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Title: Endogenous/ Exogenous Knowledge Collaboration: The Only Way to Avoid an Anthropocene Meltdown

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Abstract:

This Akan indigenous subaltern research bricoleur calls for the current tourism and hospitality education curriculum to take on a new dimension for the Akans of Ghana. The researcher argues that the current tourism and hospitality curriculum in the Akan land of Ghana has symptoms of pathological divides which inhibit individual learning, institutional capacity building, industry development and ultimately socio- and economic well-being of the Akans of Ghana. Denzin (2017), argues that in this Anthropocene era there is overwhelming evidence that human activities are destabilising the atmosphere, geological system, hydrologic system, biosphere and the ecosystem in general (Scharmer, 2013; Haraway, 2016 Haraway, et al., 2016, Altvater, et al., 2016).

This researcher argues and agrees with Denzin and Giardina (2018) about the need for critical qualitative inquiry to bring about awareness in the public sphere that the growing destructive nature between humanity and divinity has never been greater. The paper will exemplify how audit research culture of the capitalist neoliberal discourse marginalises critical interpretative inquiries for social and economic cohesion. It will suggest that it has become imperative to create ethical critical research that helps to improve the health and safety of not just human beings but the planet as a whole (Bloom, 2009). Tourism as an industry is being touted by the toothless United Nations Development Programme (UNDP) parents of the 'ugly' twin sisters [the World Bank and IMF] (Harvey, 2006; 2003), as a strategy for poverty reduction or alleviation in their 17-point Sustainable Development Goals (SDG's) 2030. However, this paper will quantifiably, through empirical scientific statistical data, demonstrate that the majority of the world's populations that live in poverty and abject poverty, as well as the majority of the world's degenerating bio- and ecosystems, are indigenous peoples and in non-western societies respectively. Ironically, indigenous ontologies and epistemologies that have served the peoples and places for far longer than the emergent western societies are ignored or considered to primitive to even contemplate consultation with regards to co-habitation and co-preservation and sustainability. Denzin (2017) calls for the for heightened interpretative, critical research inquiries that impact on the lives of the vast majority of earth's population that live daily from "hand to mouth" as the only source of self-sustenance. He is adamant that currently there is insufficient qualitative critical action for performative inquiry as to the causes of inequalities in economies, education, employment, the environment, health, food and water. The lack of these basic amenities are fundamentally the causes of wars, diseases, instability and general national, regional and global mayhem. This paper will use the Akan peoples [clans] of Ghana as a case study as to why endogenous led and exogenous assisted tourism education at the tertiary level

will eventually lead to the regenesi and renewal of Akan spirituality, piety and self-esteem that will contribute to eudemonic self-development and phronesis piousness which are measured in terms of individual and community wellbeing, as opposed to how high is your GDP and or GNP. Then Akans and others can begin walking together to learn and heal the memory of despair and hopelessness so as realise what it means to be walking in a good way and to reconnect with our collective divinity.
