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ABSTRACT

Tribe's (2002a) concept of the Philosophic Practitioner signalled an important new direction for the tourism higher education curriculum. Yet it left crucial unfinished business since it lacked a detailed programme for promoting liberal activism. This article deploys a critical conceptual method to address this gap. Its original contribution is a rigorous analysis of the theory and practice of activating the Philosophic Practitioner. The three theoretical components of this are the making, rethinking and envisioning of the tourism world. Its practical contribution is a new pedagogy to activate philosophic practitioners for remaking the tourism world. The findings are highly significant for the education of a new wave of world changing tourism graduates.

Keywords

Education; critical; student power; change; action.

1. INTRODUCTION

In the summer of 2018, Greta Thunberg began cutting Friday classes to hold up her sign "School Strike for Climate" outside the Swedish parliament building. By December over 20,000 students around the world had joined her protest, demanding serious cuts to global emissions. In 2019 she was invited to address a United Nations climate conference in New York. Thunberg travelled on a two-week sea voyage, refusing to fly because of the environmental impact (BBC News, 2020). She has had an unquestionable effect on attitudes to, and actions on, climate change and air transport. The results of her activism have also been keenly felt in the tourism sector and rekindled an interest in some unfinished business in tourism education.

In 2002, Tribe introduced the concept of the *Philosophic Practitioner*. This offered an original extension to Schön's (1983) *Reflective Practitioner* and applied it to tourism. It outlined a curriculum for graduates to deliver efficient services while at the same time discharging the role of stewardship for the development of the wider tourism world. The call to arms in *The Philosophical Practitioner* was that students should grow from being world takers to world changers. And as the imperfections of our (tourism) world strike us with increasing frequency and urgency, the concept of world changing has never been more relevant. But a comprehensive exposition of how passive world taking could be challenged and how world changing could be understood and fostered was not offered. Schön used a subsequent publication, *Educating the Reflective Practitioner* (1987), to explain how his reflective practice could be operationalised. In a similar manner this article extends *The Philosophic Practitioner* with a particular emphasis on the operationalisation of its world changing dimension and considers what that means for higher education in tourism.

Our broad target readership is anyone interested in how social science explains the current state of tourism and how we might reimagine its possibilities and participate in its change. Its more specialist audience is those who teach and learn about tourism. The structure of this article is as follows. First the research gap is identified and the research challenge established. Next the method of critical conceptual pedagogy is outlined. The main body of the article is based around four headings comprising: The Making and the Taking of the Tourism World; Rethinking the Tourism World; Critical Envisioning; and Remaking the Tourism World. Finally, conclusions are drawn along with recommendations and implications for theory and practice.

2. THE RESEARCH GAP LEFT BY THE PHILOSOPHIC PRACTITIONER

Tribe (2002a) offered a novel critique of the conventional tourism curriculum where students were narrowly prepared for the tourism workplace. Building on Schön's (1983) analysis he identified an important part of the curriculum - the Reflective Vocational - where students might engage in reflection on good vocational action. This led Tribe to note that curricula may favour action or reflection and, following Schön, to stress the importance of both elements. Tribe further argued that Schön's curriculum was still bounded by vocationalism (an over focus on the world of work) and that to escape the confines of vocationalism it was crucial to identify alternative ends of the curriculum. If the vocational represented one possible end, then the liberal offered an important counterpoint and incorporating both offered a way to reconceptualize Schön's *Reflective Practitioners* into *Philosophic Practitioners*. The latter would not just think and act as reflective vocational agents but also develop liberal reflection and action as agents for stewardship of the broader world of tourism. A four-quadrant curriculum structure was proposed with stance on the horizontal axis (Reflection / Action) and ends on the vertical axis (Vocational / Liberal). Schön's Reflective Practitioner is depicted in figure 1 by the bottom vocational row, whereas Tribe's Philosophic Practitioner also incorporates liberal reflection and action depicted in the middle row.

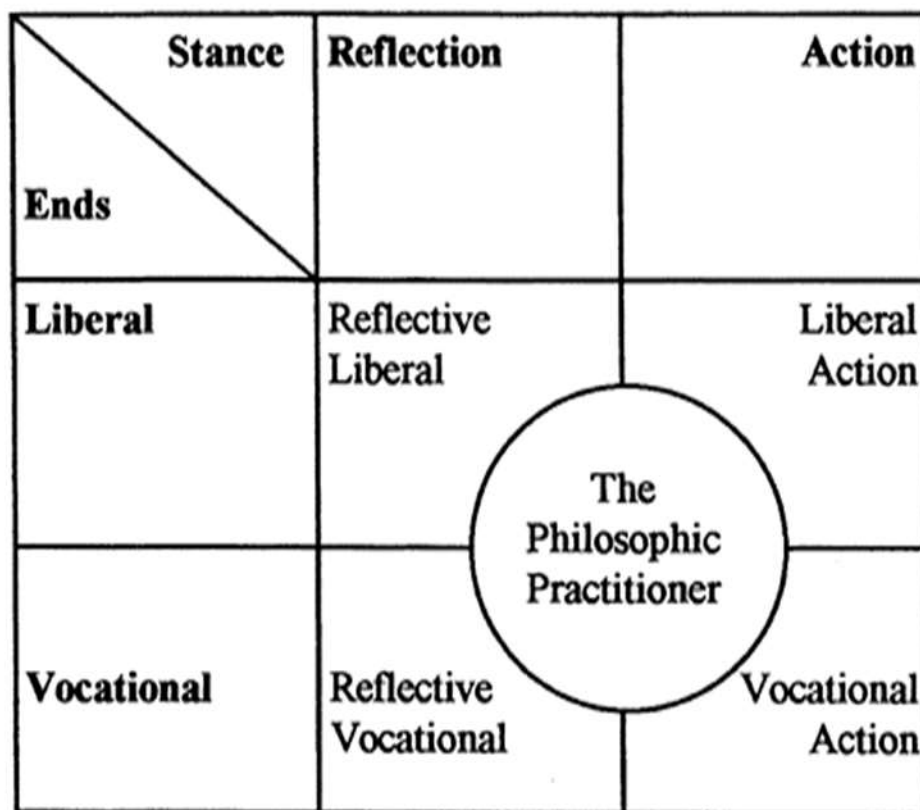


Fig. 1. The Philosophic Practitioner

The original logic used to build the framework resulted in an overly technical language for labelling the curriculum and so an initial step here is to translate them into more everyday language:

- Vocational Action: Improving the business of tourism.
- Vocational Reflection: Rethinking the business of tourism.
- Liberal Reflection: Rethinking the tourism world.
- Liberal Action: Improving the tourism world.

Schön's later book (1987) on how to educate the reflective practitioner illustrates the research gap this article seeks to address. For whilst Tribe (2002a) gave a full analysis of, and justification for Philosophic Practitioners he gave scant attention about how they might be educated. And whilst there are many articles on the pedagogy for working in tourism, and we might rely on Schön (1987) for the pedagogy of reflection on and at work, there is less on critical tourism pedagogy and almost nothing on tourism world changing or its related pedagogy. So the research challenge here is the elucidation of a pedagogy for rethinking and remaking the tourism world.

3. METHOD

The method is summarised as critical conceptual pedagogical research, since the paradigm is critical, the subject is pedagogy (Belhassen & Caton, 2011) and the approach conceptual. A conceptual approach is adopted as neither quantitative or qualitative research have the breadth, scope or freedom of thought needed to analyse a broad and complex investigation such as this. Further, conceptual research can consider "what could be" rather than empirical concerns of "what is". The research procedures are informed by Xin *et al.*'s (2013) guidelines for conceptual research. The initial stage involves scoping the problem, finding conceptual gaps, reading and deep reflection, opening the mind for creative thinking, prototype conceptualisations and an ordering of theoretical underpinnings and practical considerations. These orderings provide the structure for the combined literature review and discussion section which works towards offering the novel conceptualisation.

We also comply with the quality conditions for conceptual research (highlighted in italics). First, we practice *good scholarship* through subject expertise, long term critical engagement with the issues and deep immersion in relevant literature. Second, we subject the concept to *soft falsification* through consideration of counter evidence and sustaining a Socratic, questioning reflection. Third, careful attention is paid to *rhetoric* with an emphasis on structure, logic and plausibility. Fourth, *triangulation* compares our findings with related concepts. Fifth, *face validity* is demonstrated by the argument being germane to the research aims. Sixth, *transparency* is provided by documentation of the research process. Seventh, the results demonstrate *usefulness* in their potential to improve the tourism world. Eighth, the article provides *additionality* by its novel contribution. Finally, because of the heightened role of the researching subject in this method some *reflexivity* is required. Accordingly we alert readers that the authors are male, white, north European academics deeply enmeshed in the academy in its liberal Western tradition. As researchers of the critical school we are aware of, but not immune to, the effects of this on our worldview.

Teaching points are also included by reformulating the issues discussed into questions and activities. Their purpose is to encourage practical engagement with theory and to scatter some seeds for pedagogical change. They are presented as QS/AS (questions/activities for students) in boxed text. We now turn to the main body of the article where it is first necessary to give greater attention to how the present tourism world has been made.

4. THE MAKING AND THE TAKING OF THE TOURISM WORLD

The tourism world consists *inter alia* of destinations, travel, attractions, and hospitality. The biggest material marks of that world are landscapings, structures and infrastructure. It also has symbolic dimensions and there are competing versions or worlds. The humans that inhabit this world take many roles including tourists, hosts, guests, and workers. The tourism world is comprehensively meshed with the larger world. It can both delight and pollute, offer opportunity and exploit. As for its making it becomes apparent that the tourism world has rarely been made according to an overall plan or design and nor is its construction or operation interest-free. Yet having inherited the tourism world in a particular form means that we are apt to be world-takers, accepting its current form as

natural, normal, and inevitable. We teach tourism students about, for example, marketing, sustainability, strategy, and attractions. But we rarely lead them to the more fundamental question:

QS: How has the tourism world been made?

Introducing them to the work of Hollinshead and others on tourism “worldmaking” offers a useful starting point. Hollinshead defines worldmaking as:

“The creative – and often “false” or “faux” imaginative processes and projective promotional activities – which management agencies and other mediating bodies engage in to purposely (or otherwise unconsciously) privilege particular dominant / favoured representations of peoples / places / pasts within a given region, area, or “world”, over and above other actual or potential representations of those subjects” (2009, p. 643).

This literature reveals how the practices of tourism play a significant role in proclaiming what a destination is about (configuring it and emphasising particular attributes) and affirming which versions of its culture and heritage are favoured. In other words tourism does not just passively reflect, or engage without meddling in, the world that it enters. Rather it plays a “worldmaking” role. It changes it and its symbol representations. The normalizing activity of worldmaking proceeds via “a broad ‘family’ of representative activities by and through which particular individuals/interest groups/institutions project events and destinations in tourism and thereby authorize or legitimate preferred views of and about ‘the world’” (Hollinshead *et al.* 2009, p.435). Edensor’s (2008) classic “Tourists at the Taj” offers a fascinating illustration of this process.

AS: Identify a range of possible representations of a tourism site or destination and account for the success of the dominant version.

But we caution that whilst Hollinshead’s term “worldmaking” seems by its very name to offer a comprehensive analysis of how the tourism world is made, its own system of preferences, priorities, techniques, and vistas invite critique. This reveals that “worldmaking” gives an incomplete picture of how the tourism world has been made. Bianchi (2009, p. 487) notes its key omission, stating “the preoccupation with the discursive, symbolic and cultural realms of tourism *has* for the most part been undertaken at the expense of any sustained analysis of the structures and relations of power associated with globalization and neo-liberal capitalism.” Consequentially “it has little to say about the material inequalities, working conditions, ecological degradation and patterns of social polarization that are manifest in twenty-first century tourism” (2009, p. 498).

Hence students should also study the critical political economy of tourism for a deeper understanding of the making of the tourism world. Such analysis emphasises the power of the market, the importance of structures and the economic determinism of historical materialism in the evolution of tourism. Bianchi (2018) explains that “Political economy comprises the study of the socio-economic forces and power relations that are constituted in the process of the production of commodities for the market and the divisions, conflicts and inequalities that arise from this” (p. 88). It reveals how the tourism world is shaped by a combination of competition and sometimes antagonism between the forces of capital, labour, nature, and government and how the relative importance and power of each of these varies through time and place.

Cole and Ferrarese (2018) draw attention to how capitalism forms our lives noting that “capitalism is more than an economic system, and instead, as Marx first framed it, a ‘definite mode of life’ that shapes our relationships with others, our sense of ourselves and our capacities, practices, and

actions in the material world” (p. 105). Bianchi (2011, p.9) offers a further political economy analysis noting that tourism

“is overwhelmingly made up of a variety of private enterprise, small and large, driven by the pursuit of profit. The organisational and structural transformations brought about by neoliberal globalisation have further encouraged the growth of large, integrated, transnational forms of corporate tourism enterprise, exercising considerable monopolistic advantage through their domination of key sectors, markets and distribution channels”.

Bianchi’s (2011, p. 12) work also draws attention to the uneven power dynamics between labour and capital and highlights “the low paid, unskilled and in some cases, exploitative nature of working conditions in these industries”. His study of tourism development in the Canary Islands records the rampant nature of tourism world making stating that “until recent restrictions came into effect, small-scale local investors were dependent upon a speculative model of tourism-real estate development based on the untrammelled construction of low-quality cheap apartment complexes...” (Bianchi, 2004, p. 515). Giddens (2003) strikes a similar note when analysing the effects of globalisation, stating that “Rather than being more and more under our control [the world] seems out of our control - a runaway world” (p.2), where development is not being “driven by collective human will. Instead, it is emerging in an anarchic, haphazard fashion ...” (p. 19). By extension we find ourselves in a runaway tourism world. And because the main driver of this runaway world – the market mechanism – has no brain and no heart it is inevitable that parts of tourism development are ill thought out and heartless.

But not all parts. Higgins-Desbiolles (2006, p.1192) points to tourism’s world making power as a social force contributing to “the well-being of tourists by giving them restorative holidays ... the preservation of cultures ... conservation of environments ... and is a force promoting peace and understanding between peoples”. Additionally, Gibson-Graham (2008) critiques theorisations of capitalism that ignore its heterogeneity. Instead, she offers the concept of the diverse economy and the iceberg metaphor to show that whilst capitalist relations are the visible portion of economic life, a bigger range of economic activities exist below the water. These include unpaid labour, cooperatives, voluntary organisations, barter, not-for-profit enterprises, and fair-trade alliances. These may offer different power relations for those involved in them and different outcomes for tourism. Finally, we should add governance to this discussion since whilst the tourism world is primarily shaped by markets and profits, capitalism is constrained by rules, regulations, and protocols. These may include planning regulations, labour laws and taxation regimes of governments, corporate social responsibility activities of business and interventions from civil society.

QS: Tourism makes and is made by the world: Discuss.

Returning to the curriculum, a predominantly vocational one does not see beyond the status quo. It is world taking. It accepts the world that is, uninspected, in an uncritical way as if it is the natural order of things and an inevitable state. It may appear apolitical, yet it *is* political if it accepts and endorses the current way things are set up. It may be an intellectually demanding curriculum but still be world taking. For example, a tourism economics course appears to offer a rigorous analysis of the allocation of tourism resources. But as Skidelsky (2020) notes, economics is individualistic, analytical, ahistorical, asocial, and apolitical. It is silent on many important failures in the allocation of resources. His analysis could equally apply to tourism studies as a whole. Hence the importance of the wider critical political economy analysis in this section.

QS: Explain how the main built features of a specific destination have been made and any consequences that arise from this.

5. RETHINKING THE TOURISM WORLD

Tribe (2002a) used the term reflective liberal to describe the process of rethinking the tourism world encompassing “an infinite space of possible ideas” (p. 333) and a starting point might be to go round the classroom and get students to complete this sentence:

QS: When I think about the condition of tourism, I think things are getting ...

Rethinking the tourism world necessitates an openness and deep engagement with ideas. This requires some bravery from students since as Caton (2013) points out it is a risky business. Caton invokes Gadamer’s philosophical hermeneutics to encourage us to observe and understand the gaps between our horizons (shaped by our biographies and zones of comfort and often strongly defended) and new or different horizons. She notes that “with every encounter, we are always risking that which we know, and so there is always room for a different outcome” (p. 349). But rethinking does not just magically happen – there are skills that must be developed with our students and Caton explains how Gadamer’s work can develop our understanding of ourselves as epistemic subjects and how it “speaks to the power of the individual knowing subject to grow and change” (p.349).

QS: What encounters have made me change my thinking about tourism?

Tribe noted that “the three philosophical activities of attempting to uncover “the truth”, a sustained scepticism about things, and the search for “the good life” are central to most definitions of liberal education” (2002a, p. 333-334). But he had limited space to develop the detail of just how rethinking the world could be achieved so that task is undertaken here. The main intellectual foundations underpinning “rethinking” in the curriculum is critical theory supported by relevant parts of sociology and political economy. Additionally, rethinking should involve moral reasoning, so the ethical approaches to good tourism which are covered in the next section are equally applicable to this section.

QS: Looking at an aspect of tourism through an ethical lens, do we see moral success or failure?

The structure of this section is informed by critical theory (Tribe, 2008). Students of rethinking should be introduced to the Frankfurt School of scholars, notably Marcuse, Adorno, Fromm, Horkheimer, and later followers such as Gramsci and Habermas, and their quest to understand and improve the human condition by an analysis of truth and power. This section demonstrates how this critical enlightenment can be fostered through critical pedagogy, ideology critique, critique of power and critique of technical rationality.

5.1. Critical pedagogy

Critical tourism pedagogy releases students from passive learning of knowledge which is tightly packaged in the curriculum and assessed to check that fixed learning objectives have been achieved. Several educationalists have critiqued this narrow approach to education. Chomsky (2000) talked of a “domesticating education” meaning an education on how to fit in and become a productive and compliant member of society. Giroux (2020) and Apple (1990) point out the dangers of “reproduction” where the curriculum results in an uncritical remaking of society in its current form and without change. Freire (1972) famously alluded to the “banking” system of education where passive students are filled with deposits of knowledge. McLaren and Farahmandpur (2005, p. 179-

180) argue that “mainstream pedagogy assiduously disregards as crucial a knowledge of how asymmetrical relations of power become embedded in race, gender, and class antagonisms that are reinforced through the dominant social and ideological apparatuses of the state”.

QS: Why is Dhondt and Kolbe’s (2017, p. 2) statement “students are simultaneously supposed to prepare themselves for sustainable employment and to conform to the prevailing customs and traditions of the society in which they are living” a paradox?

In contrast, critical pedagogy invites teachers and learners to actively challenge knowledge to discover the power relations, interests, and beneficiaries of such knowledge, which significant truths are omitted in the curriculum and what values are implicit in such knowledge. Shor (1992, p. 129) helps us understand how to operationalise critical pedagogy through the cultivation of:

“Habits of thought, reading, writing, and speaking which go beneath surface meaning, first impressions, dominant myths, official pronouncements, traditional cliches, received wisdom, and mere opinions, to understand the deep meaning, root causes, social context, ideology, and personal consequences of any action, event, object, process, organization, experience, text, subject matter, policy, mass media, or discourse.”

Inspired by Freire, Boluk and Carnicelli (2019) advocate for a critical pedagogy of tourism to promote citizenship and agency that “allows and encourages students to interrogate institutions, their social relationships, and ideologies that dominate the power structures of society” (p.177). Critical pedagogy helps students to answer the important question:

QS: Has my education challenged me to think differently about tourism? (See Hayes (2019) for an interesting reflexive account of this.)

5.2. Ideology critique

Critical enlightenment is central to rethinking the world rather than simply accepting it as is. Perhaps its most important component is ideology critique which helps students to understand and uncover the existence and effects of ideology. Their first task here is to understand the meaning of ideology and Althusser (1984) helps them to understand its two different aspects. On the one hand ideology exists on a grand scale as a broad encompassing system of ideas, values, and beliefs. For example, under neoliberalism the values of individualism, profit, competition, free trade, deregulation and growth guide thought, action, and development. On the other hand, the term can also be applied to smaller coherent subsets of ideas such as consumerism where status, possessions, experiences, consumer sovereignty and consumer satisfaction are highly valued. The manifestation of ideologies can powerfully influence the development and working of the tourism system and the ways students see the tourism world.

The theory of socialisation helps students understand how the ideologies of society are acquired, internalised, and adopted through *inter alia* families, education, and peer groups. A common feature of an ideology is its overwhelming and hidden nature. The fact that ideologies are so all-encompassing and saturate our everyday lives and thoughts with values that seem to be natural and inevitable rather than contestable can lead to false consciousness. Barnett (2003, p. 56) describes this as the situation where: “That which is contingent is seen as inevitable. That which is iniquitous is seen as just. That which is imposed is seen as natural”. Further, ideologies mean that it can be difficult to think and act outside of their rules. To highlight these issues, students can use ideological critique to interrogate tourism texts and practices to reveal the dominant ideology they express, and which opposing or alternative ideologies are silenced.

QS: Which values are especially promoted, and which are overlooked in the development of tourism?

5.3. Critique of power

Another important student exercise in critical enlightenment is an analysis of power. This should start with an examination of what power is, where it lies in any tourism arrangement and the workings and effects of that power. This can help to identify the main beneficiaries and those who may be taken advantage of by an imbalanced distribution of power. Sociology provides some useful tools here. Its classic theories of social influence (French *et al.*, 1959) explain that power is the capacity to influence other people, that it is enabled by the control of resources and that different resources can lead to different types of power and influence being asserted. Further, reading of Gramsci's (1971) concept of hegemony can reveal the subtle, less visible exercise of power not by physical force or control of resources but by the domination of the cultural beliefs, values, and practices of one group leading to the suppression and marginalisation of those of others.

AS: Identify power imbalances and the consequences of those imbalances in tourism.

The works of philosophers and cultural theorists such as Foucault (1980) and Hall can stimulate students' rethinking. They highlight the significance of language demonstrating that it is not a neutral means of communication and underline the importance of discursive and cultural power in shaping our view of the world. Hall (1997, p. 44) explains discourse as "a group of statements which provide a language for talking about ... a particular topic at a particular historical moment." Discourses assign authority, privilege certain accounts and side-line others so that some ideas gain greater currency, influence, and represent the mainstream. In this vein Jaworski and Pritchard (2005) noted how tourism guidebooks, brochures, adverts, postcards, and travel sections in the media often portray an uncritical, idealised, untroubled world of tourism within a discourse of pleasure seeking. Discursive power also emphasises the importance of what is excluded, a point echoed by Hollinshead (1999) who noted that tourism representations repeatedly and systematically privilege certain values and interests whilst systematically denying and frustrating others. This point is particularly relevant to any critique of the histories that are related to tourists in museums and through statues and monuments.

QS: What values and issues are prevalent, and which are overlooked in discourses in tourism?

5.4. Critique of technical rationality

The business of tourism conducts itself mainly in the paradigm which Habermas (1971) has called technical rationality. Here most intellectual effort goes into solving technical problems such as reducing airline costs, increasing revenue per room, maximising tourist arrivals and increasing customer satisfaction. These are all valid pursuits, but the point made by Habermas is that when technical rationality dominates thought it leads to an over-concern with means and an insufficient consideration of ends. In relation to the latter, Habermas drew attention to the importance of the interpretive disciplines which have an emphasis on understanding and explanation of human conduct, interaction, development, and purpose. Caton (2014) offers a cogent argument for the role of the interpretive disciplines of arts and humanities to offset what she terms the "underdisciplinarity" of a technically focussed curriculum. For rethinking tourism, a critique of technical rationality means that the purpose of tourism is given due consideration alongside the efficiency of tourism.

QS: What is the balance in your tourism course between technical knowledge and critique?

6. CRITICAL ENVISIONING

Rethinking the tourism world should not be just a negative or passive activity but rather offer ways of improvement through critical envisioning. As hooks (2014, p. 207) noted “the academy is not paradise. But learning is a place where paradise can be created. The classroom, with all its limitations, remains a location of possibility ... to move beyond boundaries, to transgress.” So philosophic practice should also offer a critical vision of the good life for tourism and pose the simple question:

QS: What is your vision for a better tourism world?

This is mainly a philosophical question which can be approached with insights from hopeful tourism and the Tourism Education Futures Initiative (TEFI). The three philosophical concerns of truth, beauty and ethics are central to any serious envisioning of the tourism world (Tribe, 2009). Taking these in turn first, an understanding of epistemology, the branch of philosophy concerned with knowledge and truth, can help students to address questions such as how we know something to be true and how do we distinguish between belief, truth, assertion, lies and propaganda in competing visions of a tourism world. Second, aesthetics, the branch of philosophy that deals with the nature of beauty, is a much-neglected concept in tourism but an essential one to help students rethink it. Discussions around beautiful tourism (Kirillova et al., 2014) can include sharing subjective experiences and visualising a beautiful tourism world where feelings of well-being, pleasure, harmony, enjoyment, flow, connection and even euphoria are valued and encouraged. Further, encounters with beautiful tourism can involve the evaluation, appreciation, and encouragement of external objects such as a sublime landscape, an attractive building, a touching cultural performance or an encounter with the Arts. An appreciation of beautiful tourism can also be approached through consideration of its counterparts of ugly tourism (particularly in the built tourism environment), disharmony (for example overtourism) and spoiling (for example through environmental degradation).

AS: Illustrate the beautiful and the ugly in tourism using photos.

Third, ethics is the branch of philosophy that can assist students to sketch out their manifestos for good, virtuous, and just tourism. There is a rich literature to assist them especially around sustainable tourism (Edgell, 2019), but sustainable tourism has its limits as it rarely engages with the purpose of tourism. Smith and Duffy’s (2003) text on ethical tourism can help students to distinguish between morals, ethics, and values and to understand the principles of, for example, virtue ethics (being a good person and doing good), care ethics (listening and responding to the needs of others) and utilitarianism (bringing the greatest happiness of the greatest number), as well as the ethical basis for codes of practice. Higgins-Desbiolles (2008) analyses broader issues of justice and tourism, whilst Jamal and Camargo (2014) map out the dimensions of “just” destinations including equal rights, equal opportunity, and equal treatment.

AS: Rewrite the executive summary of a tourism strategy to transform it into a “just” destination.

Pritchard *et al.* (2011) offer students “hopeful tourism” as a way of envisioning a better tourism world. They draw on dynamic feminine and transmodern paradigms to advocate “a new global consciousness which recognizes our interdependencies, vulnerabilities and responsibilities to each other, to the natural world and to the planet” (p. 945). They articulate hopeful tourism as “a values-led humanist approach based on partnership, reciprocity and ethics, which aims for co-created learning” (p. 949). Hopeful tourism is somewhat unique in the tourism literature with its emphasis on love, emotion, and the transcendental, stating that “Tourism worlds are worlds of ugliness-beauty, pain-pleasure, toil-relaxation, poverty-luxury, fear-comfort, hate-love, sacredness-profanity, and despair-hope (p. 957).” The authors note that “hopeful tourism requires an emotional exploration of all these worlds, of fear, ills, ugliness, and exploitation as well as love and hope ...” (p.

957). There is a call for putting passion into an education system that has generally favoured dispassionate and detached enquiry. Macy and Johnstone (2012) add to this literature by discussing the transformative power of active hope.

Finally, students can be enrolled into the Tourism Education Futures Initiative, a network which seeks a progressive approach to tourism education. It has embraced a set of values which it believes should be at the core of tourism education programmes (Sheldon *et al.*, 2011). These are ethics, stewardship, knowledge, professionalism and mutuality and the question of values and their implementation has been revisited by Edelheim *et al.* (2021). Titles of recent conferences give a flavour of the educational change it promotes:

- Re-purposing tourism: engaging our radical in tourism education (2020)
- Celebrating the disruptive power of caring (2016)
- Transformational Learning: Activism, empowerment, and political agency in tourism education (2014)
- Tourism Education for Global Citizenship: Educating for lives of consequence (2013)
- Activating Change in Tourism Education (2011)

7. REMAKING THE TOURISM WORLD

hooks noted the frustrations created if we do not get beyond rethinking the world. “When we only name the problem, when we state complaint without constructive flows or resolution we take away hope” (2003, p. xiv). Aware of the similar limitations of liberal reflection, Tribe (2002a) mapped out a place in the curriculum for world changing, an activity which “requires the extra step of translating better understanding and critiques of the wider world into action (p. 344).

QS: How can *you* help improve the tourism world?

However, as Tribe was again short on specifics, this section provides a more detailed examination of how this can be achieved. Its focus is on critical emancipation and the ways which visions of utopia can be achieved. It considers strategies to encourage greater degrees of autonomy, agency, and the improvement of both human and non-human elements of the tourism world. Four levels of engagement and world changing are proposed. These are individual action, the world changing workshop, work experience for change, and activism.

7.1. Individual action

In their chapter on sustainable living Simon-Brown and Maser (2010, p.178) focus on “managing the only thing we can manage - ourselves”. They remind us that one important aspect of world changing is understanding the steps that each individual student can make to become good actors for a better tourism world. Tribe (2002b) considered how good personal action could be cultivated in tourism. He pointed out that rethinking itself can lead to better individual action (reflection followed by action) but also stressed the importance of knowing-in-action so that good action becomes as intuitive as riding a bike. Aristotle called this *phronesis* or practical wisdom which can be paraphrased as a true and reasoned state of capacity to act regarding the things that are good and bad for people and the planet and to “become just by doing just acts” (Aristotle, 1980, p. 29).

QS: What steps can I personally take to be a good tourist?

An effective class based around this question might be preceded by readings on Ethical Tourism (Jamal, 2019) and Responsible Tourism (Goodwin, 2016). It might then ask students to create an audit where they highlight and reflect on their own personal values, their tourism related activities

and the ethical issues related to these activities. A suitable end point of this would be to set out a number of personal pledges. Blichfeldt *et al.* (2017) offer helpful advice on teaching students about change and how to become change agents.

7.2. *The world changing workshop*

Just as design students can develop their skills in a studio and pilots learn to fly in simulators, so tourism students could develop their practical wisdom in a workshop. There are two approaches to this. The first is a case study approach. Here role play can be used to articulate and justify desirable actions that arise from problems posed by case studies. For example, each group might provide a critique of a campaign for change in tourism, identifying the problem and evaluating why the campaign was a success or failure.

AS: Identify and critique a campaign for change in tourism.

Case studies can extend knowledge and experiences of complex and messy real-world situations. Role plays offer opportunities to embed knowledge in practice, develop practical reasoning, own decisions, and develop a disposition for good action. The deep immersion required to inhabit a role encourages students to consider power and values associated with roles and to develop practical strategies. The “good” should be informed by principles of ethics. “Reason” can be cultivated through Habermas’s (1970) Ideal Speech Situation where students are encouraged to debate and make judgements in good faith applying the principles of sincerity, truthfulness, coherence, and intelligibility to which we might add openness.

The second approach is to reinterpret Schön’s (1987) reflective practicum. Schön explained:

“I take architectural designing and the design studio as prototypes of reflection-in-action and education for artistry in other fields of practice. The generalized educational setting, derived from the design studio, is a reflective practicum. Here, students mainly learn by doing, with the help of coaching. Their practicum is “reflective” in two senses: it is intended to help students become proficient in a kind of reflection-in-action; and, when it works well, it involves a dialogue of coach and student that takes the form of reciprocal reflection-in-action.” (1987, p. xii)

The purpose of Schön’s reflective practicum was to improve the practice of professionals for better work but here it is adapted to improve practice for a better world. It would entail framing manageable projects in groups and designing solutions the problems identified. These are likely to be complex, authentic (Paddison & Mortimer, 2016), messy problems. They are likely to elude the simple application of knowledge but rather require:

“... students ... having to learn a kind of reflection-in-action that goes beyond storable rules - not only by devising new methods of reasoning ... but also ... constructing and testing new categories of understanding, strategies of action, and ways of framing problems” (Schön, 1987, p. 39).

This is a demanding and exciting project where students can experiment and improvise with ideas and plans. Here teachers act as coaches, facilitating, supporting, and engaging students in Socratic dialogue. Classrooms would be reimagined as lively, creative studios.

7.3. *Internships for change*

Internships are a common part of tourism courses. Placements include attractions such as Disneyland, transportation such as airports and airlines, and tour operators such as TUI. Sanahuja Vélez & Ribes Giner (2015) identified three typical vocational benefits for graduates that undertook an internship: "... the enhancement of employment opportunities; ... the improvement of skills and competencies, and ... the effects on career exploration" (p. 123). Internship for change would add "developing practical skills and knowledge for improving tourism" to its benefits and extend traditional placements to include those organisations whose missions are focussed on societal improvement. Examples here might include tourism related NGOs, campaign groups and trade unions as well as generalist organisations whose interests impinge on tourism. Leonard *et al.* (2016) found much enthusiasm for placements in the third sector as exemplified by this student: "I like the environment ... I've always wanted to do something a bit more proactive for my job ... That you're actually doing something and you can see the effect on other people ... 'I want to make a change'" (p. 389).

Four organisations illustrate the possibilities here: First, the International Transport Workers' Federation has been campaigning against the use by cruise and other ship owners of Flags of Convenience to escape from national laws and national unions that protect the conditions of ships' crew. Second, the Travel Foundation works for tourism that brings greater benefits for people and the environment in destinations. Its successes include improved water and energy efficiency projects, guidelines and standards for whale-shark tours and the creation of minimum standards for sustainability in hotels. Third, Greenpeace seeks to transform the world by fundamentally changing the way people think about it. Many of its goals relate to tourism such as its campaigns on environmental abuse, to stop climate change, to save the oceans and to encourage sustainable trade. Fourth, McGehee *et al.* (2014) illustrated the role of HandMade in America, a regional economic development organization, in cultivating consciousness-raising, networking, and self-efficacy in tourism-reliant communities.

QS: What opportunities exist for me to undertake an internship for change in tourism?

Good practice in work placement for change should follow that of regular internships with a careful vetting of placements, the setting of clear objectives, briefings for students and providers, diary keeping, monitoring during placement and post experience reflection (Sweitzer & King, 2013).

7.4. Activism

Activism is perhaps the most potent expression of world changing. According to Wikipedia (2020) "Activism consists of efforts to promote, impede, direct, or intervene in social, political, economic, or environmental reform with the desire to make changes in society toward a perceived greater good." Jacoby (2017) reports on her world changing class which she calls her "Now What?" class. In it she describes how "we study a wide range of social change strategies, including philanthropy, service, artistic expression, community organizing, grass-roots political activity, politics in the more formal sense, boycotting/buycotting, the many forms of social media, civic professionalism, social entrepreneurship, and, yes, protest." (p. 4). To Jacoby's list we might add activism, lobbying, media activism, internet activism, petitioning, political campaigning, influencing, and pressure group membership. Here we look at the broad headings of social media activism, other campaigns for change and pressure group participation.

QS: What opportunities exist for me to engage in tourism activism?

7.4.1. *Social Media Activism.* Gretzel (2018) provides a useful introduction for tourism students in social media activism. She defines it as "a form of cyberactivism that takes advantage of social media

affordances to reach its cause-related goals” (p. 6). The term affordance refers to “the mutuality of actor intentions and technology capabilities that provide the potential for a particular action” (Majchrzak *et al.*, 2013, p. 39). Social media offer communication platforms and applications that enable users to produce and publish content and participate with others on the internet. Popular social media websites and applications include Facebook, WeChat, Instagram, Weibo, Twitter, Tumblr, YouTube, Tencent QQ, WhatsApp, Snapchat, Pinterest, Reddit, TikTok, Baidu and VK.

Vegh (2003) identifies three categories of social media activism. First, awareness and advocacy involve the creation and distribution of information online. Second, organization and mobilisation use social media to recruit supporters to a cause and to create and coordinate online and offline events. Finally, action and reaction use social media to encourage activism. This may take the form of reposting, boycotts and the participation in discussions and posting of replies that further a particular cause. Sandoval-Almazan & Gil-Garcia (2014, p. 375) describe the elements of cyberactivism 2.0 which uses a range of web tools including “YouTube to present facts and create a viral reaction ... Twitter and Facebook to organize ... protests, make claims, and post ... positions; and an interactive website” to co-ordinate activities under one umbrella.

Mkono (2018) provides an interesting evaluation of social media activism in tourism. A campaign arose from the shooting of Cecil the Lion by Walter Palmer, an American tourist, in 2015 which generated a deluge of social media engagement directed against Palmer and trophy hunting in general. Mkono states that even though trophy hunting continues “findings reveal that the Cecil movement was a teaching moment for human-wildlife relations, as well as a catalyst for various interventions by the international community, geared towards deterring hunters and boosting conservation research” (p. 1614). On the other hand, critics of social media activism have coined the term “slacktivism” to describe situations of superficial participation. Its characteristics include “low-cost, low-risk, minimal effort, at home, screen-based, click and go protest with a high feel-good factor but low traction in achieving change” (Smith *et al.*, 2019, p. 183). Mkono *et al.* (2020) also evaluated the social media responses to Greta Thunberg’s use of sail rather than plane to travel to the New York UN Climate Change Summit as part of the ‘flygskam’ (flight shame) movement. They found the majority to be critical and dismissive, underlining the pushback power of social media and hence the need for campaigns to be carefully managed.

7.4.2. Other campaigns for change. This section highlights campaigns in the form of boycotts, petitions, direct engagement, activism, and community projects. Heldman (2017) discusses the use of the marketplace in campaigns and how boycotts have been effectively deployed to effect social, economic, and environmental change. In tourism Shaheer *et al* (2018) identified 146 destination boycotts that were initiated between 1948 and 2015, a prominent example of which was the Myanmar boycott in 2006 against the military government.

Creating a petition is another way of appealing for change and www.Change.org offers a global platform for petitions. Several tourism-related petitions have been posted including a petition to urge the Tourism Authority of Thailand to free elephants from tourism exploitation and a petition to the Prime Minister of Cambodia to stop orphanage tourism. There is also an example of a successful petition to make Bondi Beach in Australia wheelchair accessible. This petition was created in 2018 and attracted 27,382 signatures. Its organisers reported success in 2020 when Bondi Beach was made accessible through the installation of a new access ramp and provision of beach matting and beach wheelchairs.

Students may opt for more direct engagement with tourism organisations or legislators if they have specific calls for changes to business practices or the law. They might contact the CEO, or their local

or national government representative with a clear statement of the issue, supporting evidence and a recommendation for change. Creating publicity around the issue can help to progress a cause. Students may identify print titles and broadcast media programmes that have a special interest in their area of concern and create a press release, write letters to editors and contact reporters to generate a supporting campaign. Klein and Sitter (2016, p. 150) relate how, as well as using social media, the Save our Spit campaign “cultivated relationships with local media and effectively used newspapers, radio, and TV, and mobilized grassroots opposition to plans” ... for a cruise terminal near Surfers’ Paradise in Queensland, Australia. However, power relations in such campaigns can be very uneven and Klein and Sitter also note that the cruise industry is “much more adept at growing social capital among policy makers and key players, which effectively displaces oppositional groups” (p. 149). This approach was deployed to resist the banning of cruise ships in Venice.

Aladro-Vico *et al.* (2018) define artivism as “a hybrid form of art and activism which has a semantic mechanism to use art as a means towards change and social transformation” (p. 9). They advocate its potential as an educative method for social action “to break the classroom walls, and to remove the traditional roles of creator and receptor, student and professor, through workshop experiences” (p. 9). Professional role models include the UK graffiti artists Banksy and the Chinese dissident Ai-Wei-Wei. For students, artivism offers a creative alternative to the word-centric pedagogy of universities and a way to campaign for change through video, photography, paintings, collage, writing, poetry, music, drama, comedy, and posters. Finley (2020, p. 71) explains how what she calls performance pedagogy “exposes oppression, targets signs of resistance, and outlines possibilities for transformative praxis ... [exploring] multiple, knew, and diverse ways of understanding and living in the world.”

Finally, Boluk and Carnicelli (2015) and Carnicelli and Boluk (2017) describe how three community initiatives - Academics For a Better World, the Volunteering Academy and The Big Ideas Challenge - provided a means to encourage students to actively reflect on and engage in the social transformation process. “Students were encouraged to reflect on and generate additional ideas regarding organizations they identified with, contemporary issues that concerned them, and specific community concerns they had. Next, students were asked to consider potential activities to generate attention and/or funds to support and respond to their concerns” (Boluk & Carnicelli, 2015, p. 246).

7.4.3. Pressure group participation. Cammaerts (2015, p. 1027) defines social movements as “a social process through which collective actors articulate their interests, voice grievances and critiques, and proposed solutions to identified problems by engaging in a variety of collective actions”. There exist several pressure groups which have well established organisation, finance, and strategies for achieving change in matters related to tourism. In this case students can be encouraged to research pressure groups whose aims align with their vision for better tourism with a view to membership, participation, and fundraising.

For example, with its demand that governments halt biodiversity loss and reduce greenhouse emissions to net zero by 2025, Extinction Rebellion (2019) is an important ally for achieving tourism without warming. Oxfam’s contribution to tourism without exploitation is its campaign “Tourism’s Dirty Secret: The exploitation of hotel housekeepers” focussing on Canada, the Dominican Republic and Thailand. The Family Holiday Association promotes access to tourism by providing holidays for parents and children who are normally excluded from tourism because of poverty. In Barcelona protests by a coalition of resident and community groups against rapid tourism expansion resulted in restrictions to limit the growth of tourism and were captured in a documentary film “Bye Bye Barcelona”. Equality in Tourism works to promote gender equality in tourist destinations around the

world and currently has a tourism student volunteering as a research assistant. Finally, Sea-Watch is a non-profit organization that conducts search and rescue operations in the Central Mediterranean Sea to assist those who travel not with the ease of tourists but who face the perils of migrants.

8. CONCLUSION

Have we been too timid in our education of tourism students? Have we asked too little of them and been too uncritical about the tourism world? A check of the aims of typical tourism degrees reveals significant gaps and that they are shockingly unambitious for world changing. A recent evaluation of tourism courses by Hayes (2020) found a “scarcity of learning outcomes in the liberal action quadrant” meaning that “graduates may be under-prepared or ill equipped to participate in the process changing tourism for the betterment of society” (p.12). At its worst tourism education, driven by neoliberalist market forces and managerialist discourses, has drifted into a rather narrow territory focused on the transmission of practical knowledge and skills for a world of work. Even tourism education that is more socially aware has concentrated mainly on sustainability (particularly its environmental aspects) at the expense of other critical concerns.

To address these shortcomings this article took on the research challenge to design a curriculum for rethinking and remaking the tourism world. It met this challenge by a novel reconceptualization, arguing the case for activating philosophic practitioners in tourism.

Philosophic Practitioners in tourism should be able to:

- Understand and critique higher order academic knowledge and skills
- Apply and critique higher order practical knowledge and skills
- Develop a critical self with a critical understanding of the world
- Formulate reasoned visions of a better tourism world
- Participate in action for a better tourism world

and it is the systematic elaboration of the last three of these points - to activate philosophic practitioners - that forms the important and original contribution of this article. This is summarized in the conceptual model illustrated in figure 2.

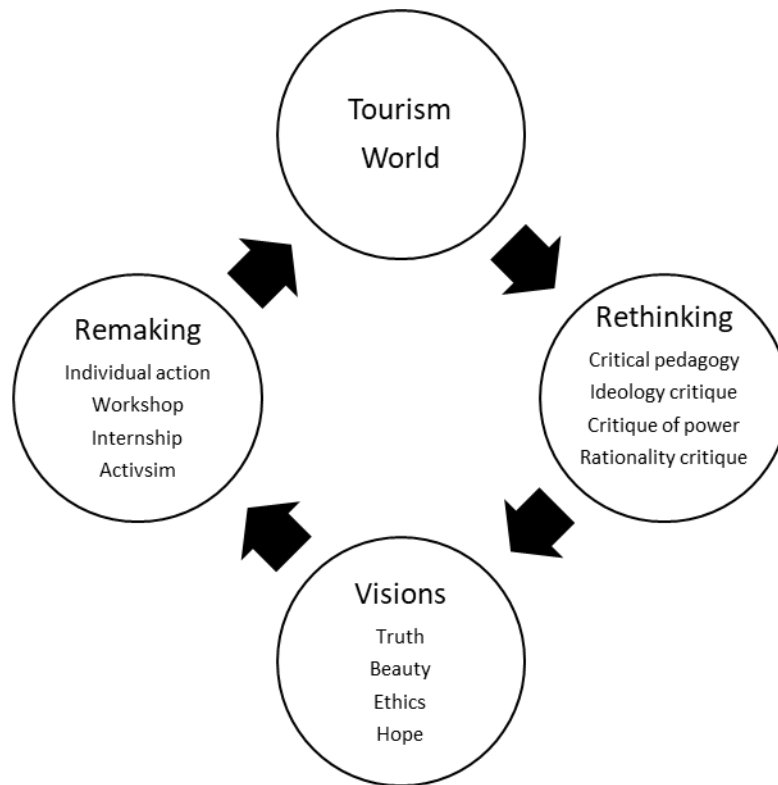


Fig. 2. Activating the Philosphic Practitioner: Conceptual model

The implication for theory is a reconceptualization of tourism curriculum studies to embrace a new territory, revealing new possibilities for a shift from its predominately world taking passive stance to a more active world changing one. The practical steps for educators to achieve this are fourfold. First, the aims of the tourism course should be amended to include the following: “to develop world changing graduates”. Second, the curriculum should be enriched with world changing activities described above. Third, learning should be facilitated using a problem-based workshop approach. Fourth, the internship coordinator should extend placements to include change-orientated organisations and support materials should be adapted accordingly. A more ambitious approach would be to introduce a new module titled “Rethinking and remaking tourism” based on this article, drawing on knowledge from critical theory, philosophy, sociology, and political economy and developing practical change-making skills.

There are cautions and limitations to note. This proposal makes no claim for universal validity. Rather it is a normative proposal, but one that is justified by the philosophical and pedagogical explanations that underpin it. Further the term liberal that guides its reflection and action can itself be seen as an ideology. So, we can conceive of competing ideologies that might generate their own proposals, for example neoliberal action, religious action, or patriotic action. Indeed, we can witness how the neoliberal, the religious, and the patriotic influence the curriculum in some parts of the world. But where these seek closure of thought and action, liberalism seeks freedom of thought and action.

Finally, any students feeling that their voice is too insignificant to effect change in the world are referred back to the subject of our introduction - Greta Thunberg. Her book *No One Is Too Small to Make a Difference* (2019) chronicles her speeches with rousing titles such as *Together We Are*

Making a Difference and *We Are the Change and Change is Coming*. These are the mantras for degrees of change and their world changing graduates.

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