

CRITICAL TOURISM STUDIES
VII CONFERENCE

BOOK OF ABSTRACTS



25-29 June, 2017
Palma de Mallorca, Spain

Title: The Story of My Life? Uncovering Transmodern in Experiences of Tourists Staying in Soweto

Author: Maisa C. Adinolfi & Milena Ivanovic

Affiliation: University of Johannesburg

Contact: mcorreia@uj.ac.za

Session Type: Presentation

Abstract:

Transmodernism (Ateljevic, 2009; Gelter, 2010) represents the new value system towards an integration into an environmentally, economically, and socially sustainable world (Pritchard, Morgan & Ateljevic, 2011), as well as a new economic order embedded in a mature phase of the post-capitalist experiential economy, the authentic economy (Gilmore & Pine, 2007). This new economy denotes a paradigm shift in production and consumption of the economic value from staging the consumers' experiences to rendering authenticity which results in personal transformation. Pine and Gilmore's (1999:166) proposition that transformation value should be added as a fifth economic offering, in addition to commodities, goods, services, and experiences, confirms the repositioning of the post-capitalist economic values to the requirements of a new emerging transmodern world order. Gilmore and Pine (2007) ascertain that transformation value is the ultimate economic value rendered through authentic qualities of the products which lead to personal transformation positioned as the highest order (above self-actualisation) on Maslow's hierarchy (Gelter, 2010). Therefore, the new economic proposition is not about delivering a service or staging 'authentic' experiences but rather about guiding a consumer (tourist) towards personal, individualised transformation beyond self-actualisation (Gelter, 2010) where the tourist becomes a product and a co-creator in the process of the production of authentic meanings. As the transformation value is preconditioned by the provision of authentic offerings as part of new authentic tourism, it is suggested that only an immersive, 'live as a local' type of authentic tourist stay can lead to experience co-creation resulting in personal transformation.

Soweto, a famous township and a must-see tourist destination on the outskirts of Johannesburg, is regarded as a dangerous and unsafe place, which is why it is predominantly visited as part of organised half-day tours. The aim of this paper is to profile tourists choosing to stay in Soweto and to ascertain how many of those are in fact the new breed of authentic tourists searching for personal transformation. More specifically, this paper is set to uncover characteristics of such tourists, what motivates them to do that, and to what extent they co-create their experiences with locals. In particular, this paper is set to establish to what extent tourists staying in Soweto engage in immersive co-creative activities and which of these authentic activities, if any, lead to a transformatory experience.

Methodologically, this is an exploratory, qualitative study based on 30 semi-structured interviews with tourists staying in Soweto. The data were collected over a period of 6 months, from December 2016 to the end of May 2017. A content analysis of transcribed interviews and demographic profiles of respondents are summarised and discussed in the context of the main findings. The study represents a contribution to scarce academic literature on authentic economy and the transformatory tourist experience. Additionally it offers a deeper understanding of the mechanisms of how immersive experiences are created and which of these experiences/activities actually lead to personal transformations.

Title: “But You Are Also Ghanaian, You Should Know”: (Re)negotiating Researcher Identity and Positionality When Conducting Fieldwork at and Away from Home

Author: Emmanuel Akwasi Adu-Ampong

Affiliation: University of Lincoln

Contact: eadumpong@lincoln.ac.uk

Session Type: Presentation

Abstract:

In much of qualitative research, a binary distinction of insider vs. outsider appears to exist when it comes to the discussion of researcher identity and positionality. Either you are an insider researching an area from within or you are an outsider researching from without. Such a binary distinction is problematic, however, because it creates categories that portray researcher identity to be static. Moreover, such categorisation does not adequately capture fluid and complex experiences within the research process. Researchers in some instances have to (re)negotiate their insider vs. outsider status at various points of the research encounter. Some researchers might consider themselves as neither total insiders nor total outsiders in relation to their research participants and location. In such instances, the question of researcher identity is not fixed but becomes blurred, with implications for the knowledge production process. This paper offers a reflexive account of my shifting researcher identity and positionality over the course of two periods (2014-2015) of fieldwork in Ghana. My research focused on an examination of the governing of tourism-led local economic development planning in Elmina, Ghana. I conducted interviews with policy makers, community leaders, and other stakeholders at national, regional, and local levels (66 interviews in total).

In the course of the interviews, I was called upon on many occasions by my interviewees to fill in silences and comprehend unspoken meanings on the basis that I am also a Ghanaian. At such moments, I had to (re)negotiate my identity as a Ghanaian (but living in the UK) and my researcher positionality in order not to compromise my research findings. Thus, I had to accept being a Ghanaian while showing that I lack the basis for a shared understanding in comprehending the unspoken meanings of my interviewees. The challenge was to put aside my own understandings and to find a way to get interviewees to open up and be explicit. I had to remind interviewees that, although I am a Ghanaian (an insider), I was during that particular encounter a researcher (an outsider). At the same time, my insider status as a Ghanaian on occasions allowed me further access to research materials that an outsider only status would not have made possible. There are meaningful differences between being a part of a broad cultural group and sharing a personal history with research participants. These differences affect where researchers define as home, how they perceive their insider vs. outsider status, and whether research participants accept or amend this status in the course of the research encounter. The idea of this paper is to make explicit the shifting insider vs. outsider researcher identity and positionality, and to explore how this shapes the co-construction of knowledge during fieldwork. It is also to make explicit how intersubjective elements in the research encounter shape data collection and analysis.

A combination of traditional presentation and a staged drama sketch will be used to deliver this paper. The drama sketch will involve the reading of a script (dialogue) to replicate how research identity and positionality are (re)negotiated in the research encounter. This should generate insights for discussion in the session.

Title: Critical Overview of Tourism Industry in Kazakhstan

Author: Balnur Amir & Zhanna Assipoza

Affiliation: Kazakh National University

Contact: amir_balnur@mail.ru

Session Type: Presentation

Abstract:

After the dissolution of the Soviet Union, the former Soviet countries emerged and became independent and began the transition from centrally planned economies to market economies. This presentation offers a case study of Kazakhstan. It examines the development of tourism in Kazakhstan as a newly independent country. The presentation outlines key changes since independence in 1991 and identifies the main features of tourism. The earlier tourism model is reviewed as a historical background to the contemporary situation. This presentation offers an analysis of the current situation in the tourism industry and the state measures for its development. It concludes with some observations about problems, prospects, potential strengths, and weaknesses of tourism development in Kazakhstan and makes some suggestions for further research.

Title: Investigation of Using Belgian Case of Social Tourism in Almaty

Author: Zhanna Assipova & Balnur Amir

Affiliation: Kazakh National University

Contact: assipova.zhanna@gmail.com

Abstract:

After decades of the Soviet era and a communist and socialist way of tourism provision, Kazakhstan has moved to a market economy. Nowadays, tourism in Kazakhstan is driven by market economy rules. However, state and community have the intention to preserve social tourism. This paper examines different cases of social tourism all over the world and finds an appropriate case which will be suitable for Kazakhstan's society. The main idea is to determine the opportunity of organizing social tourism by the Belgian case of "Holiday Participation Centre" and check out readiness of supply and demand representatives for social tourism development. This paper presents the findings of an exploratory, qualitative study with potential social tourism beneficiaries, and tourism industry's private stakeholders. Consequently, it is suggested that the proposed case of social tourism may be a cost-effective addition to social policy and also drive development of tourism in the area.

Title: Will the ‘Ideal Tourism Worker’ Please Stand Up? Analysing Gender Essentialism within Tourism Workforce Recruitment through Flexibility Discourse

Author: Fiona Bakas, Carlos Costa, Zelia Breda, & Marília Durão

Affiliation: Universidade de Aveiro and GOVCOPP

Contact: fiona.bakas@ua.pt

Session type: Presentation

Abstract:

Attracting and keeping skilled professionals is one the largest challenges facing the tourism industry, illustrated by the very high employee turnover rates in tourism (Baum, 2013; Deery & Jago, 2009; Santero-Sanchez et al., 2015). High employee turnover rates are largely attributed to tourism work’s low-paid nature but also to the difficulties in maintaining a work-life balance because of the long, irregular, and unsociable work hours and shift work characteristic of tourism labour. Social reproduction encompasses all the activities undertaken to maintain the present and future generation (e.g., caring, housework) and is essential to the capitalist process of accumulation. However, responsibility for social reproduction is often connected with femininity, meaning that female tourism workers have or are perceived to have less flexibility at work. ‘Flexibility’ is itself a highly ambiguous and debated term within the context of labour relations (Brumley, 2014). In this paper, flexibility is defined as the employee characteristic to be available to work whenever the employer wants him/her to.

Gender roles can play a significant role in how the ‘ideal tourism worker’ discourse is constructed. However, there is limited literature that investigates how gender roles influence tourism recruitment practices. Hence this paper’s main research objective is to investigate how gender roles influence constructions of ‘ideal tourism worker’ discourse, through the lens of the employee characteristic of *flexibility* in tourism recruitment. The impetus to critique existing ‘ideal tourism worker’ discourse is rooted in the idea that the neoclassical economics model of ‘rational economic man’, according to which all individuals operate solely with the aim of creating more individual profit, is flawed. From a feminist economics angle, agency cannot be reduced to a simple case of “individual utility maximisation strategy” (Gammage et al., 2016, p. 2).

Qualitative and quantitative data from a unique three-year project on the role of gender in tourism labour in Portugal informs this study. Quantitative data was gathered between September 2013 and March 2015 via online surveys, 401 of which were eventually considered valid. In the questionnaires, the respondents were asked to rate criteria that commonly influence companies’ recruitment practices. Qualitative data was co-created through focus groups with 79 participants over the period November 2013 to March 2014. Qualitative and quantitative research participants were tourism managers from the public and private tourism sectors from all seven Portuguese administrative regions (mainland and islands). Thematic analysis methods were used for a systematic examination of the collected data, using a mix of deductive and inductive approaches in the iterative process.

Data analysis suggests that whilst there is an overall impression that attaining ‘ideal worker’ status ‘*all has to do with the attitude, availability, professionalism and the willingness to accomplish*’ (P45), something is influencing female workers’ ability to adhere to current ‘ideal tourism worker’ models. In-depth analysis of focus groups reveals how the male hegemony within ‘ideal tourism worker’ discourse is perpetuated: through silences. Recruiters do not

specifically talk about what good male worker characteristics are, but do talk about good female worker characteristics. The connection between social reproductive gender roles and flexibility is evident in the qualitative data, where managers comment on how women are less available because they *choose* to prioritise family over work. However, some tourism managers in this study challenge 'ideal worker' discourse, which excludes women because of their perceived unavailability, by pointing out that female employees are often more available than male employees. Tourism managers also challenge the masculinised 'ideal worker' norm, by introducing certain feminine characteristics into the 'ideal worker' discourse. They do this by saying how female workers are better than male workers in various ways, such as being more responsible and more attentive to detail than men.

We hope that critical evaluations of the dialectics between power and knowledge that construct norms which define economic activities, such as the present one, can contribute to the creation of a more socially just society and economically viable tourism industry.

References:

- Baum, T. (2015). Human resources in tourism: Still waiting for change? – A 2015 reprise. *Tourism Management*, 50, 204–212.
- Baum, T. (2013). *International Perspectives on Women and Work in Hotels, Catering, and Tourism*, Geneva.
- Brumley, K.M. (2014). “Now, we have the same rights as men to keep our jobs”: Gendered perceptions of opportunity and obstacles in a Mexican workplace. *Gender, Work, & Organization*, 21(3), 217–230.
- Deery, M., & Jago, L. (2009). A framework for work-life balance practices: Addressing the needs of the tourism industry. *Tourism and Hospitality Research*, 9(2), 97–108.
- Gammage, S., Kabeer, N., & van der Meulen Rodgers, Y. (2016). Voice and agency: Where are we now? *Feminist Economics*, 22(1), 1–29.
- Santero-Sanchez, R., et al. (2015). Gender differences in the hospitality industry: A Job quality index. *Tourism Management*, 51, 234–246.

Title: Shared Prosperity through Tourism: How to Create Productive Employment Opportunities for All?

Author: Martine Bakker

Affiliation: Wageningen University

Contact: martinebakker@nyu.edu

Session type: Presentation

Abstract:

Introduction

In January 2016, the 17 United Nations Sustainable Development Goals (SDGs) were officially adopted by world leaders. Unlike their predecessor, the Millennium Development Goals, the SDGs include a specific goal to reduce inequalities (SDG 10). Economic growth alone has proven to be insufficient in reducing poverty since not all people are included in the growth process nor do they benefit equally from it (Bourguignon, 2004). When growth bypasses the poor or other marginalized groups, it may even increase inequality. Growth that is not inclusive can be both a danger to social and political stability and a threat to the sustainability of the growth (Ali & Son, 2007). The realization that growth itself is not sufficient to reduce poverty has led policy makers to look for alternative strategies. The inclusive growth concept is the latest approach used by international institutions to improve living standards in the developing world. Inclusive growth can be defined as growth coupled with a decline in inequality. The fundamentals of inclusive growth are based upon providing the poor with productive employment opportunities, either self- or wage-employed.

The focus of this research is the need to gain a better understanding of how tourism can contribute to an inclusive growth strategy in developing countries. In order for tourism to be supportive of inclusive growth, it has to create productive employment as well as economic opportunities for entrepreneurs, while also ensuring equal access to these jobs and opportunities. Identifying the constraints to inclusive growth through tourism development will support these goals.

Method

The research is exploratory and involves a literature review on studies related to growth and inequality within a tourism context. The findings are applied to the tourism sector in Macedonia.

Findings

The main constraints to equal access and benefits of tourism include unequal access to education, infrastructure, finance, information, and regulatory systems. Disparity within countries related to tourism development can be divided into regional, gender, ethnic, age, and socio-economic inequality. Regional disparity of road networks is the main constraint to inclusiveness of the tourism sector in Macedonia.

Conclusion

A tourism sector development strategy solely focused on increasing tourism growth or one that merely addresses the role of tourism in reducing poverty or inequality is not always successful. In order to achieve inclusive growth on a national or regional scale, both strategies need to be addressed concurrently. It is therefore important to identify and prioritize those constraints which are considered most binding to achieve both goals.

Contribution to Knowledge

This study adds to the literature on tourism and inequality and fits the current need of developing

countries to identify and subsequently prioritize their need for policy intervention.

References:

- Ali, I., & Son, H.H. (2007). Measuring inclusive growth. *Asian Development Review*, 24(1), 11–31.
- Bourguignon, F. (2004). The poverty-growth-inequality triangle. *Poverty, Inequality, and Growth*, 69.

Title: An Epistemological Approach to the Success of Women in Agritourism

Author: Carla Barbieri, Farzana Halim, & Ann Savage

Affiliation: North Carolina State University

Contact: ccarla_barbieri@ncsu.edu

Session Type: Presentation

Abstract:

Agritourism, broadly defined as educational or recreational activities offered on working farms (Gil Arroyo et al., 2013), is mainly led by women (McGehee et al., 2007). Women's involvement in the development, management, and innovation of agritourism is expected to grow in future years due to women's greater participation in farming, along with a greater interest in local foods and farmers among the public (Kline et al., 2016). Despite such involvement, the extant literature indicates that women in agritourism experience many structural (e.g., reduced agency support) and cultural (e.g., expected gendered-family roles) challenges hindering their entrepreneurial success, especially in terms of income (Barbieri & Mshenga, 2008; Halim, 2016). The concomitant increase of women's involvement in agritourism and their lower entrepreneurial achievement calls for identifying specific actions that can increase their chances of success. This is especially important as agritourism is shown to have the capacity to produce many socio-cultural (e.g., increase of farm youth retention), environmental (e.g., preservation of tangible heritage), and economic (e.g., revitalization of rural economies) benefits to the farmer, the farm household, and society (Barbieri, 2013; Che et al., 2005).

However, identifying the challenges women in agritourism face is complex, as they emerge from the multiple roles women on farms play (farmer, caregiver, land steward). As such, moving forward from the mere identification of challenges to the actions to overcome them requires a systemic approach in which a stratified analysis of women's roles and challenges can be unfolded. The Agritourism Systems Approach, which delineates a multi-layered epistemological perspective encompassing three units of analysis (farmer, farm household, society) intersected by three agricultural dimensions (socio-cultural, environmental, economic), appears suitable to understand the types and sources of challenges women in agritourism face (Barbieri, in press).

In this presentation, we will use the Agritourism Systems Approach as an epistemological tool to input challenges women in agritourism face into distinct layers (e.g., farmer challenge emerged from socio-cultural paradigms). In doing so, the identification of actions (e.g., policy development, technical capacity, empowerment efforts) towards strategizing the success of women in agritourism will be facilitated. We will use data gathered from women involved in agritourism (2015, 2017) and evidence from the literature for the epistemological application of the Agritourism Systems Approach.

Title: Disbelief and Welstchmerz: Tourism Implications

Author: Julio Batle

Affiliation: University of the Balearic Islands

Contact: julio.batle@uib.es

Session Type: Presentation

Abstract:

The last decade's economic crisis is revealing manifold fissures in the economic/social/value/sense-making system, and this inevitably has an effect on people's psyche, on their beliefs and desires, and even on their perception of needs. Many effects of the present situation are symptoms of a broader type of crisis. The economic crisis may have acted as a catalyst for increasing (social, political, spiritual) awareness, and it could be paradoxically a landmark and a far-reaching impetus to renewal and awakening of humanity, to build a sounder and more sustainable (social, educational, political, economic) system. Disbelief in any type of institution or societal structure is increasingly cited as a central feature of the present time, and some pieces of research aim at measuring it, together with other related conditions such as *weltschmerz*. Whereas the extent to which the current economic crisis has produced a personal or integral crisis remains to be ascertained, it is clear that concepts such as meaning or transcendence—to combat disbelief, meaninglessness, and *weltschmerz*—have become relevant in the discussion on qualitative implications in tourism. Tillich's analysis of existential anxiety and Ausubel's concept of meaningful learning provide a conceptual framework to identify required elements for a particular, desired outcome (coping with the second domain of existential pain/*weltschmerz* and other components of disbelief), whose empirical relevance and practical implications, expectations, needs related to transformation, and new values are examined in this piece of research on tourism experience of different sport tourists in the Balearic Islands. The research first aims, in particular, at measuring the subjective perception of increasing disbelief and *weltschmerz* in a sample of tourists and, secondly, at exploring the consequences of this perception in terms of meaning search through different aspects of the tourism experience.

Title: Heart Strings Cycle Tours, S E Asia

Author: Claudia Bell

Affiliation: University of Auckland

Contact: c.bell@auckland.ac.nz

Session Type: Presentation

Abstract:

Cycle tourism is a growing activity. In Siem Reap, Cambodia, tourists can hire bikes with or without guides, to cruise Angkor Watt and the temple complexes, and/or surrounding villages. In Bali, Indonesia, tourists pedal through rice fields, temple gardens, and into Balinese families' compounds. The cycling tourist is the affluent visitor seeking the exotic gaze. Local poor people are positioned as spectacle to be 'consumed' by that gaze, and by pocket-sized cameras or phones.

On my own cycle tours in these locations, either with my own guide or in a small guided group, I met people living in extremely modest conditions. Occasionally we'd stop at a stall to buy fruit, or to drink tea in someone's yard. The guide translated the conversation with the local people. I was commonly asked—via the guide—'how old are you?' and 'where is your husband?' Despite obvious poverty, no-one ever asked for money. The cycle tours were not promoted as 'pro poor' tourism.

Yet cash gifts were slipped into local hands, or left in a cup on the bench. Liberal western compassion might help a little. In Siem Reap, I was aware of the proximity of Angkor Wat and its thousands of tourists each day paying entrance fees—and of the numerous bars and restaurants frequented by visitors. Yet just a few kilometres away, people lived without decent housing, electricity, tap water, or education.

For the tourist who wishes to make an unsolicited donation: is it an assault to the recipient's dignity to give unasked for monetary gifts? On a repeat visit to a Balinese family one year after giving a little cash, I was told that the money had provided food for two months during difficult times. How could one not give, if that is the outcome, even when knowing that such gifting does nothing to address the larger structural issues?

Numerous websites offer advice on handing out cash when travelling. Questions include 'Will what I'm doing improve this person's life, or degrade it? Will it promote greed and dependency, or foster some small degree of autonomy? How will travellers to this place—tomorrow, next month or ten years from now—be affected by my actions?' (www.kashgar.com.au/articles/To-Give-or-Not-to-Give-When-Travelling-Abroad). Donating to reputable aid organisations is the recommended alternative. But on a fleeting visit, there is not time for such investigations. The Red Cross enjoys a solidly positive reputation; but spontaneous gifts to people who the visitor actually met and enjoyed some communication with will be lost if the giver waits until later to arrange a formal donation. The significant impact of that direct human connection cannot be overestimated; it drives the impetus to give. Yes, in accordance with website advice, this giver also buys items from local fund raising charities such as fair trade-style enterprises.

This paper addresses and debates the dilemma and politics of this form of giving, based on experiences on cycle tours in Siem Reap in Cambodia, and in Bali, Indonesia.

Title: Retirement, Risk, and Rescue: Western Retirees as Permanent Tourists in S E Asia

Author: Claudia Bell

Affiliation: University of Auckland

Contact: c.bell@auckland.ac.nz

Session Type: Presentation

Abstract:

As the global population ages, for many older people, tourism has transmuted into International Retirement Migration (IRM). With projections of over 714 million people aged 65 or older by the year 2020, how, and where, will they live? This quandary is particular to this era of history. For many of this age group, moving from a First World to a Third World country has become a practicable and desirable economic preference. These people become permanent tourists. They are not expats re-establishing for careers, with fellow nationals or other working expats as networks; daily social contacts are casual encounters with other mature-age tourists also enjoying free time and leisure. This project illustrates the fluidity of definitions of ‘tourists.’ But for this group, what are the risks?

My recent research investigated western retirees as settlers, or as permanent itinerants, in Southeast Asia. A dominant theme underpinning their stories was about their decisions to leave their home countries and try a new life. In either case—staying at home, or venturing elsewhere—they were faced with potential and actual risks.

In interviews with these retirees, risks were usually posed as ‘I was getting so anxious about....’ (money, health, family etc); ‘I had had enough’ (of their way of life in the old location); or ‘considerations’ (in making the big decision), or ‘what if something goes wrong?’ (in the new location).

The risks of remaining at home included accounts of wearisome boredom, an inevitable weekly lifestyle, a sense of social isolation (‘no-one cares about old people’), and growing financial disadvantage. Becoming a permanent tourist somewhere else might provide rescue from those circumstances. These concerns were balanced against the attractions of staying home: not having to cope with travel logistics, easy reliance on friends and neighbours for everyday company, and the relative ease of familiar daily routines (though boring).

Risks in the new locations were genuinely dramatic and drew from recent actual events: terrorist attacks and tsunamis, for example. More prosaic risks were fear of potential loneliness, of figuring out border visas and local currencies, of having sufficient money to be reasonably comfortable, and of dealing with potential ill-health in a foreign environment.

Some chose their new location though colonial links with their own nation: British people retiring to Malaysia, for example. Whilst British colonisation of Malaysia ended in 1946, that legacy still drove ‘migratory imaginings’ and beliefs in entitlement to exercise continuity with the colonial past. This sense of entitlement to some (unspecified) privileges might reduce potential risk. They could flit between Georgetown, Malacca, Langkawi, and the Cameron Highlands as whim and bus timetables dictated.

Even for those without direct colonial links, for example Australian retirees in Cambodia, these new arrivals knew they could benefit from the power and fiscal inequality between their home country and the one being visited. Their status as westerners (visible through their white skin), and wealth relative to local people, meant they assumed advantage. But they were also aware that they could be helpless in the face of any major catastrophe, or even a minor mishap. This was inherent to perceptions of risk.

Title: Volunteer Tourism Mystification: A Global Capitalism with a Human Face

Author: Amira Benali

Affiliation: University of Geneva

Contact: emirabenali@gmail.com

Session Type: Presentation

Abstract:

This presentation aims to offer a critical analysis of volunteer tourism through a dialogue between macro and micro perspectives, demonstrating how individual histories of volunteers are inscribed in the dynamics of globalization and articulated through market logics.

In the age of neoliberalism, with the rise of social inequalities and global ecological problems, many voices have been raised to denounce the limits of the current system and the necessity to develop ethical and responsible alternatives, in order to address these problems. Ambivalent motivations (feelings of guilt combined with a sense of responsibility) drive people to escape the current system, namely the capitalist system, perceived as the primary cause of all these plagues. This rejection is obviously expressed through consumption or anti-consumption. However, ironically, the market logic based on consumer needs satisfaction and creation succeeds in absorbing these forms of resistance and turning them into new markets. Hence, resistance and alternative forms of consumption are perceived as new opportunities for expansion. As Holt (2002) explains:

The market today thrives on... unruly do-it-yourselfers who engage in non-conformist producers. Since the market feeds off of the constant production of difference, the most creative, unorthodox, singularizing consumer sovereignty practices are the most productive for the system. Furthermore, in this international context of environmental, economic and social crisis, the government's failure to respond to these issues on a national and international scale has led to a trust crisis among citizens (Hancock, 1989). Consequently, civil society and non-governmental organisations (NGO) have taken the lead in the field of international development and humanitarian aid. Especially after the independence of colonies, development became the new articulation that governs the relationship between the West and the so-called "third world" countries (Hancock, 1989). Thus, humanitarian workers became new heroes, a vocation that fascinates many young westerners who aspire to work in this field and change the face of the world. Alain Ehrenberg (1991) points out the central role of consumption, in the society of individuals, which is to express oneself. He suggests that consumption has recycled the ideals of the liberation movement of the seventies and has built on it an ideal of personal realization and freedom where everyone could create her/his own legend.

In this context, the volunteer tourism market has emerged, offering the perfect formula for a total immersion in a Hero Journey (Campbell, 1949), an experience that combines tourism and volunteering through participation in social projects in developing countries, such as orphanages, in order to contribute to poverty alleviation (Wearing, 1991). It allows young people without experience to play the role of humanitarian workers during their holidays while reconciling their altruistic motivations (helping the poor) and their self-interest (leisure and self-realization).

Early research on volunteer tourism took an advocacy stance focusing on its numerous advantages in terms of community development, environment preservation, medical assistance, and educational support (Wearing & McGehee, 2013). However, this phase of advocacy was

followed by a wave of criticism, which pointed out the possible negative impact of volunteer tourism. The dark side of this emerging market as a new form of exploitation and colonialism was highlighted both inside and outside of academic circles (Wearing & McGehee, 2013). Although this awareness has risen, the volunteer tourism industry does not seem to be affected by this criticism. The proliferation of NGOs and travel agencies acting in this field is proof of this.

Drawing from insights from post-development theory (Escobar, 1995) and the society of individuals (Giddens, 1991; Ehrenberg, 1991), the purpose of this paper is to understand the volunteer tourism marketplace by analysing the websites of three volunteer tourism agencies. Preliminary results show that the volunteer tourism market finds its source from the need, or rather the pressure, of the contemporary individual to be someone exceptional and to surpass her/himself. Inspired by the colonial era, grounded in western individualistic society, and legitimized through the illusion of development, the volunteer market is a mystification of a global capitalism with a human face.

References

- Ehrenberg, A. (1994). *Le culte de la performance*. Calmann-Lévy.
- Escobar, A. (1995). Imagining a post-development era. *Power of Development*, 211–227.
- Giddens, A. (1991). *Modernity and self-identity: Self and society in the late modern age*. Stanford University Press.
- Hancock, G. (1989). *Lords of poverty: The power, prestige, and corruption of the international aid business*. Atlantic Monthly Press.
- Holt, D. B. (2002). Why do brands cause trouble? A dialectical theory of consumer culture and branding. *Journal of Consumer Research*, 29(1), 70–90.
- Joseph, C. (1949). *The hero with a thousand faces*. Princeton, NJ: Princeton University Press.
- Wearing, S. (2001). *Volunteer tourism: Experiences that make a difference*. CABI.
- Wearing, S., & McGehee, N.G. (2013). Volunteer tourism: A review. *Tourism Management*, 38, 120–130.

Title: Tourism and Postcolonialism: The Influences of the Tourism Industry on Social Relationships in French Overseas Departments and Territories

Author: Cassiopée Benjamin & Dominic Lapointe

Affiliation: Université du Québec à Montréal

Contact: benjamin.cassiopee@courrier.uqam.ca

Session Type: Presentation

Abstract:

French overseas departments still preserve noticeable traces from the colonization period. These traces remain and influence the structures of ancient colonies through the values and the social and political systems sustained since colonization. Tourism, as a major part of the economy of those departments, is inclined to perpetuate colonial habits, oppression, and systemic restraints. These traces of colonization are numerous in the tourism system. They can be observed in touristic discourses, in Foucault's (1969) sense, and in the structures shared by touristic stakeholders. Those colonial discourses can even be integrated in the self-image of the host community members (Césaire, 1973, p. 11). Tourism and postcolonial studies, when joined, have the potential to make an important contribution to understand colonialism, as well as colonial manifestations and remains, notably by comparing the nature, actions, and consequences of tourism and colonialism in its original and persisting form.

Hegemony is the main concept chosen to illustrate the phenomenon that occurs in French overseas departments. It is defined as the continuity of the economic, political, and cultural influence of imperial powers on the colonized states and territories, as well as the inequities that persist between north and south (Ferro, 1997, cited in Hall & Tucker, 2004). To this day, that ascendancy is still an integral part of the tourism industry's discourse and organization. For example, exotic and stereotypical images are vastly used as a promise to fulfill the tourist's expectations conducted by their touristic imaginary. This dynamic has a direct effect on cultural "folklorisation" and alienation of host communities. Driven by the need to correspond to those beliefs, host communities will tend to reproduce those images of what tourists feel is their "authentic cultural representation." In a (neo)colonial context, while the culture of the dominant nation prevails, the values of the subaltern culture (Young, 1990) break down and end up in a self-alienation process to comply with the dominant culture (Césaire, 1973, p. 11). Eventually, that disruption of the self-representation of host communities, when combined with the vivid influence of the dominant culture, forces the individual and the community to integrate the ideas of the dominant nation to function, resulting in a process of denial of identity, and leading inevitably to alienation, but also to physical and symbolic displacement.

This research departs from a sociological perspective and proposes to describe the influences of the tourism industry on transformations or extension of social relations specific to a postcolonial context. This research bases its core concepts on theories of C. Michael Hall and Hazel Tucker (2004), which were elaborated from existing studies and through observations on English colonies, and questions the similarities that can also be observed in French territories. This research uses a case study method applied to the French overseas department of La Guadeloupe. It looks at postcolonial discourses in the very production of tourist sites (publicity, use of land, etc.), but also in the life story of slave descent French Caribbean tourist stakeholders. Therefore, the research strategy privileged is participant observations and discourse analysis of the representation of place and culture at tourist sites in Guadeloupe, although it is mainly oriented on general life story interviews. The choice of this last method is motivated by the

desire to present research that will prioritise the voices of the respondents.

Because this research presents a critical perspective on colonialism in its permanent form, it also includes, as its guiding principle, a meta-reflexion on postcolonial academic discourses. Indeed, postcolonialism was crystallized as a concept by Edward Said in his contribution *Orientalism* (1978). What was a critical concept and theory about the western world's intellectual, cultural, physical, economic, and political domination over the eastern world, soon became vastly used by the said western world's social science. Therefore, we remain aware that postcolonial studies are an area of contradiction. It thus felt necessary to insist on prioritising academic voices from the south in the choice of references, to try to counteract the fact that this research is conducted within a western academic privileged context.

References:

- Césaire, A. (1976). *Société et littérature dans les Antilles*. *Études Littéraires*, 6(1), 9–20.
- Foucault, M. (1969). *L'Archéologie du Savoir*. Paris: Gallimard.
- Ferro, M. (1997). *Colonialism: A global history*. London: Routledge.
- Hall, C.M., and Tucker, H. (2004). *Tourism and postcolonialism: Contested discourses, identities and representations*. New York: Routledge.
- Young, I.M. (1990). *Justice and the politics of difference*. Princeton, NJ: Princeton University Press.

Title: “Yes, and-ing” Fieldwork: Using Improvisational Games to Assist Researchers and Novice Evaluators

Author: Stefanie Benjamin & Lauren Moret

Affiliation: University of Tennessee, Knoxville

Contact: sbenjam1@utk.edu

Session Type: Workshop

Abstract:

As our world and problems associated with human experience become more complex, so does our need to design research to meet the needs of contemporary inquiry. A call for mixed methodological designs by most national and international funding agencies (see IES, NIH, UN guidelines) requires preparing researchers and evaluators to assist students to listen better, think more quickly, and be comfortable with the concept of risk-taking, error, and failure in a variety of learning, research, and presentation contexts. Several institutions (SUNY-Stony Brook, UC-Irvine) are now using improvisational games to help students be more spontaneous when presenting their research and learn how to communicate to lay audiences (Basken, 2013; Patel, 2014). We believe that skills gleaned from improv games can accommodate a variety of research presentation contexts, similar to those skills needed for thorough fieldwork methods in qualitative research and evaluation practices.

A common goal of qualitative research and evaluation is to understand human experience (Denzin & Lincoln, 2011). Such a research effort allows for the examination of (different) ways of knowing, and answers how and why questions about the ways in which people make sense of the world, their world (Lincoln & Guba, 1985). The need for sensitivity as the instrument in qualitative research must also be coupled with the interpretive and epistemologically grounded nature of constructionism (Merriam, 2009). As the research instrument, we position ourselves within the work, requiring an understanding of the meaning we give to the process and/or experience (subjectivity of researcher and co-participant). It is from this need for great awareness of self as a qualitative researcher that we draw a tight connection to the practice of improv. Improv focuses around teamwork, collaboration, and listening skills, all key to doing good qualitative fieldwork. Theater and improvisation are communal art forms, and, according to Diggles (2004), “both require not only spontaneity (*say the first thing that comes into your head*) but also sharing of offers (*Say ‘Yes! and...’ to all of your partner’s offers*), and generous, mutual support (*make your partner look good*)” (p. 1). Following these rules, students learn to encourage and support their research partners by building communication and teamwork skills to be used prior to or during research fieldwork. Furthermore, improvisation rewards those who are able to laugh at their setbacks, leave inhibitions behind, and play, thus generating space for reflexive growth.

Improv allows academics to “*yes-and*” a scene, transforming how they observe their environment and communicate their research to engage participants and audiences (i.e., students, conference attendees, faculty) in a way that is approachable, appropriate, creative, and playful. Improvisation can put students in touch with their own unique voice, fostering a confident and creative professional, an important quality for negotiating gatekeepers and following through with network or snowball sampling.

With this workshop, we would like to use improvisation theater activities to help hone the academic’s ability to connect directly to their research context and presentation audience. Hopefully, participants in this workshop will learn to be more extemporaneous, and the practice

will transform academics to research, teach, and present confidently and thoroughly.

References:

- Basken, P. (2013). Actor is honored for using improv to help scientists communicate. *Chronicle of Higher Education*. Retrieved from <http://chronicle.com.pallas2.tcl.sc.edu/article/Alan-Alda-Is-Honored-for-Using/138673/>
- Patel, V. (2014). Improv helps Ph.D.'s explain their work-and loosen up. *Chronicle of Higher Education*. Retrieved from <http://chronicle.com.pallas2.tcl.sc.edu/article/Improv-Helps-PhDs-Explain/149887/>
- Denzin, N.K., & Lincoln, Y.S. (2011). Introduction: The discipline and practice of qualitative research. In N.K. Denzin & Y.S. Lincoln (Eds.), *The SAGE handbook of qualitative research*, 4th edition. Thousand Oaks, CA: Sage.
- Diggles, D. (2004). *Improv for actors*. New York: Allworth Press.
- Merriam, S. (2009). *Qualitative research: A guide to design and implementation*. San Francisco, CA: Jossey-Bass.

Title: Issues of Diversity and Inclusion in Hospitality and Tourism: A Discussion amongst Scholars

Author: Stefanie Benjamin¹, Alana Dillette², & James Williams¹

Affiliation: University of Tennessee, Knoxville¹; San Diego State University²

Contact: sbenjam1@utk.edu

Session Type: Workshop

Abstract:

The current landscape of hospitality and tourism within the United States is problematic toward populations of difference. With the recent U.S. presidential election already causing hate crimes promoting xenophobia, misogyny, and homophobia, what will the travel and tourism environment look like globally for the next four years? For this workshop, we would like to offer a safe space for dialogue and discussion of issues of diversity and inclusion in hospitality and tourism. We hope to break down stereotypes and implicit biases ingrained through systemic racism, patriarchy, and heteronormative views passed down and shared through cultures and institutions. In this workshop, we will use Critical Race Theory (Taylor, Gillborn, & Ladson-Billings, 2011), whiteness studies (Zuberi & Bonilla-Silva, 2008), and queer theory (Sullivan, 2003) as the backbone from which to discuss the timely and important issues of diversity and inclusion.

Goals and Activities to Engage Participants

Goal: Understand Our Implicit Biases

Activities:

- Implicit Bias test: <https://implicit.harvard.edu/implicit/takeatest.html>
 - Have participants take the Harvard Implicit Bias Test online. In doing so, participants will understand their implicit biases that they may not have been aware of. We will discuss how this may affect our daily interactions.
- Graffiti Wall:
 - List stereotypes/slurs associated with races, ethnicities, sexuality, and religions to understand biases.
 - Write different races, ethnicities, sexual identities, and religions on large Post-It notes and place them on the wall. Have participants write down stereotypes associated with each word. We will discuss, through historical facts and narratives, the reasoning behind these stereotypes.
 - How are implicit biases affecting travel experiences?
 - How can we, as educators, combat implicit biases?
 - How can we unpack what privilege means?
 - What are we doing in/outside our classrooms to help to understand implicit biases?

Goal: List incidences of hate crimes or racial/sexual discrimination related to hospitality/tourism

Activity:

- Research/discuss hate crimes, racial/sexual discrimination, rallies affecting travel and perceptions of place
- Examples of Airbnb discrimination of people of color
- Ku Klux Klan Rallies set for February in North Carolina, USA
- HB2 Law in North Carolina, USA, discriminating against LGTBQ community

Exit Slip

- Now that we know how to talk about racism, homophobia, xenophobia, and misogyny, what are you personally going to do to fight oppression in your daily life?

References:

Delgado, R., & Stefancic, J. (2012). *Critical race theory: An introduction*, 2nd edition. New York: NYU Press.

McIntosh, P. (2002). White privilege: Unpacking the invisible knapsack. In P. Rothenberg (ed.), *White privilege: Essential readings from the other side of racism* (pp. 97–102). New York: Worth Publishing.

Sullivan, N. (2003). *A critical introduction to queer theory*. New York: NYU Press.

Taylor, E., Gillborn, D., & Ladson-Billings, G. (Eds.). (2009). *Foundations of critical race theory in education*. New York: Routledge.

Zuberi, T., & Bonilla-Silva, E. (2008). *White logic, white methods: Racism and methodology*. Roman & Littlefield Publishers.

Title: Breaking Benjamin: A Woman's Pilgrimage to New Mexico

Author: Stefanie Benjamin

Affiliation: University of Tennessee, Knoxville

Contact: sbenjam1@utk.edu

Session Type: Presentation

Abstract:

The majority of research method courses preach about the importance of the *researcher* being objective, unemotional, and completely divorced from their *subjects*. However, I'm proposing a different epistemological view with this study exploring first-hand the film-tourism industry of *Breaking Bad* in Albuquerque, New Mexico.

For this study, I investigated, from a visual auto-ethnography approach informed by feminist theory, the *Breaking Bad* television/film-tourism industry phenomenon in Albuquerque, NM. Using a visual auto-ethnography methodology, I expressed my emotional experiences as a female participant observer with *Breaking Bad's* film tourism landscape in NM. Additionally, I shared *my story* and *experiences* of being a film-tourist through social media outlets. Using a visual auto-ethnography and feminist theory framework, I explored the following research questions:

R1: In what ways does being a female *fanatic* film-tourist of *Breaking Bad* affect the tourist pilgrimage to Albuquerque, New Mexico?

R2: What emotional and sensory components are connected when the *Breaking Bad* tourist experiences hedonist acts that mimic fictional characters and landscapes?

This study took place in Albuquerque, New Mexico, June 20–22, 2016. I participated in two *Breaking Bad* Film Tours (RV tour and biking tour) as a tourist. I used the social media application, Snap Chat, to document my lived experiences with the tours. I created a film with my personal video diaries and snap chats to document my lived experiences. The footage captured showcases the environment of the two tours and my lived experiences of being a female film-tourist.

This study is informed by an ethnography and feminist theory framework. Goodall (2000) argues for a more feminine communication style in academia by emphasizing rapport-building through listening and observing (for example, reflecting, personally, about meanings) rather than problem solving. This methodological approach allowed me to report my findings in creative expressions. For this study, I addressed my personal, emotional relationship with film-tourism as an “emotional sociology” framework (Goodall, 2000, p. 59). The video and presentation shared will showcase the different perspectives of film tourism from a feminist framework and my pilgrimage of traveling as a solo female tourist.

Title: The Internationalisation of Doctoral Studies: A Wasted Opportunity?

Author: Emma Bettinson

Affiliation: University of Wales Institute, Cardiff

Contact: ebettinson@cardiffmet.ac.uk

Session Type: Presentation

Abstract:

The internationalisation of higher education has given rise to student mobility ‘*of industrial proportions*’ (Walker, 2014, p. 325). In 2014, the number of international (non-EU) students studying in higher education in the UK had risen to over 435,000, making a contribution of £2.3 billion to UK institutions (UKCISA, 2015). This meant that British universities had the second highest number of international students in the world (after the US) and the proportion of international students in the student body was the second highest globally (Walker, 2014).

The ever-increasing number of international students has attracted the interest of both academics and policy makers in recent years (Bilecen, 2013). However, Bilecen (2013) highlights the lack of research into the experiences of postgraduate international students, despite their importance as high academic achievers, capable of innovation and thereby having an influence at the institutional level and, potentially, at the national level.

This lack of research into the postgraduate international student experience is particularly surprising, considering that, in the UK, international students comprise 50% of full-time research degree students (UKCISA, 2011). In 2013–2014, there were 32,650 international research degree students in the UK (HESA 2014). There has, therefore, been a radical change in the doctoral student cohort in the UK, as these students have brought with them different academic cultures and intellectual traditions (Ryan, 2012).

Ryan (2012) suggests that the doctoral relationship provides a perfect means for the exchange of cultural intellectual ideas and creating new knowledge, which can be transformative for higher education. Rizvi (2010) argues that, in order to encourage and facilitate this exchange, we need an understanding of the complex challenges that doctoral students face whilst negotiating this transnational journey, in order to make decisions regarding the new practices in the doctoral education of these globally mobile students.

This paper emanates from my own PhD research into the challenges of the doctoral journey in Tourism Studies. Whilst it acknowledges that there are many challenges along this journey, it suggests that perhaps the biggest obstacle to cross-cultural exchange is the ‘Academy’ of Tourism Studies itself and its reluctance to embrace the Other.

Title: Creative and Critical Pedagogical Practice: A Collaborative Collection and Exploration of Pedagogical Tools within the Neoliberal Paradigm for Reflection and Praxis

Author: Karla Boluk¹, Christina Cavaliere², Diane Philips³

Affiliation: University of Waterloo¹, Stockton University², Canberra University³

Contact: kboluk@uwaterloo.ca

Session Type: Workshop

Abstract:

Following the works of Freire, Giroux, Brookfield, and Shor, among others, we collectively seek to consider ways in which we can make intentional space for critical pedagogy and implement best practices which challenge ourselves, our students, and the institutions and communities in which we operate. We endeavour to create an alternative pedagogical ecosystem that challenges the neoliberal rhetoric that has become enmeshed in the academy. The aim of our workshop is fourfold: (1) **To reconsider** the definition of pedagogical space in tertiary institutions as one that confronts, rather than conforms to, neoliberal structures. Such structures are embedded in our everyday practice; they are everywhere and difficult to recognize in our familiar environments. This poses a challenge in escaping these norms. (2) **To inspire** a critical and hopeful dialogue in regard to the exploration of, and collaborative *sharing* of, critical and creative tools which may enhance our pedagogical practice. (3) **To reflect** on ways in which we can create meaningful opportunities and energize both faculty and students in the process of learning. (4) **To cultivate** an ecosystem (both at CTS and beyond) that supports reciprocity in the exchange of ideas and tools for confronting the neoliberal contexts in which many of us work. Our final aim underpins the juxtaposition between collaboration (the critical) and competition (the neoliberal), which our work endeavors to confront. Furthermore, it recognizes that power is not always coercive or repressive, but rather it can be a necessary, productive, and positive force within society (Foucault, 1991).

Specifically, our workshop will create a safe and inviting space for international seasoned scholars, newly minted doctorates, and graduate students at various stages to come together, exchange, *share*, reflect, and learn about the best, most creative pedagogical tools. We are seeking tools that not only energize and challenge students and ourselves to think critically about scholarship, but which also challenge the roles of students and ourselves as instructors, considering ourselves as change agents within our communities and beyond. In the spirit of internationalization, innovation, and inclusion, which are encompassed in many of our university strategic priorities, we endeavour to open our workshop up to an international and thus wide-reaching audience. Accordingly, the critical and cooperative workshop will encourage both face-to-face and online attendance and participation.

As an amendment to the traditional abstract, we request interested participants to submit a short 150-word description of a pedagogical tool and a short (up to a 3 minute) video blog simply recorded using a smart phone (vlogs) (via email). The vlogs will detail the tool implemented, the context (size and offering of the class), any challenges experienced, and the key learnings from the implementation of the tool. In order to ensure a safe space and adherence to university ethics protocol these videos will not be shared outside of the organizers/authors of this workshop. Participants, if selected will be asked to sign an ethics consent form, as the pedagogical tools will be collected, and an audio recording of the workshop will be kept and further analyzed after the workshop for research purposes. All participants will be kept anonymous and confidential.

Our workshop in Spain will encompass three components including a brief presentation by the participants following a “campfire session,” whereby the facilitation team will highlight the coming together of the team, the development of the idea for the workshop, and an overview of how the workshop will run. The goal will be to create an open forum in which our participants generate a majority of the discussion, have the opportunity to share their best practices with the creative tools they submitted, and network! Specifically, our campfire session will allow our participants to learn from multiple perspectives regarding the details of the tools which are shared among our participants so that they can return home with effective and inspiring tools to facilitate critical and creative tools which will enhance their pedagogical practice.

We are critical of the current system in which universities operate and wish to raise awareness of the unintended consequences for practice. We are hopeful that we can create an ecosystem of sharing and exchange. This workshop is purposely designed in juxtaposition to the current neoliberal paradigm that promotes climates of competition and rivalry among scholars. This experience will cultivate enhanced learning environments for ourselves and our students, creating spaces for reflection and social change. Join us!

References:

Foucault, M. (1991). *Discipline and punish: The birth of the prison*. London: Penguin.

Title: We're All Human, but Some Are More Human Than Others: Thoughts on the Hypocrisies of Global Travel

Author: Esther Bott

Affiliation: University of Nottingham

Contact: esther.bott@nottingham.ac.uk

Session Type: Presentation

Abstract:

When politicians, news writers, and the general public discuss the recent migration tragedies in the Mediterranean, they do so through images and words of extreme pathos. Pictures of crying fathers and drowned children echo the wider rhetoric of the severe victimhood of desperate migrants, yet this is often and contradictorily juxtaposed against the dangerous, resource-draining Otherness of foreign invaders. The victim/villain binary is paradoxical, however, because the desperate refugee figure trying to save his family from war-torn Syria and treacherous seas is simultaneously presented as a threat to the Western democratic states whose shelter he seeks, the integrity of which must be preserved through immigration policy and evermore brutal and aggressive border control.

And yet a third discursive figure, also a victim, has recently emerged. We have seen in recent news how western tourists are having their holidays 'ruined' by hordes of refugees in the resorts of Kos and other Greek islands, for example. The stories making copy are those of the tourists and their resentful displacement, or occasionally their charity. We are being told much less about the everyday lives of local Greek islanders who are struggling to cope with large numbers of homeless and hungry 'interlopers' in the midst of an economic crisis reminiscent of the Great Depression.

This presentation examines the discourse on refugees and makes a comparative analysis between the ways that immigration and tourism are valued and represented. It draws on a range of sources, including news stories, advertisements, and travel blogs to explore the contradictory, heavily racialized, and deeply embodied nature of the treatment of migrants in the context of the recent refugee crisis in Europe. It uses global tourism as a comparative backdrop to draw out some of the blinding hypocrisies in the ways that travel in its varying forms is represented and valued. It draws on research into the impacts of nascent markets for tourism in the developing world, including 'tribal tourism', cruise tourism, and small island tourism to illustrate the extreme discrepancies between conflicting constructions of travel, mobility, human needs and rights, and indeed humanness itself.

Title: Ethical Issues in Sport Hunting Tourism Economies: Investigating Stereotypes, Sustainability, and Inclusion in Western Canada's Hunting Industry

Author: Kelsey Boule & Courtney Mason

Affiliation: Thompson Rivers University

Contact: kelseyboule@shaw.ca

Session Type: Presentation

Abstract:

As one of the most profitable forms of tourism in western Canada, hunting wildlife has been an integral part of the region's history and economy. Over the last three years, there has been an increase in the popularity of sport hunting, which has led to much debate and controversy. This research project aimed to add to these conversations by discussing the core ethical practices that are imperative to the sport and the growth of hunting as a tourism activity from the perspective of avid hunters. The goal was to analyse conversations with local hunters as a way to better understand three key hunting industry issues: stereotyping, sustainability, and inclusion in the context of growing the hunting tourism sector. An examination was completed of the history of the sport, the sustainability of land and animal resources, and the effects of hunting tourism on both the environment and local economies. Although some research was found pertaining to the motivational factors that entice hunters to participate in the sport and their attitudes towards hunting tourism, there appeared to be a lack of effort to create a holistic view on the key ethical issues of hunting economies. There was a gap in knowledge regarding modern hunters' views on the stereotyping of hunters created by media and the exclusion of local huntsmen from both the sport and decision making processes within the industry. More specifically, there was a lack of any particular method to acknowledge local hunters' input on these issues in western Canada. The objective of this project was to investigate ethical hunting practices and how they are integral to the successful development of sport hunting and conservation economies in western Canada. Primary research, in the form of semi-structured interviews, was used as the principal investigative method. Interviews were conducted with hunters who are active participants in sport hunting in western Canada. The hunters who were interviewed debunked stereotypes by revealing the reasons behind their love for the sport, which differ from what the media depicts. It was also observed that these men believe they are among the best conservationists, as the preservation of both land and animals is imperative to the longevity and growth of the sport. They viewed hunting as a sustainable activity, as they believe that, with a combination of local inclusion, fair tag allotment, and proper funding for conservation efforts, hunting can continue to grow without a detrimental impact to the environment or the animal populations. It was evident from the conversations that hunters feel strongly that the inclusion of resident hunters in the decision-making process is necessary to avoid retaliation and create holistic practices when increasing hunting tourism. It was revealed that integrating these opinions would arguably lead to the successful development of sport hunting and tourism economies within western Canada. These findings, including a discussion on current literature, investigative tools, and the implications for other hunting economies, will contribute to the Critical Tourism Studies conference in the form of a presentation within the critical leisure topic area.

Title: Tourism and Conservation: A Critical Look at the Relationship between Rhetoric and Practice

Author: Adriana Budeanu

Affiliation: Copenhagen Business School

Contact: abu.int@cbs.dk

Session Type: Presentation

Abstract:

Tourism is promoted by policy makers and international organizations as a tool for advancing conservation agendas, while contributing to poverty alleviation and human development, under the banner of ecotourism or sustainable tourism. However, the indiscriminating use of complex and ambiguous concepts such as “poverty” and “sustainability” hide important nuances with regards to the variety of processes and subsequent effects that are triggered when tourism and conservation are being adjoined. Experiences with tourism developments show that destinations that are weak economically find it harder to draw benefits from tourism developments or to decline participation in tourism with only little or no losses of sources of income and wealth. If tourism should fulfil sustainability goals related to conservation, poverty, and human development, it needs consistent governmental intervention and a generalized commitment of actors involved in the networks that enact its provision and consumption. When such commitments are limited or absent, tourism can become a tool for entrapment of local destinations onto paths of economic dependency that can hardly be reversed.

This paper takes a closer look into the process of commodification of nature in order to examine the institutional, economic, and social conditions that enable destinations to benefit from conservation through tourism. Using examples from conservation-based tourism projects in Tanzania, the paper makes a critical examination of the relationships between the rhetoric that promotes tourism and conservation, the sets of values mobilized by this rhetoric, and the tourism practices that enact it. Concluding reflections raise questions regarding the likelihood that a tourism that fosters social and environmental agendas can thrive under current market conditions.

Title: Empty Orientalism and Social Amnesia: The Study of Commodification of History in the Sultanate of Oman

Author: Senija Causevic & Mark Neal

Affiliation: University of London, SOAS & Asian Institute of Technology

Contact: sc83@soas.ac.uk

Abstract:

Through the presentation of statehood of tourist policies, facilities, and activities in the Sultanate of Oman, this work in progress observes the act of obfuscating political history from the tourism gaze with a form of orientalism rooted in cultural heritage.

At the theoretical level we approach these matters from the perspective of Maurice Bloch's concept of 'Double Burial', Said's work on Orientalism, and Bakhtin's Heteroglossia, through which we frame this obscuring of political/military relativities with cultural heritage as 'empty Orientalism', a form of reflexive staged authenticity, socially constructed to enchant visitors and convince them that they are experiencing the 'real' Oman—a country of courtesy, tolerance, and infrastructural beauty, rooted in a rich culture.

Through discussing our recent research through semi-structured interviews with so-called 'key informants', and ethnographic research on tour guides, other 'front stage' ground-handlers, and tourists in Oman, this study addresses 'empty Orientalism' at four levels: the reasons for its imposition by the state, and how it is enforced; its performative realization by institutions, tour guides, and other ground-handlers; its experiential implications for tourists; and its political and existential implications for different sectors of Omani society. Key to understanding the imposition and performance of 'empty Orientalism' is the governmental policy of promoting tourism as a strategic industry in the country's economic development, and in its diversification away from petrochemicals. We seek to understand why this policy of history-less empty Orientalism is imposed, by highlighting the controversial role of such historical sites in tribal rivalries and feuds, the historical dependence of Oman on the slave trade, and two recent major civil wars—the Jebel Al Akhdar Wars (1954–1959) and the Dhofar Rebellion (1962–1975).

The obscuring of political and military history through empty Orientalism has, to a certain extent, been successful at the economic level, with increasing numbers of tourists coming to Oman and visiting historical sites. However, the historically rooted contradictions and conflicts in Omani society remain; and with the globalization and liberalization that goes with economic development, the exclusion of history from the commodification of historical monuments is becoming increasingly problematic to sustain.

Title: Modern Slavery and Tourism: When Holidays and Human Exploitation Coincide

Author: Joseph M. Cheer¹, Leigh Mathews², Kent Goldsworthy³, Karen Flanagan⁴

Affiliation: Monash University¹, ReThink Orphanages², RMIT University³, Save the Children⁴

Contact: joseph.cheer@monash.edu

Session Type: Presentation

Abstract:

The intersection between tourism and the trade in humans is a well-established phenomenon. In this exploratory academic-practitioner project, particular focus is given to orphanage tourism in less-developed-country contexts where the performance of this trade is underlined by encounters between comparatively affluent international tourists and less wealthy hosts in countries of the Global South. The principal question posed underlines the extent to which international multi-agency frameworks are harmonized (or not) in less developed countries where poverty and development concerns appear central to the development of orphanage tourism. We draw from an exploratory multi-modal study (content analysis, key informant interviews, field observations) underlined by a theoretical framework that embraces geographies of compassion (Mostafanezhad, 2013) and Rotabi, Roby, and Bunkers' (2016) notion of altruistic exploitation. The principal aim at this stage of the project is the development of a policy framework for how agencies (government, non-government, and civil society groups) can better cooperate to manage the orphanage tourism phenomenon. We compartmentalize our discussion and pay particular attention to orphanage tourism in South and Southeast Asian contexts.

The implications for this research are manifold, including the conceptualization of policy and practice approaches for greater agency-to-agency, government-to-government, and agency-to-government collaboration to protect the rights of children. In seeking to unpack extant multi-agency frameworks against the exploitation of children for tourism, we conceptualize a governance and policy framework that enables all actors to support social justice concerns of children who have been exposed to or vulnerable to exploitation via orphanage tourism. This paper seeks to advance the theoretical frameworks embedded in geographies of compassion and altruistic exploitation and integrate this into research centered on orphanage tourism.

Title: What Tourists Seek in Fair Travel: A Case of Korean Participants of Good Travel Programmes to Asian Destinations

Author: Suh-hee Choi

Affiliation: Institute for Tourism Studies, Macao

Contact: suhhee@ift.edu.mo

Session Type: Presentation

Abstract:

This case study about Good Travel—a community-based tourism enterprise—focuses on the organization of alternative tourism programmes and explores how one of its targeted, and its most loyal, demographic group—Korean middle-aged alternative tourists—is motivated to participate in and experience such an alternative form of tourism. Interviews with the repeat participants showed that, rather than consuming the host community's unique tourism offering, the tourists considered interactions with the host community and feelings of compassion as the most memorable components of their experience.

Title: Empowered or Burdened? Tourism, Gender, Intersectionality, and Emotion

Author: Stroma Cole

Affiliation: University of the West of England

Contact: stroma.cole@uwe.ac.uk

Session Type: Presentation

Abstract:

According to the UNWTO (2015) “tourism can empower women in multiple ways...and is a tool to unlock their potential.” But for which women and under what circumstances? This paper will explore the intersecting categories of identity—gender, ethnicity, life-stage—and ecology, and how they interplay and add complexity, in order to interrogate this version of tourism and gender relations. Furthermore, it explores the role of emotions in understanding tourism development.

The unequal gendered power relations embedded in the tourism sector have been well rehearsed (Gentry, 2007; Schellhorn, 2010; Vandegrift, 2008; Ferguson, 2011; Tucker & Boonabaana, 2012; Duffy et al., 2015). However, inequalities in terms of access to resources, greater vulnerabilities, and disproportionate negative impacts have not yet been subject to systematic gender analysis.

Communities have largely been considered homogeneous. This paper not only provides a gendered picture of inequalities but also unpacks which women and why are empowered or burdened by tourism development.

Research sponsored by the British academy consisted of 88 interviews and four focus groups in April–July 2015 in the small east Indonesian town of Labuan Bajo. Neoliberal economic development policies have promoted tourism growth at any cost (Dale, 2015) and led to price rises and competition for natural resources, including water. This paper considers not only how women bear a disproportionate share of the hidden costs of tourism development, but also unpacks the differential impact on different groups of women and explores how they deal with their daily water struggles.

By unpeeling layers of multiple intersecting inequalities, a number of conclusions can be drawn: poverty compounds gender inequality and this is frequently related to ethnicity. Interlaid with socio-economic and ethnic identities, age and life-stage further complicated the picture. Tourism development has dramatically increased the cost of living and the cost of water in particular, driving women into exploitative paid work and doubling their burdens as they continue to be responsible for all domestic and water work. Migrants from further afield, including foreigners have used their financial and social capital to reap the greatest benefits from tourism. These women did not experience the expense of water, which they found relatively cheap, did not do their own domestic and water work, and were empowered in the ways the UNWTO suggests.

For the majority of women, everyday material practices: water collection, queuing, remembering to call and waiting for a delivery, moving hose-pipes and buckets, were arenas where gender norms and social inequalities are re-enforced. By exploring everyday emotions a more thorough understanding of tourism development was developed. As Heng (1996) suggests, pain and anger are rich sources of opposition knowledge among oppressed women. Hitherto these emotional geographies have been under-explored in tourism. The study found relations with water were emotional: worry, stress and shame affected social relations and added to

women's feelings of powerlessness. The women were unable to control the water that didn't flow or the tourism development that was stealing their supplies. Lack of control and powerlessness are the opposite to the dreams of empowerment sold by the UNWTO.

Title: “I Love Being Outside” on “Stolen Secw̓epemc Lands”: Settler Colonialism’s Moral Nature, at a British Columbia Ski Resort

Author: Lisa Cooke

Affiliation: Thompson Rivers University

Contact: lcooke@tru.ca

Session Type: Presentation

Abstract:

In this presentation, I contemplate ski-resort nature—as very particular kind of production wherein human interactions with it are heavily mediated by discursive and mechanical interventions in an effort to produce an outdoor-nature-based touristscape—at Sun Peaks Resort in the interior of British Columbia, Canada. I am interested here in what this touristic production of nature *is*, what it *does*, and the moral dimensions of both as many of us strap on skis and glide across this settler terrain of coloniality precisely because, in so doing, we feel “closer to nature” and “love being outside.”

The trouble is, this land upon which we play at Sun Peaks was (and continues to be) taken. It is unceded, unsurrendered Secw̓epemc territory. One of the requirements of settler colonialism is the systemic, discursive, material, and ongoing dispossession of Indigenous peoples from land. Sun Peaks Resort is an excellent example of how the production of a touristic place operates as an effective technology in this dispossession. We can, and should, problematize the ways that settler colonial power relations embed themselves into place and naturalize out of sight Indigenous bodies and epistemologies from this ‘nature.’

But what about that love of being outside? Of playing in the snow? Of personal wellbeing and contentment that comes from watching our kids carve their way down the mountain? As a critical tourism and Indigenous studies scholar, I spend a lot of time contemplating the ways that power relations work to erase, displace, and dispossesses Indigenous peoples. As a mom, I spend a lot of time relishing moments outside with my son. This presentation emerges in the tension between these two spaces of visibility and the affective discomfort that it produces.

Title: Is There a Role for a Lifelong Tourism Education Model in the 21st Century?

Author: Violet V. Cuffy

Affiliation: University of Bedfordshire

Contact: violet.cuffy@beds.ac.uk

Session Type: Presentation

Abstract:

The need for a critical turn in tourism studies has been a core theme of debate in the general academic literature in the last few decades (Bianchi, 2009). In the specific area of tourism education, there has been a call for more reflexivity, a balance between vocational and liberal education, and the adoption of much more critical methodologies and approaches. Meanwhile, in the UK, the government has an invested political interest in the implementation of widening access and increased participation in its education provision agenda.

The impact of globalisation and ongoing advances in international travel and technology necessitate tourism education frameworks and programmes that are versatile and efficient in addressing the demands of an ever evolving industry. As such, matters of employability take on new meaning far beyond mere vocational and instrumental learning.

According to the British Council (2012), the increasingly competitive external environment has called for continuous improvement of countries' quality assurance standards and the development of international criteria for their education systems. The council further suggests that, in order to maintain global relevance, internationalisation of both teaching and research have become critical objectives for most tertiary institutions. Improvements and advances in science and technology, a swiftly shifting geo-political environment, increased flow and mobility between continents and within countries, plus increasing changing demographics all dictate an immediate and robust response by education providers that seek to remain relevant in the changing face of the education sector.

The onset of the Teaching Excellence Framework (TEF) in the UK brings to the fore the pertinent refocus on the value and importance of the teaching and learning process. In its 'Success as a Knowledge Economy: Teaching Excellence, Social Mobility, and Student Choice' 2016 white paper, there is a clear call for flexible, innovative, and 'lifetime' learning—providing the best options for students that suit their individual circumstances—in addressing 21st century education demands (The Secretary of State for Business, Innovation, and Skills, 2016).

With these shifts comes the need for continuous improvement in teaching and learning within an adaptable and dynamic education system. It has been argued by Scott (2015) in a paper prepared for UNESCO, that formal education must be transformed to enable new forms of learning that are needed to tackle complex global challenges. Further, it remains pertinent to explore pedagogies and learning environments that may contribute to the development and mastery of twenty-first century competencies and skills, and advance the quality of learning.

Arguably, lifelong education offers an avenue for delivering on the required needs of the learner, the educational institution, and industry. Cuffy et al. (2012), and later Su (2015), explore the role of a lifelong learning approach for tourism. For its significance, this agenda was again revisited by UNWTO at its 2015 conference on Talent Development and Education in Tourism. This paper further advances these concepts and strongly advocates for a lifelong tourism education model in the 21st century.

Title: Foraging Tourism: Critical Moments in Sustainable Consumption

Author: Anne de Jong

Affiliation: University of the Highlands and Islands

Contact: anna.dejong.whc@uhi.ac.uk

Session Type: Presentation

Abstract:

Despite the prevalence of sustainability discourses across the Global North, for the majority of people, abstract issues of sustainability often have a low salience for the realities of travel choices. Sustainable tourism researchers recognise that any shifts resulting in sustainable tourist practice are likely to come about as a result of shifts in everyday, highly routinized social practices, relations, and socio-technical structures. This paper examines relations between social practice, sustainability, and tourism through the rise of foraging tourism across the UK, US, and Antipodes. Using evidence from qualitative interviews and media analysis detailing perspectives of professional foragers and attendees, alongside observant participation on foraging courses, the paper records the personal political motivations prompting the accrual of foraging courses. By engaging with debates surrounding the meanings of sustainable tourism, the paper extends understanding of these concepts through the identification of foraging tourism as a facilitator of sustainable practice and discourse, identifying the ways through which tourism informs and is informed by everyday practice.

Title: Traveling while Black: Storytelling through Twitter

Author: Alana Dillette¹ & Stefanie Benjamin²

Affiliation: San Diego State University¹; University of Tennessee, Knoxville²

Contact: adillette@mail.sdsu.edu

Session Type: Presentation

Abstract:

Domestic and international exploration has long been an area of interest for academicians and industry professionals alike. However, these travel journeys have historically been plagued with significant barriers for blacks in the United States. “No Negros allowed...We serve whites only...No coloreds allowed...Coloreds must sit on the balcony....” These are just a sampling of some of the well-documented captions that blacks had to endure during the segregation-era of Jim Crow. During this time, blacks in the United States faced major roadblocks while traveling, and continued threats of violence induced by the deeply embedded history of racism in the country (Green, 1936). Fast-forwarding 30 years, the Civil Rights Act of 1964 ended legal discrimination against blacks in public spaces, including travel venues. In fact, according to Mandala Research firm, 17% of black people take one or more international trips a year and account for \$48 billion of the US travel market. Although this market continues to experience upward growth, the relationships black people have with travel remain multi-faceted.

Amongst the small archive of research on African American tourism, some important studies to note include that of Phillip (1994), Carter (2008), and most recently Tucker (2015). Both Phillip (1994) and Carter (2008) conducted studies highlighting the differences between black and white travelers using household travel survey data. Unfortunately, both studies found that black travelers continue to participate in many of the travel behaviors established during Jim Crow segregation. For example, both studies found that black travelers are more likely (than white travelers) to visit destinations solely based on recommendations from family and friends (Carter, 2008; Phillip, 1994).

Additionally, Carter (2008) found that blacks travel more frequently in large groups in comparison to whites. Black travelers have also been considered to be less adventurous when it comes to trip itineraries, activities, and accommodation choices (Phillipp, 1994). In 2015, Tucker conducted a qualitative study amongst 12 African American tourists which provided information suggesting that marginality, ethnicity, and issues related to discrimination impact their travel attitudes and behaviors.

The African American travel market is rapidly growing, with much room for future development. Despite this trend in growth, many major hospitality and tourism companies continue to steer clear of specifically targeting the black community. In response to this, many black travelers are taking the initiative to clear their own paths to travel the world. For example, numerous black-owned start-up companies and blogs including “Travel Noir,” “Inclusive,” and “Nomadness Travel Tribe” have been created to fill this gap. Additionally, social media trends such as the popular hashtag *#travelingwhileblack* have brought to light some of the modern-day experiences of black travelers. The presence and growing popularity of networks like these confirm the fact that black American travel experiences are uniquely rooted in the history of race in America, making them vastly different than white travel experiences.

Although the emergence of this trend is evident, research in this area is severely lacking. Therefore, the goal of this study is to gain a deeper understanding of the black American travel

experience from both a traveler's perspective and a marketing perspective. Analyzing over 3000 tweets using the hashtag #travelingwhileblack, qualitative content analysis was used to answer these research questions:

1. In what ways do black travelers use Twitter to express their travel experiences?

- a. In what ways do black tourists express negative traveling experiences through Twitter?
- b. In what ways do black tourists express positive traveling experiences through Twitter?

2. What differences exist, if any, between the lived experiences of black travelers and the marketing materials used to target black travelers?

Results from the qualitative analysis reveal both positive and negative experiences of black travelers specifying emergent themes discovered within the data. During the presentation, results from this study will be discussed within the context of black history, as well as Critical Race Theory and whiteness studies. This work extends previous research on the black travel experience by adding depth and breadth of understanding. It is our goal that the findings from this research will aid in stimulating discussion about this sensitive but critical travel and tourism issue.

References:

- Carter, P.L. (2008). Coloured places and pigmented holidays: Racialized leisure travel. *Tourism Geographies*, 10(3), 265–284.
- Green, V.H. (1936). The Negro motorist green-book.
- Philipp, S. F. (1994). Race and tourism choice: A legacy of discrimination? *Annals of Tourism Research*, 21(3), 479–488.
- Tucker, C.N. (2015). Embedded and exposed: Exploring the lived experiences of African American tourists.

Title: Ecuador's Community-Based Tourism: Policies and Practices on the Ground

Author: Claudia Dolezal¹ & Carla Ricaurte-Quijano²

Affiliation: University of Westminster¹; Escuela Superior Politécnica del Litoral²

Contact: c.dolezal@westminster.ac.uk

Session Type: Presentation

Abstract:

Community-based tourism (CBT) is an alternative form of tourism that emerged out of bottom-up development efforts and is widely used by governments, NGOs, and development agencies to foster community empowerment and development. While promising wider socio-economic benefits (Zapata et al., 2011), at the same time CBT is often criticised for its tokenistic nature, for creating local inequalities, and for being used as a political tool by governments in the developing world (Dolezal, 2015).

This paper is based on a project which investigates the governmental structures and the local realities of CBT in Ecuador. It presents insights from the early conceptual stage of a collaborative research project which seeks to comprehend the relationship between CBT policies and practice—that is, the government's conceptualisations of CBT and how these are reshaped on the ground. It questions to what degree the structural conditions created by the government enable or hinder empowerment and the articulation of agency of those residents for whom CBT turns into a new livelihood strategy. Although the term empowerment is used with high frequency within tourism for development, it has also been found that the possibilities for empowerment through CBT are highly unequal in the vastly heterogeneous communities where CBT happens (Blackstock, 2005). What is more is that CBT is often used as a political tool, with dominant discourses imposed on communities, creating disempowering structural conditions that impact residents' agency (Dolezal, 2015). This research therefore problematizes the word "empowerment" and sheds light on the complex power relations between government and residents, revealing how policies shape practices and opportunities on the ground.

In Ecuador, the geographical context of this research, CBT has been closely linked with socio-political struggles and the Indigenous movements and mobilisations in the 1990s. Indeed, the Ecuadorian Plurinational Federation of Community-Based Tourism (FEPTCE) indicates that CBT is a mechanism for the social inclusion of Indigenous communities that were exploited as tourist attractions and historically marginalised from tourism revenues (FEPTCE, 2010). In the Santa Elena province, there are two versions of CBT. In the first version, CBT is managed on a whole-commune basis through the communal tourism committee, charging a fee for each visitor. The second version relates to the communes settled on the coastal fringe, where the tourism resource is mainly the beaches, which are not community-owned. As a consequence, CBT has been developed on a family basis, in which families participate in the programs set up by NGOs. However, the National Regulation for Community-Based Tourism Centres (Mintur, 2010) only recognises the first way to engage in CBT, leaving entire communes outside of the law.

These two different contexts therefore create different power structures between government and residents, and ultimately different opportunities on the ground, which deserve closer investigation. The data is planned to be collected by drawing on ethnographically oriented methods, including semi-structured interviews and participant observation, starting in summer 2017. In so doing, this research seeks to reveal the degree to which the government's actions hinder or enable residents' agency in engaging in CBT in Ecuador to ultimately create

possibilities for empowerment through tourism and to inform tourism policy in Ecuador.

References:

- Blackstock, K. (2005). A critical look at community-based tourism. *Community Development Journal*, 40(1), 39–49.
- Dolezal, C. (2015). *Questioning empowerment in community-based tourism in rural Bali*. Doctoral dissertation. University of Brighton.
- FEPTCE. (2010). *Historia del Turismo Comunitario en el Ecuador*. Retrieved October 25, 2010, from feptce.org/doc/feptce/historia-turismo-comuniecudad.pdf
- Ministerio de Turismo del Ecuador (2010). *National regulation for community-based tourism centres*. Quito: MINTUR.
- Zapata, M.J., Hall, C.M., Lindo, P., & Vanderschaeghe, M. (2011). Can community-based tourism contribute to development and poverty alleviation? Lessons from Nicaragua. *Current Issues in Tourism*, 14(8), 169–177.

Title: Disorganised Host Event Spaces: Revealing Rio's Fault Lines at the 2016 Summer Olympic Games

Author: Michael B. Duignan

Affiliation: Anglia Ruskin University

Contact: Michael.Duignan@anglia.ac.uk

Session Type: Presentation

Abstract:

Drawing on Deleuze and Guattari's (1987) theoretical framing of 'striated' and 'smooth' spaces and the idea around Olympic states of exception (Marrero-Guillamon, 2013), this paper investigates the extent to which the spatial organisation of the Rio 2016 Olympic Games territorialised a number of targeted event and venue spaces across the host city. The paper unpacks, using in-depth descriptive analysis, how Rio 2016's main Games sites and ancillary event zones were spatially organised. It also explores the variegated implications of the Olympic Games' spatial organisation for Rio's host communities. Observational insights serve as a snapshot in to the potential effects this had on local communities and small traders attempting to engage and leverage from the Games through the researcher's perspective. Empirically driven and qualitative in its focus, the study's in-depth insights are shared through the use of narrated observation and photo and video diaries captured in advance of the Rio Games and during its operation. These audio-visual findings will be presented at the CTS 2017 presentation to illustrate local dynamics at play, and to illustrate exactly how micro-level empiricisms helped to build the findings and theoretical developments discussed. The author will touch up on how, through using qualitative coding and Attride-Stirling's (2001) 'Thematic Network Analysis' (TNA), research themes were developed.

Specifically, in terms of the findings, the paper illustrates that, whilst the city of Rio and associated event spaces became controlled and striated in a variety of ways, they simultaneously emerged disorganised, somewhat chaotic but in turn more open, fluid, and 'democratic'. The authors argue that host community, venue, and Last Mile spaces offered greater propensity for creative resistance, plurality of voice, and the affordance of alternative narratives. As a result, local stakeholders across host communities, including local smaller traders who may have represented vulnerable and excluded actors under previous mega-event conditions (e.g., London 2012) (see Pappalepore and Duignan, 2016; Duignan, 2017), appeared to have been more effective in leveraging event-related and -induced benefits (e.g., event visitor economy consumption). In return, this is argued to have helped support the redistribution of leveragable benefits across a wider spectrum of stakeholders, and not just those with social and economic capital, who have historically been the only ones able to access such opportunity (Ziakas, 2014). This has, and continues to be, of critical importance to the field of critical event studies, in the context of mega-event analyses.

References:

- Attride-Stirling, J. (2001). Thematic networks: An analytical tool for qualitative research. *Qualitative Research*, 1, 385–405.
- Deleuze, G., & Guattari, F. (1987). *A thousand plateaus*. Minneapolis: University of Minnesota Press.

- Duignan, M.B. (2017). Olympic territorialisation, shocks. and event impacts: Small businesses and London's 'Last Mile' spaces. Doctoral dissertation. Anglia Ruskin University.
- Marrero-Guillamón, I. (2013). Olympic state of exception. In H. Powell & I. Marrero-Guillamón, eds., *The Art of Dissent: Adventures in London's Olympic State*. London: Marshgate.
- Pappalepore, I., & Duignan, M.B. (2016). The London 2012 cultural programme: A consideration of Olympic impacts and legacies for small creative organisations in East London. *Tourism Management*, 54, 344–355.
- Ziakas, V. (2014). For the benefit of all? Developing a critical perspective in mega-event leverage. *Leisure Studies*, 34, 689–702.

Title: Identity Politics in Rural Cyprus: Local and Global Power Relations

Author: Evi Eftychiou

Affiliation: University of Nicosia

Contact: eftychiou.e@unic.ac.cy

Session Type: Presentation

Abstract:

This paper focuses on the disputed identity of rural Cyprus. It is an ethnographic study on tourism that argues that the power of western hegemony not only defines but also reverses the definition of ‘modern’ and ‘traditional’ identity in the cultural setting of Cyprus, in such a way that its authority is maintained and legitimized. By focusing on identity politics and tourism in the Troodos mountainous region, this study examines the conflict between native elites and locals over the definition of local identity.

In the postcolonial setting of the 1960s, native elites reproduced the western vision of ‘development’, ‘progress’, and ‘modernity’, as expressed in Europe after the Second World War. The invented concept of ‘modernity’ was introduced by native elites and was translated into policies and strategies towards the achievement of rapid ‘progress’ and the development of mass tourism in the coastal zones of Cyprus. As a result, the Cypriot authorities neglected the Troodos mountainous region as a low-priority area, and its residents were exposed as underdeveloped, backward peasants.

The economic boom of the 1970s and 1980s provided to rural residents the opportunity to finally achieve ‘progress’, by reproducing the mass tourism model. In the meantime, though, the native elites reversed the definition of modernity, which reproduced the western principles of sustainable development, and environmental and cultural heritage protection. The ‘underdeveloped’ region of Troodos was now identified as ideal for the implementation of environment and heritage conservation projects, with the ultimate goal of developing small-scale cultural tourism in the area. In this context, native elites appropriated material tradition—in other words, elements that were once classified as evidence of backwardness—in order to achieve ‘modernity’. The refusal of locals to reproduce the new paradigm of development and their persistence to strive for material modernity left them once again exposed as ‘backward’, ‘ignorant’, and ‘parvenus’ peasants.

This paper will explore the extent to which identity politics at the local level are intertwined with global unequal power relations by critically approaching the dominant discourse. To address this issue, I will explore the flow of power, from Northern European experts to local native elites and from local experts to rural residents of the Troodos region. It is argued that local cultural conditions are involved in a constant interplay with western or universal principles, to such a degree that local and global processes are now intertwined and interconnected. In other words, not only are local conditions influenced by globalization, but global principles and processes are also influenced by local cultural configurations, even in the West itself.

Having said this, I do not underestimate the role of the existing power relations in the global system. On the contrary, I argue that the existing unequal power relations are involved in a vicious cycle of producing, maintaining, legitimizing, and normalizing western hegemony. It is overall argued that the emergence of mass tourism discourse in the 1960s and its transformation into reflexive tourism discourse in the late 1980s is a reproduction of the ‘same paradigm’,

namely the western paradigm.

Title: Tourism and Gendered Silences: Emplacing the Meaning of Gender In/Equality

Author: Claudia Eger¹, Graham Miller², & Caroline Scarles²

Affiliation: University of Warwick¹; University of Surrey²

Contact: c.eger@warwick.ac.uk

Session Type: Presentation

Abstract:

Gendered discourses of community life establish parallel narratives of tourism and development that can provide limited scope for transformational change. This raises questions about the ways in which tourism can be integrated more effectively within the gender agenda of destinations. By emplacing the meaning of gender and dis/empowerment in Berber communities, this study aims to engage with the multiple subjectivities that (re)produce an understanding of gender-based inequality. While tourism does not directly interact with women's empowerment in this context, tour operators' investment in education projects for girls contributes to the creation of alternative dialogues between community and development discourses.

The adoption of an Islamic feminist framework promotes a critical and contextual understanding of how difference is produced through discourse and how this is manifested through wider material and cultural inequalities. To study the complex intersections and interactions between theory, context, and partial perspectives, this research adopts a case study approach positioned within the context of tour operators' involvement in destination communities, identifying the Education for All project in Morocco as an example of a tourism-supported educational project. Data collection draws on participant observation and qualitative interviews, with the research conducted with school-aged children being paired with respondent-led visual methods.

Findings show that the girls' understanding of empowerment is based on a sense of responsibility for the self, which does not forfeit the flourishing of community bonds. However, it questions underpinning gender ideologies that build on an understanding of equality based on respect and shame. Women's increasing education and demand of respect rests on processes of negotiation and mobilisation that, over time, might have the potential to challenge the local gender order and have knock-on effects on wider community development. This process can be in alignment with social norms and general community desire. However, there is significant scope for it to be disruptive, and it is through these disruptions that the current understanding can be challenged and the opportunity to create differences from within is afforded.

Title: Caring at a Distance: Towards Care-ful Imaginaries and Practices

Author: Claudia Eger¹, Caroline Scarles², & Graham Miller²

Affiliation: University of Warwick¹; University of Surrey²

Contact: c.eger@warwick.ac.uk

Session Type: Presentation

Abstract:

To build a hopeful imaginary of another economy, it is crucial to understand the dynamic interplay between the fluid boundaries of the organisational, individual, and societal realm in everyday business practice. This creates a complex framework in which business–stakeholder negotiations occur, raising questions about to what extent and in which ways practices of responsible behaviour can be co-constructed. Building on limited existing research on care in business ethics, this study contributes to the conceptualisation of caring at a distance, reflecting on the wider social, geographical, and philosophical context in which such an ethic of care is being voiced.

The articulation of distance in care relations is studied with a focus on corporate philanthropy in tourism. Different stakeholders involved in care practice are included in the research process to move away from a unidirectional view of care towards understanding multidirectional care networks. This is achieved through adopting a case study strategy that dis/locates care practice by drawing together the remote spaces and presences of tour operators and local stakeholders in the negotiation of care, using the example of the Education for All project in the High Atlas Mountains region of Morocco.

Findings show that tour operators' investment in destination projects emerges primarily through an ethic of care between them and destination communities, underpinned by multiple layers of performed, displaced, and shared responsibility. Trust is positioned as a central driver of these processes, which combine, unsettle, and reconfigure distance and closeness. This might open up opportunities to shift from a unidirectional view of care towards shareable interpretations of interdependencies in care practice that build on responsibility *and* vulnerability.

Title: Imagining the Alpha Male of the Tourist Tribe

Author: Richard Ek & Mia Larson

Affiliation: Lund University, Campus Helsingborg

Contact: richard.ek@ism.lu.se

Session Type: Presentation

Abstract:

In this presentation, we analyse and discuss how the “alpha male” of the tourist academy tribe is described and imagined in celebratory contexts (portraits and profiles of outstanding scholars within tourism studies). The tradition of highlighting individuals is a solid one in the academy, as the university is part of the institution of higher education and research that traditionally celebrates the individual endeavour. There is certainly an established critique and discussion on whether scientific progress is made by individuals or is something that is rather the result of the work of networks of scholars, a collective effort above all; but nevertheless, the apprehension and celebration of single individuals is a practice that is still alive and kicking today. From a gender perspective, this tradition is interesting, since the absolute majority of the celebratory portraits are of male scholars. Regardless of whether this is regarded as a coincidence, an outcome of a historic path-dependent societal trajectory, or the efficiency of a glass ceiling, it becomes interesting to further investigate how these “alpha males” and their academic lifework are described, characterized, and presented within the tourist tribe.

We have chosen to do a reading of the “portraits of pioneers in tourism research and education” series in the journal *Anatolia*. Our mapping and analysis of these portraits and profiles is done in two steps. First, in the quantitative part, we lay out a map of the portraits and profiles (the distribution of male and female portraits, the distribution of nationalities, etc.). The qualitative part is a close reading of the portraits *per se*, with particular focus on the use of metaphors in these texts. In particular, we apply the philosopher Stephen Pepper’s root metaphors: similarity, the machine, the complex integrated organic process, and the historic event. A root metaphor is like a basic analogy that is able to explain all aspects of experience; thus, they are the basis for world hypotheses: formism, mechanism, organicism, and contextualism. By applying Pepper’s root metaphors and world hypotheses, we cannot only say something about how individuals are described and reproduced through celebratory portraits but also hint how the touristic work in the world is imagined in an ontological sense.

Title: In Search of Reciprocity in Indigenous Tourism Research

Author: Pilar Espeso-Moliner & María José Pastor-Alfonso

Affiliation: University of Alicante

Contact: p.espeso@ua.es

Session Type: Presentation

Abstract:

The practice of exchanging things with others for mutual benefit, or the social norm of reciprocity, is a widely accepted rule in many cultural milieus. However, research on Indigenous contexts has largely, and for a long time, ignored these rules, favoring practices of intensive data and artifact appropriation.

Critical and decolonizing theorists are questioning the extractive nature of traditional research on Indigenous communities. Scholars, of Indigenous as well as non-Indigenous origins, are proposing new collaborative and participatory research approaches based on genuine respect and mutual benefit (Chambers & Buzinde, 2015; Chilisa, 2011; Tuhiwai-Smith, 2012). In the field of tourism studies, a growing body of literature shows examples of research done *with* the involved communities (Koster, Baccar, & Lemelin, 2012; Whitford & Ruhanen, 2016) rather than on them.

With this working paper we intend to contribute to the ongoing conversation on decolonizing methods and approaches, presenting the ontological and epistemological framework that has guided our long term research in southeastern Mexico. Following an interuniversity agreement between the Intercultural University of Chiapas (Mexico) and the University of Alicante (Spain), a multidisciplinary and multiethnic team of researchers have been collaborating on different studies with Lacandon, Ch'ol, and Tzeltal communities engaged in the business of tourism. Throughout the process, many agreements have been reached, projects developed, and interactions established between external and internal co-researchers. In this paper, we will critically reflect on the reciprocities negotiated with these Maya communities and their entrepreneurs, giving particular attention to the issues of reflexivity, the co-research process, and the reporting back of findings to their rightful owners.

References:

- Chambers, D., & Buzinde, C.N. (2015). Tourism and decolonisation: Locating research and self. *Annals of Tourism Research*, 51, 1–16.
- Chilisa, B. (2011). *Indigenous research methodologies*. Thousand Oaks: SAGE Publications.
- Koster, R., Baccar, K., & Lemelin, R.H. (2012). Moving from research ON, to research with and for indigenous communities: A critical reflection on community-based participatory research. *Canadian Geographer*, 56(2), 195–210.
- Tuhiwai-Smith, L. (2012). *Decolonizing methodologies: Research and Indigenous peoples*, 2nd edition. London: Zed Books.
- Whitford, M.M., & Ruhanen, L. (2016). Indigenous tourism research, past and present: Where to from here? *Journal of Sustainable Tourism*, 24(8–9), 1080–1099.

Title: An Analytical Framework of Tourism Education in an Era of Complexity and Sustainability: Evidence from Sweden

Author: Ioanna Farasi

Affiliation: Dalarna University College

Contact: ifa@du.se

Session Type: Presentation

Abstract:

There is growing awareness among tourism scholars about the responsibility of tourism education to address the complexity of the modern world and the challenges that arise from it. This is a sign of maturity for tourism education and a trespassing from purely vocational to liberal education which aims to contribute to more reflective practitioners who strive to improve not business alone but the world and the community they are living in (e.g., Dredge et al., 2012; Inui, 2006; Jamal et al., 2011; Tribe, 2002).

Jamal, Taillon, and Dredge (2011) based their *sustainability practitioner* on the *philosophic practitioner* discussed by Tribe (2002) and argued for a Sustainable Tourism Pedagogy (STP). STP needs to be practical and action-oriented in addressing real world environmental and social issues, rather than only theoretical. At the same time, STP needs to integrate practical wisdom through the Aristotelean perspective of the *good life*. Nevertheless, very little change can be noticed in tourism education curricula. Research, together with education, at least in the Anglo-Saxon world, has developed around business schools addressing the challenges of hospitality and tourism as an industry. In spite of a number of programmes related to sustainable tourism and scholarly works which seek to analyse and provide a theoretical contribution and a framework for analysis for relevant curricula, a gap may be noticed between theory and practice in the development of sustainable tourism pedagogy (Jamal et al., 2011), wherein very little is known about tourism education outside the Anglo-Saxon world.

In parallel to the developments in tourism education, debates in pedagogy have discussed the role of education for citizenship. In this discourse, education must prepare “citizens of a complex and interlocking world” (Nussbaum, 2002, p. 292), and universities should thus integrate into their curricula a segment of education for citizenship. It is argued here that these two frameworks (i.e. Sustainable Tourism Pedagogy and Education for Citizenship) could inform each other to provide an operational analytical framework for tourism education in the era of complexity and sustainability. Indeed, tourism education could benefit from this discourse to define and position itself in the pedagogy discourse to address future challenges. Connection with the industry is as important as the ability of the graduates to extend reflection and action beyond the tourism industry. Education for sustainable tourism thus should be seen as a liberal education for sustainable development rather than a merely sectoral one. Examining sustainable tourism in a holistic, complex, adaptive approach allows tourism to be examined in its wider context and could facilitate the evolution of tourism education as education for citizenship. The aim of this research is to reconcile the two frameworks into an operational one for guidance in the development and in the evaluation of programmes and courses. An analytical framework for tourism curricula is developed here, and empirical data are collected from Master of Tourism programmes in Sweden and content analysed to examine their progress, in terms of a Pedagogy for Sustainable Tourism. This is a work in progress, and results are expected to contribute to the evolution and operationalisation and of tourism education for sustainability.

References:

- Dredge, D., Benckendorff, P., Day, M., Gross, M.J., Walo, M., Weeks, P., & Whitelaw, P. (2012). The philosophic practitioner and the curriculum space. *Annals of Tourism Research*, 39(4), 2154–2176.
- Inui, Y., Wheeler, D., & Lankford, S. (2006). Rethinking tourism education: What should schools teach? *Journal of Hospitality, Leisure, Sport and Tourism Education*, 5(2), 25–35.
- Jamal, T., Taillon, J., & Dredge, D. (2011). Sustainable tourism pedagogy and academic-community collaboration: A progressive service-learning approach. *Tourism and Hospitality Research*, 11(2), 133–147.
- Nussbaum, M. (2002). Education for citizenship in an era of global connection. *Studies in Philosophy and Education*, 21(4–5), 289–303.
- Tribe, J. (2002). Education for ethical tourism action. *Journal of Sustainable Tourism*, 10(4), 309–324.

Title: Cross-Disciplinary Approaches for Critical Futures in Events and Tourism

Author: Rebecca Finkel

Affiliation: Queen Margaret University, Edinburgh

Contact: rfinkel@qmu.ac.uk

Session Type: Workshop

Abstract:

This session focuses on critical approaches to understanding and researching within events and tourism frameworks. It involves a conversation amongst a panel of critical scholars in order to bring relevant topics alive for open discussion. Through sharing cross-disciplinary experiences in developing conceptual and empirical work, best practices, lessons learned, and future directions can be charted.

Similar to the trajectory of tourism, more and more cities and countries around the globe are employing planned events to address socio-economic issues. Critical events research has been a developing field for over two decades, and many scholars have focused political, social, and economic studies by framing them around international planned events and their impacts on cities and countries worldwide. This session seeks to build upon this in order to develop further critical discourses and dialogues pertaining to the impacts of events on diverse communities and places by exploring connections and convergences with critical tourism studies.

Title: Gender, Heritage, and Tourism: Posthumanist Investigation into Human-Equine Relations at the Rodeo

Author: Rebecca Finkel & Paula Danby

Affiliation: Queen Margaret University

Contact: rfinkel@qmu.ac.uk

Session Type: Presentation

Abstract:

Viewed through a posthumanist lens, this research explores the relationships and wellbeing of humans and horses within tourism-related spaces. Focusing on a case study of the Star of Texas Fair and Rodeo in Austin, Texas, qualitative methods have been employed in the form of semi-structured interviews with key event stakeholders as well as in-depth ethnographic approaches. It is evident within this research how the boundaries or significant differences between humans and horses are challenged by the fluidity and interconnectedness of both species in Rodeo's performance spaces through increased knowledge, skill, and companionship, which has a positive impact on the wellbeing of both horses and humans as well as the sustainability of animal-related tourist experiences.

Title: Time for Tourism
Author: David Fisher
Affiliation: Lincoln University
Contact: david.fisher@lincoln.ac.nz
Session Type: Presentation

Abstract:

Sometimes a fundamental element in any activity is so embedded that academic enquiry misses it. Here, it is argued that time is that element in the tourism literature. This paper will present an overview of time in tourism. Time will be discussed in the following forms: linear, cyclical, perceptual, social, and cultural.

The simplest definition of time is ‘clock’ time, or linear time. However, even clock time is governed, in a social context, by legal structures regulating public holidays, leave entitlement, and so on, all of which have impacts on tourism and the use of discretionary time for holidays. When linear time is incorporated with space, technology plays a role in ‘shrinking’ the world, enabling a greater choice of destination (Hall, 2009).

Time is also cyclical, however. Diurnal and seasonal cycles affect tourism. Longer cycles are evident in the rise and fall of the popularity of destinations, economic cycles, and fashion, which all play a part in how tourism is experienced.

On a personal level are perceptions of time (Urry, 2000). On the first day of a holiday, the days of future rest and relaxation stretch ahead. If the holiday experience has been good, then the last days pass very quickly. If the experience is poor, then the last days take much longer. The concept of perceived time will be tested during the presentation of this paper with the help of two volunteers.

Finally, cultures organise time differently. Meals are a good example of this. The Spanish language guidebooks to Switzerland, for example, stress that the Swiss eat early and that most restaurants will be closed for orders by nine in the evening (Bender, Gidlow & Fisher 2013). Similarly, in the early years of Eurodisney, the management were unprepared for the different eating habits of their visitors compared to those in the United States (Richards & Richards, 1998). Cultures also have different attitudes towards annual leave—compare Germany with the United States—which has an impact on the age of visitors to destinations.

This presentation will show that time requires a much more systematic analysis than it has hitherto been given.

References:

- Bender, J., Gidlow, B., & Fisher, D. (2013). National stereotypes in tourist guidebooks: An analysis of auto-and hetero-stereotypes in different language guidebooks about Switzerland. *Annals of Tourism Research*, 40, 331–351.
- Hall, C.M. (2009). Tourism, change and time: Time concepts and understanding tourism related change. In *Proceedings of Change: Tourism and Hospitality in a Dynamic World*, 18th Annual International Research Conference of the Council for Australian University Tourism and Hospitality Education (CAUTHE), Fremantle, Western Australia, February 10–13.
- Richards, G. & Richards, B. (1998). A globalised theme park market? The case of Disney in Europe. In E. Laws, B. Faulkner, & G. Moscardo, eds., *Embracing and Managing Change in Tourism: International Case Studies* (pp, 365–378). London: Routledge.

Urry, J. (2000). *Sociology beyond societies*. London: Routledge.

Title: Can Ordinary Wildlife in Everyday Green Places Be Extraordinary?

Author: Akke Folmer

Affiliation: Stenden University of Applied Sciences

Contact: akke.folmer@stenden.com

Session Type: Presentation

Abstract:

In wildlife tourism studies, it has been found that tourists who had meaningful wildlife experiences during their holidays also highly appreciate encountering wildlife near home. However, the importance of experiencing wildlife in everyday green places has not received much attention. Local green places are important to our health and wellbeing, and thus it is worth gaining insight into how people are connected with them. In my study, I investigated how multi-sensory wildlife experiences shape a person's bond with his or her favorite local green place in a highly urbanised society, the Netherlands. I conducted walk-along interviews with thirteen participants with varying socio-demographics and places of residence in their favorite local green place. These ranged from urban parks, agricultural land, and forested estates to large protected areas. The interviews took place over a whole year, covering all seasons. The results show that familiarity plays a central role in how wildlife shapes a bond with a favorite local green place. Through repeated visits, individuals build a relationship with the place and its wildlife, accommodating three ways in which a bond can form: (1) the localized self, (2) the internalized place, and (3) embeddedness in *Panta Rhei*. First, experiencing familiar wildlife—for instance, hearing well-known birdsong or regularly seeing deer—can trigger (childhood) memories, often related to significant others. This adds to feelings of rootedness in a favorite local green place, called *the localized self*. Second, over time, the bond can be strengthened by increasing knowledge about both wildlife and the place. This leads to successful and intentional wildlife encounters with feelings of pride and accomplishment. Individuals can also feel rewarded by the place through 'receiving' unexpected wildlife encounters. These wildlife experiences can lead to *the internalized place*. Third, wildlife experiences can provide individuals with *embeddedness in Panta Rhei*: the flows and cycles of nature and life. The presence of wildlife can be very important in connecting individuals with their natural surroundings, and with the natural world of which they feel part. Birds in particular play a prominent, yet undervalued, role in place bonding. Birdsong and bird behavior (building nests, migrating) in a familiar place can provide a sense of time as well as timelessness; birds can signify natural rhythms, announcing sunrise, spring or winter, year after year; they can provide comfort and continuity in an ever-changing life. Thus, although local wildlife, such as ducks, blackbirds, swans, foxes, and deer, may not be large or iconic, ordinary wildlife can be extraordinary as it plays such an important role in place bonding and in connecting people with the world.

Title: Creativity and Tourism Networks: A Contribution to a Post-Mechanistic Economic Theory

Author: Matthias Fuchs¹ & Rodolfo Baggio²

Affiliation: Mid-Sweden University¹; Universita Boccon²

Contact: matthias.fuchs@miun.se

Session Type: Presentation

Abstract:

We criticize ‘orthodox’ economic theory by applying the philosophical framework developed by K.H. Brodbeck (2008; 2012). Accordingly, we argue that creativity represents the core economic activity conducted within the boundaries of socio-economic networks. After discussing the changing notion of creativity throughout the history of thinking, the elements of a post-mechanistic economic framework are presented. By doing so, we elaborate on the idea that market economies are complex network systems of interacting agents (individuals, organisations). In the second part, we conduct network analysis to assess network-topologies of European tourism destinations. By applying the network metric Simmelian brokerage (Latora et al., 2013), we show how network closure and structural holes can affect creativity. Findings reveal that destinations show serious creativity gaps.

References:

- Brodbeck, K.H. (2008). Wirtschaft als kreativer prozess: Wie ein weicher faktor harte tatsachen schafft. In T.G. Baudson & M. Dresler, eds., *Kreativität und Innovation* (pp. 16–27). Stuttgart: Metropolis.
- Brodbeck, K.H. (2012). Zur philosophie der kreativität. In J. Schick & R. Ziegler, eds., *Residenzvorlesungen*. Würzburg.
- Latora, V., Nicosia, V., & Panzarasa, P. (2013). Social cohesion, structural holes, and a tale of two measures. *Journal of Statistical Physics*, 151(3–4), 745–764.

Title: New Dialogues with the Ocean as a Recreational Diver—Case Study: Mallorca, the Balearic Islands (Spain)

Author: Olga Garcia

Affiliation: Aberystwyth University

Contact: olg5@aber.ac.uk

Session Type: Presentation

Abstract:

Pablo Neruda said, “*I need the sea because it teaches me,*” and after time, science proved him right. Oceans are of great importance in both ecological (climate regulation, biodiversity) and societal (economic activities, environmental services, and residence) terms. Healthy oceans are therefore fundamental to achieving global sustainability. The European Union has identified ‘blue growth’, or the sustainable use of the oceans, as a core societal challenge for its research programmes (e.g., Horizon 2020). However, at present, we still face the challenge of promoting ocean literacy in order to help citizens understand the influence of the oceans on our lives and the impacts of our behaviour on it. Aiming to tackle this, an educational programme, called Ocean Literacy, started over 10 years ago in the United States.

The main motivation for this program project was recognising a clear absence of marine knowledge within the general population (Change, 2015). In this sense, given our dependence on the health of the ocean for a wide range of ecosystem services, various sectors must take responsibility for the ‘meaning’ and ‘attachment’ to the largest ecosystem on Earth. As a key interface, marine tourism has an important role to play in achieving this.

The contemporary tourism industry is measured by individual experience; therefore, tourism research of the 21st century is being defined by the motivations, behaviours, and choices of travellers every day (Holbrook & Hirschman, 1982; Álvarez Sousa, 2004). Within this Experience Economy context (Pine & Gilmore, 1998), ‘place meaning’ contributes to showing the value and significance of a setting through the cognitive concepts or beliefs the individual has (Stedman, 2002). And, concurrently, ‘place attachment’ reflects the degree of bond to the setting (Kyle et al., 2003). In response, this study asks, how can underwater marine ecotourism contribute towards marine environmental awareness through Ocean Literacy? To answer this central question, an ethnographic study from an emic perspective was implemented through a case study of Mallorca (Balearic Islands, Spain). The fieldwork was conducted over six months (the season of 2016), using participant observation and semi-structured and unstructured interviews with divers, staff, and stakeholders from science, the government, NGOs, and professional associations.

The case identified was an industry involved in a transitional period. It is suggested that this is due to the fact that diving is still conducted a ‘sport’, but where its industry is tourist driven, with tourists being the main clients. At the same time, experience is based on ‘what you see’, but without a systematic transfer of knowledge, and where staff are poorly trained in heritage interpretation and communication skills.

Consequently, the entire structure loses the opportunity to connect divers to the Mediterranean Sea through a ‘sense of place’. Nevertheless, suitable conditions for further development are present: motivated staff, a clear demand of ocean knowledge from tourists, proper facilities, and an active network of knowledge production close to them.

This presentation will focus on a suggested structure to put in place an Ocean Literacy program in the current recreational diving industry in Mallorca, in order to contribute to the aspiration of improved global ocean citizenship.

References:

- Álvarez Sousa, A. (2004). Cambio social y ocio turístico en el siglo XXI. In A. Álvarez Sousa, coord., *Turismo, Ocio y Deporte* (pp. 13–41). A Coruña: Universidade da Coruña.
- Change, S. (2015). Sea change project launched. *Sea Change Project News*, November.
- Holbrook, M., & Hirschman, E. (1982). The experiential aspects of consumption: Consumer fantasies, feelings, and fun. *Journal of Consumer Research*, 9, 132–140.
- Kyle, G., Graefe, A., Manning, R., & Bacon, J. (2003). An examination of the relationship between leisure activity and place attachment among hikers along the Appalachian trail. *Journal of Leisure Research*, 35(3), 249–273.
- Pine II, B.J., & Gilmore, J.H. (1998). Welcome to the experience economy. *Harvard Business Review*, July–August, 97–105.
- Stedman, R.C. (2002). Toward a social psychology of place: Predicting behaviour from place-based cognitions, attitude, and identity. *Environment and Behaviour*, 34(5), 561–581.

Title: Journey into Higher Education

Author: Pauline Anne Gordon

Affiliation: Napier University

Contact: p.gordon@napier.ac.uk

Session Type: Presentation

Abstract:

The aim of this phenomenological study is to understand if the differences in teaching and learning environments can help to explain why some international students find it difficult to make the journey to a higher education institution in the United Kingdom. Making the journey from school or college to university is a challenging obstacle for many students, because it involves adapting to a new academic and social environment. Indeed, it is recognised that making this journey can be incredibly stressful, both academically and socially. Such stresses can often lead to a significant reduction in academic performance, and can eventually lead to the student not integrating into or not completing the programme (Cook and Rushton, 2008; Robotham & Julian, 2006). Entering into higher education represents a very significant journey, and it is important to explore and understand the experiences of different types of students and some of the difficulties they may encounter as they become accustomed to a new academic environment. Students do not share the same perceptions, experiences, or expectations when making the journey into a new institution; therefore, they cannot all be treated in the same way. For some students, the initial changes from their previous educational environments are more substantive than others, and some students require considerable adjustments. Indeed, it is evidenced in the literature that international student groups have significantly greater difficulties compared to home students in adjusting to academic requirements. These difficulties relate to areas such as language skills, independent learning, critical/analytical thinking and writing, engaging in research, and understanding the concepts of referencing and plagiarism (Janjua, Malik, & Rahman, 2011; Morrison, Merrick, Higgs, & Le Matais, 2005). In fact, many researchers agree that these issues are strongly linked to radically different teaching and learning environments (Janjua et al., 2011; Morrison et al., 2005). The key strength and aim of this study is that it intends to provide a voice for international students by gathering information on their individual experiences, in order to gain insight into the reasons why some of them appear to find it difficult to make the journey from their home educational institution to a higher education institution in the United Kingdom. It is therefore crucial to design an appropriate research methodology that meets the research aim and objectives, and at the same time establishes the credibility of the study. The purpose of this paper is threefold: first, it aims to identify and justify the most appropriate philosophical stance that can be adopted by this research study. Second, it provides a detailed examination of the intended research design, including an evaluation of the appropriateness of the methods of data collection and analysis. Third, it aims to employ a pilot study and provide critical reflection and appraisal of the chosen methods and techniques employed. Indeed, by presenting this to the conference, it is hoped that the researcher can obtain valuable feedback and advice from colleagues.

Title: Dialoguing Morality and Mobility in Tourism Studies

Author: Bryan S.R. Grimwood¹ & Kellee Caton²

Affiliation: University of Waterloo¹, Thompson Rivers University²

Contact: bgrimwood@uwaterloo.ca

Session Type: Presentation

Abstract:

Morality and mobility are central to tourism. Although each of these concepts has gained rather dramatic popularity in tourism studies over the last decade—articulated as moral (Caton, 2012) and mobility (Hannam, 2009) ‘turns’ taken by the field—we have found few examples where these ideas are intentionally merged or considered and grappled with in parallel. In this presentation, we explore the epistemological contours and convergences of these two analytical terrains. We argue that both perspectives are characterized not only by an ontological drive, regarding what aspect of a phenomenon we should foreground in studying it, but also by their capacity to undergird epistemo-political interventions into our ways of being in the world with others. We then illustrate our discussion with examples drawn from work published in a special issue on the theme of “Tourism Moralities and Mobilities,” which we recently guest edited for *Tourist Studies*.

Title: Neoliberalist Redevelopment and the Touristification of Everyday Life

Author: Alexis Guillemard & Dominic Lapointe

Affiliation: Université du Québec à Montréal

Contact: guillemardalexis@gmail.com

Abstract:

In Montreal, former industrial brownlands are in the process of being reconverted. Amongst those, Griffintown is a former Irish neighbourhood next to the city center that runs along the Lachine canal, an important artery for the emergence of industrial Canada. Most of Griffintown has been abandoned for nearly 40 years, but the city of Montreal has finally chosen to encourage real estate promoters to invest in its rehabilitation, arguing for an urban entrepreneurialism at the service of the market economy (Harvey, 1989). Condominium towers have quickly proliferated, which has led to new questions. At first glance, the analysis of the case of Griffintown does not reveal a very developed leisure tourism. Our interviews and our observations confirm it. Investors do not seem to think that this sector is sufficiently profitable in the short term. The neighbourhood's industrial past only becomes an added marketing argument for the promoters. Thus, in order to convince private individuals to buy apartments in Griffintown, the real-estate discourse has become more and more akin to the discourse of tourism. The lack of consultation before the neighbourhood's growth has led to logistical problems such as the lack of public transportation, of schools, of doctors, and even of grocery stores. To remedy this, the promoters sell an experience, a landscape, and a lifestyle. We observe a touristification of daily life, through which we can identify the reproduction of neoliberalism's spatial practices. The neighbourhood also evokes an overflowing of the 'tourist bubble' (Judd, 1999), when the city governments, in partnership with tourism entrepreneurs, construct places where visitors can find suitable facilities and amenities, in a safe and convenient environment (Judd, 1999, p. 37).

At Griffintown, the municipality and the real-estate agents seem to produce this sort of spatial tourist bubble, but for wealthy residents of luxurious condos. The presentation will close by an opening towards the concept of touristification of everyday life as an example of expansion of contemporary capitalism in the private sphere in the new spirit of capitalism (Boltanski & Chiappelo, 2005).

Title: Trumping the Myth of Travel: A Window into the Role of Tourism in Sustaining Post-Truth Neoliberalism

Author: Robert Hales

Affiliation: Griffith University

Contact: r.hales@griffith.edu.au

Session Type: Presentation

Abstract:

There is much buzz in academic circles about the post-truth era and the rise of populism, which rejects the established political order and expert knowledge, across western countries. The thesis of this paper is that contradictions in this popular movement, which is inextricably interlinked to neoliberalism, help to identify myths that support social and economic order. These windows provide society with an opportunity to deliberate world views, which in turn helps shift social, political, and economic order.

Myths are best recognised when they are busted or broken. Myths strive to produce a prescribed view of the world or an attitude towards social institutions which is then responsible for the maintenance of the status quo, and which ensures continuity of the existing social order. Myths constitute a conservative socialising force, the function of which is to sanctify existing institutions and foster the values of sociality. Myths in this sense act to produce world views that maintain the status quo. The right to travel and the so-called democratisation of travel is one such myth. With the rise of Trump, there have been many contradictory policy positions in his short time as president of the United States. At the heart of the neoliberal project is the duality that the free market is purported to be the best way to distribute goods and services, and this is presented as a natural state of affairs, somehow linked to natural rights. But, importantly, the free market is not a natural phenomenon and is very much a social construct, with various institutions needing to be maintained to ensure the dominance of neoliberal order. Whilst Trump may have gained power purporting anti-neoliberalism (anti-establishment rhetoric), his style of ethno-nationalistic neoliberalism has morphed with the dispensing of expertise informing political debate. The effect is that he has control over markets utilising a new institution: post-truth or post-fact politics, which are purported as natural and normal.

When Trump initiated the ban on the migration of people from certain Islamic states, a window on the myth of travel and mobility was revealed. The action of Trump was important in two ways: First, it revealed the contradictory nature of neoliberalism. The preservation of a free America meant curtailing the rights of travel. This had unintended social and economic consequences for the United States and has been documented widely. Second, and importantly for this discussion, Trump has uncovered the myth of unfettered right to travel/migrate in a globalised world. That is, the so-called democratisation of travel is a myth which cannot be reduced or dismantled, and any attempts to do so attack the core of what it means to be a global citizen in a capitalist world where 'people' are commodities traded through international travel. Whilst there are slight differences between bans on migration and international tourism travel, there are parallels. In this exploratory paper, I unpack the myth of travel and its linkages to a post-truth neoliberal order. I argue that the democratisation of travel is a core myth of neoliberalism and that the post-truth populism of neoliberalism unwittingly assisted in revealing the myth of the democratised travel. I present arguments for and against such a position. The significance of this to tourism studies is that understanding the link between individual actions (travel) and wider social forces is important in determining the role of travel in the political

economy of the Anthropocene and the changes that may arise from disruptions in the Anthropocene era. Literature from the field of tourism mobilities informs the arguments of this paper and will be provided in the presentation.

Title: Welsh Food Tourism: Bringing Home the Bacon?

Author: Claire Haven-Tang, Diane Sedgley, & Andrew Thomas

Affiliation: Cardiff Metropolitan University

Contact: chaven-tang@cardiffmet.ac.uk

Session Type: Presentation

Abstract:

Food is playing an increasingly important role in the tourism offer in tourism destinations, on the basis that local food enhances the visitor experience and facilitates competitive advantage, through cultural distinctiveness, authenticity, and sense of place. Furthermore, some authors (Bramwell, 1994; Scarpato, 2002; Sims, 2009; Everett, 2016) argue that food is pivotal to sustainable tourism studies, particularly in relation to economic, socio-cultural, and environmental elements. As such, food tourism features in an increasing number of Destination Management Plans (DMPs) and National Tourism Strategies. For example, the *Food Tourism Action Plan for Wales 2015–2020* defines food tourism as any activity which promotes high quality, distinctive, local, and sustainable food experiences linked to a particular place (Welsh Government, 2015) and aims to ensure that food tourism is integrated into all of Visit Wales's activities by 2020.

Tourists are demanding distinctive, high-quality local food (Hardy, 2012), with 76% of visitors to Wales believing that it is important for them to sample local food and drink (Visit Wales, 2009) and 75% of producers identifying 'Welsh' as the most commonly used theme in their product branding, demonstrating that Welsh provenance is a positive strength (Welsh Government, 2014). In 2013, 89 million day visits were made to Wales, generating expenditure of over £3 billion, 40% of which was spent on food and drink (Welsh Government, 2015).

Food tourism is also of value to the food industry, in that tourists and tourism businesses are attracted to short food supply chains (SFSCs) where they can buy produce directly from the producer (e.g., farmer's markets) or local outlets (e.g., farm/village shops, cooperatives), reducing overhead for food producers. Moreover, once tourists have made a geographical connection, there is an increased likelihood that they will gravitate to food products from that area, consequently addressing the challenge of placeless foodscapes (Ilbery & Kneafsey, 2000).

Unfortunately, however, Wales is underperforming in relation to the exploitation of the opportunities inherent within food tourism. The 2013 Food and Drink Producers Survey (Welsh Government, 2014) recorded that less than half of the 300 food businesses surveyed are current suppliers to the tourism sector, with 6% finding it a 'difficult market' to operate in, and over a third have not considered the potential in the tourism sector. Reasons for the lack of engagement with food tourism and the difficulties encountered by food businesses are poorly understood. This paper presents the findings of an exploratory study undertaken in South Wales, which sought to investigate congruence and dissonance in the development of local food economies.

References:

- Bramwell, B. (1994). Rural tourism and sustainable rural tourism. *Journal of Sustainable Tourism*, 2(1–2), 1–6.
- Everett, S. (2016). *Food & drink tourism: Principles and practice*. London: Sage.

- Hardy, R. (2012). Wales becomes a top gastro-tourism destination. Available at: <http://www.theguardian.com/lifeandstyle/2012/aug/29/wales-top-gastro-tourism-destination> (accessed 14 June 2016).
- Ilbery, B., & Kneafsey, M. (2000). Registering regional specialty food and drink products in the UK: The case of PDOs and PGIs. *Area*, 32(3), 317–325.
- Scarpato, R. (2002). Sustainable gastronomy as a tourist product. In A.M. Hjalager & G. Richards, eds., *Tourism and Gastronomy* (pp. 132–152). London: Routledge.
- Sims, R. (2009). Food, place, and authenticity: Local food and the sustainable tourism experience. *Journal of Sustainable Tourism*, 17(3), 321–336.
- Visit Wales (2009). *Hospitality*. Available at: www.tourismhelp.co.uk/objview.asp?object_id=423 (accessed 1 May 2012).
- Welsh Government. (2014). *Towards sustainable growth: An action plan for the food and drink industry 2014–2020*. Available at: <http://businesswales.gov.wales/foodanddrink/sites/fooddrink/files/Images/Action%20Plan%20-%20English.pdf> (accessed 7 June 2016).
- Welsh Government. (2015). *Food tourism action plan for Wales 2015–2020*. Available at: http://businesswales.gov.wales/foodanddrink/sites/fooddrink/files/WG24494%20Food%20Tourism%20Action%20Plan%20WEB%20E_PDF.pdf (accessed 7 June 2016).

Title: Filial Duty and Holidays: The Experiences of Midlife Single Women

Author: Bente Heimtun

Affiliation: UiT Arctic University of Norway

Contact: bente.heimtun@uit.no

Session Type: Presentation

Abstract:

From a feminist perspective, I have over the last decade studied several facets of holidaymaking and the tourist experience from the viewpoint of singles. In this research, I have explored how the holiday experience is shaped by geometrics of oppression, of spaces shaped by exclusion and inclusion. My rationale for studying singles is political, professional, and personal. In this paper, which is still a work in progress, I take this interest a step further by exploring midlife single men and women's holidays with aging parents. Such holidays included travel to a destination, visiting parents at their home, and hosting parental visits. I base the analysis on qualitative interviews, solicited diaries (women only), and autoethnographical reflections. The preliminary analysis suggested that the midlife single men and women considered it as their duty to spend time with and help aging and partly ailing parents. On one hand, they felt this duty as a constraint, that the parents expected them to use valuable holiday time to spend time with them. Several participants mentioned that, due to their single status, the parents expected more help from them than from siblings living with a partner. On the other hand, this duty also reflected the singles' desire to be there for their parents, that it felt right to spend time with and help in the last phase of their parents' life. Living without a partner or own children, based on my reflections, the strongest emotional ties in my life are towards my mother, and it is feels right to perform this duty.

The duty is thus also about self-interest and a sense of commitment. Moreover, the time spent with parents is also filled with enjoyable experiences—the joy of doing things together and sharing stories. Additionally, the midlife singles also pointed to how the generational gap was a source for conflicts and frustrations during the holiday, in particular, that they felt that the parents still treated them as small children. Here, they also thought that this happened because they were single. To a certain degree, holidays with aging parents were thus a space and time for 'unpaid social work'. However, this elder care was a mix of duty, strong ties, and pleasure, which for some of the midlife single men and women was a constant presence in life, holidays or not. Finally, most of the singles felt strong obligations towards their parents and believed that their lack of a partner intensified the expectations. The holiday experience for midlife single men and women was therefore about more than the freedom and independence imbuing singlehood and the tourist experience; it was also about family obligations and parental care and love.

Title: Discourses of Indigenous Tourism of the North: Conceptualizations of Distance and Difference

Author: Susanna Heldt Cassel

Affiliation: Dalarna University

Contact: shc@du.se

Session Type: Presentation

Abstract:

Through discursive practices of ordering and delineation, Indigenous cultures, groups of people and places, are constructed as different, distant and as ‘the Other’. In this paper the conceptualization of *the Indigenous*, in relation to the *non-Indigenous*, as expressed in tourism activities and marketing of northern areas, and the connection to other concepts that connotes a geographic as well as a symbolic location are analyzed. We aim to deconstruct the “Indigenous” – “non-Indigenous” conceptualizations as well as the geographical categories these are linked to, with examples from northern Fennoscandia and Russia, aiming to illustrate that rather than clarifying, these categories are often used—in tourism and destination marketing—to obscure what are locally and regionally very varying circumstances. The official state definitions and the self-definitions of Indigenous peoples only partly coincide with the definitions of the Indigenous in tourism contexts.

Hegemonic connotations of northern or Arctic areas are nature and wilderness, which also implies that the northern areas are conceptualized as peripheral, and related to concepts and signifiers such as local, genuine, authentic, and Indigenous. In the tourism context, authenticity (as given meaning in relation to Indigenous experiences) has been conceptualized as a value that connotes the true, genuine, and unspoilt, and as ‘old’ cultural practices from a time and place distant from the western modern world and from the urban. There is a clear similarity here to how the concepts of the genuine and the local are used to give meaning to and revalorize tourism products and places. Similarly, the Indigenous is a concept that has been given meaning in tourism as something exotic and different, and as part of exclusive experiences of a spiritual connection to nature.

By studying the ways in which the concept of Indigenous is used in tourism, related to other value-laden and geographically situated concepts, we want to contribute to the critical debate on the role of tourism in processes of ‘Othering’ and shaping of power imbalances. We also want to suggest potentials for resistance to the normalized understandings through Indigenous tourism practices.

One example is the label called the Sapmi Experience, which has been developed recently within a project run by a network of tourism operators, to distinguish tourism products that offer “authentic” Sami tourism experiences by local Sami hosts. The label is given to companies that offer products and services that are in line with the ethical standards and basic values set by the organization Visit Sapmi. Stating that there is a real Sami experience and that some tourism experiences are more authentic than others, but at the same time disputing and trying to resist the touristic objectification of the Sami culture is an example of the paradoxical practices of the conceptualization of the Indigenous in Indigenous tourism.

Title: Know Your Customer: Sharing Values for Innovation in Domestic Animal-Based Tourism Experiences

Author: Hin Hoarau-Heemstra¹ & Carol Kline²

Affiliation: Nord University Business School¹; Appalachian State University²

Contact: hin.h.heemstra@nord.no

Session Type: Presentation

Abstract:

The constant accumulation of incremental and revolutionary changes continuously redefines and reshapes the arena of tourism occupied by firms, tourists, and other agents (Hall & Williams, 2008). Many tourism innovation researchers have argued that these innovation processes and innovations can only be understood by examining the social interactions of tourism innovators with their environment and especially with their customers (Shaw, Bailey, & Williams, 2011; Cabiddu, Lui, & Piccolini, 2013).

The tourism sector is increasingly based on customer experiences where firms and tourists interact closely at all stages of their relationship (Shaw et al., 2011), and particularly during co-creation. In this paper, we explore the co-created tourism experience as an encounter of values that inspires tourism business to innovate. Firms and tourists interact more closely (than non-service industries) at all stages of their relationship (Shaw et al., 2011), particularly during co-creation. Close interaction between different actors during tourism experiences offers possibilities for knowledge sharing and innovation (Hoarau & Kline, 2014) but also bears the risk for misunderstanding and clashing values.

Actors have different value systems that are translated into behavior and into the design and co-creation of tourism experiences. To understand how to be cognizant of (and maybe to assess) the values (of all stakeholders) is to maximize the transaction for all parties, as well as to create a 'breeding ground' for innovation. The business mindset for success is *how can I help the customer feel good about this exchange/experience?* In order to deliver high-quality tourism experiences, tourism providers need an understanding of their customers' values as well as the value systems from which they themselves operate.

The purpose of this paper is to use the theory of service dominant logic (SDL) for understanding stakeholder value systems. We explore how tourism providers get to know customers and their values and develop a framework that can be applied to various tourism contexts: from low customer participation to high customer participation. SDL is particularly relevant for tourism management because it is based on an understanding of the interwoven fabric of individuals and organisations (Shaw et al., 2011).

We contribute by extending the SDL framework by crystalizing value and other components. As such, we deconstruct and further apply SDL/co-creation to experience tourism. We carry out a study of tourism experiences that are co-created together with domestic animals. The interaction with animals, the role of animals, and the value attached to animals is culturally and personally dependent. This setting allows us to explore how customers, as well as providers, feel about the use of animals in tourism products, how they should be treated, and how they are perceived by the several actors involved. We have chosen to do a cross-cultural comparison of tourism experiences in the United States and northern Europe. By means of qualitative, semi-structured interviews with tourism providers, we shed light on how values are understood by the respondents and observed in their experiences, as well as explore whether awareness of customers' values lead to innovation/change in the co-creation of tourism experiences.

Title: Gazes and Faces in Tourist Photography
Author: Emily Höckert¹, Monika Lühje², Heli Ilola²
Affiliation: Linnaeus University¹; University of Lapland²
Contact: emily.hockert@lnu.se
Session Type: Presentation

Abstract:

Tourism and photography are fundamentally intertwined. Previous research on tourist photography suggests that the ways in which we use cameras can provide a path for understanding subjectivity and recognizing agency (see, e.g., Pattison, 2013). During the past years, technological development and changing social practices have led to a completely new way of touristic looking: that is, to a self-directed tourist gaze (Dinhopl & Gretzel, 2016). Acknowledging the impact of selfies in the change of visual culture, the study at hand is driven by curiosity about the ways in which tourists, travelers, and guests continue to encounter—or to avoid encountering—‘the face of the other’. More specifically, the paper focuses on one of the central ethical questions concerning tourist photography: how tourists photograph local people in tourist destinations. The study builds on Caroline Scarles’ (2012, 2013) seminal work on tourist photography that highlight the situational and intersubjective nature of ethical responses.

The theoretical approach of the study draws on Emmanuel Levinas’ (1969) thought of ethics as being-for-the-other. Levinas’ philosophy is embodied in his presentation of ‘the face of the other’ that ‘speaks to me, and thereby invites me to a relation’. For him, the face is not a physical or aesthetical detail that could be reduced to an obstacle. Instead, the face of the other issues us with an absolute ethical challenge. It demands justice and calls for responsibility that transcends, or goes beyond, knowledge. Following Levinas’ writings in *Totality and Infinity*, the paper turns the focus from the gaze to the face in tourist photography.

The empirical material for the study was collected through writing requests in regional newspapers in Finland. The respondents’ written accounts of photographing included reflections on how and why they photograph, descriptions of unforgettable situations, along with more general perceptions and ideas regarding tourist photography. To train the attention into tourists’ experiences of taking pictures, the analysis of the data was guided by hermeneutic phenomenology. Based on the analysis, the study suggests that the possibilities of encountering faces of other people play a central role in camera use. The results of the analysis encourage us to question the idea of “camera freedom” or “ethics free zones” in tourist photography—even when gazing or shooting from a distance. The study joins the ongoing search for responsibility in tourism settings by addressing the limitations of approaching ethics as a project of an individual, spontaneous subject. Moreover, it welcomes further discussion about the possible potentialities of ‘the face’ as a conceptual tool to facilitate reflection on other-orientedness, responsibility, and care.

Title: What's on Steve Buscemi's Stoop? Tracking Tourism off the Beaten Track

Author: Elisabeth Hogdahl¹ & Maria Månsson²

Affiliation: Lund University¹; Liverpool John Moores University²

Contact: elisabeth.hogdahl@ism.lu.se

Session Type: Presentation

Abstract:

Strategies to keep the tourist gaze are essential, and a wide range of tourist attractions are under constant development. Besides the traditional mix of heritage, shopping, and sports, fields like media, film, and books have an increasing impact on tourism strategies. "The tourist" is often seen as a "follower," someone who needs guiding and planned attractions. The tourism industry seems fixated with planning for the tourist, rather than acknowledging the creative and explorative side of tourism.

In contrast to this, tourism off the beaten track is of interest for many tourists, feeling the need to experience place in another way, searching for identity-making through the everyday, to experience something that is both ordinary and unique. It is a process of tactics rather than strategy. World cities like Berlin, London, and New York offer great opportunities to find a track of one's own, to puzzle pieces together and develop a personal relation, a personal view, and a personal story to bring home.

Tourism off the beaten track is the focus of the paper we want to present, but we also want to narrow the question down by relating the issue to the concept of creativity and tracking. To discover a city has to do with mapping, to create a personal and imaginative map. The city can be seen as a bricolage of different fragments that offers many different opportunities for the tourists to "put the pieces together." To create a personal map as a tourist has to do with making important choices, as every choice makes the city look different. What tools do you need, what triggers may tempt you to look for different areas, events, and people? From our point of view, tracking is essential in the process of making tourism off the beaten track. You have to find a starting point, something interesting to look for. By doing this, you will find new links, interesting events, and places to include in the puzzle. One of our important points is that the *tracking itself*, the process of wandering, finding clues, tracking, and searching, might be of much bigger importance than the actual "findings." Who do you become by tracking? How do you, by this activity, become a part of the city, by watching people on the street, the bricks in the walls you pass, and by the conviction that you are following a complete new track that no tourist has ever seen before?

We will discuss the importance of tracking by using an auto-ethnographic method in a trip to New York in 2015. We were tracking different locations known from popular culture, such as the stoop of the film actor Steve Buscemi, a bridge in Prospect Park, and eventually Kojak's eleventh precinct police station (which we stumbled over). By doing this, we will discuss the process of tracking off the beaten track, and what it might offer for the process of identity making and becoming a "tourist of confidence."

Title: Culture as Seduction: Some Liquid Modern Propositions on the Palette of Imagination of Tourism

Author: Keith Hollinshead & Rukeya Suleman

Affiliation: University of Bedfordshire

Contact: rukeya.suleman@beds.ca.uk

Session Type: Presentation

Abstract:

This presentation is the second of two cousin working papers (see Suleman & Hollinshead, this abstract book) on the condition of culture under globalisation and the interweaving of populations. It focusses upon the altered function of culture under liquid modernity and (like presentation 1 of 2) it constitutes a contextual application (to Tourism Studies) of the ideas of the social studies theorist Bauman.

Initially, in this second presentation, a number of points from presentation 1 of 2 will be situated within Tourism Studies. The following three questions will be particularly stressed:

A = Under the globalising imperatives of liquid modernity, the so-called modern condition of cultural life loses its old solidities and dissolves into a litany of molten or limpid forms (p. 11). None of these emergent and flowing / running cultural forms is generally able to maintain its shape or condition for long, and local / national life becomes increasingly dissolved and impermanent (p. 12). What does this therefore mean for the representational power of Tourism Studies?

B = Under the globalising actions of our contemporary age, the molten and limpid forms of social life which emerge and flow exist as cultural mutations which find their own unpredictable level in and across societies (p. 88). Their respective life courses tend to be vicissitudinous, and most tend to be definitive, fixed, irrevocable (p. 88), having blurred boundaries with other cultural forms (p. 90). What does this mean for the relationship Tourism Studies supposedly has with other so called inscriptive / performative fields?

C = Under the globalising imperatives of liquid modernity, cultural value / cultural importance is often something bestowed via the imprimatur of a promoted or heralded 'event' (p. 112). In this fashion, such events are prone to be loudly projected / multimedia attention-makers, but they are 'one-off' or 'short-lived' culture-generating / behaviour-stimulating spectacles, generally orchestrated in harmony with a perceived resonance with the supposed / claimed spirit of the times (p. 113). Such culture-creating events are designed for maximal impact, yet instant obsolescence, and their providers are inclined to avoid the obligation of long term investment (p. 113). What does this mean in terms of what is and what is not commonly and critically researched in Tourism Studies today?

Thereafter, this second presentation will focus upon the provision of five propositions to help guide researchers of and about the parameters of culture in Tourism Studies ... in relation to the above three questions:

Proposition 1 = Visions of Culture Not as Essentialised Objects but as Ongoing Processes

Considerable gains can be made in Tourism Studies by viewing culture not as a fixed or

essentialised set of objects but as an ever-dynamic realm of processes

Proposition 2 = Visions of a More Provisional Global Order

Considerable advantages can accrue to Tourism Studies researchers who are open to a more contingent and less authoritative view of and about the global order of things

Proposition 3 = Visions of Plural Knowability

Considerable benefit—in terms of equity and creative opportunity—can result for governing bodies in tourism management and development who are alive to (become aware of) the hegemonic understandings they uphold in their day-by-day / quotidian acts of promotion

Proposition 4 = Visions over Cultural Poesis as well as over Cultural Politics

Considerable dividend can ensue for researchers in the social science field of Tourism Studies (who have a large mandate for matters of culture) when they turn their disciplinary / crossdisciplinary attention towards ethnoaesthetic meanings

Proposition 5 = Critical Visions of the Worldmaking Power and Compass of Tourism

Considerable interpretive gains can result for the field of Tourism Studies when 'it' indulges in many more robust and penetrative and many more nuanced and refined critical studies of the effectivities (and thereby, the worldmaking agency) of tourism

All citations (above) are from the work of Bauman (2012), as commissioned by the National Audiovisual Institute for the European Cultural Congress, based in Wroclaw, Poland.

Title: The Urgent Call for Soft Science Schooling Today: The Worldwide Need for Advanced Interpretive/Qualitative Tutelage

Author: Keith Hollinshead & Rukeya Suleman

Affiliation: University of Bedfordshire

Contact: rukeya.suleman@beds.ca.uk

Session Type: Presentation

Abstract:

Introduction: The Need for Advanced Schooling in 'Soft Science' in Tourism Studies

This presentation is one of a bedfellow pair of presentations which argues the case for the provision of an annual or perhaps biennial short course somewhere in the world where those interested in critical issues in International Tourism Studies can gain state-of-the-art schooling in advanced interpretive cum qualitative forms of inquiry. It is argued by the presenters that the Critical Tourism Studies Network should work with (perhaps) the Research Committee for International Tourism of the International Sociological Association (known as Research Committee 50 = RC50) to find a host institution able to regularly stage this advanced short course ... or otherwise to find a mix of institutions (in perhaps Europe, North America, Asia, Australasia ???) that could stage such an offering on a rolling basis. While this first presentation makes the main case for a short course, the companion presentation (see Suleman & Hollinshead, this abstract book) provides some further details and insights as to how such a short course ought to be established.

Background: The Call for a Pilot Short Course on 'Soft Science'

In recent decades, social science research methodologies have changed considerably, in some senses in small but important ways in which received 'orthodox science' / 'conventional scientific approaches' are tickled or nuanced to bring favoured methods into alignment with the freshened outlooks of so called 'postmodern', 'postcolonial', or 'postdisciplinary' conceptual climates of today. Sometimes, however, the changes of late decades (since the 1980s) have constituted tall and / or strident breaks with the old 'proper' and 'designated' laws of neutral / detached / universalised scientific inquiry, and some of the emergent tenets of social science research have witnessed large and substantive shifts in practice in homage to the aerated invigorations of the critical turn, the interpretive turn, the discursive turn, and to a number of other conceivable change-of-the-century 'turns'. Thus, what many soft scientists now espouse often involves the adoption of stances or the engagement in processes which are diametrically opposed to the received investigative wisdoms and the 'research religiosities' of the mid- and early-late 20th century.

In this light, it is important to inspect how the new endorsements in social science are affecting—even liberating!—Tourism Studies and Related Fields today. This presentation thereby calls for the staging of a *pilot short course* at a bona fide institution or university NHTV which has proven connectivities with Critical Tourism Studies, where needful postgraduate students (graduate students in North American parlance) and advanced researchers can attend an intensive three-day / four-day rampage through the new legitimations of the 1990s and on through the opening two decades of the 21st century. Such a short course should inspect the new thoughtlines and the freshened principles which comprise the unfolding *soft science* approaches of our time—that is, those oxygenated concerns of ontology and epistemology which have

broadened the possibilities of what is deemed to be ‘appropriate’ or ‘acceptable’ in advanced interpretive and qualitative styles of inquiry today.

The Aim: The Regular Staging of a Cutting-Edge Short Course

Hopefully, the pilot event would then be assessed and adjusted as necessary to then become a regular (annual or biennial) short course in *soft science approaches* ... whether it be staged at that same host body or otherwise offered at different locations / different campuses around the world. Perhaps such a pilot short course could first be staged in 2019 after (1) delegates here in Mallorca in 2017 at this CTS International Conference, and (2) delegates at the 2017 ‘International Tourism Studies’ sessions of the World Congress of Sociology (as convened by RC50 in Toronto, Ontario, Canada in mid-2018) have had chance to have input on its conceivable content and contours.

Title: Event Volunteering—Tourists and Locals: Creating Their Own Experience Values in Horse & Dog Events

Author: Kari Jæger & Ragnhildur Asvaldsdottir

Affiliation: UiT Arctic University of Norway

Contact: kari.jager@uit.no

Session Type: Presentation

Abstract:

The aim of this paper is to compare three events, identifying values created through co-creation, for the volunteers, outside for the local society, and inside for the event. This with an emphasis on what dimensions the international and national volunteer tourists bring to the events, creating values together with the local volunteers. It is a value approach, through sharing and integrating knowledge and skills in ways that benefit both the volunteers and the events (Grönroos & Voima, 2013; Lusch & Vargo, 2014). We focus on the differences between the local, national, and international volunteers, related to expectations, experiences, and values created for themselves, the events, and the local society, comparing three events arranged in Iceland, the United States (Alaska), and Norway. The volunteers, who participate in all three events, have different nationalities, knowledge, and skills. Their nationalities differ every year, and to enable the creation of values, it is according to Zatori (2016) important to provoke attention, engage, and involve the volunteers and make them discover what working together can bring.

The three events are the horse event, Landsmót, which is the national championship of the Icelandic horse, a biannual event, arranged at Iceland (Helgadóttir & Dashper, 2016), with national participants, and national and international volunteers and audience, and the two dogsledding races, arranged every year, Iditarod, organised in Alaska, United States, and the Finnmark Race (Finnmarksløpet), arranged in Finnmark, Norway, with national and international participants (Jæger & Mathisen, 2017). All three events are staged in rural areas, built from the bottom up on local premises. Created by local people with a genuine interest in the core activities, which is for Landsmót, a festival anchored in local culture, and a sport event with the main track, showing the Icelandic horse in sport competitions and entertainment, and a breeding track, showing stallions and mares. For the dogsledding races, it is a sport competition, a tour through nature, and a festival with many cultural events arranged during the race period.

This paper uses a qualitative approach, with fieldwork and interviews conducted at the three events. The interviews are analyzed as narratives, where the narrators situate themselves in the changing social contexts of everyday life and the event. The study identifies values that are important for the volunteers, the events, and the local society. It recognises volunteer individual values that are shaping their experiences and value creation.

Link to a short film introducing one of the events investigated in this paper, a horse event on Iceland, Landsmót: <https://vimeo.com/196279042/32fb1962ef>

Title: Victim Blaming Doesn't Take a Holiday

Author: Heather L. Jeffrey¹ & Paola Vizcaino Suárez²

Affiliation: University of Bedfordshire¹, Universidad Autónoma del Estado de México²

Contact: paola.vizcaino.suarez@gmail.com

Session Type: Presentation

Abstract:

Gender is socially constructed, shaped by gender discourses that permeate society, and is performed every day in every interaction. At the intersection between contemporary feminist theories and postmodern currents, in particular poststructuralism, it is recognized that gender identities are not static but are (re)constructed from social and political discourses. The critical analysis of discourse is concerned precisely with the reproduction of social domination through discourse. Discourse is an important vehicle for defining socially accepted activities for both women and men, including activities related to leisure, tourism, and travel. In the Latin American context, violence against women is normalized by adherence to a patriarchal system that seeks to blame victims without taking into account the role of abusers. The field of travel and tourism is not immune to this trend, since female victims of violence are often held responsible for their victimization or even femicide.

Whilst a small stream of research has analysed female tourists in the English speaking world, less research has focussed on tourists from Other countries. A paucity of conceptualisations concerning Other female tourists can unwittingly reify the binary constructions of hosts and guests. This paper attempts to address these concerns by exploring and opening debate on gender-based violence and the normalisation of victim blaming, in the context of travel and tourism. A critical discourse analysis investigates user generated comments on online news that reported the case of two Argentine tourists, Marina Menegazzo and María José Coni, who were murdered during a trip to Ecuador in 2016. The Internet offers a space for participants from around the world to (re)construct narratives and discourses, while providing an important source of data for researchers, and it can be a space of misogyny and sexism with the potential to perpetuate and even intensify existing gender inequalities.

Title: It Takes Two to Tango: Straight-Friendly Buenos Aires

Author: Heather L. Jeffrey¹, Oskaras Vorobjovas-Pinta², Martin Sposato³

Affiliation: University of Bedfordshire¹; University of Tasmania²; University of Hertfordshire, Hatfield³

Contact: heather.jeffrey@beds.ac.uk

Session Type: Presentation

Abstract:

Studies on LGBT tourism remain marginal within the tourism literature. Of the extant literature, several predominant themes are evident that primarily center on economic opportunity, or the ‘pink dollar’, and LGBT tourist motivation. The study of LGBT tourism has primarily been focused upon Western contexts, and little is known about Other countries and peoples, an omission this paper aims to address. The exploration of LGBT tourism in Buenos Aires, Argentina, provides simultaneous insights into the challenging of heteronormative space and practice, and the acceptance of homosexuality. The emergence of LGBT tourism activity is indeed contingent on societal and political turns that break the stagnant hegemonic preconceptions of the implied heteronormative ‘normality’. In-depth semi-structured interviews with industry stakeholders, participant observation, and promotional maps (referred to as ‘Gay Maps’) show several key specificities contributing to the success of Buenos Aires (BA) as an LGBT tourist destination.

The study has found that gay places and spaces are not confined to one area in the city, and whilst there has been an attempt at constructing a confined gay space, this has largely proven to be unsuccessful. In contrast to other cities around the globe, gay spaces and places in BA are diffused within the city. Participants stress a lack of necessity for ‘one’ gay space, and the ‘Gay Maps’ evidence the diffusion of gay space, which potentially suggests a shift towards integration and acceptance of homosexuality within the wider BA community. Yet, the categorisation of places in the ‘Gay Maps’ tends to suggest otherwise. In particular, the use of a ‘straight-friendly’ categorisation shows defiance towards heteronormative space and the use of ‘gay-friendly’ categorisations, which support heterosexuality as norm and homosexuality as Other.

The queering of traditionally heterosexual activities also supports the notion of a confined resistance to heteronormativity. This is perhaps most evident in the practice of ‘Queer Tango’. ‘Queer Tango’ not only challenges heteronormativity, but also critically reviews the performance of traditional gender roles and the male lead. The ‘Queer Tango’ space is characterised by fun, laughter, and openness; it is a decidedly ‘straight-friendly’ space. The promotion of Argentina as an LGBT destination also involves both normalisation and defiance; the LGBT offering is the same as the heterosexual offering—beach, urban, and nature tourism. Yet, the use of gay photographers, models, and creators of tourism promotion is an attempt to break from heteronormative patterns of representation.

While Argentina, and Buenos Aires specifically, evidence patterns of normalisation and defiance, alongside growing popularity as an LGBT destination, there are still caveats to be found within the offering. LGBT tourism follows similar patterns evidenced elsewhere of a growing homo-patriarchy with few (perhaps even no) lesbians or women involved in decision making. However, the country is still playing a leading role in gay-friendly policy making across Latin America, and within this, LGBT tourism and its Argentine proponents are the primary influencers.

Title: A Genuine Gay-Friendly City: The Touristic Benefits of LGBT Inclusion

Author: Amit Kama¹, Yael Ram², & Isaac Mizrachi³

Affiliation: The Academic College of Emek Yezreel¹; Ashkelon Academic College²; College of Management, Israel³

Contact: amitt8860@yahoo.com

Session Type: Presentation

Abstract:

Israel, as a country, and Tel Aviv, as a city, are not immediately associated with LGBT (lesbian, gay, bisexual, transgender) tourism. However, Tel Aviv positioned itself in recent years as a gay-friendly city and initiated many LGBT events. As of 2007, the Tel Aviv city hall has been involved in the organization, financing, and promotion of the Pride Parade. Annual Pride Parades have been observed around the world in order to commemorate the Stonewall riots of 1969 and celebrate LGBT people's demands for full social, cultural, and legal inclusion. In recent years, the Tel Aviv city hall, in collaboration with LGBT groups, has been organizing many Pride-related events that last an entire week. Tel Aviv city hall appoints a (gay) city councilor to be in charge of the parade, allocates a special budget to the event, and promotes the event overseas. This municipal co-optation of the pride events magnifies a rather unique phenomenon, in which the LGBT community is embraced by a local government. The most conspicuous symbol for this phenomenon is the LGBT community center in the center of Tel Aviv, which is operated and funded by the city hall. Consequently, it can be argued that, unlike other cities and governmental agencies that promote LGBT tourism but do not necessarily exhibit genuine homophobic-free policies, Tel Aviv is truly gay-friendly.

A literature review has yielded an empirical lacuna, for only a few studies have looked into the LGBT tourists' actual on-site experiences, from their perspectives. Moreover, no studies that compare LGBT to non-LGBT tourists have been found to date. The current study thus tries to address these lacunae by an attempt to understand and analyze the experiences of LGBT and non-LGBT tourists who attend the Pride events, versus those of other tourists. The present study sheds light on the experiences of tourists from abroad in order to see if, and how, the two groups differ from one another.

The current study, based on a two-step survey, explores the motivations, attitudes, satisfaction, and behaviors of 167 tourists, both LGBT and non-LGBT, to the Pride events of June 2016 and compares them to a control group ($n = 130$) of LGBT and non-LGBT tourists to Tel Aviv two months afterwards. The tourists came from 33 countries, and more than a half arrived from five countries: the United States (19%), Germany (12%), the United Kingdom (9%), Italy (7.2%), and France (6%). Their ages ranged from 20 to 85, with a mean age of 38.8 ($SD = 12.2$).

Regardless of the participants' affiliation with the LGBT community or attendance at the Pride events, they tended to report Tel Aviv as gay-friendly, and hence tolerant and embracing. Although tourists to the Pride events considered Tel Aviv to be more gay-friendly ($M = 6.38$, $SD = 1.166$)¹ compared to tourists to non-Pride events ($M = 5.90$, $SD = 1.474$), all of them highly appreciated this aspect, and consequently said they would recommend visiting Tel Aviv to others. Generally speaking, Tel Aviv was scored very high in satisfaction ($M = 6.51$, $SD = .769$) and in recommendation intentions ($M = 6.52$, $SD = .852$). Moreover, the majority come here repeatedly (more than half of the participants reported being return visitors to Tel Aviv). We conclude that urban destinations could gain a competitive advantage by providing a true sense of

gay-friendliness via high visibility of the LGBT community and its social inclusion and acceptance, as well as safeguarding its civil rights. In other words, a marketing strategy cannot be based on an image *per se*, but has to be grounded on a substantial integration of the LGBT community within a city's social fabric. Furthermore, we would like to accentuate the conclusion that positioning a city as gay-friendly is attractive to non-LGBT tourists, as well.

Finally, this paper will discuss the queer critique, known as "pinkwashing," aimed at the campaigns to attract tourists to Israel. In the last couple of years, the pride parades have been encountering opposition within the LGBT community. Queer groups and activists have been adamant regarding the "pinkwashing" character and nature of the homonormative and homonational aspects of these events. They criticize the official foreign policy of Israel that portrays it as an LGBT haven in order to conceal the occupation of the Palestinians and their abject position. "Pinkwashing" is an umbrella term to describe the efforts by Israeli authorities to promote the positive image of the state of Israel by portraying it as a true haven for the LGBT community. Pinkwashing serves thus as a propaganda apparatus in order to camouflage the occupation and the problematics of the Israeli-Palestinian conflict. The present study, however, corroborates the success of these campaigns.

¹Scales were Likert type (1–7).

Title: Pilgrimage and Community: Slow Tourism Development along the Kumano Pilgrimage Trail, Japan

Author: Kumi Kato

Affiliation: Wakayama University

Contact: kumikato@centre.wakayamau.ac.jp

Session Type: Presentation

Abstract:

Spiritually motivated travel, and specifically pilgrimage, has been an important part of tourism closely associated with religions, yet spirituality today carries a wider range of meaning, including health, wellness, and self-improvement. Further, today's pilgrims, especially those travelling on foot, tend to be interested in sustainability-oriented philosophy, ways of life, and travel modes, thus bringing a 'slow quality' to tourism, which involves making real and meaningful connections with people, places, culture, food, heritage, and the environment (Caffyn, 2009). Enjoying the process of journey itself; taking an interest in local authenticity and engagement; and reducing ecological, social, and cultural impacts are some of these qualities. This style of tourism shapes the kind of services provided by surrounding communities, including accommodation, food, and activities, and overall destination planning and development. Travellers and the local community co-create the destination, directed by the spirituality of place expressed in various contemporary terms.

This paper first explores the evolving meaning of spirituality and tourism both in Japan and globally; it then examines the specific case of the world heritage nominated pilgrimage trail, Kumano-kodo, or Kumano ancient trail, in Wakayama, Japan. The Kumano journey, originating in the 11th century as a pilgrimage from ancient capitals to Kumano sacred sites, was regarded as a 'rebirth' experience, going into the other world and back. Today the experience is interpreted as a process of 'healing' mind and body. The main focus here is on local community perspectives—how they may respond to contemporary visitor interests, and how it may shape the overall direction of tourism development. The local community here includes those who have moved into the region, attracted by the aspects of regional lifestyle: a safe and clean environment, community ties, and time and space allowed for personal and family. Such 'lifestyle migrants' often bring new ideas, networks, and skills, which generate global connections and a means to promote places (e.g., via SNS). This can also provide much needed solutions to economic and social declines in rural areas due to an ageing and decreasing population.

As part of an ongoing study using perspectives of critical and hopeful tourism as a platform, the research attempts to situate contemporary spirituality as a guiding approach for sustainability, and the spirituality-focused (walking) journey as a means to slow tourism development. Slow tourism enables those who participate to express their conscious choice, demanding, even indirectly, a sustainability orientation in tourism. This allows tourism to be "one of the mechanisms through which people are able to present their identity to others" (Dickinson, et al., 2011, p. 295) and advance their "life politic" (Butcher, 2008). Tourism here is seen as a counter movement to fast-paced mass mobility, a way of advocating a slow engagement with local places and people, letting the walking set the pace and content of development.

Title: Dr. Mum: The Mother-Researcher's Role in Collecting Data from Young Travellers

Author: Catheryn Khoo-Lattimore

Affiliation: Griffith University

Contact: c.khoo-lattimore@griffith.edu.au

Session Type: Presentation

Abstract:

Despite the many existing publications on the impact of motherhood on tourism experiences, none of the researchers have written themselves into their research. Consequently, we know very little about how (and if) the researchers' own identities as mothers impact on the data collection processes (and subsequently the data) they had collected from mothers themselves. While these studies have provided insights into how motherhood changes the way women experience holidays over the decades, our knowledge of how the dual roles of motherhood and researcher changes research on holiday experiences remain limited.

This paper aims to explore the extent to which the researcher's identity as a mother influences research work with children. I first declare my epistemological interests as an outsider located within the tourism academy, but also as an insider studying myself as a research subject. I am an Asian academic whose research interest is tourist and guest behaviour, with a particular focus on women, families, and young children. Not coincidentally, I am also a mother of three young children between the ages of six months and seven years. Through the lens of motherhood, I demonstrate how tourism research with children can be advanced when researchers reflect on their multiple identities.

In particular, this paper will draw from two stages of a qualitative project where children between the ages of 5 and 6 were interviewed on their family holidays. I adopt a dual role of the participant as well as the investigator. The participant role is that of a female mother-researcher, while the investigator in me becomes immersed in the field in order to elucidate for my audience (and for myself) the impact motherhood has on conducting focus groups with young children. In doing so, autoethnography functions as a method, and the focus is on understanding how motherhood can assist in enhancing the data collection experience. My autoethnographic data is in the form of my experiences with the studies conducted, my memory, my reflection, and subsequently, my understanding of those experiences.

Results from the autoethnographic data will focus on four dimensions of motherhood: motherhood and ethics; motherhood and access to quality data; the role of motherhood in the participant-researcher relationship; and motherhood as an epistemological element throughout the research process. This paper contributes to the current discourse of qualitative research in two specific ways. First, the work could be read as a reflexive study of an Asian mother researching family tourism, from the children's perspectives. This paper also serves to expand conversations on epistemology. Within the context of motherhood and researcher identity, I provide epistemological discourse from the perspective of a mother that adds to our existing understandings of knowledge and knowledge generation. In doing so, I have not attempted to categorise these epistemological emergences into specific origin. Rather, I have deliberately left them open for future scholarship, with an aim to diversifying current research ideologies and ontologies.

Title: The Evolving Meaning of Supervision in the Changing Scholarly Context

Author: Catheryn Khoo-Lattimore & Elaine Chiao Ling Yang

Affiliation: Griffith University

Contact: c.khoo-lattimore@griffith.edu.ac

Session Type: Presentation

Abstract:

Despite the growing literature that examines supervision and the importance of relationships between the supervisor and the postgraduate student, our understanding of these relationships is still limited, particularly from a cultural aspect (Trudgett, 2014). In examining the resources on thesis writing and doctoral supervision, Dedrick and Watson (2002) highlighted the scarcity of discussion on the needs of female, minority, and international students. Johnson-Bailey (2004) echoes a similar concern, when she argues that women and people of colour are rarely considered in higher education contexts. Set against the framework of today's competitive research environment, this paper focuses on the meaning-making of a contemporary doctoral supervision relationship in Anglo-Saxon academe, underpinned by two major aspects of identity: gender and ethnicity.

This work will be presented at the conference as a dialogue, as we situate ourselves within our intellectual socialization context of tourism research. This context refers to the community of tourism researchers, of which we have been, and are being, socialized (Hall, 2004). In this context, we are two Asian women in a supervisor-supervisee relationship. Our relationship, not uncommon from many, began from a project for a Master's dissertation in a Malaysian institution. The opportunity for an academic position, and serendipitously, a doctoral scholarship in Australia, meant we were both able to continue working together in a new institution.

Arising from duo-ethnographic journal entries and subsequent conversations about these narratives, our 'data' is presented as reflexive considerations on the themes raised by previous scholars on the challenges that exist in supervisory relationships, which include personal (e.g., expectation and communication gaps), gender (e.g., sexism, implicit bias, and work-family balance), and structural (e.g., institutional structure and power distance/negotiation) dimensions (Brown & Watson, 2010; Deuchar, 2008; Hemer, 2012). In these conversations, we critique the existing discourse on supervision by providing specific experiences through a feminist lens that acknowledge vulnerability, weakness, and emotion. With the current international push for universities to increase the numbers of doctoral completions (Askew et al., 2016), this study is timely in adding to our current knowledge the success factors in doctoral supervisions at different stages of candidature, particularly when at least one person in the relationship is a female and/or of a minority ethnic background.

References:

- Askew, C., Dixon, R., McCormick, R., Callaghan, K., Wang, G., & Shulruf, B. (2016). Facilitators and barriers to doctoral supervision: A case study in health sciences. *Issues in Educational Research*, 26(1), 1–9.
- Brown, L., & Watson, P. (2010). Understanding the experiences of female doctoral students. *Journal of Further and Higher Education*, 34(3), 385–404.
- Dedrick, R.F., & Watson, F. (2002). Mentoring needs of female, minority, and international graduate students: A content analysis of academic research guides and related print

- material. *Mentoring and Tutoring*, 10(3), 275–289.
- Deuchar, R. (2008). Facilitator, director, or critical friend? Contradiction and congruence in doctoral supervision styles. *Teaching in Higher Education*, 13(4), 489–500.
- Hall, C.M. (2004). Reflexivity and tourism research: Situating myself and/with others. In J. Phillimore & L. Goodson, eds., *Qualitative Research in Tourism: Ontologies, Epistemologies, and Methodologies* (pp. 137–155). London: Routledge.
- Hemer, S.R. (2012). Informality, power, and relationships in postgraduate supervision: Supervising PhD candidates over coffee. *Higher Education Research & Development*, 31(6), 827–839.
- Johnson-Bailey, J. (2004). Hitting and climbing the proverbial wall: Participation and retention issues for Black graduate women. *Race Ethnicity and Education*, 7(4), 331–349.
- Trudgett, M. (2014). Supervision provided to Indigenous Australian doctoral students: A black and white issue. *Higher Education Research & Development*, 33(5), 1035–1048.

Title: Challenging Eurocentrism in Tourism Studies: How Performative and Embodied Empirical Insights into Chinese Backpackers and Professional Hosts Can Contribute to Discussions of Eurocentrism in Tourism Research

Author: Simon Kimber

Affiliation: University of Surrey

Contact: s.kimber@surrey.ac.uk

Session Type: Presentation

Abstract:

In recent years, critics have increasingly accused modernist approaches in tourism of being 'Eurocentric' or 'Anglo-Western Centric' in their focus and epistemological underpinnings (Cohen & Cohen, 2015). Such arguments have arisen in part from the rise of Asian tourism and its associated focus (e.g., Ong, 2005; Muzaini, 2006; Chan, 2006; Teo & Leong, 2006; Ong & du Cros, 2012), but also from Critical Tourism's earlier calls for a more general fundamental rethink about the paradigms and norms which shape scholarship on tourism (Winters, 2009). Building on Tourism's critical turn's criticism of the positivistic nature and 'business laden prerogatives' of tourism studies (Pritchard & Morgan, 2007; Ren et al., 2007), proponents of the Eurocentrism critique such as Winter (2009) and Cohen & Cohen (2015) have been calling for a paradigmatic shift in the field of tourism, whether on the epistemological or the theoretical level, to deal with the issues raised in this critique.

However, academics are still very much at the stage of proposing a range of innovative approaches in their own attempts to find suitable ways of re-orienting tourism (using a range of Critical Theories), and it is this author's opinion that, as yet, no one dominant approach or paradigm has emerged as a clear front runner. This paper and this author's ongoing research studies aim to explore how performativity and embodiment, based on empirical insights into Chinese backpackers and professional hosts, can contribute to discussions of Eurocentrism in tourism research.

Contextually, this author's research is investigating whether the use of performance and dramaturgical analysis can provide an insightful way of understanding and conceptualising backpacker–host encounters. Earlier studies of host perceptions towards tourism have been criticised on a number of fronts: firstly for their positivistic, business-orientated nature; secondly, for their limiting notions of representation; but thirdly, and perhaps most importantly, for their over-dependence on theories developed from the experiences of western sociology and then western tourism (Cohen, 1995; Winter, 2009; Moufakkir & Reisinger, 2013; Cohen & Cohen, 2015).

In an attempt to conceptually and empirically reorient tourism, recent ethnographic fieldwork in Northern Thailand aims to assess the contribution of the performative turn and provides an exciting way of reconceptualising tourist–host encounters, where 'gazing' and 'performing' (through host–guest encounters, which act as the embodied actions of the gaze) become hybrid practices, almost indistinguishable from one and another according to Larsen (2011). On an empirical level, early analysis seems to indicate that the study of host–guest encounters as the corporeal and embodied actions of the gaze (host and tourist) can facilitate a deeper and more meaningful understanding of gazes. But perhaps more important is whether this study of 'performing bodies' and 'corporeal actions' can contribute in some small way to providing a more universal understanding of tourist behaviour, one that is not constrained by western sociology and its roots in western tourism.

Title: Socio-Genesis of Leisure Travel: Insights from the Russian Society (1955–Present)

Author: Ksenia Kirillova¹, Dan Wang¹, & Xinran Lehto²

Affiliation: The Hong Kong Polytechnic University¹; Purdue University²

Contact: ksenia.kirillova@polyu.edu.hk

Session Type: Presentation

Abstract:

Tourism researchers have advanced our understanding of tourists and their behaviors. Most existing studies are driven by deterministic models of human behavior (MacCannell, 2001), and thus fail to identify deeper underlying factors that structure and inform the social reality for tourists (Dann & Cohen, 1991). The questions as to why and how individuals have come to form certain preferences, beliefs, and behavior patterns has been largely left at the periphery of tourism scholarship. The current study is partly to counter this research trend and to account for the emic understanding of social reality. This research also follows MacCannell's (1976) proposition to view a touristic experience as a way to understand society, as travel is its essential constituent. Thus, we aim to understand how people interpret the act of leisure travel and why these meanings may change during one's life, all with respect to society-level processes.

Conceptually and methodologically, the study is underpinned by Elias' figurational, or process, sociology. Elias (1978) contends that societies consist of figurations, or historically produced and reproduced "structures of mutually oriented and dependent people," connected by various political, economic, and emotional bonds (p. 261). Elias' sociology is concerned with dynamic patterns of meaning making, as manifested during the periods of epistemological disruptions when figurations are likely to transform themselves. The study is situated in the context of Russia, which is a suitable setting to study the dynamics of figurations, given the nation's history of epistemological disruptions resulting from a tumultuous political and economic past.

Underpinned by constructivism, the process-oriented methodology implies three steps: (1) to reconstruct the macro-level, (2) to reconstruct the micro-level, or individuals' constructions and perceptions of the figurations, and (3) to reconstruct the socio-genesis of the figuration. For (1), we identified significant historical events from 1955 to the present that are likely to be remembered by the members of figurations, or average Russian citizens. For (2), we resorted to retrospective longitudinal interviews with 27 Russian individuals, born 1955–1975 and currently residing in Samara, Russia (Huber, Milne, & Hyde, 2016). Our findings constitute (3). During the Soviet period, individuals are members of formal (the state, Communist Party) and informal figurations (workplace). Successful enactment of membership within formal figurations is rewarded with travel opportunities to enhance members' morality and collectivism. These are reflected in travel themes such as *Exploring the Difference* and *Being a Good Soviet Citizen*. Leisure enacted outside of formal figurations functions to fulfil citizens' practical needs arising from a certain economic and political context, as in *Learning about Contrasts* and *Acquiring Deficit Goods*. With the crash of many known figurations, during Perestroika, tourism has become a commodity to be purchased like any other. Having previously benefited from more or less equal distribution of social tourism, individuals view the new social order as unfair and *Unaffordability of Leisure* travel as discriminating. Cultural habitus has struggled to keep pace with value changes in modern Russia. The older cohort of our participants (born 1955–1969) tends to interpret travel as well deserved *Rest* and as *Opportunity to Connect with Past*, while those born 1970–1975 interpret leisure travel in a more conventional way, as *Exploring Foreign*

Lands. We further elaborate on the meaning of these findings for tourism.

References:

Dann, G., & Cohen, E. (1991). Sociology and tourism. *Annals of Tourism Research*, 18(1), 155–169.

Elias, N. (1978). *The civilizing process, vol. 1: The history of manners*. Oxford: Basil Blackwell.

Huber, D., Milne, S., & Hyde, K. (2016). Biographical research methods and their use in the study of senior tourism. *International Journal of Tourism Research*, 10.

MacCannell, D. (1976). *The tourist: A new theory of the leisure class*. Berkeley: University of California Press.

MacCannell, D. (2001). Tourist agency. *Tourist Studies*, 1(1), 23–37.

Title: Current Perceptions of Cuba by Americans

Author: Carol Kline¹, Whitney Knollenberg², Bynum Boley³, & Evan Jordan⁴

Affiliation: Appalachian State University¹; North Carolina State University²; University of Georgia³; Arizona State University⁴

Contact: klinecs@appstate.edu

Session Type: Presentation

Abstract:

The United States and Cuba have a long, complicated, and entangled relationship. In light of recent economic and trade policy changes in both countries, this study seeks to understand how Americans currently view Cuba as a travel destination. Specifically, we will explore some of the nuanced relationships between Americans' perceptions of Cuba and their interest in traveling there.

The research investigates the relationship of political leanings, knowledge about Cuba, and previous travel behavior with potential American visitors' feelings about Cuba. Survey respondents were recruited using a panel to ensure that they met certain criteria (e.g., income threshold, having traveled from home within the past year); 800 responses were gathered in all. Several variables will be used to examine Americans' perceptions of Cuba, including their feelings on the U.S. trade embargo, a sense of urgency to travel to Cuba, motivations for traveling to Cuba, concerns about traveling to Cuba, and perceptions of Cuba relative to other Caribbean destinations. The exploration of these dependent variables may provide insights of value to those marketing Cuba as a potential destination. For example, details on the state of Americans' motivations and concerns related to travel to Cuba could be used to create materials aimed at improving the image of Cuba as a destination. Furthermore, little is known about how Americans perceive Cuba relative to other Caribbean destinations. In the already crowded marketplace of Caribbean travel, this information may help those marketing Cuba as a destination determine factors that could improve Cuba's competitiveness.

Title: The (Re)Creation of Distilling Culture in North Carolina and Its Potential Impact on Tourism Product Development

Author: Whitney Knollenberg & Carla Barbieri

Affiliation: North Carolina State University

Contact: whitney.knollenberg@ncsc.edu

Session Type: Presentation

Abstract:

The history and activities associated with the production, procurement, and consumption of distilled spirits are integral in North Carolina's (NC) culture. The modern interpretation of these activities is often romanticized; however, the reality was that these activities resulted from North Carolinians trying to maximize resources during hard economic times. Recently, new economic opportunities related to distilling have arisen in NC, where entrepreneurs are answering consumers' demand for high-quality spirits.

The proliferation of the craft distilling movement in NC has led to the creation of attractions (e.g., distillery tours and tastings) which augment tourism products in urban and rural destinations. A similar process occurred with Kentucky's Bourbon Trail, which has generated millions of dollars in direct spending and tax revenues (Kornstein & Luckett, 2014s). North Carolina's distillers and their surrounding communities may gain tourism's benefits if a statewide distillery-related tourism product can be developed. The challenge of conceptualizing and promoting NC's distilling culture has emerged as the development of a distillery-related tourism product advances. The representation of culture in tourism requires industry leaders to address issues of power among stakeholders and utilize policy and planning to create an accurate and sustainable representation of culture (Caton & Santos, 2007; Pritchard & Morgan, 2001). The distillers are stakeholders who hold great power in the creation of distilling culture. Therefore, this exploratory study attempts to address the research question: How are NC distillers creating a distilling culture?

Qualitative data from five in-depth interviews with distillers across the state was used to address the research question. Interviews were audio-recorded and analyzed using open and axial coding. Through the use of Grounded Theory, three major themes emerged related to the creation of distilling culture in NC. Some distillers are drawing on the state's historic connection to distilling, which was often related to their own familial connections to production of moonshine: "But [my grandfather] always used to tell me that he had a doctor's degree in bootleggin' and he said that...when it gets in your blood, you can't get it out" (Distiller 4). Other distillers connect their culture to craft production: "But in terms of what we're doing, we make it all the way from scratch. To me, that is the future of the craft industry" (Distiller 3). Finally, many distillers described a culture that combined tenets of historic distilling with modern elements of craft distilling, specifically in the context of local foodways: "We're primarily an orchard region.... And so our primary moonshine product would be a brandy, an apple or peach brandy for example" (Distiller 1).

The existence of multiple interpretations of distilling culture may prove challenging in efforts to establish distillery-related tourism products. It may be difficult for distillers developing a craft culture to accept and contribute to a culture focused on historic moonshine production. Such discrepancies could lead to problems in creating an inclusive tourism product. Thus, the approach to creating a culture which respects elements of distilling's history in NC while incorporating craft production may prove most appealing to the distillers.

References:

- Caton, K., & Santos, C.A. (2007). Heritage tourism on Route 66: Deconstructing nostalgia. *Journal of Travel Research*, 45(4), 371–386.
- Kornstein, B., and Lockett, J. (2014). The Economic and Fiscal Impacts of the Distilling Industry in Kentucky. Retrieved from: <http://usi.louisville.edu/wp-content/uploads/2014/12/KDA-USI-Final-Report-2014.pdf>
- Pritchard, A., & Morgan, N.J. (2001). Culture, identity and tourism representation: Marketing Cymru or Wales? *Tourism Management*, 22(2), 167–179.

Title: Co-Living with Light: Autoethnography of Nature-Based Tourism in Lapland

Author: Janne Kosonen, Anu Valtonen, & Ismo Alakärppä

Affiliation: University of Lapland

Contact: jakosone@ulapland.fi

Session Type: Presentation

Abstract:

This study addresses one significant, yet seldom explored, constituent of tourist experience: light. While light affects every experience in obvious or subtle ways, our focus is on nature-based experiences, as this context allows us to explore the intriguing relation between natural and artificial light, human and non-human bodies, and the environment. The more specific aim of the paper is to work towards a theoretical lens that allows us to trace the role of light in the consumption and production of nature-based experiences. To this aim, it draws on anthropological studies on luminosity and acknowledges the materiality and sociality of light as well as its agential quality. The paper also builds on, and seeks to expand, existing literature on nature-based tourism, and that of mobility.

A multi-sited autoethnographic study—conducted by the second author—took place in Finnish Lapland, in the woods, fells, and the outdoor Arctic zoo, during the dark autumn and winter season in 2015–2016. The empirical materials consist of written notes and vignettes, photographs, and videos based upon participant observations. The preliminary analysis first details and characterizes different types of light identified during the fieldwork. It demonstrates how the natural light takes various forms that are materially and culturally specific. Think of, for instance, sunshine, moonlight, aurora borealis and stars, reflections from the snow or ice, or flames from the fireplace. These types of light are changeable depending on the weather condition (e.g., fog) or on the form of the landscape. Also, the artificial or electric light comes in many varieties—from the bright light of flashlight, to the reflections of city light in the sky, or the blue light of smart phones. The situated and temporal nature of these various lights (e.g., the momentary and withdrawing nature of the ray of light) is then given attention.

Second, the analysis turns to explore the agency of light: what do these different lights do? How do they alter tourist experiences? How does the changing light change the perception of the entire environment, or affect social relations? How does the material light affect corporeal experiences, for instance, the warmth of the sun versus the cold of shadow? Or affect materially, smelting the snow, or framing the moves of animals and their sleeping patterns.

Third, the analysis ponders how the light is used in various ways and for various purposes. Lights can be orchestrated, for instance, by guides, to produce an experience, or as a social technique to reveal the beauty of the place, or to connect, separate, or guide people. Light also can be used as an affective technique to create an experience or a particular atmosphere. All this shapes experiences in culturally and situationally specific ways. Altogether, these empirical insights enrich existing literature on nature-based experiences and that of mobility by way of pointing to the moving nature of light and its ability to affect and move people and animals.

Title: From Production of Space to Citizen Innovation: Looking at Climate Change and Tourism Development from a Critical Perspective (and within a Business School)

Author: Dominic Lapointe¹, Bruno Sarrasin¹, David Guimont², Coralie Lebon¹, & Alexis Guillemard¹

Affiliation: Université du Québec à Montréal¹; Cégep de Rivière-Du-Loup/Living Lab en Innovation Ouverte²

Contact: lapointe.dominic@uqam.ca

Session Type: Presentation

Abstract:

The tourism industry is vulnerable to climate change because many of its resources will be strongly affected by it (Jones & Phillips, 2011). Coastal destinations are likely to be the most affected, with rising sea levels and extreme weather events. All these changes compel coastal destinations to adapt. Adaptation is a challenge, but also a priority, for this industry is critical to many communities. Adaptation is a complex issue, full of wicked problems, and builds through representations of space, place, environment, climate, and tourism. All those representations are the product of history, dense social interactions, power relationships, political arrangements, and individual stakeholder life stories. And not to forget, for many coastal tourism communities, the clock is ticking because sea level is rising and extreme weather events are becoming more and more regular. This is the case of the St-Lawrence estuary in Quebec, Canada, which is where our researchers' gazes have been set upon during the last three years.

With space being the first resource of tourism, we looked at tourism adaptation through the lens of the production of space to identify first the institutional discourses through the form of governmental strategies and how they reproduce the tourism space of the St-Lawrence (Lapointe, Sarrasin, & Guillemard, 2015). We notice discrepancies between the discourses of tourism and climate change, even if the main stakeholder in producing those discourses is the Government du Québec. Then, we looked at how, locally, other discourses interact with those institutional discourses to finely reproduce space through local tourism practices (Lapointe, Lebon, & Guillemard, 2016). The importance of land value as a structuring force under the tourism and environmental discourses was blatant; the adaptation spatial dynamics were contingent on whether the land was public or private. However, it left a blank spot about what this type of spatial dynamics holds for the future for these communities, therefore calling for another analytical lens. That's where we turn to resilience theory, to observe how the action-reaction of adaptation, to the rhythm of extreme weather events, structured the answer.

We end up looking at strong tendencies to engineered resilience to return as fast as possible to a state close to the previous perceived steady state. Stakeholders, especially private land owners, target short-term reactive actions that secure fast the value of their property at the detriment of long-term actions, which seem riskier on the short term (Lapointe & Sarrasin, in press).

Our previous research identified that adaptation of local communities would be influenced by spatial dynamics in transformation. These new dynamics emphasize the social and collective dimension of adaptation to climate change and would make it dependent on the social innovations of the stakeholders (Rodima-Taylor et al., 2012). However, current research on adaptation to climate change of the tourism industry has paid little attention to the social dimensions of adaptation and its non-climatic factors. The issue of innovation in adaptation to climate change has mainly focused on the administrative and technological aspects (Rodima-

Taylor et al., 2012), leaving aside the issue of adaptation as a social innovation. Nevertheless, the low propensity of tourism enterprises to cooperate to innovate and the emphasis on partnership to foster social innovation in adaptation to climate change (Rodima-Taylor et al., 2012) highlight the importance of finding an effective and efficient intermediary to improve cooperation, stimulate innovation, and involve citizens within a social citizen innovation process. There is a role for a Living Lab (LL) to play (Guimont & Lapointe, 2016). Therefore, opening up the field for action research to try to answer the following is important: (1) How can the LL remove the barriers to innovation for a coastal destination in the process of adaptation to climate change? (2) How do the participants' social representations of climate change evolve within an LL approach? (3) What forms of territorial organization/mobilization emerge from the LL approach to meet the climate change adaptation needs of the local tourism industry?

This presentation aimed at bridging theoretically three years of research on climate change adaptation; the research path described before is a back and forth discussion from the theoretical critical thinking and empirical events on the field. Critically thinking of how climate change adaptation is framed by discourses and how it is lived by social agents brought us to engage in action research to break from the adaptation triad: do nothing, hold the line, move away. It will also be a reflexion of how the institutional context in which the researchers are involved interacts with the actual research we do.

References:

- Guimont, D., & Lapointe, D. (2016). Empowering local tourism providers to innovate through a Living Lab process: Does scale matter? *Technology Innovation Management Review*, 6(11), 18–25.
- Jones, A., & Phillips, M. (2011). Introduction—Disappearing destinations: Current issues, Challenges, and polemics. In A. Jones & M. Phillips, eds., *Disappearing Destinations: Climate Change and Future Challenges for Coastal Tourism* (pp. 1–9). Wallingsford, UK: CABI International.
- Lapointe, D., Lebon, C., & Guillemard, A. (2016). Coastal tourism space in the context of climate change: Discourses and strategies. *Worldwide Hospitality and Tourism Themes*, 8(5).
- Lapointe, D., & Sarrasin, B. (In press). (Re)production of resilient tourism space in context of climate change : A case study from Québec, Canada. In A. Lew & J. Cheer, eds., *Tourism Resilience and Adaptation to Environmental Change*. Routledge.
- Lapointe, D., Sarrasin, B., & Guillemard, A. (2015). Changements climatiques et mise en tourisme du St-Laurent au Québec: Analyse critique des représentations. *VertigO*, Hors-série 23, Novembre.
- Rodima-Taylor, D., et al. (2012). Adaptation as innovation, innovation as adaptation: An institutional approach to climate change. *Applied Geography*, 33, 107–111.

Title: Sensory Perceptions of Asian Destinations: An Exploratory Study

Author: Virginia Lau

Affiliation: Institute for Tourism Studies, Macao

Contact: virginia@ift.edu.mo

Session Type: Presentation

Abstract:

In today's experience-oriented environment, tourist destinations are expected to engage and provide total experience to their visitors. Whilst experience is a multi-faceted construct based on motivation, process, and satisfaction, this paper focuses on the affective emotions and feelings of travelers towards different Asian destinations through perceived sensory stimuli of sight, sound, touch, smell, and taste. A Structural Equation Modeling (SEM) technique is utilized in an attempt to establish a relationship model between the five senses of experience and the destination image of the travelers, as well as their behavioral intention to visit the destination. Results of the data analysis show that, while sight, touch, and taste have significant positive influence on destination image, only touch and taste have significant positive influence on behavioral intention. In addition, destination image has a significant positive influence on behavioral intention. Finally, managerial implications are outlined for marketers in regard to the promotion of their destination image through the five senses.

Title: The Transformative Experiences of Asian Working Holiday Makers in Australia

Author: Garth Lean

Affiliation: Western Sydney University

Contact: g.lean@westernsydney.edu.au

Session Type: Presentation

Abstract:

Asia has a history of travel that extends as long, if not longer, than that of Europe. Despite this, it has often been a neglected site of enquiry for those investigating travel as a socio-cultural phenomenon. Many countries in Asia are presently undergoing a process of rapid transformation, with peoples, cultures, social structures, cities, landscapes, politics, and economics changing at a pace that has arguably never previously been seen in human history. International travel (whether for the purpose of leisure, study, business, transitory work, military service, migration, asylum seeking, etc.) is deeply enmeshed within this flux, being both reflective of it and influential upon it. Given these rapid transitions and economic growth, Asia becomes a fascinating site of enquiry for investigating travel as an embodied, sensual, and transformative phenomenon from a perspective beyond the familiar 'western' lens. It also provides an important context in which to explore the interconnection of travel, and its affective consequences, with other forms of mobility, life courses, and social and cultural transitions.

This paper presents findings from research looking at the transformative experiences of Asian working holiday makers travelling to Australia. Building upon a 10-year longitudinal study of travel and transformation with participants from mostly 'western' cultural backgrounds (see Lean, 2016), over 100 online surveys and email interviews were conducted with current and former working holiday makers from the nine Asian nationalities eligible to participate in Australia's working holiday programme. The paper will illustrate how working holidays are framed and narrated as transformative in policy and lived experience. It will also explore how these travel experiences affect, and become entwined in, the life-course of working holiday makers. The paper concludes by considering the implications of these findings for previous, 'western'-centric, conceptualisations of transformative travel.

References:

Lean, G. 2016. *Transformative travel in a mobile world*. Wallingford: CABI.

Title: The Curious Case of Tinder Tourism

Author: Garth Lean & Jenna Condie

Affiliation: Western Sydney University

Contact: g.lean@westernsydney.edu.au

Session Type: Presentation

Abstract:

Like all facets of social life, digital technologies have become deeply entwined in the performance of travel and tourism. Yet their investigation has largely been restricted to reflecting upon their use in place marketing/promotion and facilitating visitor experiences (e.g., interpretation in museums, self-guided walking tours, etc.). As such, there is a significant, and rapidly expanding, gap in knowledge surrounding how digital technologies are reshaping travel experiences, including social interactions and connections during travel and tourism.

The TinDA (Travel in a Digital Age) project was established in 2015 to examine the ways in which digital technologies mediate travel experiences and mobile lives. This paper presents the findings of an interdisciplinary, mixed-methods study investigating the commonplace use of location-aware social discovery applications (or apps), such as Tinder, Grindr, Backpackr, and WeChat, during travel. It also reflects upon a second area of enquiry exploring women's experiences on Tinder. The paper argues that the use of these apps during travel is embedded within a broader shift toward increasing digital connections and intimacies in a mobile world. In the context of travel and tourism, location-based discovery apps represent a quest for alternate ways of encountering 'local', 'difference', and 'other', comparable with the rise of other digital platforms such as Airbnb and Couchsurfing. Beyond intimate encounters, data from the project suggests that travellers use the apps to connect (in all manner of ways) with people and places and to discover local knowledge. These apps have quickly become common travel tools for young travellers. While experiences reported in the travel study have been largely positive, the apps raise a number of concerns, particularly relating to issues of gender, sexuality, and safety/security. They also serve to blur boundaries between social networking and dating, 'traveller' and 'local'/'host', 'here' and 'there' (especially via features such as Tinder's 'Passport' function that allow travellers to change their geolocation), and online/offline (as the online becomes increasingly embedded in the physical experiences of travel).

Title: Space of Risk, Space at Risk: Climate Change and Tourism Adaptation in Tadoussac, Canada

Author: Coralie Lebon & Dominic Lapointe

Affiliation: Université du Québec à Montréal

Contact: lebon.mariecaoralie@gmail.com

Session Type: Presentation

Abstract:

Located at the confluence of two rivers forming the estuary of the Saguenay-Saint-Laurent fjord, the town of Tadoussac offers unique natural and geographical features. The city of Tadoussac is nowadays a worldwide destination through the development of nature tourism and whale watching cruises developed in the beginning of 1960s. The success of these tourism development strategies has made Tadoussac a city developed around and for tourism. Indeed, today, it is a mono-industrial city with a seasonal flow of 300,000 to 350,000 tourists each summer.

Recently, the phenomenon of climate change has tended to upset the configuration and tourist orientation of this small community. Threatened by the warming of the waters and by the phenomenon of erosion of its coasts, the village of Tadoussac is in a period of a redefinition of its space, both as a tourism space and a lived space. In the case of the city of Tadoussac, these risks linked to climate change recreate a space limited by the protection and adaptation discourses. Those discourses create territorial governance that is increasingly dissociated from the municipality and community.

The objective of this study is, therefore, to understand how tourism and environmental discourses in their interaction contribute to the creation of space at risk. Moreover, the study explores how the concept of risk and the urgency that it implies favors actions and movements of adaptation and protection against climate risk, and so recreates the leisure space. Through the theoretical notions of space and risk, the present study aims to study the social-environmental process of transforming a space (especially touristic space) of risk into a space at risk. In this study, we choose to disassociate the concepts of space of risk and space at risk. The reason why is that we think that space of risk doesn't threaten the socio-economic viability of a territory. On the contrary, the concept of a space at risk is a space directly threatened by the climate risk. Thereby, a space at risk is the gradual emergence of practices and discourses that favor the creation of a space in danger that needs to be protected.

To this end, the present research tries to examine how discourses and actions of communities and government promoters contribute to such a transformation. Eleven actors, directly linked to the tourism industry, were interviewed in order to analyse their perceptions and their relationships with the concept of climate risk in the territory. This data will allow us to see how their perceptions of climate risk (through practices and discourses) transform a space of risk into a space at risk.

Title: Cultural Safety and the Protection of Indigenous Women: Lessons Learnt from Basque Fisheries

Author: Emma Lee

Affiliation: University of Tasmania

Contact: Emma.Lee@utas.edu.au

Session Type: Presentation

Abstract:

I am an Indigenous person, a senior woman of *trawlwulwuy* peoples from *tebrakunna* country in the north-east of Tasmania, Australia. I am concerned that the fact of my being, as an Indigenous woman, is being manufactured, shaped, and overwritten by what I term tourism's 'Establishment men'. Establishment men are academics, policy-makers, industry operators, and tourists, who commodify our black female bodies. Dark tourism, sensuous tourism, wilderness tourism—these touristic forms occur in my country and are masculine, colonising structures that seek to erase the importance of Indigenous women. These structures are cloaked as theoretical insights and experiential freedoms and trade on the geography and ownership of our black female bodies for gain. They adhere to linear, historical narratives of power that craft conditions for our exclusion and do this in the absence of our powerful voices.

An example of the practices of Establishment men is found in Franklin and Cragg's (2001) foundational paper on performance theory and sensuous tourism. Here, women are recast not as exploited 'peasants' and 'Thai bar workers', but as performance objects framing eroticized economies. When exploitation is normalised in critical theory, culturally safe spaces for Indigenous women to engage and participate in tourism research, practice, and benefit are limited. I am mindful of the places where our black female bodies are manufactured, as I consider my future task of assisting our women, Tasmanian Indigenous women, in developing a fledgling cultural fisheries industry with tourism extensions.

As the island state of Australia, and with our history extending back 40,000 years, Tasmania should be well-placed to promote cultural fisheries. Yet there are underpinning conditions that must be addressed before we have our cultural security to act as authentic black female bodies in delivering a tourism service—namely, how to combat our absence, negation, and exclusion. In preparation of this task, I have undertaken 6 months of research in the Basque Autonomous Region of northern Spain in 2016, to learn lessons, amongst other things, on how women shield themselves from exploitative elements within traditional fisheries and food tourism.

Basque women are a connecting strand in fisheries and food tourism. They, and their work, are an immediate link and mediator between seas and lands, where contributions strengthen touristic experiences. Basque women are represented symbolically in street sculpture, fiesta figures, museum exhibits, and poster design, while the tangible aspects are found in their outputs as researchers, managers, sellers, marketers, manufacturers, and distributors of fisheries products.

Through strength and visibility in communal behaviours, and a wider public acceptance of the role of women in fisheries, there is cultural safety in women's ability to articulate and shape spaces for equitable tourism participation and engagement.

Tasmanian Indigenous women aspire to a place of developing healthy economies in cultural fisheries without the commodification of our black bodies through the practices of Establishment men. Like the torn nets that the women mend on the wharves within Basque

country, exploitation practices demand our attention and careful fixes.

Title: “For the Time is at Hand”: “Un-Belizable” Beast-Time Somethings

Author: Kenneth Little

Affiliation: York University

Contact: wkl@yorku.ca

Session Type: Presentation

Abstract:

For Miss Grace, the *beast time* arrived with the flood and in its wake left the tourists. It felt like the end of the world. There were warning signs. The endless darkening days of heavy wet storm. A tropical low pressure system pressing in like the full weight of a gloomy atmosphere agitating social life. A raging sea. Unhealthy tempers. Then the beach dissolved under impossibly green skies the color of sick and snakes. “*Me, I could feel the Beast comin’*,” Grace said. And clearer in that moment than she ever was. When the darkness fell. She. Feel. Her house. Floating. Across the village. She, holding on. Things on the surface of churning water that she wants no part of. “*God say we had it comin’*,” she said.

This paper evokes the manner in which Grace feels the signs of “*the beast*” in the trauma of a deadly storm that destroyed her village leaving only anguish and hoards of tourist investors in its wake. I take up the question of an alternative economy, pondering Grace’s *beast time* encounters as vibratory conjurations, open transductions, contingent as in some quality of an accidental discovery of feelings. I turn to the power of crazy connections through which Grace’s stormy encounters became a make-believe space that composed itself as a dense entanglement of sensation, attention, and matter. I re-imagine the evidence of Grace’s *beast time* affective economy as a dynamized force, co-constituting enactments of trauma and curiosity: attempts to find room to maneuver in a new tourist Belizean real.

Title: Teaching Sustainability by Developing Irresponsible and Responsible Business Ideas for Tourism and Hospitality Industry

Author: Fernando Lourenço & Felisita Morais

Affiliation: Institute for Tourism Studies, Macao

Contact: fernandolourenco@ift.edu.mo

Session Type: Presentation

Abstract:

This paper reflects on the views derived from students who engaged in activities aimed at switching their mindset along the ethical and sustainability spectrum via an entrepreneurship course for a hospitality and tourism degree programme. This study adopts the idea that sustainable practice is not universal. Outcomes and bottom lines vary based on the positioning of sustainable practice within the sustainable development spectrum (Macbeth, 2005). For example, the weaker form of sustainability is egocentric and focuses on growth and resource exploitation. The strong form of sustainability is homocentric and focuses on the interests of the collective over the individual. The extreme form of sustainability is ecocentric, focusing on nature's right. It is anti-economic growth and supports the reduction of population growth. Different forms of sustainable practice will benefit different groups of stakeholders and priorities given to them. It is suggested that ethical values are the main driving force that influence sustainability positions and practices. Therefore, it is important to understand and to be reflexive about the ethical position that forms our sustainability paradigm and which will lead to the practice of sustainable tourism. In essence, the students were guided to propose and discuss tourism and hospitality business concepts based on different ethical and sustainability perspectives to meet the needs of different stakeholders. Instead of teaching them about what is bad or good or what is right or wrong, this pedagogical approach guides students to experience different forms of value systems and allows them to understand how each perspective leads to different outcomes. The best we can do is to equip students with the tools to support their thinking and help them understand sustainability and ethical values associated with their ideas. They need to take the journey to develop, test out, and further refine their ideas and nurture their personal values as future practitioners equipped with sustainability tools, skills, and ideals.

Title: Rhubarb Cutting and Other Ways of Engaging in Tourism Research

Author: Katrín Anna Lund

Affiliation: University of Iceland

Contact: kl@hi.is

Session Type: Presentation

Abstract:

Fieldwork is earthbound – intimately involved in the natural and social landscape (James Clifford, 1997).

Questions of politics of knowledge production and issues of engagement in the field of tourism studies have not been at the forefront but have, however, been duly dealt with in other related disciplines for some time already. It is a matter of concern how researchers in the field of Tourism Studies are often unreflexive about their position as researchers and approach the field in an uncritical fashion. This, I want to argue, limits the scope of generating wider and often alternative knowledge within the field. In this paper, I shall turn to anthropology, the discipline from which my educational background derives, and revisit debates about the value of the discipline, not least in relation to its main methodological approach, ethnography, that occurred in the wake of the postmodern turn during the 1980s and 1990s (see, e.g., Appadurai, 1991; Clifford & Marcus, 1986; Gudeman & Rivera, 1990; Gupta & Ferguson, 1997; Marcus, 1998). By using examples and anecdotes from research I have been involved in for the last five years, I will examine fieldwork as an earthbound, but simultaneously spatially and temporally mobile, practice and question what constitutes the field in fieldwork as well as what constitutes a research process. The aim is to scrutinize how knowledge is generated through collaboration constituted by constant negotiation and improvisations of identities, reciprocity, and exchange between different actors, human and non-human. We thus have to acknowledge that research involves embodied social beings and that the generation of knowledge happens at the interface of self and other, where life is lived, or with earth.

Title: Carrying Capacity in Vietnamese National Parks: A Case Study of Phong Nha-Ke Bang

Author: Tuan Phong Ly¹ & Thi Hong Hai Nguyen²

Affiliation: Institute for Tourism Studies, Macao¹; Macau University of Science & Technology²

Contact: jack@ift.edu.mo

Session Type: Presentation

Abstract:

Carrying capacity is a potential prerequisite to obtain the three mandates of park management, including recreation, conservation, and economic value. In a developing country such as Vietnam, the issue of carrying capacity is recognized and has been mentioned in the policy and regulation documents, yet without further guidelines for implementation. This study thus attempts to investigate the application of carrying capacity in the Vietnamese park system and assessing its application process for further development of the concept.

This study is based on a case study of Phong Nha-Ke Bang National Park. The qualitative field studies were conducted from 2012 to 2015. The findings show that the park has partly used the carrying capacity concept to control tourist flow. However, its application seems to be rather subjective and not scientific.

Title: Ideologies of Hospitality: Deconstructing a Tour Guide Narrative

Author: Paul Lynch

Affiliation: Edinburgh Napier University

Contact: P.Lynch@napier.ac.uk

Session Type: Presentation

Abstract:

Ideology refers to “a body of ideas that reflect the beliefs and interests of a nation, political system etc. and underlies political action”; further, “the set of beliefs by which a group or society orders reality so as to render it intelligible” (Collins English Dictionary, 2000, p. 767). All hospitality is ideological, drawing upon socio-cultural beliefs. Such ideological foundations of hospitality are often taken for granted, and only occasionally thrown into relief, for example, when experiencing welcome in a less familiar cultural or social context. Ideologies of hospitality include or exclude the Other, drawing upon a linguistic construction and discourse justifying rules, formal and informal, of welcome. Who gets welcomed may vary over time according to who is deemed welcome within society at a particular moment.

This presentation considers ideologies of hospitality which informed a coach tour guide commentary on a day trip into China. Literature regarding tour guide narratives and ideology (Brin & Noy, 2010; Cohen-Hattab, 2004; Dahles, 2002; Huang & Weiler, 2010; Kim, Timothy, & Han, 2007; Reisinger & Steiner, 2006) is briefly reviewed, alongside consideration of the literature concerning hospitality and ideology (Holliday, 2010; Kroskrity, 2005; Tobin, 2015).

The presentation draws upon findings from part of a larger ethnographic study exploring experiences of welcome based upon analysis of a variety of data sources including autoethnographies, questionnaires, photographs, and observations. Specifically, an account by a western male of a coach tour guide commentary on a day trip into China is analysed, focusing upon the ideologies of hospitality underlying aspects of the coach tour guide’s narrative. Themes emerging from the ethnographic study are presented: tour as embodiment of national hospitality; language, stereotyping, and welcome; hierarchies of welcome; instrumental and political hospitality narratives; asymmetrical hospitality; arbitrary hospitality; ideologies of hospitality.

Brief consideration is given to the theoretical, practical, and ethical/moral implications of ideologies of hospitality, from the perspective of the tourist as recipient, as well as consideration of the broader social implications. It is concluded that ideological hospitality is, metaphorically speaking, part of the barbed wire that surrounds the hospitality interaction, barbed wire that constrains the hospitality guest/tourist who is raised on the pedestal of welcome. The purpose of the barbed wire in relation to constraining the guest/tourist is discussed alongside the ethical dilemmas such hospitality constraints give rise to.

References:

Brin, E., & Noy, C. (2010). The said and the unsaid: Performative guiding in a Jerusalem neighbourhood. *Tourist Studies*, 10(1), 19–33.

Cohen-Hattab, K. (2004). Zionism, tourism, and the battle for Palestine: Tourism as a political-propaganda tool. *Israel Studies*, 9(1), 61–85.

Dahles, H. (2002). The politics of tour guiding: Image management in Indonesia. *Annals of Tourism Research*, 29(3), 783–800.

Holliday, A. (2010). *Intercultural communication & ideology*. Sage.

- Huang, S., & Weiler, B. (2010). A review and evaluation of China's quality assurance system for tour guiding. *Journal of Sustainable Tourism*, 18(7), 845–860.
- Kim, S.S., Timothy, D.J., & Han, H.C. (2007). Tourism and political ideologies: A case of tourism in North Korea. *Tourism Management*, 28(4), 1031–1043.
- Kroskrity, P.V. (2005). Language ideologies. In A. Duranti, ed., *A Companion to Linguistic Anthropology*. Oxford: Blackwell Publishing.
- Reisinger, Y., & Steiner, C. (2006). Reconceptualising interpretation: The role of tour guides in authentic tourism. *Current Issues in Tourism*, 9(6), 481–498.
- Tobin, W. (2015). Hospitality and the immigration crisis: We are all from elsewhere. *EU-topias*, 10, 143–150.

Title: Performance and Contemplation to Inspire Tourism Sustainability
Author: David Manuel-Navarrete, Jason Papenfuss, & Christine Buzinde
Affiliation: Arizona State University
Contact: davidmn@asu.edu
Session Type: Workshop

Abstract:

Tourism sustainability seeks to *transcend* sustainable tourism by suggesting that tourism can be a driving force for sustainability transitions beyond the sector (Manuel-Navarrete, 2016), or a “tool for sustainability” (Moscardo & Murphy, 2014). Tourism sustainability can draw on a number of complementary approaches, such as hopeful tourism (Pritchard, Morgan, & Ateljevic, 2011). These approaches regard tourism as playing a crucial “consciousness-raising role,” facilitating human virtue, as well as fostering commitment to environmental and cultural protection (Breakey & Breakey, 2015). In order to go beyond making the tourism industry sustainable and to move towards the fostering of transformative tourism related experiences, new forms of tourism engagement have to be considered, including contemplative practices. But how does this work in practice? This workshop is an invitation to collectively explore this question through innovative forms of academic discussion. Arizona State University’s School of Sustainability is experimenting with “transformation-labs” that include participatory performance arts as well as contemplative practices. In this workshop, we will experience a variety of these approaches and collectively design and prototype a “tourism experience” that stimulates creativity and promotes self-reflection. Participants will be guided through a variety of contemplative and experiential practices, such as mindfulness meditation, harmonizing movement, dyadic listening, and others (see below for a brief description). After each exercise, there will be some time to collectively and creatively discuss and redesign a mock tourist experience by emphasizing the role of personal and internal transformations needed to foster empowered agents of change in the face of global sustainability problems. We will explore the role of contemplative practices in promoting personal vulnerability, while fostering a sense of trust and belonging. The last part of the workshop will entail prototyping potentially emerging interactions between people beyond traditional roles of host-guest, worker-client, nationality, or North-South.

Title: Boundaries of Pilgrimage Tourism Enclaves: Purity Meets Pollution on the Shores of the Ganges

Author: David Manuel-Navarrete¹, Christine Buzinde¹, Neena Kohli², & Jyotsna M Kalavar³

Affiliation: Arizona State University¹, Allahabad University², Penn State University³

Contact: davidmn@asu.edu

Session Type: Presentation

Abstract:

Kumbh Mela, the world's largest pilgrimage gathering, is a Hindu religious festival that takes place on the shores of the River Ganges. This water body is renowned amongst Hindu pilgrims for its sacredness and purity. Yet, consistent industrialization, urbanization, and modernization around Ganga are arguably turning this festival into a sort of "inverted" enclave: a pre-colonial inclusive space enclosed within a postcolonial country. Interviews and focus groups with pilgrims were conducted at the 2013 Kumbh Mela in Allahabad, which hosted about 120 million pilgrims over two months. Findings suggest boundary-work dynamics through which local and international pilgrims seek to protect the symbolic and material integrity of the festival's space from surrounding environmental and social pressures, including water pollution and tourism commoditization. International travelers presented significant differences in perceptions of pressures and boundaries in comparison to local pilgrims. Even though local pilgrims are aware of river pollution, discursive strategies allow decoupling this material fact from spiritual experience. Ancestral myths, ceremonies and religious identities provide a cultural boundary to isolate these temporary enclaves from material effect and cultural discourses of Western modernity and colonialism. We argue that exploring mass religious festivals as "inverted" enclaves, where the West is left outside, provides a counterpoint to well-established analyses of tourism enclaves as exclusionary spaces created by the global North in the global South.

Title: The Importance of Cultural Landscape for Sustainable Development of Tourism in Bucovina

Author: Cristina Maxim¹ & Carmen Chasovschi²

Affiliation: University of West London¹; “Stefan cel Mare” University²

Contact: cristina.maxim@uwl.ac.uk

Session Type: Presentation

Abstract:

Cultural tourism is considered a well-established field of study and a focus for many destinations that wish to encourage international visitation. Yet, there is little research published on cultural landscape, a concept that refers to the interrelation between landscape, nature, human culture, and the people who populate a specific region (Buckley, Ollenburg, & Zhong, 2008). Cultural landscape is, however, a very important component of the Romanian tour operators' and travel agents' offer to potential visitors, particularly when it comes to historic regions such as Bucovina.

Bucovina is located in northeastern Romania and is considered to be one of the most important destinations for cultural and heritage tourism in the country. The region is well known for its customs and traditions, beautiful landscapes, and, most importantly, for the medieval monasteries famous for their painted exterior walls included among the UNESCO World Heritage sites. The most popular and famous such monastery is located in Voronet, and therefore this rural area will be the focus of this study.

Following the fall of the Communist regime in 1989 and the opening of the borders to western visitors, over the past 20 years there has been a considerable increase in the number of tourists in Bucovina. As with many other destinations, the development of tourism in the area brought not only benefits but also negative impacts, in particular for the cultural landscape. Among the most noticeable are the rapid changes in the style and architecture of local houses and accommodation units which threaten the authenticity of the area. As highlighted by many researchers, authenticity is a very important motivator for visitors to travel to destinations, in particular for those who are interested in the local cultures and traditions, or in heritage tourism (Kolar & Zabkar, 2010).

This study aims to better understand the importance of the cultural landscape for the sustainable development of tourism in the region of Bucovina, Romania. In doing so, it adopts a case study methodology, which allows the researchers to analyse the destination from more than one perspective by collecting both quantitative and qualitative data. It also allows the collection of data from different stakeholders involved in tourism development in the region, such as visitors, the tourism industry, and the local authority. As this is work in progress, the authors expect the findings to contribute to the limited knowledge that exists on tourism development in Bucovina, a popular region among international tourists who visit Romania. Moreover, it would help policy makers to find solutions in implementing sustainable measures for the development of tourism in this region while protecting the authenticity of the area.

References:

Buckley, R., Ollenburg, C., & Zhong, L. (2008). Cultural landscape in Mongolian tourism. *Annals of Tourism Research*, 35(1), 47–61.

Kolar, T., & Zabkar, V. (2010). A consumer-based model of authenticity: An oxymoron or the foundation of cultural heritage marketing? *Tourism Management*, 31, 652–664.

Title: Representations of the ‘Good Life’: Hospitality Training for Young People with Learning Difficulties at The Special Needs Hotel, UK

Author: Alison McIntosh & Candice Harris

Affiliation: Auckland University of Technology

Contact: mcintosh@waikato.ac.nz

Session Type: Presentation

Abstract:

This paper examines representations of young people with learning disabilities in the popular television documentary series ‘The Special Needs Hotel’. The TV series followed the experiences of young people with a learning disability as they received hands-on training in ‘the art of hospitality’ at the Foxes Hotel & Academy in Minehead, England. Drawing on the work of Hall (1997), we used a reflective approach in this paper to identify how the hospitality work and the trainees are represented. The method of inductive thematic analysis was used to determine the key communication about hospitality training for people with a learning disability in the episodes. The data collection involved both researchers watching separately all three episodes of *The Special Needs Hotel*, and then we used investigator triangulation to validate and draw common themes (Denzin, 1970). The researchers held frequent conversations about their analysis and discussion of the scene descriptions (Harris, Tregidga, & Williamson, 2011). The key themes which emerged from our analysis will be presented. Some possible implications of the identity and ideals constructed in this documentary series are discussed—in particular, those relating to the impact of images and language used, boundaries and strategies for accessible environments, and the social pursuit of enabling the ‘good life’ and ‘independence’ through hospitality training for people with learning disabilities. This study suggests more fundamental concerns about the training and employment of people with disabilities in the hospitality industry. It also considers broader notions of hospitality toward a group of young people who are more excluded from the workplace than any other group of disabled people.

References:

- Denzin, N.K. (1970). *The research act: A theoretical introduction to sociological methods*. Chicago: Aldine.
- Hall, S. (1997). *Representation: Cultural representations and signifying practices*. London: Sage.
- Harris, C., Tregidga, H., & Williamson, D. (2011). Cinderella in Babylon: The representation of housekeeping and housekeepers in the UK television series *Hotel Babylon*. *Hospitality & Society*, 1(1), 47–66.

Title: Interrogating Discourses of Intangible Cultural Heritage

Author: Claudia Melis, Donna Chambers, & Ian Morton

Affiliation: University of Sunderland

Contact: bg66xt@research.sunderland.ac.uk

Session Type: Presentation

Abstract:

Since 2003 understandings of intangible cultural heritage (ICH) appear to have been strongly influenced by the UNESCO World Intangible Cultural Heritage Convention (WICHC) (Munjeri, 2004). While it might be acknowledged that this Convention explored the notion of ICH providing a working definition, it seems to have “normalised” the understanding of ICH. In other words, this Convention is, arguably, the main body of knowledge and point of reference for the study, understanding, and management of ICH.

Drawing on insights from the Foucauldian dyad power/knowledge (Foucault, 1980), it is suggested that the 2003 WICHC has contributed to the creation of an object of knowledge that, in turn, has established a binary opposition between tangible and intangible cultural heritage. Exploring this binary opposition can provide insights on the power relations behind this “consolidating order” (Butler, 2004), as well as an understanding of how ICH is interpreted and represented. Furthermore, given the ontological nature of representation and the discursive construction of space, the analysis will also acknowledge how a discourse of ICH shapes spaces for tourism (Inglis & Holmes, 2003).

Tangible and intangible cultural heritage and the way they are represented are of central importance in tourism, where they are used as unique selling propositions through the exploitation of their distinctiveness. Understanding the power/knowledge relations behind processes of representation is critical because it will have an impact on the image of the destination that will, in turn, circulate and reinforce a specific discourse of the destination and its inhabitants. Research in this regard will fill a gap in literature where more attention to Foucault’s notion of power in tourism is advocated (Ong, Ryan, & McIntosh, 2014).

Against a universalizing definition, countries that are in the process of ratifying the 2003 UNESCO WICHC are called to interface with their own representations of ICH. Thus, a critical examination of the process of ratification of this Convention is a useful way to interrogate ICH discourses. The purpose of this work is to highlight, through a Foucauldian inspired discourse analysis, the mechanisms used to talk about, and to represent, intangible cultural heritage in two exemplar countries: Sardinia (Italy) and Scotland (UK). The notion of World Intangible CH is used in the context of this study as one that transcends the national boundaries where both Italy and the United Kingdom play a role: Italy has ratified the 2003 WICHC, and Sardinia is the region with the majority of listed WICH expressions. The United Kingdom has not yet ratified the Convention, but Scotland aims to do so, and several initiatives have been conducted in this regard. Taking this into account, the aim of this study is to examine two key institutional documents related to ICH in both countries in order to understand the underlying mechanisms through which a notion of intangible cultural heritage is constructed in the two regions, and also what narratives about intangible cultural heritage are normalized and represented as ‘truth’ and what narratives are excluded and deemed to be unthinkable about ICH in Sardinia and Scotland.

References:

Butler, J. (2004). *Undoing gender*. Psychology Press.

- Foucault, M. (1980). *Power/Knowledge: Selected writings and other interviews, 1972–1977*. Pantheon, New York.
- Inglis, D., & Holmes, M. (2003). Highland and other haunts: Ghosts in Scottish tourism. *Annals of Tourism Research*, 30(1), 50–63.
- Munjeri, D. (2004). Tangible and intangible heritage: From difference to convergence. *Museum International*, 56(1–2), 12–20.
- Ong, C.E., Ryan, C., & McIntosh, A. (2014). Power-knowledge and tour-guide training: Capitalistic domination, utopian visions, and the creation and negotiation of UNESCO's Homo Turismos in Macao. *Annals of Tourism Research*, 48, 221–222

Title: How Can a Crab Promote Tourism in Northeastern Brazil?

Author: Claudio Milano Ostelea

Affiliation: Universitat de Lleida

Contact: claudiomilano@icloud.com

Session Type: Presentation

The present proposal deals with the contemporary trend to create a heritage label based on human-animal interactions to attract tourists. This process will be demonstrated in this analysis of a case where the non-human animals are used to promote tourism. The presentation will discuss the relationship between local heritage, crab, and tourism activity in northeastern Brazil. The research is based on ethnographic fieldwork done over 13 months from 2011 to 2014.

The uça (*Ucides cordatus cordatus*) crab fishing in the Parnaíba River Delta perfectly illustrates the overlap between the different dimensions of heritagization in touristic markets. In northeastern Brazil, the role of the crab and crab fisherman has changed owing to the increasing touristic market. In the past, there has been a certain prejudice towards the figure of the crab fisherman. Presently this prejudice is currently being reassessed, given the increased revenue that the crab brings in and its important role in the touristic image of the region. In the last decade, the Parnaíba River Delta Crab Festival has played an important role in local heritage tourism promotion, attracting many tourists since its first appearance in 2006.

This phenomenon leads us to reflect on the relationship between the local heritage, non-human-animals, and their appropriation and interaction with the tourism industry. The collective image of the crab has been redefined as a locally commoditised heritage. In parallel, the crab and the crab fishermen have gone from having subsistence roles in local consumption to being emblems of heritage identity. The tourism phenomenon has facilitated this conversion, revaluing the practice of this activity and mitigating the prejudice experienced by crab and crab fishermen in the past.

Finally, the presentation will focus on the commodification of non-human animals as an example of the contemporary tendency to heritagize identity emblems to attract tourists.

Title: Stories from the Solukhumbu: Exploring the Complexities of the Adventure Tourism Industry of Nepal

Author: Maggie Miller

Affiliation: University of Waterloo

Contact: m4miller@uwaterloo.ca

Session Type: Presentation

Abstract:

Mountaineering is the cornerstone of Nepal's \$370-million-a-year adventure tourism industry. Each year, Climbing Sherpas lead foreign mountaineers (paying clients) up the southeast ridge of Mt. Everest as they make their bids for the summit. These Sherpas commit themselves to securing and saving the lives of their clients by doing much of the dangerous labour, often jeopardising their own lives in the process (Davis, 2014; National Public Radio [NPR], 2013; Peedom, 2015).

Social justice concerns arise as tensions grow between the international demand to climb and the risks and fatalities associated with summit attempts. Mountaineering is an extreme sport, historically reserved for highly skilled climbers. However, it is becoming increasingly blurred with our understandings of adventure tourism, as a recreational activity open to anyone with the financial means to participate. Consequently, the industry is critiqued for the ways in which people with "means," regardless of experience, pursue mountains like Mt. Everest (Davis, 2014; Shaffer, 2013). Moreover, within current mountaineering, tourism, and leisure discourses, perspectives from Sherpas have been limited (notable exceptions are Bott, 2009; Ortner, 1999). Stemming from critiques of Nepal's growing adventure tourism industry, and recognising the centrality of Sherpas' roles within it, this presentation considers Climbing Sherpas' stories of living and dying in mountaineering within the Solukhumbu (commonly known as the Mt. Everest Region) of Nepal. Drawing on fieldwork observations and audio- and video-recorded interviews conducted in Nepal in 2015, this narrative inquiry explored the stories of current and retired Climbing Sherpas to glean insights around how they experience life and death on the mountainside. In this presentation, visual representations (e.g., film excerpts) are used to privilege Sherpas' voices in this presentation, decentering dominant narratives (e.g., foreign climbers, media accounts) (Bochner, 2001; Pink, 2007, 2015). As the Climbing Sherpas have a vital role to play with regard to the sustainable development of Nepal's mountaineering and adventure tourism industries, it is imperative that tourism researchers continue to include and consider their voices and complex stories.

Analysis of narrative findings reveals an interplay of death, pride, responsibility, and power in experiences of freedom on the mountainside. Sherpas' participation in mountaineering expeditions is reflective of socio-economic pressures faced off the mountain, but is also increasingly related to the perceived name and fame that comes with successful mountain summits. Furthermore, encounters with death provide a space to critique tourism development. Sherpas affected by disasters, death, and the like find themselves "betwixt and between" (Turner, 1969, p. 95). Liminality, an anthropological concept introduced by Arnold van Gennep (1960), becomes transformative, as Sherpas and their communities use these moments of uncertainty to take stock of the purpose of their lives, mobilize agency, and challenge the status quo of the "Everest Industry."

References:

- Bochner, A.P. (2001). Narrative's virtues. *Qualitative Inquiry*, 7(2), 131–157.
- Bott, E. (2009). Big mountain, big name: Globalised relations of risk in Himalayan mountaineering. *Journal of Tourism and Cultural Change*, 7(4), 287–301.
- Davis, W. (2014, Apr. 26). As equals on the mountain, the Sherpas deserve better. *The Globe and Mail*. Retrieved from <http://www.theglobeandmail.com/opinion/as-equals-on-the-mountain-the-sherpas-deserve-better/article18209186/>
- National Public Radio [NPR]. (2013). *On Mount Everest, Sherpa guides bear the brunt of the danger* [Online]. NPR Fresh Air. Available at: <http://www.npr.org/2013/08/14/206704533/on-mount-everest-sherpa-guides-bear-the-brunt-of-the-danger> [Accessed 21 August 2013].
- Ortner, S.B. (1999). *Life and death on Mt. Everest: Sherpas and Himalayan mountaineering*. Princeton, NJ: Princeton University Press.
- Peedom, J. (Director) (2015). *Sherpa: Trouble on Everest* [Documentary]. Australia: Screen Australia.
- Pink, S. (2007). *Doing visual ethnography*, 2nd edition. London: Sage.
- Pink, S. (2015). *Doing sensory ethnography*, 2nd edition. Los Angeles: Sage.
- Schaffer, G. (2013, July 10). The disposable man: A western history of Sherpas on Everest. *Outside Magazine*. Retrieved from <http://www.outsideonline.com/outdoor-adventure/climbing/mountaineering/Disposable-Man-History-of-the-Sherpa-on-Everest.html>.
- Turner, V. (1969). *The ritual process: Structure and anti-structure*. Chicago: Aldine Press.
- van Gennep, A. (1960). *The rites of passage*. Chicago: University of Chicago Press.

Title: Caught between a Rock and an Inhospitable Place: How Should Hospitality Students Negotiate the Changed Employment Landscape?

Author: Shelagh Mooney

Affiliation: Auckland University of Technology

Contact: smooney@aut.ac.nz

Session Type: Presentation

Abstract:

The scale of hospitality and tourism employment is extensive: one in 11 people (WTTC, 2015) are employed across the sector globally. However, there appears to be a gap between the expectations of hospitality educators, hospitality employers, and students. This perspective is drawn from a synthesis of data obtained from semi-structured interviews with high-ranking global directors of corporate hospitality organisations in Europe and the Asia Pacific region; interviews with hospitality students in the first year and second year of their degree; and the researcher's own research experiences and teaching of undergraduate and post-graduate students. Although perhaps an unconventional approach, the author argues that a symbiosis of findings of two studies with the same theoretical career framing, method of data collection, and intersectional analysis can provide robust insights into the pressing issue of tourism and hospitality workforce staff shortages.

Managing the career expectations of students

Hospitality undergraduate students represent unique challenges to hospitality educators. They are restless learners, discounting theory unless it appears to be directly related to their own experience or relevant to employment opportunities, and slow to transfer knowledge across discrete domains (Lashley, 2015). When their sometimes calculative approach to learning (Brinkman-Staneva, 2015) is viewed in tandem with the hospitality academy's earnest (and potentially unrealistic) commitment to meeting industry's vocational training goals (Airey & Tribe, 2000; Lashley, 2015; Wood, 2015), it can be seen that providing university standard education may be an ambitious objective. If neither industry nor the students appear to value a university holistic education, why persist? One justification could be that students' desire for direct 'employability' related vocational education may not in fact prepare them adequately for a career in hospitality or, indeed, the adaptability required for other careers.

There is a considerable body of literature that suggests that hospitality students' desire to work in the hospitality sector after graduation is considerably eroded by negative workplace experiences (for example, Dagsland, Mykletun, & Einarsen, 2015; Ineson, Yap, & Whiting, 2013; Maxwell, Ogden, & Broadbridge, 2010; Richardson, 2009; Richardson & Butler, 2012). However, to date, no studies have shown how this motivation changes over the course of their degree. Many studies also fail to take into consideration the increasingly globalised nature of the education marketplace. Some of the students in the study did not benchmark locally, but internationally.

The nimble intersectional methodological approach

Therefore, a longitudinal study was designed to qualitatively examine students shifting career perceptions in Year One, Two, and Three of their degree. The same group of 19 students have now been re-interviewed in the second year of their degree. The data has been analysed using a nimble intersectional (Mooney, 2016) approach. The nimble intersectional approach is

based on the epistemological grounding of feminist research which states that researcher reflectivity is of paramount importance (Hesse-Biber & Piatelli, 2014). This contribution acknowledges the centrality of the researcher's prior lengthy hospitality career and current employment in hospitality education and research.

Here, first a theoretical framework was chosen in advance of the study, in this case career construction theory (Savickas, 2013). Second, the structural characteristics of employment and education in New Zealand were researched using secondary data sources. Third, symbolic representations about participants' expectations and understandings of hospitality careers and employment in the sector were uncovered and, finally, cross-tabulated with age, gender, and ethnicity dimensions. This approach usefully responds to Baum, Kralj, Robinson, & Solnet's (2016) exhortations to connect macro, meso, and micro dimensions in hospitality and tourism workforce studies and to ground meaningful career studies in a specific context (Gunz & Mayrhofer, 2011). The second study on which this paper is based also used semi-structured interviews and the nimble intersectional approach to investigate senior executives' perceptions of career and talent management in the hospitality industry.

Findings and discussion

The preliminary analysis of data from students after the first year of their degree and second year of their degree suggests a somewhat startling change in student's attitudes towards a career in the industry. Motivations to remain in the industry were reduced, and students' revised ranking of important career factors have evolved to reflect a greater self-awareness and understanding of the sectoral employment context. The findings from the employers' study indicate profound changes in the nature of work and employment at all levels of employment from corporate executive to entry level employee. The changes appear not only to be a consequence of more precarious work arrangements but also reflect demographic changes in some countries, for example, dual career family dynamics and Millennials' use of technology and social media.

Implications

Significantly, similar themes emerged from both data sets. The findings indicate three areas of concern:

1. Effectively managing students' career expectations
2. Bridging the gap between the hospitality industry and hospitality education
3. The extent to which technology is impacting the employment landscape and the way students learn

The findings provide a rich base for a vital conversation that needs to take place between educators and tourism organisations. Currently, it appears that students are between a rock and an inhospitable place, caught between their career visions and the reality of employment in the sector. Hospitality education can, and must, bridge the gap.

References

- Airey, D., & Tribe, J. (2000). Education for hospitality. In C. Lashley & A. Morrison, eds., *In Search of Hospitality*. Oxford: Butterworth Heinemann.
- Baum, T., Kralj, A., Robinson, R., & Solnet, D. (2016). Tourism workforce research: A review, taxonomy and agenda. *Annals of Tourism Research*, 60, 1–22.
- Brinkman-Staneva, M. (2015). The complexities of assessments in professional hospitality

- education. *Quality Assurance in Education*, 23(4), 339–352.
- Dagsland, Å.-H., Mykletun, R., & Einarsen, S. (2015). “We’re not slaves – we are actually the future!” A follow-up study of apprentices’ experiences in the Norwegian hospitality industry. *Journal of Vocational Education & Training*, 1–22.
- Gunz, H., & Mayrhofer, W. (2011). Re-conceptualizing career success: A contextual approach. *Zeitschrift Für Arbeitsmarkt Forschung*, 43(3), 251–260.
- Hesse-Biber, S., & Piatelli, D. (2014). The feminist practice of holistic reflexivity. In S. Hesse-Biber, ed., *Handbook of Feminist Research: Theory and Praxis*, 2nd edition (pp. 557–582). Guilford Publications.
- Ineson, E.M., Yap, M.H.T., & Whiting, G. (2013). Sexual discrimination and harassment in the hospitality industry. *International Journal of Hospitality Management*, 35, 1–9.
- Lashley, C. (2015). Hospitality studies: Escaping the tyranny? *Quality Assurance in Education*. <https://doi.org/10.1108/QAE-04-2015-0014>
- Maxwell, G.A., Ogden, S., & Broadbridge, A. (2010). Generation Y’s career expectations and aspirations: Engagement in the hospitality industry. *Journal of Hospitality and Tourism Management*, 17(1), 1–9.
- Mooney, S. (2016). Nimble intersectionality in employment research: A way to resolve methodological dilemmas. *Work, Employment, & Society*, 30(4), 708–718.
- Richardson, S. (2009). Undergraduates’ perceptions of tourism and hospitality as a career choice. *International Journal of Hospitality Management*, 28(3), 382–388.
- Richardson, S., & Butler, G. (2012). Attitudes of Malaysian tourism and hospitality students towards a career in the industry. *Asia Pacific Journal of Tourism Research*, 17(3), 262–276.
- Savickas, M. (2013). The theory and practice of career construction. In S. Brown & R. Lent, eds., *Career Development and Counseling: Putting Theory and Research to Work*, 2nd edition (pp. 147–183). Hoboken, NJ: Wiley.
- Wood, R. (2015). “Folk” understandings of quality in UK higher hospitality education. *Quality Assurance in Education*. <https://doi.org/10.1108/QAE-04-2015-0015>
- WTTC. (2015). 14 million jobs at risk due to global Travel and Tourism talent shortage. WTTC. Retrieved November 18, 2015, from <http://www.wttc.org/press-room/press-releases/2015/14-million-jobs-at-risk-due-to-global-travel-tourism-talent-shortage/>

Title: Intersectionality Unwrapped for Hospitality and Tourism Researchers

Author: Shelagh Mooney

Affiliation: Auckland University of Technology

Contact: smooney@aut.ac.nz

Session Type: Workshop

Abstract:

Intersectional research has been the focus of considerable academic interest and debate over the last few years. However, its adoption in tourism and hospitality research has been relatively limited. Given the rich diversity of tourism research environments and the multicultural nature of the hospitality and tourism workforce, certainly a sensitive research instrument is required that is capable of investigating multiple aspects of nuanced identity. The advantage of an intersectional approach is the way it exposes how individuals experience the effects of their social roles (founded on mutually intersecting identities) not as separate or cumulative, but as linked and simultaneous intersections (Holvino, 2010). To explore merely one aspect of diversity is to only see one part of the complex pattern formed in the ways individuals interact with one other in different contexts—the other parts of the puzzle may be missing.

Crenshaw (1991) introduced the term ‘intersectionality’ in 1989 when she explored the discrimination and marginalisation experienced by black women in the United States. Dhamoon (2011), among others, argues that during the intervening time, intersectionality has evolved into an analytical paradigm that can be widely applied to explore the multifaceted relationships between social groups and structures, in varied contexts, beyond the limits of women of colour. Yet intersectionality is such a complex methodological approach that researchers may imagine it is just too difficult to be used by researchers unfamiliar with its intricacies (McBride, Hebson, & Holgate, 2015; Mooney, 2016; Rodriguez, Holvino, Fletcher, & Nkomo, 2016).

Therefore, the aim of this ‘hands-on’ workshop is to de-mystify the process of using an intersectional approach in a research project to make it accessible to hospitality and tourism researchers wishing to explore difference. Four main areas will be covered in the interactive session:

1. What do you think an intersectional study is like?
2. How do you conceptualise individual categories of difference?
3. Should you study individual identity or organizational and societal processes?
4. How do you track and link multiple intersections of identity?

Please register beforehand in order to receive advance readings before the workshop. I look forward to liberating your mind to explore intersectionality!

References:

- Crenshaw, K. (1991). Mapping the margins: Intersectionality, identity politics, and violence against women of color. *Stanford Law Review*, 43(6), 1241–1299.
- Holvino, E. (2010). Intersections: The simultaneity of race, gender, and class in organization studies. *Gender, Work, & Organization*, 17(3), 248–277.
- McBride, A., Hebson, G., & Holgate, J. (2015). Intersectionality: Are we taking enough notice in the field of work and employment relations? *Work, Employment, & Society*, 29(2), 331–341.

Mooney, S. (2016). Nimble intersectionality in employment research: A way to resolve methodological dilemmas. *Work, Employment, & Society*, 30(4), 708–718.

Rodriguez, J.K., Holvino, E., Fletcher, J.K., & Nkomo, S.M. (2016). The theory and praxis of intersectionality in work and organisations: Where do we go from here? *Gender, Work, & Organization*, 23(3), 201–222.

Under the auspices of the Critical Approaches in Tourism and Hospitality SIG of The Council for Australasian Tourism and Hospitality Education (CAUTHE)

Title: Pedagogic Frailty and Conventional Wisdom in Tourism Education

Author: Nigel Morgan¹, Alkmini Gritzali², & Ian Kinchin²

Affiliation: University of Swansea¹; University of Surrey²

Contact: Nigel.Morgan@Swansea.ac.uk

Session Type: Presentation

Abstract:

This study takes a knowledge structures approach to explore the concept of pedagogic frailty (Kinchin et al., 2016) in the field of tourism studies. Pedagogic frailty in higher education is a recently established concept, which involves a number of key issues that significantly affect teaching practice, such as stress, change, environment, and adaptation (Kinchin et al., 2016). Being deeply rooted in academic perceptions, pedagogic frailty is, in essence, individual, but also global and cross-disciplinary, as it is a response to contemporary challenges and pressures of academia (Caton, 2012; Teelken, 2012). We view pedagogic frailty as an individual set of perceptions, which are also shared (or not) within departments and institutions, often through academic conventional wisdom passing from senior colleagues to young academics (Klocker & Drozewski, 2012; Kinchin et al., 2016).

In order to analyse the micro-dynamics of shared pedagogic frailty within this conventional wisdom, we present auto-ethnographic narratives of two academics (an early career researcher and a senior colleague), who have team taught for three years across all academic levels (undergraduate and postgraduate). We analyse the potential for pedagogic frailty in its most simple and intimate academic sharing form to achieve a deeper understanding of pedagogic frailty and resilience as integrative concepts, and their evolution through formal and informal interactions between a young and an established academic. This is achieved through a concept map-mediated autoethnographic study of two individuals team-teaching in a UK School of Hospitality and Tourism Management. The study shows that elements contributing to the emergence of pedagogic frailty are partially shared, and rooted in conventional wisdom, which is endorsed by senior colleagues attempting to mentor younger academics in the highly complex and changing academic environment.

References:

- Caton, K. (2012). Taking the moral turn in tourism studies. *Annals of Tourism Research*, 39(4), 1906–1928.
- Kinchin, I.M., Alpay, E., Curtis, K., Franklin, J., Rivers, C., & Winstone, N.E. (2016). Charting the elements of pedagogic frailty. *Educational Research*, 58(1), 1–23.
- Klocker, N., & Drozewski, D. (2012). *Survival and subversion in a neoliberal university*, available at: <http://ro.uow.edu.au/cgi/viewcontent.cgi?article=2202&context=smhpapers> (accessed 14 January 2015).
- Teelken, C. (2012). Compliance or pragmatism: How do academics deal with managerialism in higher education? A comparative study in three countries. *Studies in Higher Education*, 37(3), 271–290.

Title: Travel and Tourism in Film and Literature: A Critical Review

Author: Nigel Morgan¹, Rich Harrill², Leonardo Dioko³

Affiliation: University of Swansea¹; University of South Carolina²; Institute for Tourism Studies, Macau³

Contact: Nigel.Morgan@Swansea.ac.uk

Session Type: Presentation

Abstract:

This article takes up Beeton's (2015) challenge of more integration between critical tourism and tourism film studies, in an attempt to close the hermeneutical circle between film and audience, theory and practice, and reflection and experience. Travel and tourism in film and literature provides an effective method of teaching the questions posed by critical tourism, while critical tourism adds theoretical depth to tourism film studies. Similarly, audiences make explicit the connection between critical tourism learning outcomes and lessons gleaned from travel narratives, informing their own travel experiences. Personal transformation (enlightenment) is often central to these outcomes, as well as recognition of power, oppression, and exploitation (empowerment and emancipation) encountered through travel. By providing some examples of travel *and* literature, this review provides for the broad exploration of geographies, histories, cultures, genders, identities, and socio-economic classes.

The purpose of this critical review is to explore selected works of film and literature that may be helpful in understanding the (1) possibilities of transformation and self-discovery through travel, (2) negative consequences of colonialism and neocolonialism in travel and tourism, and (3) sex tourism and the North–South divide. This review does not provide an exhaustive bibliography of travel and tourism in film and literature—such an undertaking would likely consume several volumes—nor does this review address film- or literary-induced tourism, or travel to destinations based on actual, disguised, or faux portrayals in film and literature. Despite limitations, this review provides examples of travel and tourism in film and literature with themes and concepts relevant to the critical tourism literature.

This review is loosely based on the structure of an honors undergraduate course regularly taught by one of the author(s). The works were chosen over a number of years based on particular tourism learning outcomes, but also how well they created a *gestalt* or holistic understanding of issues faced by the travel industry as a critical business (Tribe, 2008) when taken together. The films and books presented here were identified over many years from multiple sources, including, but not limited to, (1) researching and comparing published lists, newspaper columns, and personal blogs, (2) identifying films and books that directly address some critical tourism concept such as enlightenment, empowerment, and emancipation (3) examples cited by other tourism scholars, and to a lesser extent, (4) how well the work resonated with popular audiences as rated by IMDB, Metacritic, and Rotten Tomatoes, and (5) an emphasis on contemporary films and books. The films and books are arranged in a way that addressed more intuitive issues such as personal transformation, then moving toward more morally and ethical complex issues, bringing closer the parallel, yet related, arcs of critical tourism studies and tourism film and literature studies.

References:

Beeton, S. (2015). *Film-induced tourism*. Clevedon, UK: Channel View.

Tribe, J. (2008). Tourism: A critical business. *Journal of Travel Research*, 46(3), 245–255.

Title: Ethics of Hospitality in Non-commercial Homestay Tourism

Author: Gesthimani Moysidou

Affiliation: Edinburgh Napier University

Contact: 40181192@live.napier.ac.uk

Session Type: Presentation

Abstract:

The sum of innumerable interpersonal relationships that are created between individuals constitute the foundation of our society (Simmel, 1950), and hospitality has been argued to reinforce these relationships as well as contribute to the formulation of new ones (Selwyn, 2000). In order to establish these connections, it is imperative for the two sides of the exchange to agree upon a common moral framework, according to which they will behave (Selwyn, 2000). This study is exploring a particular type of tourism, characterised by a combination of work, homestay, and cultural exchange (Cox & Narula, 2003), hereafter referred to as non-commercial homestay tourism (NCHT). In this setting, the guest provides work in exchange for food and accommodation, with the most prominent examples being Au-pairing, WWOOFing, Workaway, and HelpX, among others. In NCHT the rules of the exchange are not explicit or written, and the moral framework is negotiated during the time of the transaction. A positive social exchange is crucial for the success of the encounter (Mosedale, 2011), a transaction regulated by the moral economy rather than market forces (Kosnik, 2013), but uncertainty or even disagreement regarding the rules of the exchange can lead to dilemmas, friction, or moments of inhospitality (Rosello, 2001).

The home setting, where this encounter transpires, introduces further complications to the transaction, due to the overlap of the private and public arena in a space which is at the same time home and work. During the stay, the host has to adapt their normal routines and behaviour while maintaining sovereignty of their space. Simultaneously, the guest has to forego their freedom, follow the home's rules and abide by its constraints (Lynch, Di Domenico, & Sweeney, 2007). This situation creates the necessity for a negotiation of spatial and emotional boundaries, while acts of mutuality and compromise during this negotiation can build intimacy between the two parties (Bialski, 2011).

While tourism literature has explored the relationship between the host and the guest on a macro level, namely the host community and the tourists, on a micro level, the existing literature is limited. Encounter is in the core of tourism (Crouch et al., 2001), and a micro-analysis of these encounters is crucial (Gibson, 2010). Understanding the ethics involved in creating and solidifying this interpersonal relationship can provide a significant insight into the role hospitality can play in strengthening human relations. Encounters in the home have been viewed from the perspective of commercial homestays (Lynch, 2005; Sweeney & Lynch, 2009) and more personal transactions, like Couchsurfing (Germann Molz, 2011; Bialski, 2011). However, in this context, where the provision of work in exchange for hospitality regulates the transaction and its consequent unclear rules, research is limited, focusing on other aspects of the exchange and not elicited through a micro-ethical lens. This paper explores the way this common moral framework is created and negotiated between the two sides of the transaction in NCHT, by examining the micro-ethics informing the relationship. It is based on ongoing PhD research, which is going to employ a combination of an autoethnographic account and semi-structured interviews with both guests and hosts in this setting. The presentation will be based on a critical review of the literature, an outline of the methods used, and the preliminary findings of the

fieldwork.¹

References:

- Bialski, P. (2011). Technologies of hospitality: How planned encounters develop between strangers. *Hospitality & Society*, 1(3), 245–260.
- Cox, R., & Narula, R. (2003). Playing happy families: Rules and relationships in au pair employing households in London, England. *Gender, Place, & Culture*, 10(4), 333–344.
- Germann-Molz, J. (2011). CouchSurfing and network hospitality: ‘It’s not just about the furniture’. *Hospitality & Society*, 1(3), 215–225.
- Kosnik, E. (2013). Nourishing ourselves and helping the planet: WWOOF, Environmentalism and Ecotopia: Alternative social practices between ideal and reality. Doctoral dissertation. Victoria University of Wellington.
- Lynch, P. (2005). The commercial home enterprise and host: A United Kingdom perspective. *International Journal of Hospitality Management*, 24(4), 533–553.
- Lynch, P., Di Domenico, M.L., & Sweeney, M. (2007). Resident hosts and mobile strangers: Temporary exchanges within the topography of the commercial home. *Mobilizing hospitality: The ethics of social relations in a mobile world* (pp. 121–144).
- Mosedale, J. (2011). Diverse economies and alternative economic practices in tourism. In I. Ateljevic, N. Morgan, A. Pritchard, eds., *The Critical Turn in Tourism Studies: Creating an Academy of Hope* (pp. 194–207), London: Routledge.
- Rosello, M. (2001). *Postcolonial hospitality: The immigrant as guest*. Stanford: Stanford University Press.
- Selwyn, T. (2000). An anthropology of hospitality. In C. Lashley & A. Morrison, eds., *In Search of Hospitality* (pp. 18–36). Oxford, UK: Butterworth-Heinemann.
- Simmel, G. (1950). *The sociology of Georg Simmel*. In K. Wolff, ed., New York: The Free Press.
- Sweeney, M., and Lynch, P.A. (2009). Classifying commercial home hosts based on their relationships to the home. *Tourism and Hospitality Planning & Development*, 6(2), 159–170.

¹The presentation will be infused with emergent findings, but as the fieldwork will be undertaken in early 2017, they cannot be described at the time of writing.

Title: How Not to Be a Sh#%ty Tourist

Author: Meghan L. Muldoon

Affiliation: University of Waterloo

Contact: mmuldoon@uwaterloo.ca

Session Type: Workshop

Abstract:

In this workshop, I propose to bring together conference attendees for an empowering and productive discussion on how to engage with the world as tourists in ways that are meaningful and do not Other, essentialize, or re-colonialize. I often find myself at a loss when asked by students and friends on how to do tourism better. This workshop is intended to provide attendees with ideas and inspiration for how engage with our students about the harms of tourism in ways that will empower them to do tourism better, rather than having them go away feeling overwhelmed and powerless in the face of all the harm that tourism does.

The workshop will involve a discussion of the harms of tourism and how we engage with these issues in the classroom. Participants will then be broken up into smaller working groups and be asked to brainstorm three questions related to one particular tourism problematic:

1. What are the issues related to this touristic practice? Also, what are the positive aspects of this touristic practice?
2. Why does this practice persist? In other words, who is benefitting from or relying on this particular practice?
3. What are some of the ways that we can take action to mitigate the negative impacts of this practice?

Touristic practices to be explored will include animal tourism, poverty tourism, mass tourism, volunteer tourism, and the environmental impacts of tourism, among others. Following these breakout sessions, I will then facilitate a large group discussion and aim to come up with some strategies for how to bring these ideas back to the classroom and our own personal lives. Far from being a despairing retrospective on the destructive nature of tourism, my objective is that workshop participants will come away inspired to have the difficult discussions about sh#%ty tourism in ways that are productive and hopeful.

Title: The Politics of Community-Based Tourism in Uganda: Perspectives on Power and Local Governance in Bigodi Wetland Sanctuary

Author: Dirisa Mulindwa

Affiliation: University of Sunderland, London

Contact: dirisa.mulindwa@sunderland.ac.uk

Session Type: Presentation

Abstract:

Over the last few decades, there has been a significant push from various scholars, and development and environmental agencies, to encourage greater participation by local people in the governance of tourism in their areas (Ashley, 2007; Roe et al., 2009; Giampiccoli & Mtapuli, 2015; Giampiccoli & Saayman, 2016). Proponents of tourism as a viable tool for community development have long suggested that when communities are in charge of tourism development, it could lead to alternative livelihoods and social, educational, and cultural benefits (Murphy, 2013; Scheyvens, 1999, 2002; Kontogeorgopoulos et al., 2014). Local governance has been promoted as an essential element of development in rural remote areas, particularly those adjacent to National Parks in developing countries. The literature highlights the merits and importance of the concept of participation in tourism management and planning (Muganda et al., 2013; Brokaj, 2014; Goodwin et al., 2014). However, issues of power and how participation is defined by the local residents and the individuals who lead the governance of the local tourism enterprise are rarely understood and conceptualised.

This paper examines power negotiations by local residents in a community-based tourism enterprise in Bigodi, Uganda. It highlights the political dimensions of development practices by emphasising the role of power in the negotiations of who participates and their level of participation in the community-based tourism enterprises. The concept of power is used in this paper to mean the application of knowledge and resources to effect decisions, resolve problems, and further one's interest. Drawing on an ethnographic study, a community tourism lens is used to understand how power engenders or distorts governance.

The data on which this paper is based encompass a decade of interactions with the residents of Bigodi, revisiting the study area several times. The study started with the perspective of understanding how community-based tourism can contribute to poverty alleviation in rural communities in Uganda. However, in the process of collecting data and spending more time in the Bigodi, I also picked up interest in power and governance of the tourism resources and how benefits are distributed within the community. The study relied on in-depth interviews. Kvale (1996) identified two positions (metaphors) of in-depth interviews: the researcher is both a miner and a traveller. Kvale (1996) referred to the qualitative researcher as a miner who, through in-depth interviews, unearths the valuable metal (knowledge). He also recognised that knowledge is not given, but instead created and negotiated; therefore, the researcher is a traveller on a journey with the interviewees. Through conversations, the interviewees lead the researcher to new insights that he/she interprets to get meanings (Kvale, 1996). The narratives for this study were developed from these two perspectives, where, as a researcher, I was both a miner and a traveller. I collected data through participant observation and informal conversations from both the residents of Bigodi and the leaders of Kibale Association for Rural and Environmental and Development (KAFRED). Through interactions with the community, questions were raised about whether the western type of governance is the right model to use in the community-based tourism enterprises of the South, particularly in light of the failure of previous organising efforts

that tried to apply democratic governance in local communities of the developing world.

KAFRED in Bigodi presented a good case study on how local people negotiate issues of power, and how this in turn influences governance. The natural area of tourism in Bigodi is directly owned by the community, and tourism is developed and managed by the local people. Naturally, one would assume that the leadership being made up of local people would encourage wide community involvement in the decision-making process and equitable sharing of the benefits. However, as this study discovered, there is a strategic relationship between the politico-economic interests of the people in power, the knowledge of tourism management which at any time dominates the discourse on power, and the models of leadership which are adopted. Community-based governance in tourism does represent any radical structural deviation from the governance is practiced in Sub-Saharan Africa; rather, it could be understood as a non-coercive instrument of power, through which the development interests of dominant actors are achieved. The nature of KAFRED membership, and its limitation to a few people in the community, make this an interesting, but atypical example of elite-dominated organisation mixed with traditional values. Though there are benefits derived from the good governance of the community tourism enterprise, there are also power constraints that hinder community involvement and equity in a locally owned tourism project. However, the success of the community-based tourism enterprise on the socio-economic and environmental perspectives also raises questions about whether the control of power by a few individuals could be the most suitable governance model in this rural area of Uganda.

References:

- Ashley, C., De Brine, P., Lehr, A., & Wilde, H. (2007). *The role of tourism sector in expanding economic opportunities*. Harvard Economic Opportunity Series.
- Giampiccoli, A., & Mtapuli, O. (2015). Between theory and practice: A conceptualisation of community-based tourism and community participation. *Loyola Journal of Social Science* 29(1), 27–52.
- Gianpiccoli, A., & Saayman, M. (2016). Community based tourism: From a local to a global push. *Acta Commercii*, 16(1), 1–10.
- Goodwin, H., Santili, R., & Armstrong, R. (2014). Community-based tourism in the developing world: Delivering the good. *Progress in Responsible Tourism*, 3(1), 31–56.
- Kontogeorgopoulos, K., Churyen, A., & Duangsaeng, V. (2014). Success factors in community based tourism in Thailand: The role of luck, external support, and local leadership. *Tourism Planning & Development*, 11(1), 106–124.
- Murphy, P.E. (2014). *Tourism: A community approach*. London: Routledge Library Edition (Tourism).
- Roe, D., Nelson, F., & Sandbrook, C. (2009). *Community management of natural resources in Africa: Impacts, experiences and future directions*. London: IIED.
- Scheyvens, R. (1999). Ecotourism and the empowerment of local communities. *Tourism Management*, 20, 245–249.
- Scheyvens, R. (2002). *Tourism development: Empowering communities*. Harlow: Prentice Hall.

Title: The Beauty and the Abuse: A Workshop for Dialogue, Reflexivity, and Action

Author: Ana María Munar¹, Kellee Caton², Claudia Eger³, Heather Jeffrey⁴, Catheryn Khoo-Lattimore⁵, Nigel Morgan⁶, & Elaine Yang⁵

Affiliation: Copenhagen Business School¹; Thompson Rivers University²; University of Warwick³; Middlesex University & University of Bedfordshire⁴; Griffith University⁵; Swansea University⁶

Contact: amm.int@cbs.dk

Session Type: Workshop

Abstract:

This workshop presents a handbook and a method to enhance dialogue, reflexivity, and action on the beauty and the abuse which characterizes human relationships and emotions in academic environments. Academic lives are often characterized by a blurring of boundaries between personal and professional spheres. The main aim of this workshop is to help create spaces of trust, where academics can reflect on experiences and complex issues, which are often considered taboo, shameful, or private, although these experiences have a major impact on our wellbeing and working lives. A series of vignettes inspired in real stories are presented. These stories all have in common that they deal with the lights and the shadows of how eroticism, love, sex, power, prejudice, and gendered academic identities and cultures shape our working environments and influence our career choices and trajectories. Each vignette section deals with one or several of the following themes: friendship love, romantic love, flirting, eroticism, sex, desire, dating cultures, committed relationships, paternalistic sexism, hostile sexism, sexual harassment, and jealousy.

The vignettes have been anonymized but provide veridical accounts of stories and experiences in academia. Each story consists of the vignette's narrative and the presentation of a personal dilemma for discussion. The handbook includes a thematic list of resources for inspiration and further action, which includes recommended readings, literature, and online materials, such as guidelines and policies, links to online forums, associations, and initiatives that can provide support.

Workshop Method

After a brief introduction, the participants will be divided into groups. The group activities (describing, reflecting, and sharing) will be facilitated by the authors:

Describing: The vignette narrative is read out loud.

Reflecting: The dilemma is presented, and participants are asked to write down their own feelings and thoughts related to the vignette narrative and to consider aspects such as these: *Embodiment and feeling.* How did they feel when listening to this story? Where did the emotion feel in their bodies? *Identification and empathy.* How do they think they would have felt or acted in relation to the narrative (1) if they were the protagonist of the story and (2) if they were a colleague who was a witness to the story?

Sharing: The facilitator moderates the dialogue and asks each of the participants to share what they have written and their thoughts and opinions.

The activity ends with pointing out the available resources and asking participants to share their knowledge about other resources they may know about which may benefit the group.

This workshop is developed as one of the initiatives of the online community Women Academics in Tourism.

Title: Sense of Place, Neolocalism and Craft Beer: Identity Shaping through Culinary Tourism in Québec, Canada

Author: Alais Nevert & Dominic Lapointe

Affiliation: Université du Québec à Montréal

Contact: alais.nevert@hotmail.com

Session Type: Presentation

Abstract:

The past few decades have seen the number of craft breweries significantly increase across North America. The Canadian brewing industry has transitioned from an industry monopolized by three companies (Molson, Labatt, & Carling O’Keefe) into a diverse market. Canadians are now able to choose from hundreds of different producers, thousands if we count products from the United States. With over 150 craft breweries, Quebec is the province with the highest concentration in Canada and is famous for hosting many of the most renowned in the country and the world.

The few studies that have taken a look at the growing phenomenon of craft breweries in North America have identified some links between them and what social geography calls a sense of place. Wes Flack (1997), the first author to address these links, defined neolocalism as the way craft breweries draw from their place of establishment to shape their own identity. For example, it can manifest in the name of the breweries and their beers, in what is depicted on the label and in the choice of ingredients used in the recipes. References are often geographical but sometimes historical or cultural. Neolocalism also manifests economically, with the push to consume local products, and socially, most craft breweries will participate in fundraisers, support different causes, and engage in sustainable practices. Craft breweries are also involved in the life of their communities and partner with local actors. The phenomenon is consistent with smaller and bigger craft breweries in both urban and rural areas.

In Quebec, culinary tourism is seen as a development factor, particularly in outlying regions and rural communities. This research will therefore look at how this phenomenon is affecting the tourism landscape of Quebec by identifying how neolocalism manifests itself in Quebec craft breweries and how they themselves participate in shaping the identity and the development of these places. Considering that neolocalism is a successful marketing approach for craft breweries (Murray, 2012), we will take a particular look at the motivations of brewers to engage in these practices and question whether or not economical success is the driving factor. In a province where every region now has its own local brewery, craft breweries offer an interesting window into understanding relationships between sense of place and identity in a culinary tourism context.

References:

- Flack, W. (1997). American microbreweries and neolocalism: ‘Ale-in’ for a sense of place. *Journal of Cultural Geography*, 16(2), 37–53.
- Murray, A. (2012). Factors influencing brand loyalty to craft breweries in North Carolina. *Mémoire de maîtrise en tourisme durable*, East Carolina University.

Title: Entrepreneurial Innovations in Small and Medium-Sized Hotels: Does Industry Context Play a Role?

Author: Michael Z. Ngoasong¹, Albert N. Kimbu², & Ogechi Adeola³

Affiliation: Open University¹; University of Surrey²; Lagos Business School³

Contact: michael.ngoasong@open.ac.uk

Session Type: Presentation

Abstract:

We integrate approaches to the study of contexts in entrepreneurship and innovation to develop and apply a theoretical framework for analysing how industry context influences entrepreneurial innovations in small- and medium-sized hotels (SMSHs). Industry context includes the sectors, structures, and stakeholder groups that constitute an industry, all of which affect the scope for entrepreneurial entry, the nature of entrepreneurial innovations (new products, services, methods, or organization) and the strategies that owners/managers adopt to sequence their market entry choices and post-entry decisions (Garud, Gehman, & Giuliani, 2014). The framework depicts how the dimensions of industry context can be an asset (opportunities) and a liability (challenges and risks) (Welter, 2011) to the successful realization of entrepreneurial innovations by SMSHs in resource-scarce emerging destinations, such as those in Africa. Empirically, our research setting is African economies, where it has been suggested that, within the hospitality and tourism (H&T) industry, the competitive power of multinational hotel chains threatens the long-term survival of SMSHs (Mohammad, 2016; Sharma & Upneja, 2005), with implications for tourism development (Kimbu & Ngoasong, 2013). Empirical data was collected through in-depth qualitative interviews with owners and/or managers of 12 SMSHs in Kenya (3), Cameroon (3), Ghana (3), and Nigeria (3). The data were complemented by participant observation (authors stayed in each of the case hotels for five days, using restaurants and facilities, and holding informal discussion with staff and visitors) and informal interviews with senior representatives of related industry associations and government ministries. The selection of SMSHs was based on three criteria: (1) independent (i.e., not belonging to a hotel chain), (2) legal status as a limited company, and (3) having less than 120 rooms (e.g., Ahmad, 2015; Chaves et al., 2012; Sharma & Upneja, 2005). The transcribed data were content-analysed to uncover the comparative dimensions of the H&T industry context across the three countries and the associated contextual influences on SMSHs, with a focus on entrepreneurial innovation.

The findings reveal the circumstances under which the H&T context can be an asset and/or a liability for entrepreneurs seeking to create new SMSHs and for established owner-managers seeking new methods of organizing and sustaining the operations of their SMSHs. Lynch (2005, 2008) argues that, although qualitative research methods are rare in hospitality studies, they offer useful investigatory tools for opening up new avenues and shedding new theoretical insights into the production of knowledge about the practice of hospitality. The qualitative approach we adopted provides a critical voice to knowledge production, such as emancipation and empowerment. In terms of emancipation, entrepreneurial innovations can enable SMSHs to co-exist as complementary service providers alongside multinational hotel chains, rather than the latter being competitors seeking to crowd-out SMSHs, as suggested in previous research (e.g., Mohammad, 2016; Sharma & Upneja, 2005). One of the SMSHs studied upgraded its services and entered a collaborative arrangement, such that overflows of visitors at a nearby multinational hotel chain are lodged at the SMHS. This complementarity contributes to sustaining the development of the H&T industry. In terms of empowerment, the management of

one SMSH developed a staff appraisal model to motivate employees, reduce pilferage, and improve the visitor experience. Through such an entrepreneurial innovation, the human capacity and skills development of hotel workers can be enhanced (e.g., Baum, Kralj, Robinson, & Solnet, 2016). Based on the findings, we provide a revised theoretical framework than can be applicable to other resource-scare destinations to understand how the dimensions of industry context influence entrepreneurial innovations in SMSHs.

The strategies employed by SMSHs in using entrepreneurial innovations to respond to opportunities and challenges posed by the tourism industry context provide practical lessons for other SMSHs in emerging destinations. Understanding whether the dimensions of industry context serve as an asset or a liability is critical to making decisions about when to create a new SMSH and how to identify and respond to changes in the industry that can affect the survival and success of existing SMSHs. The policy implications include the provision of incentives to reward entrepreneurial innovations by SMSHs and measures to identify and address industry context challenges (e.g., destination competitiveness and supply chain challenges) (e.g., Baum, 2015). Limitations include small sample size; however, the wide variance in the managerial experiences and the age, size, and scope of operations of the hotels is significant for cross-case analysis and theory development.

References:

- Ahmad, S.Z. (2015). Entrepreneurship in the small and medium-sized hotel sector. *Current Issues in Tourism*, 18(4), 328–349.
- Baum, T. (2015). Tourism, SMEs, and Employment: Policies to Stimulate Job Creation. Discussion paper prepared for United Nations World Tourism Organization and the ILO for G20 Meeting, Antalya, Turkey.
- Baum, T., Kralj, A., Robinson, R.N.S., & Solnet, D.J. (2016). Tourism workforce research: Review, taxonomy, and agenda. *Annals of Tourism Research*, 60, 1–22.
- Chaves, M.S., Gomes, R., & Pedron, C. (2012). Analysing reviews in the Web 2.0: Small and medium hotels in Portugal. *Tourism Management*, 33(5), 1286–1287.
- Garud, R., Gehman, J., & Giuliani, A.P. (2014). Contextualizing entrepreneurial Innovation: A narrative perspective. *Research Policy*, 43(7), 1177–1188.
- Kimbu, A.N., & Ngoasong, M.Z. (2013). Centralized decentralization of tourism development: A network perspective, *Annals of Tourism Research*, 40(1), 235–259.
- Lynch, P. (2005). Sociological impressionism in a hospitality context. *Annals of Tourism Research*, 32(3), 527–548.
- Lynch, P. (2008). The positioning of hospitality research, editorial. *The Hospitality Review*, 10(1), 3–4.
- Mohammad, A.A.A. (2016). How can small and medium-sized hotels compete with international hotel chains? Egypt as a case study. *Tourism Review International*, 20(1), 57–70.
- Sharma, A., & Upneja, A. (2005). Factors influencing financial performance of small hotel in Tanzania. *International Journal of Contemporary Hospitality Management*, 17(6), 504–515.
- Welter, F. (2011). Contextualizing entrepreneurship: Conceptual challenges and ways forward. *Entrepreneurship: Theory & Practice*, 35(1), 165–184.
- Zahra, S.A., Wright, M., & Abdelgawad, S.G. (2014). Contextualization and the advancement of entrepreneurship research. *International Small Business Journal*, 32(5), 479–500.

Title: Welcome to Hipsterville: In Search of Urban Sustainable Tourism

Author: Jan Henrik Nilsson

Affiliation: Lund University

Contact: jan-henrik.nilsson@ism.lu.se

Session Type: Presentation

Abstract:

Hipsterville is an interesting place, not necessarily beautiful, but nice. In Hipsterville, you can visit craft breweries, drink fair trade coffee, eat at vegetarian restaurants, buy fresh carrots at farmers' markets, take a guided tour by bicycle, or visit ecological beauty parlours. The concept indicates that there is a supply of services, based on particular place-based qualities related to new interpretations of cultural capital.

Hipsterville has many locations, primarily in Europe and North America. The name of this "place" refers to urban districts, mainly in large cities, which are dominated by particular subcultures. They are often former working class districts, in different stages of gentrification, located away from traditional tourism districts. In these districts, clusters of small scale innovative firms may develop, which are dependent of the consumption of local residents and the vicinity of other similar firms. In many cases these firms have ambitions to be socially and ecologically sustainable. Hipstervilles are often highly international in character, as both inhabitants and cultural influences tend to be highly mobile. In the last decade, incoming tourism has become an increasingly important part of local activities and consumption in these districts. Increasing tourism may create enhanced opportunities for creative local innovation, but it may also, through the economic power of tourism consumption, become a vehicle of negative social change, for instance by rising rent levels due to tourism induced gentrification.

This phenomenon is discussed in two different sets of literature. There are tourism scholars looking at new forms of urban tourism in new and innovative settings, studying, for instance, sustainable food systems or the role of sharing economies. And there is also literature from urban studies and critical urban geography mainly emphasizing the negative effects of gentrification, partly as a result of tourism development. There is also some literature trying to combine these traditions, and this presentation aims to add to this effort.

This presentation builds on a perspective inspired by political ecology, which emphasizes path dependencies in urban development and interdependencies between phenomena on different geographical scales. It aims to discuss three main things:

- How can we define these new forms of urban tourism-related services? What roles do they play in their local contexts?
- What are the driving forces behind the development of this kind of tourism? How do they relate to one another depending on geographic scale?
- What effects do they have for social and ecological sustainability?

In the presentation, I will shortly introduce some preliminary thoughts (in the form of preliminary definitions and a preliminary model) as a starting point for discussion. This project on urban sustainable tourism is, however, still in its initial stage, meaning that I will have more questions than answers to present.

Title: *Peer2Peer (P2P)* International: 10 years of Pro-activist and Impact-oriented Collaborative Research, Consultancy, and Teaching Practices

Author: Marina Novelli

Affiliation: University of Brighton

Contact: m.novelli@brighton.ac.uk

Session Type: Presentation

Abstract:

Travel and tourism, in their multiple manifestations, are deeply embedded in the fabric of contemporary society. They are increasingly accessible to a heterogeneous audience, but struggle to address global challenges, such as sustainable development, conflicting economic and power interests, questionable governance practices, climate change, security, and peace.

Given these struggles, travel and tourism need adaptive strategies, policies, and practices contributing to a more inclusive sector that works for all those involved. These will be highly dependent on knowledge generation and innovation in the way all stakeholders are enabled to learn from experiences and operate more effectively. The challenge is to (1) depart from the pervasive “business as usual” scenarios, where change is feared and “status quo” situations are maintained, and (2) explore the extent to which we can facilitate transformation through co-construction rather than simple transfer of knowledge within travel and tourism.

By employing an autoethnographic research approach based on retrospective self-reflection and co-constructed narratives developed by me (as outsider) in collaboration with local insiders, this conference contribution will draw upon 10 years of scholarly work conducted in The Gambia. This includes research, consulting, teaching, and learning practices, using the *Peer2Peer (P2P)* pro-activist and impact-oriented collaborative approach, employing qualitative, participatory, and cross-disciplinary techniques.

Although in no way perfect, the P2P approach has proved transformative in terms of enhancing the agency of those involved (both me, as an outsider, and local insider players) and the likelihood of successes and long-term project sustainability, associated primarily with the contribution of those who would normally belong to ‘voiceless’ or ‘powerless’ groups. This presentation therefore makes a contribution to hopeful tourism imaginaries and practices, by reflecting on my own sense of purpose as a pro-activist applied scientist committed to enhance agency and empowerment in travel and tourism and in the academy.

Title: A Real Junk Food Pop-up Café: Embedding Critical Hospitalities into the Curriculum

Author: Pau Obrador

Affiliation: Northumbria University

Contact: pau.obrador@northumbria.ac.uk

Session Type: Presentation

Abstract:

University curriculums have been rather slow in embracing critical approaches to hospitality and events. This is particularly the case of the more practical elements of our degrees. Curriculums are mainly preoccupied with managerial practices and issues of industry importance and do not explore sufficiently the social, cultural, political, and ethical dimension of hospitality. This paper agrees with Lugosi et al. (2009) on the need to create curriculum space for critical management approaches that complements applied vocational aspects of hospitality management education.

This paper presents an undergraduate curriculum innovation that is inspired by critical approaches to hospitality and events. The activity is part of a new experiential learning module that integrates theory and practice to develop viable business solutions. Students gain familiarity with important debates on alternative hospitalities and responsible business, while developing relevant business, hospitality, and event management skills. Central to this project is the symbiotic relation between research, learning, and professional practice. Drawing on Healey and Jenkins (2009), the activity recognises that an effective way of engaging students with research is through research-based teaching, which takes place when students directly undertake research and inquiry.

The project, which is addressed to first-year tourism and events students, involves the organisation of a real junk food event in collaboration with the Magic Hat Café—a non-profit community interest company. The Magic Hat is part of the Real Junk Food movement, which tackles environmental and social injustice by upcycling edible food waste. They intercept food before it goes to waste and serve it in as pay-as-you-feel cafes. Students were asked to create a hospitality drawing on the principles of the Real Food Movement, minimising food waste while fostering a friendlier city. Students were responsible for intercepting food before going to waste, designing and a cooking a menu, marketing the event and evaluating its success. The event addressed a number of key issues in critical hospitality, including environmental sustainability, food waste, and the nature of hospitality encounters. The paper examines the challenges and opportunities of embedding critical hospitalities into an industry-oriented curriculum

Title: Sustainable Tourism in the Anthropocene: The Case for Ugly Tourism

Author: Can Seng Ooi

Affiliation: Copenhagen Business School

Contact: cso.int@cbs.dk

Session Type: Presentation

Abstract:

In 2016, it was recommended by the International Geological Congress that we declare Earth is now in a new geological epoch: the Anthropocene. The period started in 1950. The exact start is moot, but the acknowledgement that human activities have a profound impact on Earth is of little doubt in the scientific community.

The Anthropocene characterizes a geological trajectory of Earth defined largely by human activities. The acceleration of greenhouse gas emissions, rising sea levels, global mass extinction of species, wanton deforestation, and aggressive urbanization come about from our social, political, economic, and cultural practices. The prevalent vision of human development, growth, and prosperity have shaped our planet. Tourism is one of those human activities. This proposed presentation is a first step for me to present initial ideas on Anthropocene and Ugly Tourism, or hard-truth tourism. The increasing interest in sustainable tourism is an indirect recognition that tourism is contributing to climate change. This presentation will highlight a number of paradoxes and contradictions in sustainable tourism practices. It will also present the case for Ugly Tourism.

What is Ugly Tourism? Selected places and stories are often stylized and aestheticized for tourism consumption. Many places with dark histories are presented in creative and palatable forms, for instance. There are many places that tell unpleasant stories that have not been spruced up—such as urban slums, deforested areas, abandoned mines, and polluted skies—and tourists encounter them. These are not considered tourist attractions. These places may attract curiosity, comments, anger, disgust, and ambivalence. Ugly Tourism refers to the often inadvertent encounter of these unpleasant sites.

There are at least three elements in the definition of Ugly Tourism. One, it refers to “non-places” that tourists inadvertently encounter. Two, these places tell unpleasant stories and realities about the human situation, and these places may not look offensive to some people. Three, these realities remain relevant to modern society.

For instance, a derelict mining town like Tallah in Tasmania is not considered a tourist attraction. Many tourists drive past Tallah on their way to the beautiful Cradle Mountain attraction or the surrounding nature spots. But the town holds stories of past glories and current hardships of the dwindling community. Just as importantly, despite its downtown, the extractive industries remain active, relevant, and central to our consumerist society and to economic prosperity today. Many environmentally oriented tourists passing through will look at Tallah with indifference or even with disdain. But these same tourists may carry gadgets such as smart phones that are dependent on the extractive industries.

This project wants to address the fleeting encounters tourists have with these ugly non-places. It will accentuate the myriad of contradictory stories of the human situation and tourism practices. The project will also advocate Ugly Tourism as a form of sustainable tourism practice, with the intention of converting tourists’ senses of disgust and possibly guilt into constructive activism during their travels.

Title: Cultural Quarters and Mega-Events: Will Regeneration Kill or Foster Creativity in Stratford?

Author: Ilaria Pappalepore

Affiliation: University of Westminster

Contact: i.pappalepore@westminster.ac.uk

Session Type: Presentation

Abstract:

Long-term legacies are expected to play a crucial part in the process of bidding and delivering a mega-event. Strict deadlines for delivery of Olympic infrastructure give authorities and developers a license to push urban regeneration plans through to approval with minimal consultation. As a result, all too often, local communities pay the price for the host city's long-term vision. For example, in Beijing, 1.5 million people were displaced to make space for Olympic venues (Pohlisch, 2015), while in Rio, thousands of favela dwellers experienced violent evictions (*The Guardian*, 2015). Similarly, but somehow less famously, the Olympic Park developments for London 2012 involved the largest programme of legally enforced evictions in England (Raco & Tunney, 2010). As part of this large-scale regeneration programme, plans are now under way to develop a 'world class education and cultural district' in the Olympic Park, which will accommodate internationally renowned cultural and educational institutions. This project is part of a wider cultural legacy strategy for the Olympic Park 'centered around developing east London as a creative destination with an international reputation' (LLDC, 2014, p. 34). However, the area close to Stratford in Hackney is already home to established creative quarters, which were largely alienated during the London 2012 Games and four-year long cultural programme (Pappalepore & Duignan, 2016). Drawing on qualitative evidence, this paper will explore the development of the new cultural quarter in Stratford (east London) as a result of Olympic-led regeneration, and discuss the impact this is having on the existing local creative communities in Hackney Wick and Fish Island. The discussion will be based on primary research (participant observation and interviews) conducted in summer/autumn 2016. It will also draw on previous research conducted between 2010 and 2015. Whilst the first phase of research (2010–2015) highlighted a clear gap between Olympic rhetoric and local reality, preliminary results from the second phase (2016–present) outline a more complex picture. Qualitative data point at the increasing vulnerability of the local creative communities in Hackney Wick and Fish Island, while also revealing stories of creative resistance and collaborations between new, established cultural organisations and local artists. Based on the results of this research, recommendations for public policy and for future Olympic host cities are provided.

References:

- Gospodini, A. (2009). Post-industrial trajectories of Mediterranean European cities: The case of post-Olympics Athens. *Urban Studies*, 46(5–6), 1157–1186.
- London Legacy Development Corporation [LLDC]. (2014). *Arts and minds, and dreams, and tongues: Arts & culture strategy*. London: London Legacy Development Corporation.
- Pappalepore, I., & Duignan, M.B. (2016). The London 2012 cultural programme: A consideration of Olympic impacts and legacies for small creative organisations in east London. *Tourism Management*, 54, 344–355.
- Pohlisch, O. (2015). Edgelands and London 2012: The case of the Lower Lea Valley. In G. Poynter, V. Viehoff, & Y. Li, eds., *The London Olympics and Urban Development: The*

Mega-Event City. Routledge.

Raco, M., & Tunney, E. (2010). Visibilities and invisibilities in urban development: Small business communities and the London Olympics 2012. *Urban studies*, 47(10), 2069–2091.

The Guardian. (2015). Forced evictions in Rio favela for 2016 Olympics trigger violent clashes. Available online <https://www.theguardian.com/world/2015/jun/03/forced-evictions-vila-autodromo-rio-olympics-protests> (accessed 14 December 2016).

Title: Representations of the Indigenous Space in Tourism Practices in the Russian Arctic: Towards Better Futures or Business as Usual?

Author: Albina Pashkevich

Affiliation: Dalarna University

Contact: alp@du.se

Session Type: Presentation

Abstract:

This presentation is concerned with the question of whether the newly established institutional arrangements are allowing for a creation of a new set of experiences diverging from the previously established norm of making Indigenous tourism in the territory of the Russian Arctic. A review of the existing institutional arrangements is made, including the public sector (regional and local levels), private entrepreneurship, local communities, and the ways the participatory decision-making process is promoted. The evaluation of the outcomes connected to the establishment of institutional frameworks proves to be unable to facilitate a new set of conditions regarding the emergence of new stakeholder groups and to promote private indigenous entrepreneurship. The unclear institutional setting hinders the creation of an integrative system of tourism distribution channels for Arctic experiences. Despite the obvious shortcomings of the recent period of development, the emergence of innovative practices can be observed to parallel this process on the local level. The ability of regional and local stakeholders to continue to diverge from the previously created practices in developing tourism is dependent on the success of the overall institutional frameworks supporting them.

Title: Postdisciplinary (Academic) Being

Author: Tomas Pernecky

Affiliation: Auckland University of Technology

Contact: tomas.pernecky@aut.ac.nz

Session Type: Presentation

Abstract:

Postdisciplinarity addresses the ways in which tourism knowledge is possible. This notion has been articulated in the seminal works of Coles, Hall, and Duval (2005, 2006, 2009) and by Hollinshead (2010, 2012). Yet, despite their contributions, there is still considerable debate among tourism scholars as to what a postdisciplinarity approach might entail (Feighery, 2013). This talk introduces a novel existentialist approach to the postdisciplinarity debate by drawing on the notions of creativity, criticality, freedom, methodological and epistemic pluralism, and semantically diverse readings of our worlds. Postdisciplinarity, as presented here, is an invitation to various interpretations, critical analysis, and creative problem solving. It extends to questioning conventional norms and processes of knowledge production, dissemination, and communication; it is an invitation to a debate about the genres that have received a privileged position in scholarly activities; and it challenges the established views about the scope and limits of what is possible, relevant, desirable, and even credible in academic terms.

Title: The Dawning of Land in Tourism: Deep History and Profound Futures

Author: Felicity E. Picken

Affiliation: Western Sydney University

Contact: f.picken@westernsydney.edu.au

Session Type: Presentation

Abstract:

This paper will advance the idea that oceanic spaces have remained under-utilised reserves in tourism research because they have not been mined for the clues they house to both the deep history of tourism and its futures. As humans engage with oceans in ever elaborate, intense, and diverse ways, there is a growing awareness not only of oceanic spaces as playgrounds for human activity, but also of the added value they have as experimental places that allow greater insights into ourselves, our relationship to the planet, and, within this, our special attachment to land. The dawning of land becomes possible when the method of defining the social world includes, rather than excludes, those relations that occur *without* it.

The deep history of tourism is tied to the material realities of land. Land is a vital yet largely forgotten element of all social life. It describes the conditions for being human and is complicit with a widespread *human-centric* ontology or relationship with the world. As greater attention is given to Earth as a blue planet, that is, as an *oceanic* world, so greater awareness is built around how *diminished* land is and how it is that without land, as in oceanic environments, humans are also diminished or transformed. One of the main reasons for this is that oceans are among those places that are described by Latour (2005, p. 244) as the “least measured, formatted and socialised on Earth.” It is in this sense, in testing the limits of earthy social reality, that our interactions with oceans have so much to teach. Tourism and leisure are vital points of contact in the reshaping of these broader, foundational relations and lessons because it is through the tourism and leisure industries that so many of our encounters with oceanic worlds are produced and experienced. In this way, tourism is not a side or residual industry that becomes important when others have failed, but a key industry in reinterpreting our land-lubber past and moving forward into futuristic, whole-of-planet scenarios.

Drawing upon recent examples of undersea leisure and tourism, the paper will explore how business-as-usual approaches to tourism can miss the opportunities for rethinking the transformative potential of engaging in oceanic environments, including the very real possibilities for undersea to recast our understandings of past and future. Taking the very active properties of oceanic spaces into account, in the same way that divers and sailors must, enables tourism practices to speak not only *from* the margins and *of* the margins, but to one of the biggest dilemmas of our time: how to live *with*, not against, the blue planet.

References:

Latour, B. (2005). *Reassembling the social: An introduction to Actor-Network Theory*. Oxford, UK: Oxford University Press.

Title: Blackfish Unleashed: Aquatic Encounters and the Quest to Enact Proximity and Care

Author: Felicity E. Picken

Affiliation: Western Sydney University

Contact: f.picken@westernsydney.edu.au

Session Type: Presentation

Abstract:

This paper examines the case of public aquaria where undersea lives are displaced into high-tech, small-scale undersea environments that bring into being a close, real-time aquatic encounter for large numbers of people at leisure. The morality of these encounters is underwritten by the idea that these encounters with sea life in captivity will ultimately captivate audiences and transform them into stewards of oceanic life and conservation. However, this relationship is being progressively challenged by those who demand the abandonment of the practice of captivity altogether, in movements that call to ‘empty the tanks’ and a growing preference for natural aquaria as an alternative way to generate proximity and care. Both sides of the debate are hampered by a lack of hard evidence about how well public aquaria do enact a propensity to care among visitors, so the ‘facts’ are always shifting and malleable. Increasingly, both positions across the debate are drawing upon the voice of marine life itself to make the case.

The recent ‘Blackfish effect’ (Brammer, 2015) exemplifies this, describing the aftermath of the very public death of a trainer to a captive killer whale and how this has invigorated the campaign to abolish the captivity of large charismatic marine life. This paper will examine this effect, exploring how the otherness of aquatic life, and the captive whale in particular, is mobilised to make a difference to both sides of this conservation debate. The paper will attempt to follow the blackfish themselves (after Franklin, 2017), as they are variously unleashed across competing interests that identify them as simultaneously playful, tortured, psychotic, profitable, well-loved, and necessary in the production of encounters and marine conservation. Through this method, which resists the urge to discipline blackfish to an orderly worldview or to reveal its true nature, the whale instead remains resolutely indifferent to the developing environmental schism across which it is variously compelled to speak and is endowed with the ability to enact multiple, disruptive realities in its wake.

References:

Brammer, R. (2015). Activism and antagonism: The ‘Blackfish’ effect. *Screen Education*, 76, 72–79.

Title: Finding Pathways of Communication through Common Grounds in Resource User Conflict: Trouble in Paradise
Author: Brooke A. Porter
Affiliation: Coral Triangle Conservancy
Contact: emailbrookey@gmail.com
Session Type: Presentation

Abstract:

Hawai'i, referred to as the Paradise of the Pacific, is known for its "aloha" culture and is commonly romanticised as a utopic escape. However, the environmental realities of the island are far from perfect. Both flora and fauna have been introduced to the islands at alarming rates, and many native species are currently under threat. Most of these environmental issues go unnoticed to the visitor eye. Visitors' perceptions are mistakenly skewed into the idea of paradise as they are greeted with shell lei (imported from the Philippines) or orchid lei (non-native flowers imported from Asia). What happens underwater becomes even more of a mystery to visitors staying ashore. Tahitian grouper (originally introduced as a food source) prey upon native species at astounding rates and have proven toxic to humans in their foreign environment. Algae blooms from nutrient-dense runoff (sometimes associated with golf courses) suffocate reefs. Further, native and endemic marine organisms are removed from the reefs by the thousands daily to feed the increasing demand of the aquarium trade industry.

For many Hawai'i residents, marine tourism is a staple livelihood. Yet, some residents' livelihoods depend on extractive use of marine resources, such as harvesting marine organisms to supply the aquarium trade. Thus, a direct user conflict of marine resources is created. This presentation explores emergent themes from a testimony analysis of Hawai'i legislation aimed to increase regulations on the aquarium trade. The data set of over 1,400 individual testimonies produced the following emergent themes: sustainability, regulations, legislation, economy, user conflict, social benefit, environment, animal welfare, extractive resource use, and culture. Thematic overlap between the two user groups was found within all themes except culture. Although there were significant variances between the two groups at the subtheme level, the commonalities found in the emergent themes creating starting points for negotiating areas of dissension between the user groups. As an example, the findings demonstrated that both user groups were concerned with, and would benefit from, healthy reef ecosystems. However, data at subtheme levels revealed repetitive environmental concerns from supporters resulting from aquarium collection that were further compounded by other environmental issues. Alternatively, the opposition viewed the current state of the aquarium trade fishery as sustainable and felt that these other environmental issues should be prioritised. To ground emergent themes and subthemes, examples from the literature were used to authenticate resource-user positions and perceptions. The support of peer-reviewed science provides validity to the perceptions of both groups and, in essence, evens the playing field in the conflict. This presentation explores ways in which the nine areas of thematic overlap may be used to reduce dissension in the user conflict. Further, it explores the significance of the single uncommon theme, culture. Despite the lack of mention of cultural implications by the opposition, Hawai'i *is* culture, making the exploration of this theme critical.

Title: Non-reciprocated Pleasure: The Important Distinction between Emotional and Expressive Labour in Hospitality

Author: Jill Poulston

Affiliation: Auckland University of Technology and New Zealand Tourism Research Institute

Contact: jill.poulston@aut.ac.nz

Session Type: Presentation

Abstract:

A gift is something freely given to another, with the implicit expectation of bringing pleasure. Although a gift can be either an object (such as a piece of cake) or an experience (such as a picnic with a friend), if there is a personal interaction between the giver and recipient, another more subtle gift is created. This subtle gift lies in the embodied expressions of pleasure shown by the giver and receiver as the gift is received, and is predicated on the assumption that the gift will bring pleasure to the receiver. The gift is therefore spontaneously reciprocated, and both giver and receiver experience pleasure simultaneously.

When this occurs in a business transaction, such as when pouring wine for a paying guest, the server may feign pleasure, but may also respond authentically to the guest's displays of pleasure. This changes what may have been emotional labour to expressive labour, because a genuine desire to please is rewarded with expressions of pleasure. Without this, the 'gift' is merely something that passes from one person to another without any need for emotional response. This occurs, for example, when a tool is handed to someone who needs it; there is no expectation of pleasure, as it is merely supplying a need. This is not a gift, but a transaction, and occurs when a so-called gift is actually a predictive expectation, such as the receipt of a gift voucher from a retailer for accrued expenditure.

This paper examines different permutations of gratuitous and commercial hospitality, to determine the difference between transactions and gifts, and why this difference is important for hospitality servers. Data from a study of motivations for giving hospitality help illustrate the role of pleasure in gifts of hospitality, and the nature of expressive labour.

Title: Loss and Travel: A Critical Review of Literature

Author: Uditha Ramanayake¹, Cheryl Cockburn-Wootten¹, & Alison J. McIntosh²

Affiliation: University of Waikato¹; Auckland University of Technology²

Contact: rmuar1@students.waikato.ac.nz

Session Type: Presentation

Abstract:

Loss is a universal human experience that every person encounters (Hooyman & Kramer, 2008). In our life journey, loss comes in many forms, including suffering the death of a loved one, living with chronic illness, facing disabilities, giving birth to a child with disabilities, separation, being abused, unemployment, and many others. Even positive changes such as relocation, career movement, or retirement may also bring feelings of loss (Bozarth, 1994). Additionally, this all coincides with changes relating to aging, both physical and mental well-being (Kazeminia, Del Chiappa, & Jafari, 2015). These changes signal the reality of significant losses, which are often viewed negatively, affecting their experiences and inclination to travel (Nimrod & Rotem, 2010). Specifically, many scholars neglect that, for some, loss can prompt positive reflection of their own mortality, existence, and purpose, which may (re)shape their travel experiences (Eisenhandler, 2005). Additionally, how loss can be shaped by both context and historical, personal significant life events has not been considered. This paper aims to critically review these issues within the tourism literature to ascertain how loss is conceptualised and understood in relation to its impact for travel. Overall, we endeavour to situate tourism and loss within a perspective that acknowledges humane, emotional, and existential lived experience.

References:

Bozarth, A.R. (1994). *Life is goodbye, life is hello: Grieving well through all kinds of loss*. Hazelden Publishing.

Eisenhandler, S.A. (2005). Religion is the finding thing. *Journal of Gerontological Social Work*, 45(1–2), 85–103.

Hooyman, N.R., & Kramer, B.J. (2008). *Living through loss: Interventions across the life span*. New York: Columbia University Press.

Kazeminia, A., Del Chiappa, G., & Jafari, J. (2015). Seniors' travel constraints and their coping strategies. *Journal of Travel Research*, 54(1).

Nimrod, G., & Rotem, A. (2010). Between relaxation and excitement: Activities and benefits gained in retirees' tourism. *International Journal of Tourism Research*, 12(1), 65–78.

Title: Telling and Thinking with Tourism: Matters of Care in Research

Author: Carina Ren

Affiliation: Aalborg University Copenhagen

Contact: ren@cgs.aau.dk

Session Type: Presentation

Abstract:

This presentation wishes to discuss the politics and practices of knowledge of tourism research through the notion of ‘matter of care’ by Puig de la Bellacasa (2011, 2012). Recently, this constructivist, feminist thinker in science and technology studies has deployed the notion in a plea for a speculative commitment to neglected things, to the labor of care—often dismissed as too mundane, too unimportant, too out of place—and to how things could be different. As a relational and non-moralistic approach, the notion of matters of care differs from the hegemonic ethics colonized in corporate and political discourses. Neither is care “an accusatory moral stance—if only you would care!—nor can its knowledge politics become a moralism in epistemological guise—show that you care and your knowledge would be better” (Puig de la Bellacasa, 2011, p. 95). Care is understood as “everything that we do to maintain, continue and repair ‘our world’ so that we can live in it as well as possible. That world includes our bodies, ourselves, and our environment, all that we seek to interweave in a complex, life sustaining web” (Tronto, 1993, quoted in Puig de la Bellacasa, 2011, p. 93). As a relational endeavour, it does not (only) offer ‘solutions’ or critique, but proceeds through research efforts which “are ongoing, adaptive, tinkering and open ended” (Heuts & Mol, 2013).

Inspired by this move, this paper explores how tending to tourism with care can add further to how we *tell* tourism and how we *think with* tourism. For tourism researchers, tending to tourism concerns with care entails firstly an understanding of tourism not as a well-defined activity but entangled with a multitude of other practices. Second, it adds an intention not only to represent or tell tourism in a responsible way, but also to engage with its (possible) becoming, to engage in ontological politics (Mol, 2001). Lastly, studying carefully entails that the one who studies is implicated in this becoming. In terms of knowledge politics, how we study and represent tourism things and agencies, how we tell and think with tourism, has ‘worldmaking effects’.

References:

- Heuts, F., & Mol, A. (2013). What is a good tomato? A case of valuing in practice. *Valuation Studies*, 1(2), 125–146.
- Mol, A. (1999). Ontological politics: A word and some questions. *The Sociological Review*, 47(S1), 74–89.
- de la Bellacasa, M.P. (2011). Matters of care in technoscience: Assembling neglected things. *Social Studies of Science*, 41(1), 85–106.
- de la Bellacasa, M.P. (2012). ‘Nothing comes without its world’: Thinking with care. *The Sociological Review*, 60(2), 197–216.
- Tronto, J.C. (1993). *Moral boundaries: A political argument for an ethic of care*. Psychology Press.

Title: Making Chinese Cuisine Artistic: Fad or Trend?

Author: Lianping Ren¹ & Peilai Wang²

Affiliation: Institute for Tourism Studies, Macao¹; Shanghai Institute of Tourism²

Contact: everen@ift.edu.mo

Session Type: Presentation

Abstract:

The Chinese cuisine has been known for its variety of flavors, cooking methods, ingredients, etc., but its aesthetic pursuit is comparatively less manifested. However, recent years have seen fast development in this respect. For example, Da Dong Artistic Conception Chinese Cuisine, a gastronomy brand in China, boasts artistic presentation of Chinese cuisine. The presentation of many dishes in Da Dong resembles Chinese traditional paintings, paired with Chinese poems, enhancing its artistic conception, which has gone far beyond utilization of the visual effects. While the China dining market is still pursuing standardization, the creation of Chinese cuisine with artistic conception at this time point has attracted much attention and debate. Therefore, this study tries to understand the rationales behind the creation of Da Dong Artistic Conception food from the restaurants' perspectives, as well as the acceptance and perceptions of this type of cuisine in the eyes of the consumers.

Title: Women and Beds: Gender Portrayals in Hotel Advertising in Santa Elena, Ecuador

Author: Carla Ricaurte-Quijano, Gypsy Vera De La Torre, & Kelly Morales Ascencio

Affiliation: Escuela Superior Politécnica del Litoral

Contact: cricaurt@espol.edu.ec

Session Type: Presentation

Abstract:

Pritchard and Morgan (2000) have used the term “gendered landscapes” to describe how tourism marketing language and imagery privileges the male gaze through photographs and descriptions of tourism destinations. The authors discuss how destinations in the Global South and Southeast are portrayed as seductive female landscapes that invite the (male) tourist to come and discover their (her) treasures. Moreover, “these representations of gender and heterosexuality have led to women being represented as exoticized commodities which are there to be experienced” (Pritchard & Morgan, 2000, p. 891). Previous studies on gendered portrayals in tourism advertising have focused on destinations (Sirakaya & Sönmez, 2000; Chhabra et al., 2011), airlines (Westwood et al., 2000), and tour operators (Pritchard, 2001), most of them in the Global North. Less research has been done on the analysis of the gender stereotypes that pervade tourism advertising in the Global South, especially in the context of accommodation services and coastal destinations. This ongoing research aims to identify how the image of women is being represented in the advertising of luxury, first-, and second-category accommodation businesses of the coastal province of Santa Elena, Ecuador. The study is being conducted through the visual content analysis of 482 advertising images from 94 hotels in the Santa Elena province.

Pritchard’s (2001) scale for measuring gendered portrayals is being followed, in which images are classified into four levels. Level 1 depicts women and men in sexual or decorative roles; in level 2 images, women and men perform traditional gendered roles; in level 3, traditional roles are reversed, and women can be portrayed working or doing sports, while men appear caring for children; and in level 4, women and men are depicted as equal individuals. Early results indicate that, of the 482 images analysed, 383 (79.4%) contain images of women. Of these, 257 (67%) represent women either as sexual or decorative objects (level 1), or through traditional gender stereotypes (level 2). These results agree with previous studies, in which tourism promotion campaigns depict women disproportionately more in traditional stereotypical roles (sensual, subordinate, submissive) than men (Sirakaya & Sönmez, 2000; Chhabra et al., 2011; Westwood et al., 2000), reinforcing unequal power relations in society and reproducing traditional gender stereotypes in leisure spaces and tourism destinations.

References:

- Chhabra, D., Andereck, K., Yamanoi, K., & Plunkett, D. (2011). Gender equity and social marketing: An analysis of tourism advertisements. *Journal of Travel & Tourism Marketing*, 28(2), 111–128.
- Espín, J., Marín, M., & Rodríguez, M. (2006). Las imágenes de las mujeres en la publicidad: Estereotipos y sesgos. *Revista de Estudios para el Desarrollo Social de la Comunicación de Sevilla “Redes.com,”* 3, 77–90.
- Flacke-Neudorfer, C. (2007). Tourism, gender, and development in the third world: A case study from northern Laos. *Tourism and Hospitality Planning & Development*, 4(2), 135–147.
- Gentry, K.M. (2007). Belizean women and tourism work: Opportunity or impediment? *Annals of Tourism Research*, 34(2), 477–496.

- Pritchard, A. (2004). Gender and sexuality in tourism research. In A. Lew, C.M. Hall, & A.M. Williams, eds., *A Companion to Tourism* (pp. 316–326). Blackwell.
- Pritchard, A. (2001). Tourism and representation: A scale for measuring gendered portrayals. *Leisure Studies*, 20(2), 79–94.
- Pritchard, A., & Morgan, N.J. (2000). Privileging the male gaze: Gendered tourism landscapes. *Annals of Tourism Research*, 27(4), 884–905.
- Sirakaya, E., & Sönmez, S. (2000). Gender images in state tourism brochures: An overlooked area in socially responsible tourism marketing. *Journal of Travel Research*, 38(4), 353–362.
- Westwood, S., Pritchard, A., & Morgan, N.J. (2000). Gender-blind marketing: Businesswomen's perceptions of airline services. *Tourism Management*, 21(4), 353–362.

Title: ‘Oh, Look, There’s That Blind Woman. What’s She Doing Taking Photographs?’
Performing Tourism through Vision Impaired Bodies

Author: Victoria Richards

Affiliation: Cardiff Metropolitan University

Contact: vrichards@cardiffmet.ac.uk

Session Type: Presentation

Abstract:

There are certain rituals and performances associated with being a tourist and how we manage ourselves. How we speak and dress and our demeanour and behaviour are performances which we and others understand and expect. In this sense, tourist bodies are “subject to the disciplinary gaze of co-participants and onlookers” (Edensor, 2000, p. 327). The disciplining tourist gaze is even more in evidence in the performance of the disabled body. Little is known about how vision impaired bodies engage with the disciplined rituals and performances of tourism—rituals which are highly ocular-centric (such as taking photographs and posing and framing the tourist sight/site). Similarly, we know little of how the vision impaired body ‘learns’ to be a tourist, and, given that many vision impaired tourists were once sighted tourists, how the sighted self interacts with and shapes the experience of the vision impaired self.

Therefore, this paper will present and discuss findings from a PhD study which involved in-depth focus groups with vision impairment support groups and in-depth interviews with five families in South East Wales, underpinned by the emancipatory disability research methodology. Overall the co-researchers were presented with a dilemma when holidaying and travelling in how they manage, present, and ‘perform’ themselves. In the same way as being a tourist requires people to embrace a series of cues, props, and behaviours, so too does being a vision impaired tourist—as people expect to see the white cane, dark glasses, and guide dog. Additionally, the loss of sighted selves acutely sharpened the experience of their vision impaired selves, and this was particularly evident in tourism encounters which, by definition, were removed from their everyday life and routines, and where they had more control and familiarity. The consensus amongst my co-researchers is that their behaviour is highly influenced by how they are perceived by a sighted world and by concerns about ‘policing’ their behaviour in response—asking for assistance, using a white cane to gain a discount, accepting inappropriate help, and conforming to stereotypical views of being blind.

Their experiences exemplify that disclosing vision impairment has consequences that will exclude or include them, and their stories confirm that social attitudes can dictate a transformation of self in order to conform to expected behaviour and appearances.

Title: ‘Too Much to Look At—Sea, Seagulls, Art!’: The Experiential Appeal of Art Exhibitions in Public Leisure Spaces

Author: Louise Ryan & Felicity E. Picken

Affiliation: Western Sydney University

Contact: F.Picken@westernsydney.edu.au

Session Type: Presentation

Abstract:

It is no longer new to suggest that leisure spaces are increasingly designed around the premise of a visitor who is active, rather than passive, and who seeks to participate rather than observe. Even the most orderly leisure spaces, like museums and art galleries, are refashioned to accommodate a more performative definition of the visitor and a more fluid understanding of the space in which experiences occur.

This is part of a context in which cultural institutions are under considerable pressure to adjust to changing demands in the public sphere and to become more deeply embedded in a variety of other social institutions with which they share a cultural boundary. Through this new process of sharing, boundaries themselves are crossed, obfuscated, or reinvented as both producing and consuming leisure experiences are better understood as negotiated, and less determined or predictable. This is the case in established museums and art spaces, and can be expected to be even more pronounced when the gallery space is the most popular city beach in Australia. For the twentieth consecutive year, Sculpture by the Sea has transformed Sydney’s iconic Bondi Beach and coastal walk into a sculpture exhibition. This year’s event drew over 500,000 visitors and has also extended its reach to include exhibitions at Cottesloe Beach, on the west coast, and at Aarhus in Denmark.

This paper examines how the recent Sculpture by the Sea exhibition at Bondi performs against the latest currents of theory and method in public space, art, museum, and visitor studies. Specifically, we will examine how these goals and desires are advanced through a setting that is not neutral in the process, but intervenes as a highly physicalized and socialized place. Bondi Beach is visually and viscerally ‘present’ and is open to the elemental forces at play where land meets the sea. As a social space, Bondi is one of the epicenters of Australian beach culture and is idealized as a place that is permissive, relaxed, free, and fun. Our observations are informed by interviews with event directors and contributing artists and through fieldwork at Sculpture by the Sea.

We engaged the method of ‘captured’ or ‘casual’ conversations as a way of gauging multiple visitors’ experiences and attitudes, through natural and unobtrusive observations of social interaction and modes of behaving (Leinhardt, Tittle, and Knutson, 2000). This paper argues for the importance and re-modelling of this technique in novel leisure spaces, claiming that an evidence-based “bottom-up” approach presents a clearer picture of how people perceive and negotiate their world, their emotions, and their relationships with others in these hybrid, liminal spaces (Eggins and Slade, 1997). In the final section, we contend that investigations into the communicative, meaning-making, and socio-cultural processes employed by visitors to large, open events in real time can promote a deeper, more nuanced understanding of the fluidity and intersectionality of public leisure spaces, the shifting nature of tourism, and the changeable and complex motivations and desires of the audiences it seeks to entice and entertain.

Title: Voluntourism and the Role of the Host Organization

Author: Divya Sahasrabudhe & Joseph M. Cheer

Affiliation: Monash University

Contact: divya.divyas@gmail.com

Session Type: Presentation

Abstract:

Volunteering overseas for development through International Volunteer Sending Agencies (IVSAs) originated in civil society organizations and has evolved to include bilateral or multilateral funded projects, local and international charities and NGOs, businesses, social enterprises, and the tourism industry. The term “voluntourism” refers to relatively affluent western tourists who pay to volunteer in an organized way in less privileged communities (mostly in the Global South) to directly or indirectly help alleviate material poverty in the host environment. It is a profit-driven activity occurring within an unregulated industry, where tourists typically pay businesses located in the Global North, to participate in volunteer projects in less developed countries and communities. Tomazos and Cooper (2012) reveal that the top 10 recipient countries of voluntourism have grown from a total of 223 projects, collectively in 2003, to 3334 in 2011. India ranks first on the list, with 437 volunteer projects. The scale of its expansion in recent years has become a subject of interest among academics, discussing, in particular, volunteer motivations and perceptions, and the merits and criticisms of voluntourism. Common criticisms are that voluntourism is competitive and highly commercialized, that it is neo-colonial in its tendency to impose western values on host cultures, and that it considers inexperienced, unskilled volunteers as having something important to offer to the Global South. The range of volunteer organizations and IVSAs, types of projects offered, and destinations available to potential volunteers has produced varied results in academic research, although it focuses predominantly on previous, current, and potential volunteers, and less so on the volunteer organization or project beneficiaries. The success or failure of the voluntourism experience, indeed of the project itself, is contingent on a number of players in addition to the volunteers themselves. This exploratory case study draws on 4 weeks of participatory observation in a volunteer project in Kerala, India, where volunteers were involved in projects centred on education, women’s empowerment, and public health. As a principally qualitative study, it triangulates observational field notes by the primary author, semi-structured interviews, focus group discussions, and a self-administered paper-based survey instrument with 12 participating volunteers of varying skills and qualifications. Emphasis is placed on the professional experience and expectations of respondents, and their perceptions of the project and organization. Moreover, this study examines volunteer feedback regarding the organizational training and support received, and the company’s capacity to meet the demands of local partner organizations when working in developing countries with a high turnover of volunteers and personnel. Key findings reveal that the awareness of the power dynamic between the company and host community, frequent turnover, and current professional experience pool within the organization are critical factors that influence the success or failure of the volunteer experience, and indeed, of the project itself.

References:

Tomazos, K., & Cooper, W. (2012). Volunteer tourism: At the crossroads of commercialisation and service? *Current Issues in Tourism*, 15(5), 405–423.

Title: Women, Voluntourism, and Empowerment

Author: Divya Sahasrabuddhe & Joseph M. Cheer

Affiliation: Monash University

Contact: divya.divyas@gmail.com

Session Type: Presentation

Abstract:

Voluntourism can be generalized as relatively affluent western tourists visiting less privileged communities, where they pay money to volunteer in an organized way to directly or indirectly help alleviate material poverty in the host environment. The growth of voluntourism and the scale of its expansion in recent years has become a subject of interest among academics. Volunteer motivations vary and are influenced by the choice of project types, organizations, and destinations. Studies have revealed that ‘making a difference’ and ‘giving back’ are not the only drivers of international voluntourism. More individualistic reasons for participation include cultural immersion and exchange, the opportunity to travel, self-development and self-confidence gain, opportunities to enhance career skills, and language practice. Likewise, the literature identifies a list of benefits and demerits of the phenomenon for volunteers and host communities alike. Among volunteers, increased consciousness, activism, prosocial values, compassion and intercultural competence, professional development, and career enhancement have been identified as some of the key benefits of voluntourism. This exploratory project draws on 4 weeks of participatory observation in a volunteer project in Kerala, India, where 15 of the 18 volunteers present were female.

This study combines the use of participatory observation and field notes by the primary author, triangulated with semi-structured interviews and focus group discussions. Complementary methods were employed in order to minimize any bias or distortion that might arise from a single method study.

Emphasis is on the motivations, expectations, and perceptions of the experience of female voluntourists in three separate, relevant contexts. Participating volunteers were involved in projects working in education, women’s empowerment, healthcare, and construction, with no female volunteers undertaking construction activity, and no males participating in the women’s empowerment program. This raises the matter of the internalization of traditional gender roles and priorities by both male and female volunteers. The second theme addresses the topic of tourism and safety, exploring the possibility of the concern over the safety of women, and female tourists in India, as a factor influencing their decision to travel to the country in such an organized manner. Finally, with the growing importance of international work experience, volunteering, and working in developing countries, this project analyses the prospect of social and professional mobility of female professionals engendered post-trip. In seeking to study the subject of voluntourism in the context of a specific demographic, the research explores the influence of international development and volunteering experience of women on their lives post-trip, to locate its value in the global discourse on women’s empowerment.

Title: Femininities in the Field of Tourism Research

Author: Heike Schanzel¹ & Brooke Porter²

Affiliation: Auckland University of Technology¹; Coral Triangle Conservancy²

Contact: heike.schanzel@aut.ac.nz

Session Type: Presentation

Abstract:

Tourism studies are, by nature, cross-cultural and cross-disciplinary. Given the diversity of the tourism field, it is likely that the researcher will, time and again, be expected to navigate a new field experience, be it conducting research in an unfamiliar culture, in a foreign language, or within a setting of foreign societal constructs. Despite the diversity of tourism studies, there has been little attention given to the issues surrounding the effects of gender on fieldwork other than an acknowledgement that reflections on gender identities are necessary for tourism researchers (e.g., Ateljevic et al., 2005). In particular, there is a need to advance tourism discourse to the point where outward biases, such as gender, are an expected part of the literature. In this way, the myth of the lone, childless, and objective fieldworker is increasingly challenged by a growing critical feminist scholarship. Tourism is a characteristically cross-disciplinary field with foundations in anthropology and ethnography, where most of the existing literature on gender in field research originates, largely based in a different era (e.g., Golde, 1986; Warren, 1988; Whitehead & Conaway, 1986). Despite the tourism academy's general oversight or lack of attention to gender biases, the influence of gender is obvious in many fieldwork situations. The aim of this presentation and accompanying workshop is to analyse and discuss the effect of femininity in the field and the encountered biases (both positive and negative) specific to women researchers in tourism studies, based on an edited book publication *Femininities in the Field: Researching Tourism* and our own experiences using international case studies.

Special attention will be given to lesser-developed or remote regions, as gender roles are often more pronounced in these areas. Gender is considered a common bias in the collection of field data; yet, the literature discussing the effects of gender biases is fragmented, with the female perspective being largely absent. Historically, with male researchers outnumbering females, general discussions on gender bias tended to default towards weaknesses associated with the female gender. As female participation in the sciences continues to grow, not only do the number of females in the field increase, but also the number of women coupling reproductive and caring responsibilities with academia. The presentation and workshop will cover larger topics including site culture, safety considerations, gender boundaries, accompanied fieldwork, embodied research, and female responsibility. It will conclude by providing recommendations for ethical guidelines and other issues when approaching femininity in the field within tourism research.

References:

- Ateljevic, I., Harris, C., Wilson, E., & Collins, L.F. (2005). Getting 'entangled': Reflexivity and the 'critical turn' in tourism studies. *Tourism Recreation Research*, 30(2), 9–21.
- Golde, P. (1986). *Women in the field: Anthropological experiences*. Berkeley: University of California Press.
- Warren, C.A.B. (1988). *Gender issues in field research*. Qualitative Research Methods Series 9. Newbury Park, CA: Sage.
- Whitehead, T.L., & Conaway, M.E. (1986). *Self, sex, and gender in cross-cultural fieldwork*.

Urbana: University of Illinois Press.

Title: Critically Analyzing Definitions of Excellence in Scholarly Literature on Hospitality

Author: Francesco Screti

Affiliation: Glion Institute of Higher Learning

Contact: francesco.screti@glion.edu

Session Type: Presentation

Abstract:

What are the definitions of excellence produced and reproduced in the main scholarly hospitality journals? What are the (hidden) values invoked through such definitions? What are, if any, the dis/agreements on the concept of excellence? In this study I review 25 academic papers published in the last 15 years in the top 20 scholarly journals on Tourism and Hospitality that have the term “excellence” in title and/or abstract, with the objective of shedding light on how the concept of excellence is constructed and communicated within and through the academic discourse. This study aims at drilling down the meaning of such a fuzzy concept as excellence, at eliciting a more reflective understanding and usage of the term, and at raising awareness of the stakes related to the ways excellence is defined, in order to critically discuss it in terms of humanism and progressivism. Are there different kinds of excellences that can be thought, pursued, and reached? If yes, which ones are the most relevant from a critical, humanistic, and progressivist perspective, aimed at making the world a better place to live in for everyone? From this point of view, the contribution’s major aspiration is starting and stimulating a discussion about these issues.

Title: Reactions to and Anticipated Consequences of Brexit for UK Older People with Second Homes in Spain

Author: Diane Sedgley¹, Claire Haven-Tang², & Cheryl Cockburn-Wootten³

Affiliation: Welsh Centre for Tourism Research¹; Cardiff Metropolitan University²; University of Waikato³

Contact: cwootten@waikato.ac.nz

Session Type: Presentation

Abstract:

Inter-European migration and second home ownership, particularly for middle-class retirees, has become a well-documented phenomenon (Hall, 2014). This movement has predominantly been from North to South, as migrants seek a lower cost of living, a warmer climate, and opportunities to engage in social pursuits. Many individuals may visit temporarily, staying for a couple of weeks or an extended period during the year, while others will decide to reside permanently, while they are still independently mobile, before perhaps considering returning in their later 'frail' years to their families (Gustafson, 2001, 2002, 2008).

Against this backdrop, it is therefore of little surprise that, of the 1.3 million UK citizens living and working in Europe, Spain is the most popular country for UK expatriates and those with second homes overseas. Migration Watch UK (2016) has identified that there are now 309,000 British people living in Spain. However, following the recent Brexit referendum vote, British expatriates and second home owners are facing a future of uncertainty. Under the Treaty of the European Union (EU), Britain has two years after triggering Article 50 to negotiate a new agreement with EU member states, including arrangements for freedom of movement, residency, and access to healthcare.

Many of the expatriates and second home owners in Spain are older people who are facing uncertainty over their future. This paper presents the findings of research which explored the reactions and intentions of a sample of UK older people with second homes in Spain to the Brexit decision. At the same time, the paper analyses how these intentions have potential economic and social consequences for Spain's economy and society, as well as considering how the concerns of UK retirees might be addressed as the UK negotiates its exit from the EU.

References:

Gustafson, P. (2001). Retirement migration and transnational lifestyles. *Ageing and Society*, 21(4), 371–394.

Gustafson, P. (2002). Tourism and seasonal retirement migration. *Annals of Tourism Research*, 29(4), 899–918.

Gustafson, P. (2008). Transnationalism in retirement migration: The case of North European retirees in Spain. *Ethnic and Racial Studies*, 31(3), 451–475.

Hall, C.M. (2014). Second home tourism: An international review. *Tourism Review International*, 18(3), 115–135.

Migration Watch UK. (2016). The British in Europe—and vice versa.

<https://www.migrationwatchuk.org/briefing-paper/354>

Title: Leading as a Critical Scholar: A Shared Dialogue

Session Chair: Jennie Small¹

Session Panelists: Candice Harris², Erica Wilson³, Donna Chambers⁴, Alison McIntosh², & Nigel Morgan⁵

Affiliation: University of Technology, Sydney¹; Auckland University of Technology²; Southern Cross University³; University of Sunderland⁴, Swansea University⁵

Contact: candice.harris@aut.ac.nz

Session Type: Panel

Abstract:

Neoliberal ideology has imbued universities with a markedly changed educational agenda, underscoring contemporary managerial philosophy, and promoting individualism and competitiveness within the sector (Huang et al., 2016). This neoliberal focus on greater accountability and managerialism provides a complex backdrop against which to explore and discuss academic careers.

While the Critical Tourism Studies (CTS) community has evolved to become an international network of scholars who share a vision of producing and promoting social change in and through tourism practice, research, and education, rarely have the academic careers of CTS members been examined, especially of those who hold leadership positions in their universities. In the spirit of the conference, this session will explore the opportunities, realities, conflicts, and challenges when leading as a critical scholar. We invite colleagues who have leadership roles and those who aspire to gain a leadership role (or avoid one) to share in dialogue focusing on:

- Being a critical scholar in a leadership position – serving whose interests?
- Becoming a leader in an increasingly neoliberal system – how, when and why!
- Securing, shaping, and thriving in leadership roles
- Using voice and sometimes silence to advance social justice ideals
- Managing with the tensions that leading differently (or not) creates
- Living with multiple and multifaceted identities – critical scholar, leader, researcher, parent, etc.
- Calling for greater diversity in leadership
- Leading in a collective manner
- Leader wellbeing
- Even the decision to avoid a leadership position in the neoliberal environment

The session will involve a panel of critical scholars who also hold significant leadership positions. Each panelist will present only 5 minutes of opening reflections to enable most of the time to be spent engaging all participants in the discussion.

Organised under the auspices of the Critical Approaches in Tourism and Hospitality SIG of the Council for Australasian Tourism and Hospitality Education (CAUTHE)

Title: Midlife Women on Holiday: Does Physical Appearance Matter?

Author: Jennie Small

Affiliation: University of Technology, Sydney

Contact: Jennie.Small@uts.edu.au

Session Type: Presentation

Abstract:

It is well recognised that body image, and especially the current fixation on ‘the thin ideal’, can have a powerful effect on women’s lives, leading to normative body dissatisfaction, which can include declining self-esteem, negative mood, mood disturbances, and unhealthy weight loss practices. One might ask whether the holiday environment is one in which women can escape the relentless societal prescriptions of how a woman should look. This paper extends an earlier study of young women (aged in their 20s) (Small, 2016) by examining how mid-life women (30s–50s) experience their physical appearance when on holiday. It looks at women’s thoughts and feelings about their appearance and the salience of appearance to the success of a holiday or specific types of holiday, questioning whether the holiday is a site for the reinforcement or resistance of women’s feminised (through physical appearance) identities. Four groups of women participated in the study, which employed the social constructionist, feminist research method, memory-work. Through written and discussed memories, the women explored the social, shared meaning of their embodied holiday experiences in relation to how they looked. The study explored memories of both positive and negative experiences.

As was found with younger women, most positive memories reflected approximation to the body ideal (slim, toned, tanned, and appropriately dressed), while negative memories were the inverse. However, the nature of the travel group and the type of holiday space could affect whether appearance was experienced positively or negatively. As with younger women, the beach generated the greatest experience of self-surveillance and discomfort. While there were a number of women who claimed that they were more relaxed about their physical appearance than they had been at younger ages, there was still the ongoing experience of judgement and adherence to societal prescriptions for most. Unlike the younger women, by the 30s and 40s, a number of women had experienced changes to their bodies brought about by childbirth leading many women to lament their earlier holidays (with younger bodies).

The holiday is an embodied experience, not just in terms of what the body can do, but also in terms of how we think and feel about the look of our bodies. While the holiday is constructed as a space of escape, freedom, recreation, and wellbeing, concerns for their physical appearance can prevent many women from fully achieving these goals.

References:

Small, J. (2016). Holiday bodies: Young women and their appearance. *Annals of Tourism Research*, 58, 18–32.

Title: Culture as Impermanence: A Liquid Modern Critique of the Interpretive Capacity of Tourism Today

Author: Rukeya Suleman & Keith Hollinshead

Affiliation: University of Bedfordshire

Contact: rukeya.suleman@beds.ca.uk

Session Type: Presentation

Abstract:

This presentation is the first of two cousin working papers on the fate of culture under globalisation and the found intermingling of populations. It focusses upon the changing role of culture under liquid modernity, and it constitutes an applied extension (to Tourism Studies) of the ideas of the sociologist Bauman.

This first Mallorca presentation will address the following six (and conceivably other, subject to time) points about the new impermanence of culture ... where under the globalisations of our contemporary age *the scale of population movements is vast* and keeps on growing, generating a global growth of ethnic diasporas and new protean sorts of cultural loyalty (pp. 38–43).

1 = Under the globalising imperatives of liquid modernity, the world distribution of capital and information becomes exterritorial (i.e., external to every place), and governments have had to cede control over economic and cultural processes to ‘market forces’, which tend to be unfettered by political control (p. 79). Consonantly ‘culture’ today tends to be much less frequently a matter of ‘propositions’, ‘prohibitions’, and ‘norms’, and more *a matter of ‘offers’* within the consumer-oriented marketplace (p. 13) – *a means of seduction*.

2 = Under the globalisations of our contemporary age, ‘culture’ has tended to lose much of its erstwhile localising / regionalising / nationalising *missionary role*, and *individuals are inclined to be much less engaged* locally / regionally / nationally (p. 55). Several questions are consequently posed upon individuals, in terms of the degree to which their cultural identity is incipiently and unbreakably bound up with their place of habitation and physical neighbourhood (p. 36).

3 = Under the globalising imperatives of liquid modernity, the old / established right of nations to self-determination is slowly evaporating (p. 99), and the identity-guaranteeing sovereignty of nation-states has corroded (p. 71). Consonantly, nations are turning from being territorially cohesive bodies into ever-more mobile and *spatially dispersed associations of spiritually allied units* (p. 72).

4 = Under the globalisations of our contemporary age, ‘culture’ is not so frequently found to be the messianic force by and through which (under high nationalism) it had been ... i.e., enlightening, converting, reflecting, perfecting local / national citizens (p. 97) ... but has become *a perpetually widening polylogue* (p. 116).

5 = Under the globalising imperatives of liquid modernity, ways of life have tended to drift in varied and not necessarily coordinated directions, where cultural relations have become rather less ‘vertical’ and more commonly ‘horizontal’ (p. 37). As old certainties and loyalties are accordingly swept away, people are prone to seeking *new belongings / new cultural identity storylines*, which are decidedly different from the old narratives built on an assured naturalness of historical belonging (p. 81).

6 = Under the globalisations of our contemporary age, people increasingly have had to become accustomed to *living in close proximity with strangers* (p. 37), and thereby cheek by

jowl everyday with ‘cultural differences’ (p. 36). In the past, such assuring ‘situational newcomers’ (e.g., ethnic minorities) would have had to renounce or hide their separate cultural identities, or have had them taken away by force (p. 75).

In the cousin (CULTURE AS SEDUCTION presentation) a number of propositions will be drawn about the contemporary capacity of the tourism industry (and of the field of Tourism Studies) to decently / faithfully interpret culture, today.

All citations (above) are from the work of Bauman (2012), as commissioned by the National Audiovisual Institute for the European Cultural Congress, based in Wroclaw, Poland.

Title: The Vital Call for Soft Science Schooling Today: The Emerging and Dynamic Research Design ‘Diet’

Author: Rukeya Suleman & Keith Hollinshead

Affiliation: University of Bedfordshire

Contact: rukeya.suleman@beds.ca.uk

Session Type: Presentation

Abstract:

The Short Course Requirement: The Foundational (but Protean) Material in Soft Science, Today

The presenters of this second of the pair of sessions (here in Mallorca) on the need for a regular (annual or biennial) short course in emergent interpretive and qualitative practices will argue that such an embedded *international short course in soft science*—as was aired in the first session (see Hollinshead & Suleman, this abstract book)—should thus inspect what the fresh turn-of-the-century ventilations in research design and paradigmatic thought possibly mean for Tourism Studies (and Related Fields).

They will make the case that such a short course should be oriented principally to the interests of advanced researchers (particularly to in-the-van doctoral students), and that it should trace the new permissibilities (but also the new strictures!!) of Critical Theory, Constructivism / Constructionism, Advanced Qualitative Research, and Advanced Interpretive Critique, today. The presenters of the two Mallorca sessions will argue that while the short course ought not be built around instruction in singular methods, per se—for decent schooling in each individual method amongst the teeming profusion of available methods would conceivably take the whole three or four target days!—participants on such a short course should expect to emerge from it with an enhanced understanding of the following:

- the new scepticisms which are nowadays held about the received mid-to-late 20th century monologics of so called ‘orthodox social science research’
- the new intellectual openness of many 21st century *soft science* (human inquiry) research designs
- the fresh possibilities which are newly apparent in ‘intimate’ / ‘emic’ / ‘locally engaged’ styles of inquiry
- the character of recent shifts towards activist and politically committed inquiry praxis
- the late liberalisations for enhanced forms of ‘relationship research’ and ‘solidarity research’
- the strong questioning of axiomatic ‘expert-driven’ research processes, today, as ‘dialogic’ forms of inquiry are increasingly cultivated
- the equally strong questioning that has been witnessed in recent decades against those conventional styles of ‘a priori driven’ and ‘intensely criteriological’ regimes in social science research which had formerly dominated the received regulatory ideal of so called ‘proper fieldwork’

Hence, attendance on the proposed short course should give registrants an added sensitivity to the increasingly ‘open’ and ‘diverse spectrum of social science research approaches today. It should also equip them with a deeper sensibility towards ways of giving recognition and critique to the different human identities, the diverse social differences, and the differential cultural aspirations encountered through tourism and travel (and through related industries and fields) during our contemporary moment.

The Immediate Need: A Pilot Short Course in Emergent 'Soft-Science' Approaches in 2019

The target short-course in 2019—as outlined in the first session here in Mallorca—should do the following:

- cover unfolding / state-of-the-art approaches in social science methods
- focus upon cutting-edge advances in qualitative research / interpretive approaches / critical 'soft science' avenues to understanding
- serve as a pilot short course for the subsequent staging of an annual (or biennial?) short course to be staged in 2020 and thereafter, duly promoted on an first-come, first-served international basis
- be global in focus ... paying particular respect in its subject matter to the postcolonial / transdisciplinary / postdisciplinary sensitivities which arise in and around globalising / glocalising tourism (related industries and fields) today
- be short in length, constituting six or seven distinct sessions held over a concentrated 3 or 4 day period ... all staged at a single location which has fine international transport connections
- be advanced (i.e., state-of-the-art) in coverage ... pitched at doctoral (and advanced Masters) level
- target the conceptual principles behind the recent advances in 'soft science approaches'—and will thereby signpost the richness of choice available to qualitative / interpretive / phenomenological researchers today ... rather than covering the detail on any single 'method' in each session (for the latter would not be an effective or propitious use of time).

Caveat: A Centre of Tutelage in Advanced Qualitative Sensibilities Only

Neither the proposed pilot short course on 'soft science' approaches in 2019, nor the subsequent annual / biennial versions of the short course proper, are expected to be of interest to researchers who wish to deploy orthodox positivist or neo-positivist approaches which are principally based upon the exercise of 'quantitative' / 'highly-linear' / 'highly calibrative' methods. Moreover, it should be clarified that the presenters of these two Mallorca sessions will argue that the proposed soft science short course can readily privilege understandings and interpretations which are wrought from what Denzin and Lincoln (2005) call "the use of the human instrument" (in their 2005 *Sage Handbook of Qualitative Research*) and would thus be very low in their dependence upon statistical programmes and computer-aided pre-packages.

Title: Materialities, Memories, and Lived Event Tourism Experiences

Author: Louise Todd, Anna Leask, & John Ensor

Affiliation: Edinburgh Napier University

Contact: l.todd@napier.ac.uk

Session Type: Presentation

Abstract:

Our paper furthers understanding of lived experiences in tourism settings as remembered by informants. We propose the value of a phenomenological ‘artefact elicitation’ method in revealing rich insights into informants’ recollections of their lived tourism experiences. Our approach, which is underpinned by tourism, anthropology, and psychology, draws from both visual and material culture concepts. Our presentation considers lived experience, phenomenological approaches, and the proposed artefact elicitation approach, which draws from visual methods, material culture, and memory concepts.

The use of phenomenological methods has become increasingly pertinent in studying consumers’ embodied lived experiences in tourism settings, both conceptually and empirically (e.g., Cresswell, 2013; Pernecky & Jamal, 2010). The emergence of innovative sociological methods in tourism has seen increased interest in the visual and ethnographic and phenomenological methods melded with visual practices, including photography, film-making, and image collection or creation. These have been forwarded as approaches to explore embodied performances of lived tourism experiences (Haldrup & Larsen, 2003; Pink, 2007, 2016; Rakić & Chambers, 2012; Scarles, 2010). Material culture has long been studied in archaeology, anthropology, geography, history, and design disciplines. More recently, the ‘material turn’, being concerned with objects, bodies, and texts (Law & Hetherington, 2000), has been seen across the social sciences and in tourism studies specifically (Haldrup & Larsen, 2006; Morgan & Pritchard, 2005; Muecke & Wergin, 2014). The postmodernist perspective of history as a constructed and illusionary phenomenon has led to interest in the study of memory in the arts, humanities, and social sciences (see Baudrillard, 1994; Jenkins, 2003; Joyce & Kelly, 1991; Stone & Spiegel, 1992; amongst others). The subjective nature of memory may be viewed through its relationship with material objects and their role in remembering experiences. We therefore propose the use of artefacts as a valuable means of igniting memories of lived tourism experiences, and suggest the use of souvenirs and other objects in this approach (Morgan & Pritchard, 2005). Our artefact elicitation approach adapts a photo-elicitation method by inserting informant collected visual and material sources within phenomenological interviews (Harper, 2012). Our approach aims to elicit detailed multi-sensorial and corporeal personal accounts of informants’ memories of their embodied lived experiences and to highlight remembered in-depth memories of their engagement and immersion within these experiences. Edinburgh’s Festival Fringe is a cultural hallmark event tourism phenomenon, (Getz & Page, 2016; Todd, Leask, & Ensor, 2017). Our paper draws from a study which was concerned with understanding stakeholders’ lived experiences in this setting. We conclude by discussing the analytical potential of artefact elicitation as a useful and innovative means of understanding the nature of memories of lived experiences in further tourism settings.

References

Baudrillard, J. (1994). The system of collecting. *The Cultures of Collecting*, 18.

Creswell, J.W. (2013). *Qualitative inquiry and research design: Choosing among five*

- approaches*. Sage.
- Getz, D., & Page, S.J. (2016). Progress and prospects for event tourism research. *Tourism Management*, 52, 593–631.
- Haldrup, M., & Larsen, J. (2003). The family gaze. *Tourist Studies*, 3(1), 23–46.
- Haldrup, M., & Larsen, J. (2006). Material cultures of tourism. *Leisure Studies*, 25(3), 275–289.
- Harper, D. (2012). *Visual sociology*. Routledge.
- Jenkins, K. (2003). *Rethinking history*. Routledge.
- Joyce, P., & Kelly, C. (1991). History and post-modernism. *Past & Present*, 133, 204–213.
- Law, J., & Hetherington, K. (2000). Materialities, globalities, spatialities. In J. Bryson, P. Daniels, N. Henry, & J. Pollard, eds., *Knowledge, Space, Economy* (pp. 34–49). London: Routledge.
- Morgan, N., & Pritchard, A. (2005). On souvenirs and metonymy: Narratives of memory, Metaphor, and materiality. *Tourist Studies*, 5(1), 29–53.
- Muecke, S., & Wergin, C. (2014). Intensifying the tourist experience: ‘Survenirs’ at Daly Waters Pub. *Tourist Studies*, 14(3), 231–245.
- Pernecky, T., & Jamal, T. (2010). (Hermeneutic) phenomenology in tourism studies. *Annals of Tourism Research*, 37(4), 1055–1075.
- Pink, S. (2007). Walking with video. *Visual Studies*, 22(3), 240–252.
- Pink, S. (2016). *Doing visual ethnography*, 3rd edition. Sage.
- Rakić, T., & Chambers, D. (2012). Rethinking the consumption of places. *Annals of Tourism Research*, 39(3), 1612–1633.
- Scarles, C. (2010). Where words fail, visuals ignite: Opportunities for visual autoethnography in tourism research. *Annals of Tourism Research*, 37(4), 905–926.
- Stone, L., & Spiegel, G.M. (1992). History and post-modernism. *Past & Present*, 135, 189–208.
- Todd, L., Leask, A., & Ensor, J. (2017). Understanding primary stakeholders’ multiple roles in hallmark event tourism management. *Tourism Management*, 59, 494–509.

Title: Imaging Edinburgh as the ‘Festival City’
Author: Louise Todd & Ashleigh Logan-McFarlane
Affiliation: Edinburgh Napier University
Contact: l.todd@napier.ac.uk
Session Type: Presentation

Abstract:

We will present initial findings and emerging themes from our study into the imaging of a ‘festival city’, as it is represented and elicited by city stakeholders through shared online images. Our research aims to develop an understanding of how Edinburgh in Scotland is imaged as the ‘festival city’ through the use of a visual digital ethnographic method (Pink, 2013; Pink et al., 2016). Edinburgh is recognised as the world’s foremost ‘festival city’, despite global competition from emerging destinations and a further 47 cities adopting similar destination brands. Since the 1947 conception of the International, Fringe, and Film Festivals, Edinburgh today hosts 12 international festivals that contribute to its visitor and experience economies (Todd, 2014; Todd, Leask, & Ensor, 2017). The evolution of Edinburgh as the ‘festival city’ has become of strategic concern over the past 10 years, with destination management stakeholders focusing upon leveraging the festivals for competitiveness. In 2015, a 10-year destination strategy recommended sustaining and strengthening Edinburgh’s ‘festival city’ status by seeking to explore how infrastructure and operations can deliver unrivalled experiences for the city and its festivals’ audiences, artists, influencers, and citizens. Action points outlined ownership and strategic promotion of the ‘festival city’ brand worldwide, and recommendations were the alignment of Edinburgh-wide marketing activities with the formal adoption of the ‘festival city’ brand (BOP Consulting & Festivals and Events International, 2015).

The ‘festival city’ concept has emerged as both an academic concern and as a destination management branding approach. The literature characterises ‘festival cities’ by commonly shared tangible features, including a strategic approach to staging significant or continuous city-based festivals and events to economic advantage; cultural and creative place-making; and urban development (Dooghe, 2015; Getz, 2012; Richards & Palmer, 2010). The related idea of ‘festivalisation’ has arisen as a top-down urban and cultural policy, being concerned with a destination’s capacity of planned festivals and events for branding purposes, and the means of staging, commodifying, and consuming urban spaces (Jamieson, 2004, 2013; Smith, 2014, 2016). Further discussion revolves around the ‘creative city’ and the ‘festivalisation’ of cities (Florida, 2002; Landry, 2012; Quinn, 2005; Therkildsen et al., 2009), with suggestions that festivalisation strategies may provide competitive advantage in the context of experience-based consumption, with the ‘festival city’ as an outward manifestation of the ‘festivalised’ city (Morgan et al., 2009).

In our interdisciplinary study, underpinned by critical tourism, marketing, and urban studies, we aim to explore stakeholders’ visual portrayals and photographic practices of Edinburgh as the ‘festival city’. As “digital media are part of how events are conceptualised, made and experienced by participants, viewers and users” (Pink et al., 2016, p.165), through the use of a digital visual ethnographic method, we aim to gain an understanding of the contribution of Edinburgh’s festivals to the city’s image and to develop a sense of how a ‘festival city’ is perceived by stakeholders in visual terms. Our study therefore intends to contribute a new perspective to the term ‘festival city’ beyond that currently prescribed by the literature.

References:

- BOP Consulting & Festivals and Events International. (2015). Thundering Hooves 2.0: A ten year strategy to sustain the success of Edinburgh's Festivals. Available at: <http://www.edinburghfestivalcity.com/about/documents/196-thundering-hooves> (accessed 28 November 16).
- Dooghe, D. (2015). Festival City: Rotterdam. In C. Newbold, C. Maughan, J. Jordan, & F. Bianchini, eds., *Focus on Festivals: Contemporary European Case Studies and Perspectives* (pp. 147–157). Oxford: Goodfellow Publishers.
- Florida, R. (2002). *The rise of the creative class*. New York: Basic Books.
- Getz, D. (2012). *Event studies: Theory, research, and policy for planned events*, 2nd edition. Abingdon, UK: Routledge.
- Jamieson, K. (2004). The festival gaze and its boundaries. *Space & Culture*, 7(1), 64–75.
- Jamieson, K. (2013). Tracing festival imaginaries: Between affective urban idioms and administrative assemblages. *International Journal of Cultural Studies*, DOI: 1367877913487550.
- Landry, C. (2012). *The creative city: A toolkit for urban innovators*. Earthscan.
- Morgan, M., Elbe, J., & de Esteban Curiel, J. (2009). Has the experience economy arrived? The views of destination managers in three visitor-dependent areas. *International Journal of Tourism Research*, 11, 201–216.
- Pink, S. (2013). *Doing visual ethnography*. Sage.
- Pink, S., Horst, H., Postill, J., Hjorth, L., Lewis, T., & Tacchi, J. (2015). *Digital ethnography: Principles and practice*. Sage.
- Richards, G., & Palmer, R. (2010). *Eventful cities: Cultural management and urban revitalization*. Oxford, UK: Elsevier Butterworth-Heinemann.
- Smith, A. (2014) 'Borrowing' public space to stage major events: The Greenwich Park controversy. *Urban Studies*, 51(2), 247–263.
- Smith, A. (2016). *Events in the city: Using public spaces as event venues*. London: Routledge.
- Therkildsen, H.P., Hansen, C.J., & Lorentzen, A. (2009). The experience economy and the transformation of urban governance and planning. *European Planning Studies*, 17(6), 925–941.
- Todd, L.A. (2014). Developing brand relationship theory for festivals: A study of the Edinburgh Festival Fringe. In I. Yeoman, M. Robertson, U. McMahon-Beattie, K. Smith, & E. Backer, eds., *The Future of Events & Festivals*. Routledge.
- Todd, L., Leask, A., & Ensor, J. (2017). Understanding primary stakeholders' multiple roles in hallmark event tourism management. *Tourism Management*, 59, 494–509.

Title: Tracing Light in Nature-Based Experiences

Author: Anu Valtonen & Janne Kosonen

Affiliation: University of Lapland

Contact: anu.valtonen@ulapland.fi

Session Type: Presentation

See

Title: Co-Living with Light: Autoethnography of Nature-Based Tourism in Lapland

Author: Janne Kosonen, Anu Valtonen, & Ismo Alakärppä

Title: Quality of Life of Lifestyle Entrepreneurs: A Conceptual Model

Author: Maria Joao Vieira

Affiliation: Edinburgh Napier University

Contact: 40128555@live.napier.ac.uk

Session Type: Presentation

Abstract:

This presentation aims to explore how lifestyle entrepreneurs (LsEs) perceive quality of life (QoL) after engaging with a home-business that operates in the accommodation sector, and also to understand the impacts of that choice on their own QoL. A conceptual model of QoL for LsEs will be suggested based on 38 in-depth interviews with LsE owners of B&Bs in Portugal, conducted as part of an ongoing doctoral study.

Interest in lifestyle entrepreneurs (LsEs) has been growing among academics (Marchant & Mottiar, 2011); still, despite the relevance, studies on the understanding of this complex concept are lacking, whether in regards to its “conceptualization” or “content of current research” (Carlsen et al., 2008, p. 260). Knowledge about the group is scarce and tends to be focused on the motivations to open small tourism businesses (Thomas et al., 2011), being relatively consensual that LsEs’ main motivation is not profit nor desire for growth (Shaw & Williams, 1998; Ioannides & Petersen, 2003). This assumption, as obvious as it appears, does not do justice to the relevance this group of entrepreneurs has in the tourism and hospitality sector. Instead, the lack of understanding of LsEs’ goals, intentions, lifestyle, and perception of quality of life (QoL) allows the creation of discourses that tend to portray stereotypes.

The label LsE has been used in the tourism literature to describe owners of small firms who intentionally choose a particular lifestyle over profit and business growth (Lashley & Rowson, 2010; Skokic & Morrison, 2011). LsEs want to have more control in their own lives and achieve a certain level of QoL and personal happiness (Lashley & Rowson, 2007; Lundberg & Fredman, 2012). The label LsE on its own suggests that the style of life is something of importance to this group of entrepreneurs. To describe the concept of entrepreneur(ship) with the term lifestyle makes the focus shift to lifestyle choices. The lifestyle label is then related to a desire to open a small business, taking into consideration aspects like family, style of life, and commercial concerns (Saxena, 2015); blending lifestyle and work as if they are one and the same (Holland & Martin, 2015); and an ambition of achieving a certain QoL, which may in turn be associated with the possibility of living a pleasant life guided by personal preferences and values (Ateljevic & Doorne, 2000).

Taking into consideration the agreement that seems to exist in the literature regarding QoL as one of the main drivers for LsEs to engage in tourism related entrepreneurial ventures (Shaw & Williams, 2004; Getz & Petersen, 2005; Ateljevic, 2007), it becomes relevant to understand how this particular group perceives QoL and how they self-assess their own QoL. It becomes even more important in a society that is supporting the ideal of living a more healthy and fulfilling life (Rapley, 2003), and where QoL is a global desired result of service delivery for economic, social, and political reasons (Galloway et al., 2006).

References:

Ateljevic, I., & Doorne, S. (2000). “Staying within the fence”: Lifestyle entrepreneurship in tourism. *Journal of Sustainable Tourism*, 8(5), 378–392.

Ateljevic, J. (2007). Small tourism firms and management practices in New Zealand: The centre

- stage macro region. *Tourism Management*, 28(1), 307–316.
- Carlsen, J., Morrison, A., & Weber, P. (2008). Lifestyle oriented small tourist firms. *Tourism Recreation Research*, 33(3), 255–263.
- Galloway, S., Bell, D., Hamilton, C., & Scullion, A. (2006). *Quality of life and well-being: Measuring the benefits of culture and sport: Literature review and thinkpiece*. Edinburgh.
- Getz, D., & Petersen, T. (2005). Growth and profit-oriented entrepreneurship among family business owners in the tourism and hospitality industry. *International Journal of Hospitality Management*, 24(2), 219–242.
- Holland, C., & Martin, E. (2015). Lifestyle migration and work choices. *Hospitality & Society*, 5(1), 23–42.
- Ioannides, D., & Petersen, T. (2003). Tourism “non-entrepreneurship” in peripheral destinations: A case study of small and medium tourism enterprises on Bornholm, Denmark. *Tourism Geographies*, 5(4), 408–435.
- Lashley, C., & Rowson, B. (2007). Trials and tribulations of hotel ownership in Blackpool: Highlighting the skills gaps of owner-managers. *Tourism and Hospitality Research*, 7(2), 122–130.
- Lashley, C., & Rowson, B. (2010). Lifestyle businesses: Insights into Blackpool’s hotel sector. *International Journal of Hospitality Management*, 29(3), 511–519.
- Lundberg, C., & Fredman, P. (2012). Success factors and constraints among nature-based tourism entrepreneurs. *Current Issues in Tourism*, 15(7), 649–671.
- Marchant, B., & Mottiar, Z. (2011). Understanding lifestyle entrepreneurs and digging beneath the issue of profits: Profiling surf tourism lifestyle entrepreneurs in Ireland. *Tourism Planning & Development*, 8(2), 171–183.
- Rapley, M. (2003). *Quality of life research: A critical introduction*. London: Sage.
- Saxena, G. (2015). Imagined relational capital: An analytical tool in considering small tourism firms’ sociality. *Tourism Management*, 49, 109–118.
- Shaw, G., & Williams, A. (2004). From lifestyle consumption to lifestyle production: Changing patterns of tourism entrepreneurship. In R. Thomas, ed., *Small Firms in Tourism: International Perspectives* (pp. 99–114). Oxford: Elsevier.
- Shaw, G., & Williams, A.M. (1998). Entrepreneurship, small business culture, and tourism development. In K. Debbage & D. Ioannides, eds., *Economic Geography of Tourism* (pp. 235–255). London: Routledge.
- Skokic, V., & Morrison, A. (2011). Conceptions of tourism lifestyle entrepreneurship: Transition economy context. *Tourism Planning & Development*, 8(2), 157–169.
- Thomas, R., Shaw, G., & Page, S.J. (2011). Understanding small firms in tourism: A perspective on research trends and challenges. *Tourism Management*, 32(5), 963–976.

Title: Confucian China Today: An Analysis of the Projection of ‘Chineseness’ through Tourism and Related Inscriptive Fields

Author: Sisi Wang & Keith Hollinshead

Affiliation: University of Bedfordshire

Contact: sisiwang1012@hotmail.com

Session Type: Presentation

Abstract:

In China today, many organizations are charged with the responsibility of recalling the mythical ‘Confucian’ past of China, in order to generate an inspiring national (even global) ideal for the present. Confucius is hereby seen to be the saving font of ‘Chineseness’, helping save modern-day Chinese people from alienation in an increasingly international and changeable world. This study will seek to understand how the current representations and interpretations found at Qufu and other places in China (significantly associated with Confucius) have been shaped through tourism and also through its cousin (or collaborative?) *declarative industries*, from the early days to the present moment ... in particular, over the last half-century. In many senses, Confucianism / New Confucianism is promoted today as the driving force of cultural creation in terms of family relations, work ethic, and personal cultivation in China, across ‘the East’, and indeed about the wider world.

This workshop presentation therefore seeks to critically reveal the following:

- What is Confucianism?
- What is ‘New Confucianism’?
- Where/when are Confucianism and New Confucianism currently represented in and through tourism?

To this end, this presentation will particularly contour the parameters of Confucianism—or rather, ‘New Confucianism’—today. It seeks to critically interpret the representation of China / ‘Confucian China’ through the inscriptive and performative power of tourism and its related industries during contemporary times.

Confucianism is believed to influence the political and economic dynamics of ‘Chinese societies’, as well as the personal, social, and cultural dynamics of everyday life across East Asia. Such research on one of the major Chinese cultural values is deemed by the presenters to be a timely investment today in order to generate advanced understanding of the culture and about the long-time inheritances of ‘China’—the forty-centuries-old nation. A number of authors (like Liu, Wang, and Li) have argued that Chinese culture should indeed be based on Confucianism, but sustained debates exist over which Confucian values should actually form the core of Chinese ‘traditional culture’. This issue remains the question which this ongoing study aims to critique.

Title: The Social Construction and Experiences of NZ WWOOFing within Volunteer Tourism
Author: Yana Wengel, Alison McIntosh, & Cheryl Cockburn-Wootten
Affiliation: University of Waikato
Contact: wengel.yana@gmail.com, yw344@students.waikato.ac.nz

Abstract:

World Wide Opportunities on Organic Farms (WWOOF) has been framed as an alternative form of tourism that networks people interested in participating in sustainable lifestyles. Farm hosts offer food, shelter, and an opportunity to engage and learn about the work of farming, while volunteers receive free food and accommodation. The primary aim of WWOOFing is to create a cultural exchange, develop knowledge and learning while working together on the farm. In New Zealand (NZ), WWOOFing values are fairly loose, leaving the specific details to be discussed between the host and volunteer. Essentially, the volunteer works between 4 and 8 hours a day in exchange for learning about organic farming and about another culture. This paper will discuss the key findings of an investigation into the social construction and experiences in NZ WWOOFing. First, by highlighting how the WWOOFing experience is framed through espoused aims and values, the study reveals that farm hosts and WWOOFers socially construct NZ WWOOFing experience through being involved into ‘dirty activities’, crossing various thresholds and striving for the personal ideals.

These three key themes were evident in the participants’ accounts and actions. This finding was further examined through the construction of an ideal WWOOFing experience for hosts and volunteers using Lego Serious Play (LSP) methodology. The Lego Serious Play workshops helped to understand the ‘ideal’ WWOOFing experience, which is based on people involved in sharing the culture, the experiences, and the work. The findings also revealed a lack of ethical accountability within WWOOFing. Overall, we agree with Deville and Wearing (2013, p. 151), who argue that NZ WWOOFing’s ideals for “transformational tourism” ignore issues of ethics and equity, and miss learning opportunities for self-efficacy, empowerment, and real sustainable change. Instead, to understand the experiences of farmers and volunteers, there is a need for further examination of ethical accountability in volunteer tourism and its associated meanings. The later research can build on these findings to improve the knowledge, experience, and practice in this area.

References:

- Husung, A. (2014). Impacts through ‘WWOOFing’ on the volunteer’s personal development: Increasing awareness of sustainable societal values. Undergraduate thesis. Linnaeus University. Accessed from: <http://www.diva-portal.org/smash/record.jsf?pid=diva2%3A779340&dswid=1142>
- Deville, A., & Wearing, S., (2013). WWOOFing tourists: Beaten tracks and transformational paths. In V. Part, ed., WWOOFing and Ecotourism. *Transformational Tourism: Tourist Perspectives* (pp. 151–165).
- Deville, A., Wearing, S., & McDonald, M. (2015). Tourism and willing workers on organic farms: A collision of two spaces in sustainable agriculture. *Journal of Cleaner Production*, 1–9.
- Lipman, M.B., & Murphy, L. (2012). “Make haste slowly”: Environmental sustainability and willing workers on organic farms. *Slow Tourism: Experiences and Mobilities*, 54, 84.

Title: Justifying Collaborative Economy and Local Development in Tourism

Author: Jane Widtfeldt Meged & Lars Fuglsang

Affiliation: Roskilde University

Contact: janewm@ruc.dk

Session Type: Presentation

Abstract:

This paper presents some findings from a collaborative innovation effort in tourism called 'The Camøno'. The Camøno is a 175 km long new pilgrimage and hiking trail on the islands of Møn, Bogø, and Nyord in southern Denmark, which is based on local collaboration and sharing of available resources. The Camøno has been initiated with private funding, and the project is organized and run by the public institution Møn Museum and the municipality of Vordingborg, with the scope of regional and local development.

The project has managed to mobilize a large number of local residents in a network of passionate local volunteers, along with small scale entrepreneurs, and various local authorities like the churches, the harbors, etc. Through social media the wanderers themselves are central in the marketing and the development of the trail.

Local and non-local collaboration and networking has been seen as a major challenge for tourism firms in order to develop local areas and attract tourists. Yet participatory and collaborative approaches to development and innovation are faced with many problems of engagement and legitimacy, as many small tourism businesses or local residents cannot see themselves in such developments, or lack resources and time to participate (Fuglsang & Eide, 2013). The paper examines barriers and drivers of the collaborative effort of the Camøno to understand how problems of collaboration and interaction were solved to enable innovation. First, the paper explores some of the drivers and barriers involved in creating the Camøno from scratch. We divide these into especially three areas, which are the engagement, the appropriate relationships in the community, and the heterogeneity of resources. Then we explore how the project developed further and was in the end successfully launched. We use the notions of gaining legitimacy and providing justification actions related to institutional theory and institutional work theory to analyse this (Boltanski & Thévenot, 1999; Suchman, 1995; Lawrence & Suddaby, 2006).

Our results show that actors talk from a number of interrelated worlds (Boltanski & Thévenot, 1999) when addressing key values, the tourists, and various practical challenges. The paper sets forth to identify discursive nodes in and between the worlds that have led to the project's initial success, as well as identifying conflicts and potential future dangers that can jeopardize the development of the trail, and we will thus contribute to the body of justification theory. Especially discourses of the reknown, inspiration, civic society, market, and domesticity have been used to mobilize actors for the project. The investigation shows that actors draw on different discourses of legitimation and justification and that respectful treatment of these varieties can be seen as resource for collaborative innovation rather than only a barrier. Nevertheless, these different discourses still tend to place some actors in roles and positions that appear unrealistic, and therefore ideological and manipulative.

Title: Where is the Critical Employment Relations Research in Hospitality and Tourism?

Author: David Williamson, Candice Harris, Erling Rasmussen, & Katherine Ravenswood

Affiliation: Auckland University of Technology

Contact: david.williamson@aut.ac.nz

Session Type: Presentation

Abstract:

This paper questions the lack of ‘traditional’ employment relations research in the hospitality and tourism sectors. Based on recent doctoral research into New Zealand hotels, the paper presents theoretical approaches that could bring a more critical and insightful focus to employment in these industries.

Recent government reports in Australia and New Zealand have highlighted escalating problems in the hospitality and tourism labour markets (Deloitte, 2015; New Zealand Tourism Industry Association, 2015). The reports contrast the rapid growth and economic success of the sectors (both being among the largest export-earning sectors for their countries) with longstanding, yet steadily worsening, labour market problems. These problems include major skills shortages, high labour turnover, low pay, lack of full-time work, and poor career path information (Cropp, 2016; Deloitte, 2015; New Zealand Tourism Industry Association, 2015). This contemporary data highlights the intensification of long-identified problems around human resource management, employment relations, and labour markets in the international hospitality and tourism literature (Baum, 2007, 2008; Deery, 2002; Enz, 2009; Lucas, 2004).

Despite its crucial economic importance and the fact that the hospitality and tourism sector is demonstrating all the symptoms of a labour market in dire crisis, traditional employment relations research in this field remains scant. There is copious international research on the problematic nature of work in international hospitality and tourism, highlighting the well-trodden themes of high labour turnover, poor career progression, low pay, poor work conditions, poor work-life balance, and weak occupation and safety systems (Ancheri & Kandasamy, 2009; Baum, 2007, 2008; Chen, Cheung, & Law, 2012; Davidson, McPhail, & Barry, 2011; Deery, 2002; Enz, 2009; Harkison, Poulston, & Jung-Hee, 2011; McGing & Connolly, 2007; Mooney, 2007; Mooney & Ryan, 2009; Poulston, 2008; Richardson, 2009; Wickramasekara, 2011; Williamson, 2009; Williamson, Harris, & Parker, 2008; Wong & Ko, 2009; Wood, 1997). However, little of the above research focusses on power, gender, and class relations between the tri-partite stakeholders in the employment relationship.

The paper will argue that, despite calls to liberate hospitality and tourism research from ‘presentist’, positivist, unitarist paradigms (Lashley, 2007; Lashley, Lynch, & Morrison, 2006; Lashley & Morrison, 2000; Lynch, Molz, McIntosh, Lugosi, & Lashley, 2011; O’Gorman, 2005; Walton, 2012; Zampoukos & Ioannides, 2011), there remains little in the way of contemporary critical employment relations research in the field. Based on recently completed research in the New Zealand hotel industry, the paper will call for a re-engagement with multi-level employment relations analysis of hospitality and tourism. The paper concludes by highlighting a number of valuable areas of research that resulted from the application of a critical employment relations approach, including a re-analysis of the role of unions in hospitality and tourism and the historical origins of managerial attitudes towards collective bargaining.

Title: Being a Monk for a Day. Really ? The Case of Pu-Tuo-Shan

Author: Cora Un In Wong

Affiliation: Institute for Tourism Studies, Macao

Contact: cora@ift.edu.mo

Session Type: Presentation

Abstract:

It is possible for laypersons to purchase a tour package allowing them to ‘cross the line’ and, for a day or two, ‘live as a Buddhist monk’ in some Chinese monasteries, with the result that they might intrude into the life of its religious members much more deeply than a simple visitor with some degree of religious interest would. This paper investigates whether visitors who choose to experience the life a Buddhist monk for a day or two in a Buddhist monastery are looking for the opportunity of experiencing some degree of “peak/extramundane experience.” In Buddhism, a peak/extramundane experience is supposed to be a truly meaningful religious experience that can lead one to become enlightened. It is also a core objective, to a Buddhist practitioner, of undertaking a pilgrimage to and spending some time in a monastery. Yet lay visitors with various degrees of faith in Buddhism may have different purpose(s) for living for a while in a monastery. Each case can put the resident monks in a particular situation. This paper reports how Buddhist monastic members rationalize their acceptance of such ‘religious-touristic’ experiments. The current study adopts a phenomenological approach based on participant observations, casual conversations, and interviews with such visitors and with the monks who host them. The research locus is one of the four sacred mountains of Chinese Buddhism, Pu-Tuo-Shan, where about a thousand monks and nuns live in a large complex of monasteries and nunneries. The findings suggest that, due to the inclusive nature of Buddhism, everyone is welcome to experience Buddhist monastic life in Pu-Tuo-Shan, to the extent that even visitors bereft of religious motivation can attend sacred religious rites.

Title: Rethinking Indigenous Knowledge in (African) Tourism Studies

Author: Aaron Yankholmes

Affiliation: Bournemouth University

Contact: ayankholmes@bournemouth.ac.uk

Session Type: Presentation

Abstract:

Several African scholars and Africanists (e.g., Fanon, 1963, 1967; Asante, 2003; Nyamnyoh, 2012; Dei, 2002, 2012) advocate a radical change in the conventional processes of knowledge production, which have historically deprived and marginalized African voices. The main thrust of their argument is that Indigenous knowledge (IK) offers the epistemic framework that African scholars and knowledge producers can employ to articulate, create, and produce knowledge that challenges and extends ‘western’ experiences on the continent.

However, although IK has noteworthy merits, it is far less easy to disentangle. This situation is further complicated by the fact that applying the principles of IK commits African scholars to the longstanding dichotomy between Indigenous and ‘western’ knowledge (Lévi-Strauss, 1966; Geertz, 1983). This paper critically examines the possibilities for incorporating IK into tourism development, in general, and scholarship on African tourism, in particular, and its attendant implication for hopeful imaginaries and practices espoused by theorists of critical tourism studies.

The key explanations identified for why there is limited utility of IK in tourism studies are the inadequate number of interlocutors or pioneers in the field and limited published literature on IK. The conclusion can also be drawn that African-based scholars are ideally situated to thinking past ‘western’ tourism research traditions and producing different insights. However, the limited number of studies espousing IK implies that (African) tourism studies is not always radically different because such research has been filtered through ‘western’ epistemology and methodology. Following an in-depth multi-dimensional analysis of preliminary research results from Ghana, some recommendations for thinking about and doing (African) tourism will also be presented.

References:

- Asante, M.K. (2003). *Afrocentricity: The theory of social change*. Chicago: African American Images.
- Dei, G. (2002). Rethinking the role of Indigenous Knowledges in the Academy. *International Journal of Inclusive Education*, 4(2), 111–132.
- Dei, G. (2012). Indigenous anti-colonial knowledge as ‘heritage knowledge’ for promoting Black/African education in diasporic contexts. *Decolonization: Indigeneity, Education, & Society*, 1(1), 102–119.
- Fanon, F. (1963). *The wretched of the earth*. New York: Grove Press.
- Fanon, F. (1967). *Black Skin, white masks*. New York: Grove Press.
- Geertz, C. (1983). *Local knowledge: Further essays in interpretive anthropology*. New York: Basic.
- Levi-Strauss, C. (1966). *The savage mind*. Chicago: University of Chicago Press.
- Nyamnjoh, F. (2012). Potted plants in greenhouses: A critical reflection on the resilience of colonial education in Africa. *Journal of Asian and African Studies*, 1–26.

Title: Accompanying Partners in Conference Travel: A Gendered Perspective

Author: Hyekyung Yoo¹ & Erica Wilson²

Affiliation: University of Waikato¹; Southern Cross University²

Contact: hyekyngyoo82@gmail.com

Session Type: Presentation

Abstract:

The presence of accompanying partners (or those attending a conference with their partner or spouse) is a common phenomenon within the conference travel sector. Practitioners within the conference industry (Adams, 1994; Alonzo, 1993; Brooks, 2003; Crocker, 1999; Jensen, 1996; Sherman, 2007) have recognised that spousal attendance at conferences is closely tied to a mutual desire to maintain a balance between family and work. Yoo et al. (2016) have identified that accompanying partners enjoy conference travel as a form of alternative family leisure, especially between partners. However, the business nature of most conferences serves to reinforce stereotypical assumptions about the relative invisibility of accompanying partners. Further, when considering the disproportionate number of male to female conference attendees (Seekings, 1997), in a conventional sense, accompanying partners have been considered as a group of wives or women. Examination about the accompanying partners' phenomenon is therefore inextricably linked to a wider social discussion, and located firmly within the context of gender.

The present paper explores the nature of accompanying partners' subjective experiences of conference travel. In order to this, the researchers adopt interpretative phenomenological analysis (IPA). Data were collected from in-depth interviews with 14 accompanying partners, 12 of whom were female and 2 male. Based on the IPA approach, the experience of conference travel for accompanying partners was located around three key contexts: the *individual time* that they spend on their own, a *relationship-focus* through sharing time with their partner together, and feelings of social *inclusion and exclusion* at the conference based on perceptions of their status as non-members in the conference 'society'. As accompanying partners remain outside of the conference society, it encourages full control over their travel experience as a partner.

The study adds value to the existing literature by demonstrating the travel experience of accompanying partners from a gendered perspective. It highlights the need for critical thought on the nexus of accompanying partners in conference travel and gender. More refined analysis will be needed as the discussion on this phenomenon moves forward.

References:

- Adams, M. (1994). Family affair. *Successful Meetings*, 43, 62.
- Alonzo, V. (1993). Conventional vacations. *Meetings & Conventions*, 66–68.
- Brooks, J. (2003). Spouse appeal. *Successful Meetings*, 52, 38.
- Crocker, M. (1999). Great expectations: No longer can assumptions be made about what your attendees' guests want, or even who they are. *Meetings & Conventions*, 34, 56(55).
- Jensen, M. (1996). A new breed. *Successful Meetings*, 45, 77–82.
- Seekings, D. (1997). *How to organize effective conferences and meetings*, 6th edition. London: Kogan Page.
- Sherman, P.D. (2007). Mixing business with pleasure. *Expo Magazine*, 19, 46–51.
- Yoo, H., McIntosh, A., & Cockburn-Wootten, C. (2016). Time for me and time for us: Conference travel as alternative family leisure. *Annals of Leisure Research*,

Doi:10.1080/11745398.2016.1147361.

Title: A Review of Prevention Efforts on Sexual Exploitation of Children in Travel and Tourism (SECTT) in South East Asia: Role of World Tourism Organization (UNWTO)

Author: Junko Yoshida & Chikahiro Hanamura

Affiliation: Osaka Prefecture University

Contact: junko3692000@yahoo.co.jp

Session Type: Presentation

Abstract:

This research methodology includes a history of SECTT, precedent studies and related documents, UNWTO related documents, and in-person interviews with key UNWTO officials, including members of the World Committee of Tourism Ethics and non-profit organization, End Child Prostitution, Child Pornography, and Trafficking of Children for Sexual purposes (ECPAT) International.

While the growth in international tourism is assured, myriad ethical considerations remain unsolved. One in particular is the issue of Child Sexual Exploitation in Travel and Tourism (SECTT). Although there are precedent studies in connection with SECTT, the full picture of this phenomenon in Southeast Asia has not been fully explored.

For this reason, this research first illustrates the historical periodization of SECTT, followed by a side-by-side, chronological comparison of two key international entities that have battled this issue since 1990: World Tourism Organization (UNWTO) and ECPAT. In doing this parallel analysis, the findings demonstrate progression of SECTT, as well as UNWTO's and ECPAT's initiatives and gaps in tackling this issue over the years. Lastly, it provides recommendations on how the two organizations can better merge their initiatives to be more proactive in the fight against SECTT.

UNWTO promotes tourism for the potential economic benefits it provides, but also for the role it can play in promoting social and environmental aspects of development. UNWTO first learned about SECTT by former body of ECPAT in 1990, and the two entities decide to join efforts to tackle this problem. However, based on recent efforts, the collaboration between the two entities has dwindled and prioritization of SECTT differs between the two.

After studying the progression of SECTT from the 1960s to 2017, five stages were identified: (1) latency: mass tourism due to the increase of commercial flights; (2) surfacing: the problem attracts media attention; (3) enlightenment: the problem captures international attention, and prevention efforts increase; (4) hidden: niche tourism appears, allowing new ways to reach children and for the problem to expand silently; and (5) complication: due to the proliferation of technology, it becomes more challenging to identify the offender.

UNWTO's current initiative is to promote the Global Code of Ethics for Tourism (GCET). This code references child protection and tries to raise awareness by providing a unique platform for sharing best practices among all tourism stakeholders (government, private sector, media, and tourism industry). However, UNWTO has no authority to intervene in individual countries' law; therefore, GCET is implemented on a voluntary basis and holds no legal binding, whereas ECPAT drives much of the efforts toward combatting SECTT by working directly with governments and tourism stakeholders, applying the GCET on a practical level.

As SECTT continues to evolve, UNWTO's dissemination of GCET can be supported

by ECPAT. This can be done using ECPAT's voice on the ground, while UNWTO can continue to raise an awareness on the issues of SECTT to top government leaders, which could result in increasing measures against this issue. This research concludes with a recommendation for the UNWTO to increase its efforts of collaboration with grassroots initiatives like ECPAT to benefit the missions of both organizations.

Title: Rethinking Tourism Education: Indigenisation of Curriculum

Author: Tamara Young

Affiliation: University of Newcastle

Contact: tamara.young@newcastle.edu.au

Session Type: Workshop

Abstract:

The critical and hopeful turn in tourism studies research is mirrored in the educational space. As critiques of tourism curricula as being overly vocational become increasingly commonplace (Caton, 2014; Young & Maguire, 2017), calls for a rethinking of tourism education has emerged, including acknowledgment of the need to incorporate non-western ways of knowing into the tourism knowledge system (Tribe & Libburd, 2016). The concept of Indigenisation provides a critical lens in this endeavour, with its emphasis on the incorporation of Indigenous-related content, perspectives, and knowledges into tertiary curricula. As such, Indigenised tourism curricula develops the cultural competencies of students, including their commitment to social justice and equity in relation to race and ethnicity (Young & Maguire, 2016, 2017). Moreover, the Indigenisation of tourism curricula has considerable potential to provide further impetus to ‘take critical tourism studies into our classrooms’ (Ateljevic, Morgan, & Pritchard, 2007), providing one concrete pathway for addressing the challenge of embedding a more critically engaged and hopeful tourism studies into the classroom.

Indigenised tourism curricula can challenge us to think more critically about the world. Indeed, given the global prevalence of Indigenous tourism, curricula that embeds Indigenous ways of knowing is significant for understanding of various issues implicit in the development of Indigenous tourism, including the representation and interpretation of Indigenous people and their cultures. Central to any shift towards decolonising tourism education through Indigenisation is the need for educators to be critically reflexive through questioning basic assumptions, discourses, and practices that inform and dominate contemporary, tertiary management education (Young, Sibson, & Maguire, forthcoming). Critically reflexive tourism educators can do much at the course level to enhance learning opportunities and outcomes for Indigenous and non-Indigenous students by enhancing goals of empowerment, distributive justice, and social inclusion (Rojek, 2005), by incorporating non-Western knowledges into the curriculum through Indigenisation.

For the Critical Tourism Studies 2017 conference, I will run a workshop contributing to the theme of Rethinking Tourism Education. The goal of the workshop is to engage with colleagues who are moving away from the delivery of narrowly focused managerial and professional tourism programs, to developing curricula underpinned by notions of equity, social justice, and change. The workshop aims to build participants’ understanding of the value and importance of Indigenisation, and their capacity to engage with Indigenisation in their teaching practice. The workshop will commence with a brief presentation on the framework for Indigenising curriculum and a case study on how to ‘Indigenise’ a course. I will then facilitate smaller group discussions on the following key areas: (a) How can tourism academics build cultural competency? (b) Why is Indigenisation important in the development of culturally competent curricula? (c) What obstacles might tourism academics encounter in efforts to Indigenise their teaching practice? A final wrap up session will involve participants discussing their individual approaches for incorporating Indigenous content, perspectives, and knowledges into tourism courses. Collaboration between colleagues in the workshop will promote broader

efforts to Indigenise tourism curricula by bringing together a Community of Practice. An outcome of the workshop will be recommendations on the ways by which criticality and reflexive teaching and learning practice can be more effectively integrated into twenty-first century tourism education.

References:

- Ateljevic, I., Morgan, N., & Pritchard, A. (2007). Editors' introduction: Promoting an Academy of Hope in tourism enquiry. In I. Ateljevic, N. Morgan, & A. Pritchard, eds., *The Critical Turn in Tourism Studies: Innovative Research Methodologies*. Oxford, UK: Elsevier.
- Caton, K. (2014). Underdisciplinarity: Where are the humanities in tourism education? *Journal of Hospitality, Leisure, Sport and Tourism Education*, 15, 24–33.
- Rojek, C. (2005). *Leisure theory: Principles and practice*. Basingstoke: Palgrave Macmillan.
- Tribe, J., & Libburd, J. (2016). The tourism knowledge system. *Annals of Tourism Research*, 57, 44–61.
- Young, T., & Maguire, A. (2016). Decolonising tourism education thorough Indigenisation: Responsive efforts to the corporate social responsibility of Australian Universities. Conference Proceedings of the *BEST EN Think Tank XVI: Corporate Responsibility in Tourism*, 12–15 July, 2016, Berlin, Germany: Zenat Centre for Sustainable Tourism, Eberswalde University for Sustainable Development.
- Young, T., and Maguire, A. (2017). Indigenisation of curriculum: Trends and issues in tourism Education. In P. Benckendorff & A. Zehrer, eds., *International Handbook of Teaching and Learning in Tourism*. Edward Elgar Publishers.
- Young, T., Sibson, R., & Maguire, A. (Forthcoming). Educating managers for equity and social justice: Integrating Indigenous knowledges and perspectives in Australian sport, recreation, and event management curricula. *Journal of Hospitality, Leisure, Sport and Tourism Education*.

Title: Can Pro-Social Tourism Foster Empathy?

Author: Lourdes L. Zamanillo & Joseph M. Cheer

Affiliation: Monash University

Contact: l.zamanillo@hotmail.com

Session Type: Presentation

Abstract:

The United Nations and the World Tourism Organization state that tourism can promote world peace through empathy. However, to what extent do tourists really let go of their conceptions of the world and actively listen to the ‘Other’ while on holiday? Empathy refers to a process by which a person imagines the thoughts and feelings of another person through perspective taking. It is developed by sharing experiences with people from a variety of contexts, and thus is considered as an “emotional pre-requisite for cross-cultural understanding” (Tucker, 2016). This gains importance, given the current international context—where crisis, war, and terrorism have hindered social cohesion through fear, diminishing the possibilities of creating bonds across cultures and geographies. Following a critical approach, the present research assesses the conditions that ignite empathy in tourism encounters: its manifestations, evolution, and subsequent effects. To achieve this, the perspectives and sentiments of tourists were assessed through semi-structured, in-depth interviews that were held prior to, during, and after their trip (which enabled the researcher to review changes in the interviewees’ perceptions throughout time). In addition, the researcher undertook a pro-social trip herself to engage in participant observation and gather further data on the social interactions that occur. She also used autoethnography to gauge her own process and cultural predispositions. Preliminary findings suggest that time constraints and language barriers posed relevant obstacles to the generation of empathy with locals. Actual pro-social behavioural changes were prompted by intellectual discussions with NGO stakeholders (which hold a heavily westernized perspective). This could imply that western cultures give more importance to intellectual content than to emotive content. Furthermore, it runs the risk of increasing the cultural gap between locals and visitors by maintaining current relations of power. On another hand, the use of storytelling (featured in audio-guides and conversations with locals) did seem to play an important role in generating identification, and thus should be the focus of further research. The present study is timely and relevant from a critical perspective because it fills the research gap between empathy, prosocial tourism, and social change. While current research focuses on the relationship between empathy and tourism, it fails to address its role in prosocial tourism specifically and whether it contributes to a positive social impact within this segment or not. It responds to emerging consumer behaviour trends that focus on social responsibility and addresses the risks that could prevent social change. Its findings could also inform policy-makers, local communities, and social organizations on the ethics of pro-social tourism, and thus help them tailor their products to increase their social impact.

Title: Exploring Critical Conceptual Space in Hospitality Higher Education

Author: Kelvin Zhang

Affiliation: Edinburgh Napier University

Contact: 40177792@live.napier.ac.uk

Session Type: Presentation

Abstract:

Within higher education, the notion of criticality (Barnett, 1997), if manifested as transformative critique, is a powerful concept that cultivates students towards becoming critical beings, capable of critiquing disciplinary knowledge, engaging with critical self-reflection, and externalising such criticality as a worldmaking (Hollinshead, 2007) lens towards the reinterpretation of society at large. With such an educational aim, the relationship between the educator and the student, as well as the perception of teaching and learning, are problematised by the educational philosophy of critical pedagogy (Freire, 1970), which rejects the view that education is the neutral and apolitical transmission of knowledge, and instead encourages the inclusion of an ethico-political perspective in teaching and learning. In terms of hospitality higher education (HHE), despite the emergence of critical management education more than two decades ago, as well as the broader presence of the ‘critical turn’ in social sciences, HHE appears to have insulated itself from such external influences and continues to operate predominantly under experiential vocationalism and the emphasis of relevance to industrial demands.

Informed by the field theory of Bourdieu (1988), the theory of pedagogic device (Bernstein, 2000), and the knowledge force-field theorised by Tribe (2006), this paper presents an ongoing doctoral research project¹, which attempts to utilise criticality as a research vehicle, to explore how its conceptualisations by hospitality academics are shaped and formed by their intellectual habitus, and the self-reflexive understanding of their roles as educators and researchers of hospitality. By evaluating the conceptual nature and form of criticality, this research study aims to provide a greater understanding of how criticality is manifested within the intellectual community of hospitality. From such an understanding, it aims to evaluate the possibility of a potential conceptual space, in which an ethico-political dimension of criticality (Barnett, 1997) can be developed, and a critical approach informed by critical pedagogy (Freire, 1970) can be incorporated in the teaching and learning of hospitality knowledge.

References:

- Barnett, R. (1997). *Higher education: A critical business*. Buckingham, UK: Open University Press.
- Bernstein, B. (2000). *Pedagogy, symbolic control, and identity: Theory, research, critique*. Boston: Rowman & Littlefield Publishers.
- Bourdieu, P. (1988). *Homo academicus*. Cambridge: Polity Press.
- Freire, P. (1970). *Pedagogy of the oppressed*. New York: Herder & Herder.
- Hollinshead, K. (2007). “Worldmaking” and the transformation of place and culture: The enlargement of Meethan’s analysis of tourism and global change. In I. Ateljevic, A. Pritchard, & N. Morgan, eds., *The critical turn in tourism studies: Innovative research methodologies* (pp. 165–196). Amsterdam: Elsevier.
- Tribe, J. (2006). The truth about tourism. *Annals of Tourism Research*, 33(2), 360–381.

¹Data collection completed (55 interviews with hospitality academics in the UK). Currently data under analysis; findings will be presented at Critical Tourism Studies Conference 2017.

Title: Politics and Museum Representations: Views from Postcolonial Chinese Destinations

Author: Xiaoyue Carol Zhang¹, Nigel Morgan², & Tuan Phong Ly³

Affiliation: University of Portsmouth¹; Swansea University²; Institute for Tourism Studies, Macao³

Contact: carol.zhang@port.ac.uk

Session Type: Presentation

Abstract:

The purpose of this presentation is to explore the ways in which power and politics influence those involved in the reproduction of cultural representations in postcolonial Chinese destinations: Hong Kong and Macau. Hong Kong and Macau were returned to China in the late 1990s under the concept of “one country, two systems.” Although these two cities are officially under the rule of China, their historical marginalisation in ancient Chinese history, rapid development during colonial times, and economic superiority before the handover makes them different from mainland China (Mathews, 1997; Chou, 2010). Set against the background of this “crisis of identity,” this study aims to locate postcolonial national identity debates within museum settings. It aims to extend the previous discussions on politics of tourism marketing (Morgan & Pritchard, 1998; Zhang, L’Espoir Decosta, & McKercher, 2015). Specifically, this study discusses how the History Museum of Hong Kong reveals a discourse of “a long China, but short British history.” In contrast, the study shows how the Macao Museum selectively makes, remakes, and demakes Macau as a peaceful platform of “East meets West” for the current purpose of presenting Macau as an international business city welcoming business from Portuguese-speaking countries. In addition, it shows how Macau presents itself as a cultural city rather than a gaming destination. This qualitative inquiry, based on both online and printed documents and a series of in-depth interviews with local cultural experts, demonstrates the symbolic power of cultural heritage in representing people and place.

References:

- Chou, B.K.P. (2010). Building national identity in Hong Kong and Macao. *East Asian Policy*, 73–80.
- Mathews, G. (1997). Heunggongyahn: On the past, present, and future of Hong Kong identity. *Bulletin of Concerned Asian Scholars*, 29(3), 3–13.
- Morgan, N., & Pritchard, A. (1998). *Tourism promotion and power: Creating images, creating identities*. Chichester, UK: Wiley.
- Zhang, C.X., L’Espoir Decosta, P., & McKercher, B. (2015). Politics and tourism promotion: Hong Kong’s myth making. *Annals of Tourism Research*, 54, 156–171.

Title: Holding on to Analogue Times: The Resistance towards Digital Implicitness

Author: Malin Zillinger

Affiliation: Lund University

Contact: malin.zillinger@ism.lu.se

Session Type: Presentation

Abstract:

Digital services, wifi, web 2.0 and destination applications are just a few examples of technical devices and requirements that seem to have turned the tourism industry upside down within only a few years. It seems as if everyone—marketers, tourists, destination developers, and others—climbs on the bandwagon to cheer newly accomplished technical innovations found within tourism. To name a few examples, this is about Trip Advisor, AirBnB, guiding applications, and portable maps—but there would be more to mention, and there are more to come. Speaking to tourism actors as well as researchers, digital worlds are the way to go if one wants to attract more tourists. And the number might not be the most important thing; we aim at pleased visitors who spread the word on their social media networks and who plan to come back.

But what if not all tourists feel attracted by this one and only way to push development? What about those individuals who resist being engrossed by personally adapted applications to their latest smart phone? And may we even speak of a resisting tourism culture that abandons the idea that these are just a few individuals? We have met this species on the Swedish countryside, and we did not even plan to. This discovery is part of a research project on the dissemination of tourist information, and aims to find out more about German tourists searching for information before and during their journey to Sweden. The first round of data collection took place in summer 2016, in two rural municipalities, both related to fictional figures well known outside of the Swedish borders: the gloomy detective Wallander from Ystad and the brave Pippi Longstocking, together with her ever so brave creator Astrid Lindgren from Vimmerby. Both destinations attract a considerable number of German tourists.

Interviewing more than 90 individuals in these two places, we quickly found out that we were dealing with a group of tourists who actively rejected fast, technical fashion and subsisted perfectly well without the otherwise so prevalent technical devices and medias. Their most important source of information is the haptic guidebook, in close unification with maps and road signs. The visitors repeatedly told us that what influenced their choice of place and attraction the most were well visible signs, comfortable camping sites, and not least, the upcoming weather, which made them travel in different geographic directions to escape the rain. Questions on their activity on social media were visibly taken offence at: “*I do not use Facebook!*” We think that we are here sleuthing a community that might seem extraordinary in today’s tourism paradigm, but that we have touched upon an important and maybe not so unusual attitude towards today’s all-embracing digital worlds. The aim of this presentation is therefore to throw light on this counter / parallel / alternative development cord and to debate upon whether this anti-digital community is as unusual as it seems.

Title: Why Should We Teach Tourism at Universities?

Author: Malin Zillinger

Affiliation: Lund University

Contact: malin.zillinger@ism.lu.se

Session Type: Presentation

Abstract:

This presentation targets the question of why tourism should be part of university education. Presently, this is questioned by colleagues in traditional academic disciplines, as well as by parts of the tourism industry, which are somewhat reluctant to employ people with a university degree. It is thus time for this matter to be raised. If we are to answer this question by saying that we do need a university tourism education, then we need to consider in a concrete way, what meaningful academic tourism programs should look like. What are the necessary qualities for such programs to succeed in making a difference, inside and outside academia?

In the presentation, we will start by raising a number of fundamental questions. We will then discuss different solutions to these issues based on experiences from Swedish universities. In the end, we will present some preliminary conclusions, which are based on our own experiences. They can be seen as a starting point for discussions on tourism didactics as well as on arguments for the necessity of a tourism university degree.

Some issues we would like to raise are these: What do we want to teach our students? In short, we argue that the ability to think critically and to ask interrogating questions is of great importance here. We also think that we can teach how to apply abstract and theoretical knowledge to concrete cases. What else do we want to communicate? Of course, key fields of knowledge in tourism need to be mentioned here. Also, we think about where key academic skills needed in tourism education depart from—do they come from social science, management studies, or both? Further, what distinguishes a university education from a professional school? Becoming slightly more philosophic, we want to communicate the importance of basing our actions on knowledge, and not on what we simply seem to believe. In all of these questions, we need to consider differences between bachelor and master students.

In our daily teaching, we educate by discussing theories and models, by reading literature in which others have asked relevant questions, by letting students undertake their own projects (theses, but also other texts), and by including presentations and discussions in our lessons. Further, we could mention that we include case studies and do excursions, two approaches that are closely coupled. We are quite convinced that we are doing an important effort, both for the individual student and for the tourism industry as a whole. But we need to be better in telling what we do, and why we do it in this way.

So what is critical about tourism that is taught at universities? Not necessarily every single text we read or produce—we can be sure about that. And by the way, students have a tendency to prefer normativity both in reading and writing. But as we link research results, statements, political proclamations, cases, and theoretical reflections to each other, we produce a carpet of possibilities that allow for students (and their teachers!) to exercise critical thinking. Taken together, we therefore think that we are contributing to raising critical fellow citizens. In our presentation, we would like to invite the audience to discuss the statements we are making here. Do you dis-/agree? Do you think university education is of importance in the tourism field? If so, what are the most important reasons for this?

Welcome to this necessary debate!