dumitru A., Lema-Blanco I., Kunze I. & García-Mira R.**, 2016, *Slow Food Movement. Case-study report*, TRANSIT: EU SSH.2013.3.2-1 Grant agreement no: 613169.



- Ellis A., Park E., Kim S. & Yeoman, I.**, 2018, *What is food tourism?* Tourism Management, 68, 250–263.
- Fandos Herrera C., Blanco Herranz J. & Puyuelo Arilla J.**, 2012, *How can we define gastronomic tourism?* [in:] UNWTO. 2012, Global Report on Food Tourism, pp. 6–7. Madrid: UNWTO.
- Gartaula H., Patel K., Shukla S. & Devkota R.**, 2020, *Indigenous knowledge of traditional foods and food literacy among youth: Insights from rural Nepal*, Journal of Rural Studies, 73, 77–86.
- Gaztelumendi I.**, 2012, *Global trends in food tourism*, [in:] UNWTO. 2012, Global Report on Food Tourism, pp. 10–11. Madrid: UNWTO.
- Gazzoli C.**, 2012, *FODA*, [in:] UNWTO. 2012, Global Report on Food Tourism, pp. 22–23. Madrid: UNWTO.
- Giampiccoli A.**, 2017, *Desserts on 'Italian' franchise restaurants' menus in South Africa*, African Journal of Hospitality, Tourism and Leisure, Volume 6 (4)
- Giampiccoli A.**, 2020, *A conceptual justification and a strategy to advance community-based tourism development*, European Journal of Tourism Research 25, 2503.
- Giampiccoli A. & Hayward Kalis J.**, 2012, *Tourism, Food, and Culture: Community-Based Tourism, Local Food, and Community Development in Mpondoland*, Culture, Agriculture, Food and Environment, 34(2), 101–123.
- Giampiccoli A. & Mtapuri O.**, 2012, *Community-based tourism: An exploration of the concept(s) from a political perspective*, Tourism Review International, 16, 29–43.
- Gilmore A.**, 2019, *MindStyle: The New Generation of Health & Wellness Travel*, The Luxury Conversation. ILTM Asia-Pacific.
- Guruge M.C.B.**, 2020, *Conceptual Review on Gastronomy Tourism*, International Journal of Scientific and Research Publications, 10(2), 319–325.
- Hall C.M.**, 2003, *Wine food and tourism marketing: Preface*, Journal of Travel and Tourism Marketing 14, XXIII–XXIV.
- Harris R.W., Vogel D. & Bestle L.H.**, 2007, *E-Community-Based Tourism for Asia's Indigenous Peoples*, [in:] *Information Technology and Indigenous People*. L.E. Dyson, M. Hendriks, S. Grant, eds. Pp. 245–256. Hershey, PA: Information Science Publishing.
- Hjalager A.-M., Tervo-Kankare K., Tuohino A. & Konu H.**, 2016, *Robust Innovation Anchors in Rural Wellbeing Tourism*, [in:] N. Pappas & I. Bregoli (Eds.), *Global Dynamics in Travel, Tourism, and Hospitality*, pp. 148–162. IGI Global.
- Hongbo W.**, 2013, *Preface*, [in:] *United Nations (2013). Inequality Matters. Report of the World Social Situation 2013. Document ST/ESA/345*. New York: United Nations, Department of Economic and Social Affairs, 7–8.
- Indigenous Tourism Ontario*, 2019. Position Paper on Growing Indigenous Food Tourism In Northern Ontario. Retrieved 7 May 2020 from <https://indigenoustourismontario.ca/wp-content/uploads/2019/04/ITO-Food-Tourism-Position-Paper-.pdf>
- Juma L.O. & Khademi-Vidra A.**, 2019, *Community-Based Tourism and Sustainable Development of Rural Regions in Kenya; Perceptions of the Citizenry*, Sustainability, 11, 4733, 1–23.

- Kuhnlein H.V., Erasmus B., Spigelski D., & Burlingame B.,** 2013, *Indigenous peoples' food systems and well-being: interventions and policies for healthy communities*, Food and Agriculture Organization of the United Nations (FAO).
- Kurniawan L.L.,** 2018, *Promoting Indonesia as a Wellness Tourism Destination*, The 2018 International Conference of Organizational Innovation, KnE Social Sciences, pages 250–260.
- Matta R.,** 2013, *Valuing Native eating: The modern roots of Peruvian Food heritage*, *Anthropology of Food*, 8. Retrieved 6 May 2020 from <https://journals.openedition.org/aof/7361>
- Meladze, M.,** 2015, The importance of the role of local food in Georgian tourism. *European Scientific Journal*, 2: 222–227.
- Mnguni E.M. & Giampiccoli A.,** 2015, *Indigenous Food and Tourism for Community Well-Being: A Possible Contributing Way Forward*, *Mediterranean Journal of Social Sciences*, 6(3), 24–34.
- Mnguni E.M. & Giampiccoli A.,** 2019, *Proposing a model on the recognition of indigenous food in tourism attraction and beyond*, *African Journal of Hospitality, Tourism and Leisure*, 8(3), 1–13.
- Montanari A.,** 2002, *Introduction: living with diversity*, [in:] A. Montanari (Ed.), *Food and environment. Geographies of tastes*, pp. 1–5. Rome: Società Geografica Italiana.
- Mtapuri O., Giampiccoli A. & Jugmohan S.,** 2015, *Community-based tourism affinity index: a visitor's approach*, *African Journal of Hospitality, Tourism and Leisure*, 4(2), 1–13.
- Nicolaides A.,** 2014, *Authenticity and the tourist's search for Being*, *African Journal of Hospitality, Tourism and Leisure*, 3(1), 1–11.
- OECD, 2012, *Food and the Tourism Experience: The OECD-Korea Workshop*, OECD Studies on Tourism, OECD Publishing
- Pololikashvili Z.,** 2019a, *Foreword by the World Tourism Organization*, [in:] UNWTO. 2019. *Guidelines for the Development of Gastronomy Tourism*, Madrid: UNWTO.
- Pololikashvili Z.,** 2019b, *Foreword by the World Tourism Organization*, [in:] UNWTO. 2019. *Gastronomy Tourism – The Case of Japan*, p. 5. Madrid: UNWTO
- Privitera D., Nedelcu A. & Nicula V.,** 2018, *Gastronomic And Food Tourism As An Economic Local Resource: Case Studies From Romania And Italy*, *GeoJournal of Tourism and Geosites*, Year XI, no. 1, vol. 21, May 2018, p.143–157.
- Raji M.N.A., Karim S.A., Arshad M.M. & Ishak F.A.C.,** 2018, *Community Development through Food Tourism: Exploring the Utilization of Local Food as Community Development at Rural Destination in Malaysia*, *International Journal of Academic Research in Business and Social Sciences*, 8(10), 937–951.
- Richards G.,** 2012, *Food and the tourism experience*, [in:] UNWTO. 2012. *Global Report on Food Tourism*, pp. 20–21. Madrid: UNWTO.
- Rinaldi C.,** 2017, *Food and Gastronomy for Sustainable Place Development: A Multi-disciplinary Analysis of Different Theoretical Approaches*, *Sustainability*, 9, 1748, 1–25.
- Robinson R.N.S., Getz D. & Dolnicar S.,** 2018, *Food tourism subsegments: A data-driven analysis*, *International* 20:367–377.

- Rogerson C.M.**, 2016, *Craft Beer, tourism and local development in South Africa*, [in:] C.M. Hall & S. Gössling, (Eds.), *Food Tourism and Regional Development: Networks, products and trajectories*, pp. 227–241. London: Routledge.
- Saayman M., Giampiccoli A.**, 2016, *Community-based and pro-poor tourism: Initial assessment of their relation to community development*, *European Journal of Tourism Research* 12, pp. 145–190.
- Scheyvens R. & Biddulph R.**, 2018, *Inclusive tourism development*, *Tourism Geographies*, 20(4), 589–609.
- Shalini D. & Duggal S.**, 2015, *A review on Food Tourism quality and its associated forms around the world*, *African Journal of Hospitality, Tourism and Leisure*, 4(2), special edition, 1–12.
- Sin H.L. & Minca C.**, 2014, *Touring responsibility: The trouble with ‘going local’ in community-based tourism in Thailand*, *Geoforum*, 51, 96–106.
- Skowronek E., Brzezińska-Wójcik T., Stasiak A. & Tucki A.**, 2020, *The role of regional products in preserving traditional farming landscapes in the context of development of peripheral regions—Lubelskie Province, Eastern Poland*, *AUC Geographica*, 55(1), 49–65.
- Sormaz U., Akmese H., Gunes E. & Aras S.**, 2016, *Gastronomy in Tourism*, *Procedia Economics and Finance*, 39, 725–730.
- Strydom A. J., Mangope D. & Henama U.S.**, 2017, *Economic sustainability guidelines for a Community-Based Tourism Project: The Case of Thabo Mofutsanyane, Free State Province*, *African Journal of Hospitality, Tourism and Leisure*, 6(3), 1–17.
- Tasci A.D.A., Croes R. & Villanueva J.B.**, 2014, *Rise and fall of community-based tourism – facilitators, inhibitors and outcomes*, *Worldwide Hospitality and Tourism Themes*, 6 (3): 261–276.
- Testa R., Galati A., Schifani G., Di Trapani A.M. & Migliore G.**, 2019, *Culinary Tourism Experiences in Agri-Tourism Destinations and Sustainable Consumption—Understanding Italian Tourists’ Motivations*, *Sustainability*, 11, 4588, 1–17.
- UNWTO, 2018b, *Inclusive Tourism Destinations Model and success stories*, Madrid: World Tourism Organisation.
- UNWTO, 2003, *Local Food in Tourism Policies*, Madrid: UNWTO.
- UNWTO, 2016, *Tourism and Culture Partnership in Peru – Models for Collaboration between Tourism, Culture and Community*, Madrid: UNWTO.
- UNWTO, 2017, *Affiliate members report, volume sixteen – Second Global Report on Gastronomy Tourism*, Madrid: UNWTO.
- UNWTO, 2019a, *Guidelines for the Development of Gastronomy Tourism*, Madrid: UNWTO.
- UNWTO, 2019b, *Gastronomy Tourism – The Case of Japan*, p. 5. Madrid: UNWTO.
- WFTA, online. *What is food tourism?* Retrieved 3 May 2020 from <https://worldfoodtravel.org/what-is-food-tourism-definition-food-tourism/>
- World Bank, 2018, *Tourism for development, Demand Analysis for Tourism in African Local Communities*. Washington: World Bank.
- Yeoman I. & McMahon-Beatte U.**, 2016, *The future of food tourism*, *Journal of Tourism Futures*, 2(1), 95–98.

- Yeoman I.**, 2008, *The Authentic Tourist: A Journey through Africa in 2030*, [in:] I. Yeoman, (Ed.), *Tomorrow's Tourist: Scenarios & Trends*, pp. 167–180. Oxford: Elsevier.
- Yeoman I., Brass D. & McMahon-Beatte U.**, 2007, *Current issue in tourism: The authentic tourist*, *Tourism Management*, 28, 1128–1138.
- Zhang T., Chen J. & Hu B.**, 2019, *Authenticity, Quality, and Loyalty: Local Food and Sustainable Tourism Experience*, *Sustainability*, 11, 3437, 1–18.

## LOKALNA KUCHNIA, TURYSTYKA WSPÓLNOTOWA I DOBROSTAN – DZIAŁANIA NA RZECZ TURYSTÓW I GOSPODARZY

### Streszczenie:

Turystyka gastronomiczna przynosi różnorodne korzyści na mieszkańcom destynacji turystycznych. Włączona do dziedzictwa kulturowego i turystyki kulturowej, gastronomia idzie w parze z nowymi trendami turystycznymi opartymi na dobrym stylu życia, trosce o środowisko, autentyczność i wysokiej jakości doświadczenia. Podstawową częścią turystyki gastronomicznej jest korelacja między kuchnią, doświadczeniem turysty i miejscem. Lokalną żywność można uznać za właściwą tylko wtedy, gdy jest przygotowywana lokalnie, z poszanowaniem specyficznych tradycji kulinarnych danej społeczności. Autentyczność jest tutaj kluczową, istotną cechą. Autentyczność jest również kluczowa, nawet jeśli „lokalna” żywność jest przygotowywana i spożywana w miejscach innych niż miejsce pochodzenia, na przykład przez migrantów odtwarzających własne tradycyjne kulinarne w nowym kraju, w którym osiedlają się. Aby turystyka gastronomiczna była autentyczna, musi opierać się na wiedzy społeczności. W niniejszym artykule zaproponowano model relacji uwzględniający lokalną żywność, turystykę wspólnotową (oryginalnie community based tourism - CBT), turystów oraz społeczności lokalne, ukazujący działania które prowadzić powinny do dobrostanu turystów i społeczności lokalnej. Model ma na celu podkreślenie, że CBT może być strategicznym ogniwem sprzyjającym rozwojowi społeczności lokalnej i zgodnym z aktualnymi trendami na rynku turystycznym. Proponuje również, że konieczny jest proces współpracy z różnymi zaangażowanymi podmiotami.

**Słowa kluczowe:** turystyka wspólnotowa, turystyka gastronomiczna, rozwój turystyki zrównoważonej, turystyka inkluzywna, dobrostan