WORKING IN THE TOURISM SECTOR: SOCIAL INCLUSION AND PREJUDICES

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ABSTRACT

This research presents reflections on the results of an intersectoral program of social responsibility and social inclusion. The purpose of this initiative was to promote the training and inclusion, in the tourism labor market, of young people from low income families. The issue that motivated this research was: how do young people from low income families perceive and take the opportunity of having professional education and the chance to work in the touristic organizations? The article materializes an attempt of reflecting about the results of the mentioned program, confronting them with management and sociology research.

Key words: Tourism. Social Inclusion. Social responsibility. Vocational trainning. South American. Brazil.

Ocupación en el sector turístico: inclusión social y prejuicios

RESUMEN

Esta investigación presenta reflexiones sobre los resultados de un programa intersectorialde la responsabilidad social y la inclusión social. El objetivo de esta iniciativa es promover la formación y la inclusión, en el mercado laboral del turismo, de los jóvenes de familias

de bajos ingresos. El tema que motivó esta investigación fue: ¿cómo jóvenes procedentes de familias de bajos ingresos perciben y tener la oportunidad de tener educación profesional y la oportunidad de trabajar en las organizaciones turísticas? El artículo se materializa un intento de reflexionar sobre los resultados del mencionado programa, que se enfrentan con la investigación en el ámbito de la gestión y la sociología.

Palabras clave: turismo, inclusión social, responsabilidad social, entrenamiento profesional, América del Sur, Brasil.

1. INTRODUCTION

This research was triggered from our estrangement to the results of a program of professional development directed to young people, aged between 15 and 24 years, from the poorer communities of Blumenau and students of public schools in this same region. The social responsibility program focus was directed to vocational training in tourism and was the result of a partnership between the tourist organizations in the region and the Regional University of Blumenau. The program aimed at: (1) meeting the continuing and increasing demands for skilled workers who can act on functions related to tourism in the region of Blumenau (SC), an area which offers a diversity of attractions in the area of tourism and is located in the so called European Valley, (2) providing opportunity for placement or replacement in the job market for young people who lack professional training, (3) benefiting the larger society as a direct or indirect result of the movement of economic activities, income generation and creation of new jobs.

This article tries to reflect about the results of the mentioned program, confronting them with research in the area of management and sociology. In order to do so, we understand that the characters involved in it are socio-historically constituted within the various interactions they take part in, in the several different spheres of human activity in which they move. The research takes as an assumption the notion of social responsibility as an ethical, social and environmental accomplishment in organizations. The survey is anchored in the notion of appreciative horizon (Voloshinov, Bakhtin, 2004), in the notion of *habitus* and of symbolic representation of Bourdieu (2007) and in the considerations of Foucault (2003) concerning the relations of power.

The article is organized into sections. In the first section, the research object, the program and individuals who were targeted by the program are contextualized; the second one is directed to discuss the work in tourism; the third discusses the notion of appreciative horizon, of *habitus* and of symbolic representation, linking them to considerations of Foucault (2007) about the power relations that are instituted in society. The fourth chapter is directed to the presentation and discussion of research results and the last one to the final considerations outlined.

2. METHODOLOGY

The region of Blumenau (SC) is located within the State of Santa Catarina, in southern Brazil, and is divided, politically, and geographically, in nine municipalities. However,

this study focused only in the municipalities of Blumenau, Gaspar and Pomerode, closer geographically and in line with the actions of regional tourism, forming the Roadmap of the European Valley. This region receives a considerable high number of tourists throughout the year, however, it has been facing, as the same of many municipalities in Brazil, a development phase, which makes the different actors involved in the sector to seek for actions to overcome the difficulties that are frequently emerging. One of these difficulties is related to the lack of qualification of working labour, which was observed by the Union of Hotels, Restaurants, Bars and Similar Establishments in the region of Blumenau (SIHORBS), which operates in questioning the lack of qualified workers in operational sectors of hospitality and of food and beverage area (F & B). It was from this demand that emerged the dialogue on vocational training, in discussions of social responsibility projects that have been developed in the region.

From that discussion, the mentioned project emerged, involving an intersectoral action between the Regional University of Blumenau (FURB), the SIHORBS, and Fritz Muller Foundation (FFM). The resources for the promotion of the actions were provided, especially, by FFM and SIHORBS, counting on the structural support and human resources from FURB. This way, it was possible to organize the project entitled «Social Responsibility in the interaction with the University of Tourism Organizations: Efforts in the formation and insertion of Youth in the Labour Market in the Region of Blumenau, SC.» The intentions converged with the interests of organizations and actors involved, which major aim was of attending to the principles of social responsibility to address the various perceived problems, among which, the high number of young people who are unemployed or seeking their first job.

The survey «Youth and Social Policy in Brazil» performed by the Institute of Applied Economic Research (Castro & Aquino, 2008) shows that Brazilians from 15 to 24 years old represent almost half of unemployed people in Brazil. Among the ten studied countries, Brazil is the one with the highest rate of youth unemployment, with 46.6%. This study found also that unemployment among young people in Brazil is 3.5 times higher than among adults over 24 years. One of the factors linked to this reality is related to the fact that companies always choose to fire younger workers that, besides the low cost, are considered less «essential» because of the lack of experience. There is a major concern in this context due to the fact that youth unemployment often contributes to increased violence, drug use, prostitution and the expansion of poverty, becoming a major social problem.

Now, if there is this gap of employment, on the other hand, there is, in the region, a surplus of job offers in the area of hospitality and Food and Beverages (F & B). Thus, the proposed project studied here constituted an action of social responsibility by offering free courses – in the areas of hospitality, waiter, receptionist and messenger – with a guaranteed possibility of job offers. Its main objective was the integration of young people in the tourism market as another means of social inclusion. To this end, in project, it was given priority to the participation of young students from public schools, considered the poorest in terms of access to education, or even unemployed students. It is noteworthy that in this region, the youth of the wealthier families usually study in private schools in view of the problems of public education in Brazil.

The link between qualified education and inclusion in the tourism labor market is a phenomenon that the Blumenau region tries to balance through daily efforts and may be glimpsed in the proposals suggested by social responsibility. Therefore, the suggestion of integration between vocational training policies and labor intermediation policies, could make the recruitment of youth easier, for the tourism labor market, in the end of their training, to develop hospitality, waiter, receptionist and messenger activities.

To this end, 29 schools were involved in the project, resulting in an estimated number of 1,260 students from 15 to 24 years from several different districts of the region (cities: Blumenau, Gaspar and Pomerode). The program development involved the following steps: disclosure and motivation for participation in training courses proposed by the program; the implementation of courses and assistance to get into tourism market. The program activities were conducted by a team of eight members (two PhD professors from FURB university, three Mastering students, two professionals who are technicians in tourism and an undergraduate student) who visited all the schools raised in the region and worked together to build the articulation of job offers and to elaborate the proposals of theoretical and practical contents to be offered in training courses, as well as worked in their implementation. This effort resulted only in 65 submissions, even though, 1,260 students were involved in the project. Only 62 students concluded the course in the areas of hospitality, waiter, receptionist and messenger. Of these, 12 were included in professional activities in the region's tourism businesses.

In order to understand the feedback of the students and the low attendance to the courses, we developed a qualitative research based on the methodology of exploratory research. The qualitative method is justified, since the research intends to answer specific questions in more specific contexts as well. Also, the research is characterized by the interaction between researchers and members of the situations investigated, involving evaluative positions. According to Goldenberg (2001), qualitative methods emphasize the characteristics of a phenomenon in terms of its meaning, it is similar to a deep-sea diving in a group, «good to think» issues relevant to the theme. According to Gil (2002), the exploratory methodology aims to provide greater familiarity with the problem, making it more explicit. It usually takes the form of literature research and case study, as it occurs in this study.

The population affected by the program was of 1260 students, but the analysis which is presented in this paper involved only 756 students (60%), since, with these, there was direct contact. The others were indirectly involved through the school teachers who work in schools they attend. It happened because, the program tried to observe rules established at each school for interference in the classroom.

The procedures for data collection involved document analysis (minutes of meeting, reports, informal interviews and notes from oral reports etc.). Data analysis was supported by a qualitative approach, seeking to interpret the greater amplitude of research findings. This way, the researchers tried to prepare the data, so that, they could, in an orderly way, provide a better understanding of the problem of this research and respond to its goal.

3. TURISM AS A PROMOTER OF SOCIAL INCLUSION

Tourism has grown fast, and at the same time, it has also found many problems common to other development strategies facing «outward», such as: excessive external dependence, the creation of enclaves, reinforcement of socioeconomic and spatial inequalities, environmental destruction and increase of cultural alienation. To avoid such problems, institutional mechanisms have sought to create and encourage the State to support community participation in tourism planning. The adequacy of tourism strategies need to be measured in accordance with changing conditions and interests of each host and tourism development community, apart from the need to conduct actions in accordance with the long-term interests of the majority, rather of short-term goals of an elite minority (Brohman, 1996).

Richards and Hall (2000) underline the importance of taking host communities' demands, values and characteristics into account when thinking about tourism development and strategies when they point out that «Human communities represent both a primary resource upon which tourism depends, and their existence in a particular place at a particular time may be used to justify the development of tourism itself.» (Richards; Hall, 2000, p. 1). In other words the host community is a central concern when thinking about tourism, mainly when relating tourism with social inclusion and social sustainability.

According to Goodwin and Francis (2003), tourists, in contact with the host community, need to understand the movement of tourism as an activity that is concerned with economical, social and environmental aims. However, for Brohman (1996), if on the one hand, there is a concern directed towards creating and moving strategies that focus on increasing the growth of tourism, on the other, there is a lack of concern with goals of broader development that could raise the living standards of most people and are able to promote more balanced growth between the different economic sectors and geographic regions. The lack of a well-developed links between the sector and the rest of the economy implies a limited and polarized development, which cannot act as a stimulus for the development of broad-based.

A set of criteria can be developed to evaluate the effects of growth in tourism, which include: job and added value creation, effect on external accounts and balance of payments; promotion of an effective transfer of appropriate technologies, generation of jobs for skilled workers, setting wages and favorable working conditions in relation to the ones set in the country, and the rise of a relatively equitable social, sectoral and regional distribution of costs and benefits of this growth. Without a real concern with the development committed to the welfare of the population, it will be impossible to establish satisfactory levels of local employment; the balance of payments will face a worsening process and there may be external debt problems; there will be inadequate transfer of technology, loss of local skilled workers and lack of creation of skilled jobs for local people, resulting in the intensification and exploitation of labor and unequal distribution of costs and benefits of tourism growth. (Brohman, 1996).

In fact, as Richards and Hall (2000) mention, in many cases, the development of tourism highlight existing inequalities and differences within the community, more than that, we may say that it can serve to highlight values, beliefs and concepts that

are deep rooted in culture. Than relating social inclusion and tourism is not really and easy task.

Social inclusion involves a movement towards creating equal opportunities for all citizens, enabling opportunities that can guarantee access to the different needs for the well being and quality of life; among these elements, there is access to work. According to Oliveira (2008), social inclusion is what we call affirmative attitudes, in order to insert the less fortunate in the social context. The inclusion process must be a two-way road, therefore, a process in which society and segments seek to equate balanced solutions and alternatives to ensure the equalization of opportunities and rights.

The right of access to work may mean an increase in income, which provides a transformation to improve the quality of life, however access is not the only important aspect of this equation, skills and the possibility of personal and professional growth are key issues, helping to reduce the lack of technical capacity and the lack of experience. In tourism, the activities have strong links with the area of services, for example, tourist assistance, thus the factor qualification is a key one.

4. VALUES AND REPRESENTATIONS THAT CONSTITUTE THE SUBJECTS

Based on the notion of socio-historically constituted subject, it is understood here that the individuals anchor their decisions in their appreciative horizon. Voloshinov and Bakhtin (2004, p. 136) understands it as «the totality of everything that has meaning and importance in the eyes of a particular group.» In this sense, practices, values and discourses that we presently share have a direct relation with an *appreciative horizon* which is constituted and evolves within the spheres in which we operate and inside which we constitute ourselves as subjects.

The attitudes, choices and values that we embrace, as well as our speech, are linked to indices of social value, such indexes of social value reach the individual conscience, which, in turn, is essentially ideology; within the individual consciousness, they configure themselves in individual indexes of value because the individual consciousness apprehends them as their own, however, in fact, its origin is in the social interaction.

As societies and each particular social group change, also their axiological horizon (or appreciative horizon) changes due to the integration of new aspects of existence to those which had already formed part of the range of interests and social realities of that group. However, the incorporation of these new elements to existing ones, does not take place peacefully, but in a process of struggle, which causes a reassessment and realignment of old elements inside the axiological horizon unit of the group: «This dialectic development reflects on the semantic evolution. A new meaning is discovered from and through the ancient one, but in order to be in contradiction with it and rebuild it «(Voloshinov & Bakhtin, 2004, p. 136). The same process that configures itself in the macro reality of a social group, also happens in the micro reality of the subject, so the axiological horizon of a group at a given time differs from the axiological horizon of the same group at another time, and it also occurrs at the level of the subject. The continuous reconfiguration of the axiological horizon is closely linked to the incompleteness of the subject mentioned by Bakhtin (2004, p. 395) when he

says that «the human being never matches to itself and that is why it is inexhaustible in its meaning and significance.»

The same way, practices and values that we share now, as researchers and teachers, are directly related to an *habitus* constituted within the same spheres. *Habitus* is understood by Bourdieu (2007) as a system of durable dispositions, which can be transferred, and include past experiences within these spheres, acting, every moment, as a «matrix of perceptions, appreciations and actions» ratified and rectified by the spheres in which we operate and we constitute ourselves as subjects. (Bourdieu, 2007, p. 178).

The notions of *habitus* and appreciative horizon are intertwined and act as attitudinal and identity beacons, both in the individual and in the collective context. They also underline the different perceptions of truth that feed a system of socio-historically constructed beliefs and emerge in the ways through which the subjects adopt axiological positions in their speeches. As noted by Foucault (2003, p.12)

> [...] each society has its regime of truth, its «general policy» of truth: that is, the types of discourse it accepts and makes function as true; the mechanisms and instances for distinguishing between true and false statements , how to endorse each other, techniques and procedures that are valued for obtaining the truth, the status of those who have a duty to say what works as true.

This statute of truth that also accounts for the judgments we make about the reality around us, leading us to consider a given situation or a given discourse, as good or bad, productive and unproductive, is still tied to the way we represent our inner world and the world around us, through mental and objectal representations (Bourdieu, 1989).

The active-apprehension of the other, which is performed by us (active because it is guided by our evaluative horizon that is never sealed, on the contrary, is always subject to change during the interaction itself), marks the way we act. In the Bakhtin words (2004, p. 44):

> The surplus in my view, with respect to the other, creates a particular sphere of my activity, that is, a set of internal or external acts that only I can perform about that other and that complete him precisely where he cannot complete himself. These actions can be infinitely varied according to the infinite diversity of situations in which life can put us both at a given time [...].

It is here that Bourdieu and Foucault are intertwined in this work. Bourdieu (1989) argues that there is a set of forces that operates on social relations, determining what can be spoken, how it can be done and to whom it may be said, these forces determine the object of discourse and also guide our choices. In *Microphysics of Power*, Foucault (2003, p. 179-180) notes that, in any society, it may be noted that there are «multiple power relations that cross, characterize and constitute the social body and that these power relations cannot dissociate themselves, establish themselves or either operate without a production, accumulation, circulation and functioning of a discourse.» further, the author says that «the power should be analyzed as something that moves, or rather as something

that only works in a chain. [...] Power works and plays in networks. In its meshes, the individuals not only moves but are always in a position to exercise this power and suffer its action [..]» (Foucault, 2003, p. 183). This reflection of Foucault has a close relationship with the perspective from which we understand the power in this work: power moves touched by speech. The one who concentrates the power and the intentions that move the one that makes use of it are not what interests us, it does matter here, seeing it as a way of taking an axiological position in the face of and in the discourse, which is refracted in social relations and in the way subjects give meanings to their speeches and resignify the speeches of others, triggering actions and feelings.

Further, Foucault (2003, p. 183) states that «[individuals] are never inert or consenting targets of power, they are always transmission centers [...] Power is transmitted through the individual it constitutes.» But if the subjects are not inert targets of power, it means they are not subjugated, but crossed by the power which, in some situations, they also exercise. There is not here a fatalistic or deterministic statement, but if power moves around, the one who, at one time, in given circumstances, makes use of power, in another, is the object of it. If you think about our daily activities from this point of view, we clearly see the circulation of power even in the simplest dialogues between, for example, the child and his mother. The «ruse» of the child who wants to see a wish granted is no more than an exercise of power, just as the same as the rebuke of the mother.

If the speech puts power in movement, it agencies in one or another dimension, the configuration of power within the spheres in which individuals are constituted. Based on the assumption that, as pointed out by Voloshinov and Bakhtin (2004, p. 36), the word is the «purest and most sensitive social reality,» the way we appropriate the speech of others and the meanings we build for it and from it and it reflect the clash of significant realities or contexts. The analysis undertaken in this article emerges from these assumptions.

5. PRESENTATION AND DISCUSSION OF RESEARCH RESULTS

During the process of development and execution of the program, since the beginning of activities and aiming to encourage the participation of young students, visits took place in public schools, to promote the courses that were offered in the areas of hospitality, waiter, receptionist and messenger. It was noticed, however, that the students did not seem to be very interested in these areas, seeing them as possible areas of work in tourism, even noting that there were vacancies for immediate employment for students who would conclude the courses. According to the students, the main negative factors related to working in these jobs are the following: working hours, usually overnight; work on weekends; and, especially, the «servant» characteristic of the activities developed by people who work in these jobs. The following are some of the reports obtained when we got in contact with young students:

> Oral Report A. «*trabalhar no turismo será difícil, pois terei que trabalhar domingo, geralmente das 18h00min às 04h00min ou até o último cliente sair. Isso atrapalha minha vida em sociedade.*»

Oral Report B: «*As pessoas tem preconceito com relação as governanças, consideram elas como « escravas», sem direitos a opinião.*»

Oral Report C: «*Há excesso de cobranças junto as pessoas que «servem» os outros. Você precisa ficar o tempo todo feliz.*»

Oral Report D: «*Não quero estudar para ser considerada como serviçal ou recepcionista de turistas*».

Oral Report E: «*Meus amigos riem de pessoas que são governanças ou garçons, terei vergonha de fazer isso.*»

Oral Report F: «*Se você disser que é garçom ou mensageiro a sociedade descrimina, não da valor, quero ser alguém mais importante. Quero tentar um trabalho mais digno*».

Oral Report G: «*Tenho vergonha de ser garçom ou recepcionista no Brasil, isso é considerado trabalho de pobre*».

Oral Report H: «*Prefiro ficar desempregada, mas não desejo ser serviçal*».[1]

These answers were not expected by the team that developed the Program, since the population involved in it was mostly composed by students from low-income families, most of them were unemployed, or did not have a first job opportunity and have poor life quality. In the students speech it is possible to note that the factor income was not subject of concern and complaint, what really matters is the status before the group. It was noticed, also, that the type of work and qualifications offered were not seen as important for education and social development. Not even the guarantee of a job and good wages meant motivating factors

Generally speaking, it was observed a remarkably reduced interest by developing activities in the area of tourism if we compare the number of students who concluded the courses with the number of people involved in the divulgation process (1260 students) and in direct contact with the Program team (756 students). Even with the participation of teachers and principals, who encouraged the students to take part in the Program, highlighting the opportunities it offered, regarding the offer of qualification free of any charge and immediate occupation of job vacancies available for this purpose, the number of participants was very restricted. After the work developed aiming to divulgate the Program in schools, on radio and television, there were only 65 students who filled the submission

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1   Oral Report A. «*working in tourism will be difficult, because will have to work on Sundays, usually from 6:00 pm to 4:00 am or until the last client leaves. It bothers my social life.*

Oral Report B: «*People have prejudice against housekeeping, they consider them «slaves», with no rights to have an opinion.*»

Oral Report C: «*There is to much accountability directed to people who «serve» the others. You must be always happy.*»

Oral Report D: «*I don't want to study to be a tourists' housekeeper or a receptionist*».

Oral Report E: «*My friends laugh at people who are housekeepers or waiters, I would be ashamed of doing that.*»

Oral Report F: «*If you say you are a waiter or bellboy, people show prejudice against you, they don't value you, I want to be someone more important. I want a more dignifying job*».

Oral Report G: «*I feel ashamed of being a waiter or receptionist in Brazil, it is considered as a work for poor people*».

Oral Report H: «*I prefer to be unemployed, but I don't want to be a housekeeper*».

forms, among the 1260 students initially involved. Only 62 students concluded the course and 12 of them were immediately inserted into the region's tourism businesses. Some questions should be noted here, from the accounts collected from students: (1) working in this area, or in these occupations is not understood by young people as something that empowers them, rather, they see it as something that may make them feel «less» important in the society in which they interact, (2) the importance the research subjects give to the view people have about them, in other words, the other one`s view of them, or the alien exceeding vision guide the way they judge/evaluate this job opportunity, what mainly emerges in choices like – *in Brazil, it is considered a job for poor people; the society has prejudice against it; my friends laugh; I don`t want to be seen as* - and (3) the *habitus* which is implied in the judgments made by the research subjects, constituted from the observations and from the own identity that young people build in the interactions they take part in, in which activities related to the provision of services in the hotel sector are seen as minor activities, something that students reject. Still, it is important to note that, in some reports, the students situate where this evaluation takes place, they refer to it as something situated: in Brazil, in the group to which they belong. They also relate these perceptions to feelings, especially the lack of dignity and shame, but also the perception that, working in these jobs, they will be subjected to the other, they will have to seem always happy, even if they are not; having to serve the other, being seen as poor.

One of the most interesting points in these reports is to note that, in the appreciative horizon of students, working in the area of hospitality in tourism works as an index of poverty and subjection to the will of another; a construction that, given its recurrence in research data, emerges as a socio-historical construction of a particular social group, at least within this age group, indicating an estimated prejudice in relation to such activities.

On the other hand, it is shown, in the following reports, the concerns of principals and teachers of the visited schools about the opportunity that the program represented.

> Oral Report of a school principal: «*Gente... os cursos são de graça, será parte do seu currículo, com uma chance de emprego garantida*».
> Oral Report of teacher A: «*É importante ter experiência de trabalho, com seu salário você poderia começar a se profissionalizar ainda mais na área*».
> Oral Report of teacher B: «*O programa oferece qualificação e emprego, isso pode garantir uma oportunidade de renda.*»
> Oral Report of teacher C: «*Começar a trabalhar e conseguir qualificação 'e oportunidade rara*».[2]

None of these issues were considered interesting by most public school students. Here, it is possible to observe the way the appreciative horizons of the consulted groups

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2	Oral Report of a school principal: «*People... they are free courses, they will be part of your curriculums, with a guaranteed job oportunity*».

Oral Report of teacher A: «*It's important to have a work experience, with the salary you could even improve your work in the area*».

Oral Report of teacher B: «*The program offers qualification and job, it can guarantee you an income.*»

Oral Report of teacher C: «*Starting to work and getting qualification is a rare opportunity*».

are distant from each other. For teachers and school principals, the fact of getting a job and getting qualification in the area implies, by itself, an empowerment of the subject. This group gives a positive value to recurring issues, which are not mentioned by the other group: the program is free of any charge, the possibility of getting the first job and professional training. Here are some questions to be raised and which seem to be directly related to the distance between the appreciative horizons of two groups: (1) while teachers and school principals have already entered the work market and, therefore, know or think they are aware of the demands that are placed there, most of the students are not aware of this reality yet, (2) the first group of subjects is composed of individuals from an older age group, they have more life experience and more education if compared to the other group, these issues seem to underlie their judgments when they say that the course is: *a rare opportunity, it will be part of their curriculum, it is important to have work experience*.

We can then say that directors and students observe the opportunity offered by the program from different appreciative horizons, and, thus, based on regimes of truth which are also different.

However, during the process, there was another interesting event, there were three students from private schools who have registered themselves to attend the course, even not constituting intentional targets of the program. As long as there were seats available (not met by public school students), their submissions were accepted. One of the reasons for this demand was the possibility of training in an area that is useful if you want to attend an international exchange program. The reports of these students are the following:

> Oral Report I: «*No exterior uma formação como esta é valorizada e, um garçom pode receber excelentes gorjetas*».
> Oral Report J: «*Lá fora ninguém nos conhece, o que facilita o fator discriminação social*».
> Oral Report K: «*Trabalhar de governança ou garçonete no exterior e mais chique, dá status*».[3]

These students probably would not have the same jobs in tourism businesses operating in Brazil. Therefore, what is crucial and seems determining for students (from public or private school) is the opinion the society will have about them if they take jobs in the hospitality area in Brazil; there is a relevant question here, the prejudice related to these professions is set by these students as the average Brazilian *habitus*. Perhaps the aspect that most distinguishes this group from the first, is a socioeconomic perspective, which leads the latter group of students (from private schools) to view, in the program, the opportunity to take part into an international exchange experience, something that the first group does not foresee. It denotes a perception, from this latter group, of cultural aspects related to life in another country and the positive evaluation that a study and work abroad opportunity can represent in this context.

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3   Oral Report I: «*Courses like these are valued abroad and a waiter may receive excellent tips*».
Oral Report J: «*Noboby knows us abroad, what makes it easier to deal with social prejudice*».
Oral Report K: «*Working as a housekeeper or waiteress abroad in more styling, it gives you a status*».

It seems clear that, in general, the students involved in this research have no interest in operational activities related to tourism, even those who come from less favorable socioeconomic contexts do not want to have jobs related to the sector (hospitality, waiter, receptionist and messenger), which are frequently offered by tourism businesses. Many said that this kind of work, despite the wages, does not mean an opportunity for social inclusion. According to a student, *it [this kind of work] traditionally represents an exploitation of poor people in servant activities*. It is noteworthy that not even qualification and training were object of interest. Although these activities are considered as essential from the point of view of any economic sector; the majority of the students said to be «ashamed» to engage these areas.

It seems essential and urgent to change this perception and this discourse. This context confirms that valuing each and every work effort as worthy, is a social responsibility of schools, university, tourism market and society. According to Bourdieu (1989), the judgments that we make of reality around us are related to the way we want to represent ourselves before the others. Thus, for most students in the program, it does not matter the life conditions (health, study, and food) a job can provide; what really matters is the way they are viewed, «their status» before their social group, something very typical of adolescence, which is effectively a period during which identity is built.

Regarding tourism businesses, the result of this Program, led to an uncomfortable situation, presently perceived by the ones who organize regional tourism. Many companies have already been facing problems related to the offer and occupation of work vacancies. There is a lack of qualified workers for operational vacancies in all touristic companies in the region of Blumenau. Than, it must be highlighted the importance of creating and developing means to value theses activities and the positive opportunities that the tourism sector is able to offer. Maybe this transformation should be started by valuing the ones who already have operational jobs in the area.

Prejudice is clearly identified in the judgments of most of the young students. Therefore, these results suggest some questions: How would it be possible to stimulate the social inclusion of young people in the tourist market? Who will have these jobs in the future? How is it possible to deal with economic demands and the present job opportunities? How could the processes of social responsibility valuate the operational work as dignifying? What is the participation of companies in this socioeconomic dilemma?

6. CONCLUSION

In the results of this work, we found that the program was conducted in a way which is appropriate to its proposal, providing a bias of social commitment with the regional community and its organizations. The union between organizations, in an orderly intersectoral cooperation, in order to minimize the social problems of young people was a result that is highlighted in a society that lacks collective discussions and participation of society in solving its problems, especially with regard to poverty.

It is therefore necessary to enhance the outcome of the studied Program as an opportunity for discussion in favor of social change that could promote the valuation of work as essential to the survival of society, regardless the work area. Minimizing

prejudice is as important as understanding the «need» young people have of setting social representation through the status they wish to have before their group. These issues regard the fact that social responsibility, in its essence, permeates the subjetcs` valuation during their development, in legitimate social integration proposals with emphasis on vocational training.

Still regarding social responsibility, it is clear we need to adapt the initiatives that can build dialogues between organizations and society, to approximate the needs and desires of life quality (subjective elements) to the socioeconomic demands of the market. It should be noted that it was not object of the Program and that it did not represent the intentions of ethical and social responsibility promoted by the program, to understand that poor people should be seen as more likely to occupy operational positions, on the contrary, the intention was to enable social inclusion in a field that already has jobs, joining efforts and resources. In this field represented by tourism, an expanding activity in the studied region, social inclusion represents an excellent opportunity for corporate social action. However, the sector itself needs to see some more subjective considerations as the desire for status, identified by this study.

It is concluded that the young students involved in the program guide their actions based on an appreciative horizon marked by prejudice in relation to hospitality activities; in this sense, these activities do not contribute to their empowerment in the / before the society to which they belong. This is therefore a matter for further studies and actions that impact society as a whole and the representations that this same society has built over the years, about jobs in this sector.

The insights of the perceptions of students, not only highlight the socioeconomic problems that the region and its tourist organizations face, but also allowed us to observe aspects of a phenomenon that needs further analysis. Therefore new studies are suggested in order to further deepen the understanding of the complex situation which is showed by the results from this study.

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