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Women as social entrepreneurs in the hospitality and tourism industry: Does empowerment play a role?

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International Critical Tourism Conference V
June 26th – 30th 2015
Opatija, Croatia

10 years CTS: Reflections on the road less travelled and the journey ahead



Keynotes

Anna Pollock

Flourishing Beyond Growth - introducing Conscious Travel

The multiple converging challenges of climate change, economic uncertainty, public sector debt, wealth disparity and geopolitical turbulence, necessitate radically fresh thinking. Tourism cannot avoid being part of such change and society will increasingly expect this sector to show that it can deliver tangible net benefits to host communities. As part of its maturation as a sector, tourism will need to shift from a fixation on volume growth to qualitative development and demonstrate that it benefits all stakeholders. Conscious Travel is a conceptual framework for considering these issues more deeply within communities.

Pegi Vail

Tell me a Souvenir: Storytelling, Destination Perspectives, and Tourism Globalization

Tourism is one of the most powerful forms of cultural encounter today with an increasingly crucial role in the global economy. This talk explores how the backpacker subculture is a pioneering force in tourism globalization, facilitated in large part by the stories of their adventures. It investigates how low-budget, independent travelers forge pathways into developing nations worldwide, and remote locations within them where more conventional tourists eventually follow—ironically playing a major role in expanding the high-end tourism they eschew, and in the political economy of tourism overall. This talk explores the backpacker tourists' stories as pivotal to this process, representing some of their most important souvenirs. Indeed, although most people think of souvenirs as tangible reminders of one's journey, souvenirs can be intangible as well. In fact, the French word, souvenir, means memory.

Third keynote

Workshops

Reflections on the current state and future of critical hospitality studies

Facilitators: Prof Paul Lynch (Edinburgh Napier University), Prof Alison McIntosh (University of Waikato), Yana Wengel (University of Waikato)

Summary:

To celebrate the 10th anniversary of the CTS conference series, we invite you to join us to workshop the current state and future path of critical hospitality studies. In the workshop we will reflect on the road travelled and contemplate where the future lies for the critical turn in hospitality studies.

We will use Ketso (www.Ketso.com) as a hands-on workshop kit for creative engagement. With Ketso, everyone can participate and be creative. Based on inclusive philosophy, Ketso is accessible to all participants. It offers a structured way to run a workshop to capture everyone's ideas and is hands-on, visual and lets everyone shape the outcome.

The Ketso workshop will focus on the key question: what is the current state of critical hospitality studies? We welcome all CTS delegates interested in participating to prioritise the future for the critical turn in hospitality.

Women and Gender in the Tourism Academy: A Cruel or Optimistic World?

Facilitators: Avital Biran (Bournemouth University), Donna Chambers (University of Sunderland)

Summary:

This workshop provides a space of dialogue to reflect about a long and uneasy journey, the one of women in research and higher education. Taking the point of departure in the life experiences of men and women in the tourism academy, our objective is to question how gender is constituted in the academy's values, processes, and employment regimes, and reflect about the role that gender plays in the evolution and present situation of the lives of tourism academics. This is an inclusive workshop because gender equity is everybody's concern. It is not simply a matter of securing equal numbers of men and women in the academy. It is not only about addressing women's needs or securing equal access to leadership. It concerns the long-term creativity and vibrancy of the whole tourism academy, not just half of it. Through critical open dialogue, we wish to encourage change towards a more just and hopeful academy.

The concept of "cruel optimism" articulated by Lauren Berlant (2011) has, like the Roman god Janus, two faces:

(1) Cruel optimism takes place when one is led to believe that an object of desire is attainable, when in reality it is not. A desire could, for example, be to achieve a successful academic career in which one's opportunities are independent of one's gender. Discourses of equality and meritocracy may keep a desire alive, when in reality this situation is unfeasible in a society characterized by deeply embedded patriarchal systems.

(2) The other face of cruel optimism appears when one is attached to something that turns out to be toxic and damaging for one's wellbeing. In this case, what we desire is an obstacle to our flourishing. Here, the question is whether an attachment to particular ideals of a successful academic life hides what is actually a path to distress and unhappiness. In a neoliberal academic world, we may all—men and women alike—be fighting to obtain an object of desire that in the end will not give us better lives or better worlds.

Therefore, we need to examine both the ways and paths in which women can achieve successful academic careers, but also to radically question what "success" is and what a good, just, and beautiful academic life is. Janus was the God of transitions and beginnings; he could recall the past and look into the future. With this dialogue, we hope to increase self-reflexivity about the impact that gender has in our academic lives, to learn from each other's diversity of opinions and perspectives, and to envision new initiatives to promote change. This workshop provides a space where we can, like Janus, try to remember our stories and our pasts to shape better futures.

Workshop coordinators: Catheryn Khoo-Lattimore, Griffith University, Australia; Ana María Munar, Copenhagen Business School, Denmark; and Kellee Caton, Thomson Rivers University, Canada. Catheryn is the founder of WAIIT and chaired an inaugural session at the Asia Pacific Travel and Tourism Research Association conference in Melbourne last December. Ana coordinates the project While Waiting for the Dawn and the Advocacy Group of TEFI. She chaired and co-organized the gender workshop at the TEFI 8 conference in Guelph, June 2014. Kellee coordinates the Scholarship Group of TEFI, co-authored the "Recommendations for Promoting Gender Equity and Balance in Tourism Conferences and Publications" document, served as a facilitator for the TEFI 8 gender workshop, and is a participant in the While Waiting for the Dawn project.

Tourism and the visual: reflections on the past, living the present and mapping the future

Facilitators: Tijana Rakic (University of Greenwich), Donna Chambers (University of Sunderland), Jo-Anne Lester (University of Brighton)

Summary:

This workshop is a continuation and extension of the discussions in the previous CTS workshop titled *Creative journeys through visual tourism research* and as such it seeks to provide space for ongoing and novel conversations surrounding the value and importance of visual research in contributing to richer and deeper understandings, (re)presentations and (re)interpretations of travel and tourism spaces, places, peoples, objects, local societies, natural environments and the self of the researcher. We also invite explorations of the value and creative use of the visual in pedagogic practices. We begin the workshop by providing a brief overview of, and the much needed space for discussion surrounding, the past and current trends in visual research within and beyond tourism studies, the modes in which visuals have been/can be used for researcher reflexivity, and the variety of creative ways in which visuals can be/have been integrated into pedagogic practices in tourism. This is then followed by the identification of common research interests among workshop co-participants and initiation of idea development for new collaborative visual research projects.

ANJA

Excursions

Central Istria – village tour and agritourism

Go back in time with our experienced guides that will take to a journey through time and most beautiful villages in central Istra, the most well-known Croatian region. Feel the romance of past times on an excursion through the towns that overwhelm you with their beauty. The tour includes Grožnjan , Motovun and agritourism Tikel near Motovun where you will have wine and olive oil tasting.

Departure time: 9.00 am, hotel lobby

Supplement: €15.00 per person

Rijeka and Gorski Kotar

First we will go to Rijeka and visit the green market. Then the excursion take us to the "green heart of Croatia" which allows you to walk through the National Park Risnjak.

Departure time: 9.00 am, hotel lobby

Supplement: €15.00 per person

Fish Picnic

We visit boat trip to the islands Krk and Cres and in the small village Beli on the island of Cres we make a 2 hour break for a swim.

Departure time: 8.30 am, hotel lobby

Supplement: €15.00 per person

Gala dinner menu

Fish menu

Octopus carpaccio, goat cheese, bakalar na bijelo (unique dish from Croatian cuisine, includes cod and potatoes)



fish soup



Fuži s tartufima (unique Istrian way of preparing Pasta with truffles)

Ravioli stuffed with spinach in gorgonzola sauce

OR

Gourmet fish fillet, grilled calamari stuffed with shrimps

Swiss chard prepared in Dalmatian way

A bouquet of salad



Sacher tart

Meat menu

Dalmatian prosciutto

Steak tartare on toast

Pag cheese (cheese from isln of Pag, unique)

δχ



Beef consommé



Fuži s tartufima (unique Istrian way of preparing Pasta with truffles)

Ravioli stuffed with spinach in gorgonzola sauce

OR

Grilled lamb chops

Veal medallions in spicy sauce

Roast potatoes

Grilled Vegetables

A bouquet of salad



Sacher tart

Vegetarian menu

The selection of different types of cheeses

Waldorf Salad



Cream of vegetable



Pasta with truffles and mushrooms

Ravioli with spinach

OR

Minced vegetables in a sauce of peas pate

Mediterranean vegetables

A bouquet of salad



Sacher tart

Drinks included per person

0,2l house wine per person Cabernet Sauvignon or Malvazija

0,2l mineral water

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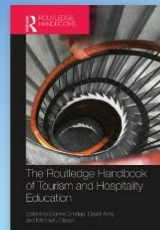
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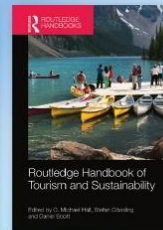
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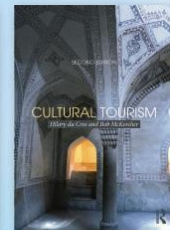
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Interactive governance theory and tourism-poverty analysis in Ghana: a holistic approach?

The relationship between tourism and poverty is a complex one. No definite consensus has been reached regarding tourism's role in poverty reduction. This notwithstanding, many developing countries continue to search for ways in which to leverage their tourism sector for economic development and poverty reduction goals. This paper is based on fieldwork carried out in Ghana between August-November, 2014 as part of ongoing research work for my PhD. During the fieldwork I conducted interviews with 48 governing actors at national, regional and district levels and also participated in and observed a number of governance interactions in the tourism sector including the commissioning of an Eco-Heritage site, the Fetu Afahye cultural festival of Cape Coast and a meeting of the Tour Guides Association of Ghana. The main argument of this paper is that the tourism-poverty nexus is fundamentally shaped by the governance interactions between key institutions and actors at the destination level.

I employ the interactive governance approach to critically assess the governability of tourism-poverty nexus in the Central Region of Ghana. Governability relates to the qualities of the object of governance [the tourism-poverty nexus], the subjects of governance [public, private and civil sector actors] and the relations [communication, collaboration and coordination] between the two in the face of multiple internal and external influences. In this paper I propose and then explore the usefulness of this framework for research on the tourism-poverty nexus. My findings point to a number of important issues regarding the governability of the tourism-poverty nexus in Ghana. The interactive governance framework makes clear the way in which low levels of communication and collaboration between actors in the tourism sector affects how much tourism can be utilised for poverty reduction purposes. This paper therefore highlights how certain governance interactions are constraining and/or enabling a more positive outcome of the tourism-poverty nexus.

The question mark in the title of this paper suggests that the interactive governance although useful has some limitations. Using the data collected from the field, I explore to what extent the approach is a holistic one and suggest ways to augment the descriptive tendency of the interactive governance approach. Such critical self-reflection of the conceptual framework adopted for the study provides an opportunity to arrive at a more nuanced and analytic study of the tourism-poverty nexus.

Adu-Ampong Emmanuel

The tourism-poverty nexus in Ghana: beyond the narrative of institutions matter

The importance of institutions in explaining socio-economic and political outcomes has been well established in the major social science disciplines. This idea is however less entrenched within tourism studies. This is especially the case when questions are raised with regards to tourism's role in local economic development and poverty reduction. Tourism in and of itself is a neutral force. It is in its interactions with institutions and structures that determine whether it becomes a force for good – poverty reduction in this case – or not. Current debates tend to over focus on the role of the private sector in fostering more positive outcomes of the tourism-poverty nexus. The key role of state governance institutions in the tourism-poverty nexus has received little interest. This is a curious neglect as the political nature of tourism development in which there are winners and losers has been well noted. It is therefore important to critically assess how institutions constrain and/or enable the use of tourism for poverty reduction.

In this paper, I build up arguments about the particular ways in which institutions shape development outcomes by focusing on the tourism-poverty nexus in Ghana. The paper is based on a qualitative methodology within which I conducted fieldwork research in Ghana between August-November, 2014 as part of my PhD research. My fieldwork in Ghana involved conducting 48 interviews with key tourism stakeholders at the national, regional and district level. The key argument in this paper is that there is a need to go beyond the simple narrative that institutions matter. The findings show a high level of messiness when it comes to the relationship between tourism institutions in Ghana. I therefore particularly focus on unpacking the specificities the Elmina Cultural Heritage Management Programme (ECHMP). The ECHMP sought to use heritage tourism as a catalyst for socio-economic development and poverty reduction in the historic city of Elmina. I focus on this specific case in order to highlight how key institutional arrangements in the tourism sector of Ghana operate and constrain the processes of communication, collaboration and coordination. As with many buzzwords in the social sciences, the 'institutions matter' narrative has come to be used to obfuscate rather than illuminate local realities. This paper highlights the ways in which we can go beyond this narrative in order to get a more nuanced understanding of the tourism-poverty nexus.

Building women empowerment through tourism entrepreneurship opportunities: The case of Oman

Several studies have revealed the potential role for tourism entrepreneurship to empower women and so realise the many benefits that it provides (for example, economic independence, self confidence, improved standard of living, etc.). However, critical analysis of tourism entrepreneurship opportunities for women is needed in order to determine the extent to which tourism entrepreneurship actually does empower women. Further, a suitable framework that can help critically consider the extent that women can be empowered or disempowered by their involvement in tourism entrepreneurship activities is still missing. Moreover, there is scant research that has looked specifically at women tourism entrepreneurs in Arabian countries. Through adopting a critical approach, the aim of this on-going doctoral study is to explore the nature and experiences of Omani women involved in tourism entrepreneurship with particular regards to empowerment.

Fieldwork for this research took place in Oman during 2013-2014 and included conducting research on a hosting group, a sewing group and a number of solo entrepreneurs. Information about the women was collected through the use of participant observations and interviews in order to develop three cases studies. Findings from the on-going hosting group thematic analysis identifies various dimensions of empowerment for example, social, political, economic, etc.; and explores socio cultural challenges, for example, gaining community acceptance, family strictness, maintaining good conduct and reputation, etc. that the hosting group encounters when it came to their involvement in the hosting enterprise. The hosting group may be described as 'pioneer entrepreneurs' who both negotiate as well as challenge social norms. An emergent conceptual framework will be developed in order to present the nature and experiences of Omani women in tourism entrepreneurship, and may serve as a mechanism in determining women empowerment through tourism entrepreneurship.

Relating Cultural Intelligence to Service Quality: A Cross-Cultural Study in Hospitality

The aim of this paper was to review literature on cross-cultural service interactions and undertake empirical research to investigate the relationship between cultural intelligence (CQ) of service employees, employee performance (EP) and foreign guests' perceptions of service quality (SQ); this relationship has not hitherto been investigated.

Two stages of empirical research were undertaken in international hotels in Karbala, Iraq. The first was qualitative research in the form of interviews; its purpose was to gain insight into these interactions. Thematic analysis of the data along with the literature produced a provisional model of hypotheses indicating causal relationships between CQ, EP and SQ.

The second was to test the model. For this purpose, a self-report CQ questionnaire was used to measure the cultural intelligence of a sample of service employees (N=201) in these hotels; a job performance questionnaire was developed and administered to the hotel managers (N=53) of these employees to assess their performance; and a SERVPERF questionnaire was given to foreign guests (N=469) served by these employees to measure their perceptions of service quality. The dimensions of these measurement scales were determined by principal components analysis and their adequacy estimated using confirmatory factor analysis. The model's hypotheses were statistically tested using hierarchical multi-regression analysis.

The results supported the provisional model. They suggest that employees' behavioural CQ and motivational CQ influenced guests' perceptions of service quality, and that the latter was more affected by employees' treatment performance than their task performance. These findings add to the cross-cultural service literature.

The findings have significant implications for employee training. They highlight the need for training programmes to enable employees to provide similar levels of service to customers from various cultures, and to be more aware of their prejudices by learning proper behavioural responses in intercultural service encounters.

The political economy of tourism: Children's neglected role

Addressing the theme of 'tourism as a social force', this paper approaches a subject upon which limited research has been undertaken – children's role as economic actors in tourism. Despite children affecting and being affected by what happens in the international and domestic arena, they are 'glaringly' absent from political economy analyses. Whilst the concept of children as economic actors comes into antithesis with UN models of childhood as a care-free time, family business literature illustrates how children often take on economic roles. In order to investigate the role of tourism in shaping children's roles, I draw on alternative visualisations of what the 'economy' is. A feminist economics angle, viewing productive and social reproductive elements as of equal importance for representations of the economic reality, is hence adopted. Social reproduction refers to all the activities completed to maintain life on a daily basis and inter-generationally. Based on empirical research conducted in Crete, Greece in 2012, the ways in which the political economy of tourism shapes and is shaped by children's roles as economic actors is analysed. Participant observation over a three month-period and twenty ethnographic interviews with tourism micro-entrepreneurs who make handicrafts primarily for sale as souvenirs, inform this paper. Thematic analysis highlights how tourism's intense and seasonal nature accentuates cultural expectations and economic pressures, bringing about a metamorphosis in children's roles. Whilst when they are very young, children themselves constitute a major social reproduction task, after this, they have a significant input into the political economy of tourism as they transform into 'replacement'-entrepreneurs and domestic-helpers during the busy peak season. Investigating how children's social reproductive roles are formed and the effect children's economic activities have on their parents' gender roles, this paper provides an exciting insight into children's gendered economic roles within tourism, creating knowledge on how tourism and gender shape social relations and experiences.

Becklake Sarah, Büscher Monika

Making the World Safe for Tourists

The Socio-Technical Securitization of Tourism, and Everything Else?

Drawing upon securitization theory, mobilities, and STS, and using a series of empirical examples, this paper explores how the, often uncontested, imperative to protect tourism and thus tourists is enacted through various socio-technical practices which are remaking both touristic and everyday experiences of space/place. In so doing we take three different but related perspectives: (1) the construction of 'safe tourist bubbles', such as hotels/resorts, airports, and tourist attractions, (2) the construction of 'safe tourist bodies' inside and outside of 'safe tourist bubbles', as seen, for example, in poverty tourism, slum tourism, and disaster tourism, and (3) the use of tourism as a justification for the implementation of much wider socio-technical securitization practices, ranging from the benign 'look right' sign painted at many UK intersections to the securitization of photography in public spaces, to the spread of intrusive surveillance measures devised around mega sports events, and the construction of 'safe cities'. In each perspective we interrogate the various socio-technical securitization practices for their underpinning 'risk imaginaries' – Who and what is imagined at risk? And, from whom and what are they at risk? We chart who is involved in the enactment of these diverse socio-technical securitization practices, as well as assess how they (re)produce real and imagined spatial and embodied divisions and distinctions, as well as raise ethical concerns and opportunities. In taking this approach we add to perspectives which ask not how tourism is or could be governed, but rather how tourism governs. Thus, through a look at touristic socio-technical securitization practices we highlight how tourism is involved in wider 'Worldmaking'. The key question is: can a world tourists feel safe enough to tour also be a world that everyone feels safe living in?

Bello Vázquez Raquel

Temporary poverty for the privileged class: Discourses on detachment and deprivation in the pilgrimage to Santiago de Compostela. A case study in Brazil.

The tourism linked to the pilgrimage through the trails to Santiago de Compostela has various interrelations with several social features. In a specific research done in the state of Rio Grande do Sul, Brazil, I performed interviews with local pilgrims that have walked the trail to Santiago, trying to identify their motivations and their visions on the trail and the town of Compostela as the final destination of the trail. During those interviews a narrative arose strongly linking their class and level of economic income with their building of the spiritual and ethical meanings of the pilgrimage. Having in mind that Brazilian society holds strong levels of social inequality, and the fact that a one month length pilgrimage route in Europe is only affordable for the upper or upper-middle classes, the dominant discourse on “detachment”, deprivation, scarcity and a stark way of life as the declared primary learning of the pilgrimage puts questions on the entanglement of it with the spiritual and religious beliefs of the pilgrims as well as with the patterns of consumption before, during and after the trail. In addition, a close following of the preparation for the pilgrimage (readings, meetings, on-line forums) led us to the hypothesis that well before start to walk the trail, the pilgrims seek for the experience of poverty and deprivation, and that the actual pilgrimage is, in a certain way, a confirmation of this expectation, that can be even seen as a strong motivation. Our preliminary findings point to a relation between the spiritualist beliefs –typically mixed with Christian practices in Brazil in the upper-middle class since the 40's of the 20th century- and the building of a more positive discourse on the social and economic success, traditionally in conflict in a Catholic culture, and in a context of social inequality.

Bott Esther

Tourism in peripheral areas: The case of Patagonia

As demand for increasingly “edgy” holidays grows, tourism development is creeping into not only the world’s least developed areas, but also into its most geographically peripheral ones. Development is especially rapid in areas where tourism practices represent what might be considered beyond the scope of “mainstream” tourism and within which contemporary tourists are increasingly seeking consumer experiences that transcend the seductions of “mass” tourism. There is a particularly condensed global expansion in some of the world’s most peripheral and remote areas, a process which is accelerated by new, or “niche” tourism practices and the late-modern preoccupation with ‘adventures’. This article presents the case of the small town of El Chaltén in Patagonia, which has begun to attract thousands of adventure tourists each year drawn to gaze upon and experience the unique mountain landscape. Drawing on original qualitative data collected during a four-week field trip to El Chaltén, this article explores the impacts of rapid adventure tourism development and asks how these are being experienced and negotiated by locals. The article shows how locals demonstrated a nuanced appreciation of the complexities of adventure tourism development and the potentially paradoxical nature of “adventures” when they are commodified for consumption and embodied by tourists.

Buda Maria Maria, Tucker Hazel

Affective Tourism Ethnography

In this paper we aim to advance the concept of affective tourism ethnography. We take ethnography to refer to a research strategy rather than simply a methodological tool. This is because ethnography entails methods (individual interviews, focus groups, participant observation amongst others) and connects appropriately with the theoretical approach offered by engagements with affect and emotion. Cultural understandings of affect and emotion are central to the affective turn in humanities and social sciences (Clough & Halley, 2007; Gregg & Seigworth, 2010). Debates pertaining to the affective turn have not yet fully reached tourism studies (Buda 2015; Buda et al 2014). Our aim, therefore, is to bring cultural and critical engagements with affect and emotion more firmly into tourism studies. The affective turn explores creative dynamics of affect and emotion in the reproduction of culture, subjectivity and power relations (Harding & Pribram, 2002). Emotion can be considered as 'subjective content' and 'qualified intensity', whereas affect is intensity itself. Therefore, whilst emotions are more amenable to representation and operationalization, affect is akin to an invisible felt presence, challenging cognition since it resides in other-than-conscious levels (Massumi, 2002). In this paper, we explore how 'affective tourism ethnography' can allow for in-depth examinations of individual actions, emotions and meanings within specific settings. To conclude, we argue that in tourism studies critical examinations of affect and emotion can offer promising new routes to explore and understand tourism encounters.

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Community Empowerment and Tourism Development

The World Tourism Organization (WTO) proposes tourism as a tool through which the Millennium Development Goals (MDGs) can be accomplished yet the goals have been criticized for their top-down conceptualization of development and well-being (Buzinde, Kalavar, Melubo, 2014). Critics further argue that long-term improvements in the livability of indigenous communities require the MDGs to account for indigenous interpretations of development and well-being. Many indigenous communities worldwide are increasingly utilizing tourism as a tool to enhance livability. Communities often adopt a variety of approaches to tourism development however research notes that a common denominator often entails a level of community involvement. In fact, community involvement can contribute to the enhancement of social, cultural, economic, and environmental dimensions of a given community (Mair & Reid, 2007; Scheyvens, 2003; Taylor, 1995). Arguably, even when community members are involved in the decision making process, tourism development can occur in a haphazard manner, yielding detrimental impacts to the collective (Mair & Reid, 2007). Nevertheless, it is through involvement that members of a community become empowered to take control and ownership of any development processes. The goal of this presentation is to discuss the concept of community empowerment as well as to illustrate how empowered communities harness principles of social entrepreneurship in their development of tourism. Four different forms of community empowerment will be discussed, namely social, cultural, economic and psychological empowerment. This discussion draws on a case study of the Maasai of Oltukai Village in Tanzania, Africa. Implications for the unfolding debate on community empowerment and tourism are also discussed.

How children and young people negotiate a sense of identity and belonging in a tourist destination: A critical perspective

Little is known about the experiences of young people growing up in complex communities including tourist destinations. A review of the tourism and childhood literature reveals that there is a lack of research that explores young people's experiences and perceptions of tourism in the place where they grow up. This paper focuses on the lived experiences of young people growing up in the Australian tourist destination of Byron Bay. A critical aspect of this research is the inclusion of young people's voices to shed light on the opportunities and challenges they face growing up in such communities. The aim of this research is to bridge the gap between our understanding of the socio-cultural influences of tourism on youth growing up in tourist destinations, and young people's actual lived experiences. In particular this paper explores how identities are actively and reflexively formed in the socio-cultural environment in which the child develops thus balancing the socio-cultural and ecological view of children's development with an understanding of their agentic role in line with the emerging Sociology of Childhood or Childhood Studies paradigm.

The ethnographic and participatory approach we adopt in this study provided an opportunity to be embedded in the field for an extended period of time and to gain a deeper understanding of the lived experiences of childhood. As childhood is socially constructed and children have an active role in this process, this paper focuses on the stories and narratives that the young people shared during one-on-one interviews, focus groups and the participatory component of the study. Preliminary findings suggest that children and young people have a strong sense of connection and belonging to their community, including the natural and built environment, which is often challenged by the flow of visiting tourists. Feelings of alienation and displacement are common among youth particularly in the peak tourist season. Their identity as 'locals' has to be continuously re-affirmed in order to preserve and nurture the special feelings of belonging which are so crucial to their health and wellbeing. This paper contributes to the field of Critical Tourism Studies by addressing the lack of research on children and young people and bringing to the fore the 'voices' of this missing population in tourism research with the ultimate purpose of contributing to the social sustainability of tourism communities.

Chambers Donna

The quest for an inclusive tourism curriculum: a radical critical pedagogy

Inclusivity in the higher education curriculum, particularly in the Western world, has so far largely been discussed in terms of equal access for disabled students, ethnic and racial minority students, part time students, students with varied learning styles, international students who come from different cultural contexts as well as in terms of widening participation for students from disadvantaged backgrounds (see for example Morey, 2000; Fuller et al, 2004; Haigh, 2002; Andersen, 1987). In the United Kingdom, a 166 page report published in 2010 by the Higher Education Authority (HEA) titled 'Developing and embedding inclusive policy and practice in higher education' addressed the fact that 'inclusion' is interpreted in different ways in UK higher education and focused on its elucidation in 10 case study institutions where inclusion was interpreted in the context of the areas outlined above (but with a particular emphasis on disability). However the argument of my presentation is that there has been insufficient discussion of inclusivity within the higher education curriculum which unpacks the concept in terms of ***how knowledge is produced and reproduced*** and the resultant ***consequences***.

Against this background, I argue in this presentation that today our higher education curricula in the West is still predominantly 'epistemologically colonial' despite the increasing internationalization of the student body (particularly from developing and emerging economies) and clarion calls for more inclusivity. Indeed internationalization appears to be more associated with a marketization discourse particularly in Business Schools where commercial expediency takes centre stage over the creation of culturally inclusive, equitable knowledge systems. So in this presentation I seek to problematize the notion of 'inclusivity' specifically in tourism higher education, drawing on the critical integrative approach to education of George Sefa Dei (who himself has been influenced by Paulo Freire's critical pedagogy) in order to explore the extent to which tourism higher education is still a 'racially, culturally and politically mediated experience' (Dei et al, 2000:8).

Tourism and Development Aid: Liberalisation or Pauperisation?

This paper pays particular attention to the fastest growing segment of tourism in Pacific island countries, cruise tourism, and moves by aid donors to intervene in its expansion. The central argument is that the efficacy of cruise tourism is mostly ambiguous despite recent spectacular growth in arrivals and expenditure. The call is for donors to prioritise research that examines the effectiveness of cruise tourism beyond the often exaggerated simplifications of economic impact and consider the true costs associated with it, especially the social, cultural and environmental imposts. The questions posed by Brida and Aguirre (2008) are central to apprehensions about donor endorsement of a sector whose development contributions remain vague: “are we sure that the benefits of attracting cruises to a tourism destination are higher than the costs? Is it sure that the major players in the cruise industry are taking proactive measures to ensure a sustainable future for cruise tourism while preserving cruise destinations?” Becker (2015) is especially critical of the sector arguing: “Cruise ships have become the symbol of all that’s gone haywire in the tourism industry”. Unless aid interventions are based on sound footings that draw on reliable longitudinal data, both economic and non-economic, donor-private sector led interventions stand little chance of making substantive and long-term local-level impacts. It would pay for donors and policy makers to take a backward step and seek empirical evidence about tourism’s overall impacts firstly.

Guanxi & Dwelling: Contextualising the Study of Tourism Research

The aim of this working paper is to critically reflect upon extant theory as a means to combine Eastern and Western philosophical discourse. In particular, we reflexively examine how, in an epistemological sense, guanxi (Eastern) and dwelling (Western) may usefully intertwine to provide an improved understanding of tourism research in China (Bao, Chen and Ma, 2014).

Guanxi is an Eastern Confucian concept that constitutes the practical, essential and authentic content of Chinese people's everyday life. Guanxi is not only a traditional phenomenon, or a key element of contemporary business strategy, but is an inescapable condition of existence for Chinese people – it is omnipresent in accomplishing almost any task (Hsu, 2005). As such, Guanxi continually emphasises establishing, extending and monitoring inter-personal social relations that focus on its human or social affects.

Dwelling (Ingold, 2000), is a Western contextual philosophical perspective which attempts to dissolve the boundaries between social – material, culture – nature and so on. As such, it can be argued that “all creatures, human and non-human, are fellow passengers in the one world within which they all live, and through their actions continuously create the conditions for each other's existence” (Ingold, 2005: 503).

Combining the perspectives of guanxi and dwelling enables an intertwined epistemological perspective to emerge that has the potential to frame tourism as a more holistic force that (re) shapes dwellers' perception, cognition and engagement with other people (guanxi) and non-human components of all kinds within collective fields of power (ibid.). Moreover, these dynamic, ongoing and mutually constitutive engagements between guanxi, dwelling and tourism call for further critical investigation as such a perspective has been neglected in previous tourism research.

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Methodological consideration of tourism impact on quality of life indicators

Macau's emergence as a tourism destination, owing much to its geographic location, history and culture as well as activities such as gambling has long supported economic growth and development in this special administrative region of the People's Republic of China. As Macau's casino's move to attract the premium mass markets over 'high rollers,' the growth and intensity of visitor numbers to 30m in 2013 creates question as to the sustainable development of tourism, given the small resident population of only 600,000. Thus, the purposes of this study are: (1) collect qualitative data to discuss underlying concepts (2) to explore how expatriates in Macau perceive Quality of Life (QOL) (3) to critically analyze their interpretation and understanding of QOL (4), and understand how expatriates cope with the unexpected problems that had arisen during an era of unparalleled tourism growth.

Ten informants expressed job satisfaction, as well as security and safety satisfaction. However, they noted that transportation and housing costs are a major difficulty as incomes have remained static. They believe overcrowding is getting worse, and the cost of living is rising. They expressed a lack of sense of community as communication is difficult; with most of their friends also foreigners. They believe they can't communicate with local people due to language and cultural differences.

This study will make a conceptual contribution by providing a definition of QOL by filling the gaps in existing research on this topic by using a bottom-up approach. It identifies the need for quality of life indicators to monitor tourism development and related policy implementation. We recommend future planning incorporate more 'subjective' perceived QOL indicators that emerge from below. This is of growing importance since it is unclear as to whether the QOL construct is transferable from one cultural and societal context to another.

Gender, Tourism and Water in Labuan Bajo, Indonesia

The sustainability of tourism is dependent on adequate water of sufficient quality and quantity. This puts local populations in competition for this scarce but essential resource and climate change is increasing the pressures. Women bear the burden of tourism's negative impacts and are disproportionately affected by water scarcity which poses a direct threat to people's right to health and life, is exacerbating existing poverty, and is a source of conflict and societal instability.

Despite access to water and gender equality being a key indicators of progress towards achieving the MDGs and the increasing importance of tourism in developing countries, academic research on the link between tourism and the impact of water scarcity on destination populations has been gender blind. In addition, the majority of literature on gender and tourism has tended to neglect ecological issues such as water.

The multi ethnic town of Labuan Bajo, Flores, has become one of Indonesia's most rapidly growing tourist destinations with an increase from 10 to 18,000 inhabitants and 20 to 50,000 tourists in the past five years. Despite the significant growth in tourism, Flores is one of Indonesia's poorest and most underdeveloped regions, with 97% of the population living below the poverty line. The region suffers from water deficit and has been identified as extremely high risk both in water quality and quantity.

This paper will bring results from a month's field work carried out in April 2015 that will seek to understand the tourism-related water shortages and how these interact with gender inequalities. Participatory methods will be used to map out gendered power relations of water access, usage and control. The research aims to understand the gendered dimension of tourism-related water scarcity in workplaces, households and communities as a precursor to seeking solutions for a more equitable water supply in the town.

The maid, the driver and the manager: A gendered tale of tourism labour realities in Portugal

Adopting a critical angle to horizontal and vertical segregation within tourism, this paper investigate the complex ways in which gender roles and increased capitalist pressures to accumulate interact. This provides a snapshot into how contemporary gender roles and work-family balances are changing within the Portuguese tourism industry. Tourism in Portugal is characterized by highly patriarchal ideologies, illustrated by high levels of horizontal and vertical segregation. Global gendered ideals connect femininity with the 'working mother' role, and economic models are now based on dual-earner family structures. The shift in productive roles together with persisting expectations that women are responsible for the family, mean that complex gender role negotiations are occurring with related implications for gender equality policies. Drawing on recent research conducted in Portugal in 2013 on a nation-wide scale, this paper uses focus groups with managers from leading private and public tourism organizations representing all 7 sectors as defined by the Tourism Satellite Account, to investigate gender's role in tourism employment. Questioning the ontological position that shared social realities exist, this paper presents the multiple, context-specific truths arising from content analysis of focus groups with the help of WebQDA qualitative analysis software. Regarding work-family balance, dual standards for male and female employees with family commitments, emerge, whereas women's vertical career progress is connected to limiting their roles as mothers. The great diversity in opinions regarding managing gender equality within tourism, as being because economic progress is moving faster than gender role progress is analyzed. A sliver of hope that more gender equality within tourism is part of the future Portuguese reality, is that less guilt is being placed on women for prioritizing their career ambitions over family and accounts of working men taking on childcare and cooking responsibilities, hence showing that acceptable masculine roles are altering.

Cuffy Violet

What's the point? An analysis of the work placement agenda in Tourism Higher Education

Work placement is a central feature in most Tourism Higher Education degree programmes. Much research has been done around this phenomenon but sparse reflection on inclusive engagement of 'all' stakeholders in the design, implementation and evaluation of these programmes. This working paper adopts a practitioner reflective approach to analysis of Tourism Higher Education (THE) placement programmes with a view to offer a framework for inclusive engagement and active participation among key stakeholders – students, university and industry. Document analysis of websites and marketing brochures is conducted on the 11 'THE' programmes across Scotland. Analysis is focused on current placement structure, duration and degree of stakeholder involvement. Preliminary results reveal that programme structure and offering is quite varied leading to a vast range and quality of experiential learning. However, the future tourism graduate is faced with unique challenges in a fast-paced, ever changing industry. Thus, the paper favours adoption of a reflective practitioner approach bringing to the fore concepts of engagement, participation, collaborative networks and partnership. Focus is on advancing collaborative curriculum development, delivery policies and implementation strategies. Pivotal to these are the principles of Lifelong Learning and the roles and responsibility of key stakeholders: the learner, university, industry, and policy makers. Accordingly, the paper is underpinned by the theoretical constructs of reflective practice, active engagement, stakeholder collaboration, and professionalism. The paper proffers a co-creation experiential learning approach. Thus, it advocates challenging the status quo on institutional policy, culture and curriculum development; designing and co-creation of individual student career and learning plans; joint negotiation on identifying training needs and possibilities; and informed institutional practice.

Doering Adam, Zhang Jundan (Jasmine)

Tourism and the World: Sense, Praxis and the Politics of 'We'

Over the past ten years Critical Tourism Studies (CTS) has endeavoured to create a better 'tourism world' while also drawing attention to its 'worldmaking' force. The idea of 'the world', however, has escaped the critical lens of CTS. This paper raises the concern that unless we can renew the question of 'the world', CTS will remain limited to critiques of Othering, hopeful collectivisms, and dialectical reflections in a time demanding something different from *us*.

We begin with Jean-Luc Nancy's (2014) proposition that the world today is confronted with three important transformations: it can no longer be represented holistically; it is devoid of any manageable and definite order; and it is pluralised like never before. For Nancy, the question of the world is a crucial point where being, knowing and politics are becoming knotted together in unfamiliar ways. By interrogating the possibilities and risks of reconsidering 'the world' in CTS we explore how Nancy's thinking renews the themes of sense, praxis and the politics of 'we' in interesting ways.

First, we discuss the implications of claiming that the world no longer *has* sense, it *is* sense. We argue that if the world as we 'know' it can no longer be conceived of as an enclosed subject/object, then Nancy's (1997: 162) philosophy offers another 'sense of world' for CTS to consider, challenging us "to *sense oneself as the engenderment of sense*". Secondly, we work through Nancy's idea of the *world as praxis* to draw attention to the limits of the *emancipatory praxis* characterised in CTS as a self-reflective and fully conscious action/actor that transforms reality and constructs the world (McLaren & Jaramillo, 2012). Lastly, rethinking the world as praxis opens us up to the risk of saying 'we' in tourism, but a Nancean (2000) 'we' where what is shared is also what divides us. Rethinking 'the world' in this way is less about taking the road less travelled than about opening up unfamiliar routes to reinvigorate the critical and creative agenda that underpins CTS.

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Dolezal Claudia

Reflexivity and emotion: A personal account of a particular tourism encounter in the field

This paper offers a reflexive account of my experiences in the field, in Bali, Indonesia, as part of my research on empowerment in community-based tourism (CBT). It reflects on challenges and limitations while entering, being in and leaving the field. Most importantly, by making use of the practice of reflexivity, it analyses the way the intersubjectivities between my interlocutors and myself shaped our behaviour towards each other and the data I collected. I am convinced that I, as a researcher with my own worldviews, ideologies, past experiences and emotions cannot take myself out of my research, including my underlying assumptions and emotions that I brought to the fieldwork and that emerged in situ through interaction. Leading on from these insights, the reflection presented in this paper forms the basis for my intellectual argument on empowerment in CBT. It tells an alternative story in that I found myself in the position that residents are usually placed in: for a long time residents' agency has remained unacknowledged in tourism in less developed countries, regarded as disempowered and impacted upon by tourists' exploitation and gaze. In this case, it was myself who felt disempowered, gazed upon and confronted with stereotypes. Hence, this paper offers a personal account of a very peculiar tourism encounter in a CBT setting; after all, this is what I was in addition to all the other roles that I played and fulfilled while trying to find and constantly rediscover my own identity in the field. This paper therefore highlights the necessity of using reflexivity to arrive at more engaged and embodied research practices. After all, we must "trust [...] the subjective realities within" (Ely et al., 1997:16) as these shape our representation of the field and not only help us understand ourselves but also the world of our participants.

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Community-based tourism in Bali: Empowerment and community control in disguise

In the context of tourism in less developed countries (LDCs), the word 'empowerment' is increasingly employed when talking about assisting community members in becoming active agents in shaping their future. However, there are some problems with the notion of empowerment. Most importantly, definitions within both the tourism and development literature are blurred and ambiguous and the possibilities of empowerment in CBT are usually limited to participation in tourism planning, women's empowerment, or economic empowerment, but rarely extend beyond these aspects. No in-depth investigation of the more intangible dimensions of empowerment in CBT exist to date, analysing the complex interactions between the actors involved. Therefore, the focus of this paper lies in an investigation of 'social empowerment', based on an analysis of social interactions within CBT, on the premise that the social ties between tourists, community members and intermediaries bear potential for empowerment. These dimensions also shed light at the interactions between residents and tourists (i.e. the tourism encounter): supposedly the appreciation of the community's culture and traditional knowledge by the tourist could lead to an 'empowered' community (Scheyvens, 1999). This paper is based on the author's doctoral thesis, which – by means of an ethnographic approach – analysed the nature of power relations between the actors in CBT at local level in three villages in rural Bali, Indonesia. The findings reveal that empowerment opportunities are unequal in the villages under study, with bottlenecks, such as language, tourism skills and caste hindering the communities' empowerment process. Possibilities of empowerment for other villagers are limited to economic empowerment, mainly due to a lack of training and the elite's unwillingness to delegate. Although CBT creates hope for change and empowerment for community members, it currently remains empowering for a few, while others participate silently.

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A bottom-up strategy against the 'McDonaldization' of Indigenous Tourism in Chiapas, Mexico

A third of the 900 million people who live below extreme poverty in rural areas belong to an indigenous group. In Mexico, being indigenous is directly associated with being economically and socially disadvantaged. But Indigenous Peoples are not 'poor'. They possess the traditional knowledge able to preserve the richest biodiversity of the planet and represent much of its cultural diversity. The Mexican government is attempting to overcome this oxymoron with different policies, including the development of tourism strategies.

Through top-down approaches the national and local governments, with the help of international agencies have fostered the development of a solid net of indigenous tourism initiatives. However, the application of standardized strategies, the use of economies of scale, and the imitation of successful models is leading to the 'serial reproduction of culture' or 'McDonaldization' of indigenous products and destinations. By ignoring the history, traditions, living culture or sense of place of Indigenous Peoples, these strategies are jeopardizing the basic resource from which Ethnic and Cultural tourism can be derived at the same time that contributes to the erosion of local identities.

This communication discusses the potential offered by endogenous development strategies as a solution to the 'serial reproduction of culture'. Capitalizing on traditional knowledge, indigenous organization, and cultural idiosyncrasy, combined with the capacity of any group of people to develop their own creativity, the study presents the results of a co-researched process with four indigenous tourism operators, located in the Lacandon Forest of Chiapas, Mexico.

Under a decolonizing and critical paradigm and using a participatory approach based on creativity tools, the process proves the capacity of indigenous entrepreneurs to become agents of local development by designing original, innovative and profitable tourism experiences based exclusively on their own cultural and natural assets.

Farrell Helen, Pappalepore Ilaria

Co-creation in the classroom

Shor (1980; 1992) advocated a shift in our approach to education, suggesting a change in the student's role from passive object to active, critical subject. Shor's seminal work resonates with widely accepted pedagogic approaches such as student-centred learning (Biggs & Tang, 2007); and with the emerging perspective of the academy of hope (Atejevic et al. 2012) and 'hopeful tourism' (Pritchard et al. 2011). In the UK, the Higher Education Academy has stressed the importance of students' active engagement and the role of 'students as partners' (HEA, 2014). This could - and should - include the students' active participation in designing key markers of their learning experience, such as curricula and assessment. However, many educators still reject a potentially threatening shift in power relations between teacher and student (Bovill et al., 2014). Examples from undergraduate teaching will be discussed to illustrate our experiences. Final year students were asked to select their own assessment criteria for a group project, following the critical pedagogical principles of questioning frameworks and unlearning before learning and reflecting (Freire, 2000). Others created learning contracts to manage their own work and to demonstrate the links between a single module and their wider learning. First year students wrote and published a textbook collaboratively as part of an assessment.

Students were asked to question the structures within which they worked and studied. Following Freire (2000), the process began with 'unlearning' then learning, and then reflecting, in which they evaluated the existing frameworks and structures. This involved the students questioning the teaching and learning framework and then finding improvements. Drawing on our experiences and on a growing body of published research, this paper aims to evaluate how co-created student experiences – and in particular the co-creation of learning curricula and assessment – may contribute to encouraging a critical, reflective and transformative approach to learning and teaching.

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Fazito Mozart, Locatel Celso

Second Homes Tourism, Land Market and Social Inequalities in the Brazilian Northeastern Coast

The Brazilian Northeast, yet the poorest region in the country, is endowed with a very attractive coast. Governments have historically tried to develop tourism in this region as a means to minimize the economic regional disparities that characterize Brazil. This article intends to deconstruct the discourse of socioeconomic development through governmental incentives to second homes tourism, by describing the cases of Touros and Tibau do Sul, located in the eastern coast of the state of Rio Grande do Norte. Specifically, it employs a twofold method: the application of a survey, followed by a discourse analysis approach to assess primary and secondary data from the last decade. The analysis shows that in Tibau do Sul, the tourism activity did not absorb the local communities, leading to spatial segregation between the original communities and the newcomers. In Touros, little has happened in terms of economic growth, while the land market had its prices inflated and became an attractive investment. As a result, land ownership has moved from the original population to outsider investors, generating social exclusion and more inequalities. This article concludes that the tourism actions that follow the hegemonic modernization discourses of development – focused only on the expansion of wealth and income – undermine the possibilities of tourism as a transformative social force.

Franzidis Alexia

It's more than just fun and games: Introducing the realities of tourism to an undergraduate class

Tourism is an industry that impacts multiple stakeholders and there is a recognized need for tourism courses to go beyond operational aspects and explore the 'big picture of tourism' (Stuart-Hoyle 2003, p.51). This approach aims to help students understand the wider tourism system and context in which the industry operates (Stuart-Hoyle 2003). Some topics, such as environmental concerns, can be explored easily with tools such as visual images or quantifiable calculations (e.g. carbon emissions from flights). Debunking the social issues within tourism, however, on issues such as power, inclusion, and privilege can be more challenging, as many students are "unreflexive about their own power-knowledge relations" (Fullagar & Wilson 2012, p.1). Currently few cases exist that provide specific examples or strategies on how educators have approached such topics in the classroom.

The purpose of this study is to describe the process and outcome of a series of stakeholder analysis activities conducted in an undergraduate tourism program at a predominately conservative university. The activities, which included a mixture of case studies, role plays and observations, focused on issues related to each stakeholder: the tourist, the host community, businesses and the local government. Students were required to document their reflections and opinions prior to, during, and after each task. Lastly, students were asked to offer their thoughts on how to overcome the issues they encountered. The instructor also recorded their reflections on how the students reacted to topics, as well as their own anxiety on introducing more controversial topics into the classroom.

Based on in-class discussions and students reflections the instructor deemed the activities to be an effective method to approach previously undiscussed issues and expose students to unconsidered perspectives. It is hoped these activities will expand student's knowledge and be a starting point for developing reflexivity in future leaders.

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Frenzel Fabian

How did Rio's favela of Rocinha become a tourist attraction?

Tourist Valorisation in the Context of Slum Tourism

In the centre of the Andalusian city of Ronda, right next to the commanding and ancient bridge that connects the old and the new parts of town, stands a large exhibit. It expresses 'humble honour' to the romantic travellers who were the 'first tourists' to Andalusia in the period of the Grand Tour. What pulled them to Spain? "They were on the search for the roots of civilisation". What was their achievement? They contributed to clichés and stereotypes, like the bullfighter and the romantic bandit, and "they also taught us to appreciate our heritage and traditions".

This recognition of the role of tourists in shaping modern Andalusia describes an example of tourist valorisation. It starkly differs from a view of tourism value through the lens of economic analysis. Here tourism is a capitalist industry that produces so many billions of dollars of revenue per year. Tourists are seen as consumers, spending discretionary revenue on non-essential goods. The concept of tourist valorisation, in contrast, sees tourists not as consumers, but as producers of value. It addresses questions that classical tourism economics ignore: How does a place become attractive, how does it become valuable? And what is the role of tourists in this?

In this paper I suggest to approach these questions by discussing it in view of a specific and perhaps unlikely example of tourist valorisation: while most of us would agree that a view of Ronda is an attractive valuable good, there is much less agreement when it comes to the value of the view of a slum. The key starting point for understanding tourist valorisation is that in both cases the value is not intrinsic to the object gazed at, but is produced and constructed: its value is the result of human activities, of valorisation processes. The question I want to discuss in this paper, is as follows: Does making Ronda into a tourist attraction follow the same logic as making Rocinha into one?

Stakeholder Perspectives of a Future of Accessible Tourism in New Zealand

New Zealand's access market is increasing in both size and significance. As such, it presents a critical future consideration that currently remains overlooked by both corporates and scholars. Despite compelling statistics and strong legislation, persons with accessibility needs are still struggling to fully participate in tourism, and consequently, the access market remains emergent, underserved and misunderstood.

This research discusses research that examined stakeholder perspectives regarding the future of accessible tourism in New Zealand. Results from the study indicate that industry operators want tangible proof of the benefits of accessible tourism, before they will commit to its creation and provision. Academic literature also highlights the importance of providing an estimation of this market's potential to tourism suppliers, to illustrate the benefits to be accrued through their servicing of this market. This paper therefore raises the question: Is accessible tourism seen by stakeholders as 'good for business?'

Applying an interpretive paradigm, original exploratory research was conducted with ten semi-structured, in-depth interviews with key New Zealand tourism industry stakeholders. The research aim was to explore the social and business rationales supporting a future of accessible tourism in New Zealand. Through inductive thematic analysis, five key themes emerged, with findings suggesting implications for an industry that exhibits minimal awareness and consideration for accessibility. This lack of awareness creates a distinct impression of New Zealand as an outwardly inaccessible global tourism destination. Participants viewed accessibility as an issue of social change, requiring the achievement of a cultural shift, to create access as a cultural norm required for future business. Whilst top-down leadership was deemed pertinent, it was equally felt that there must be a 'meeting in the middle' from the bottom-up. This approach would utilize and showcase accessibility success stories through the provision of industry role models, leveraging a greater push for accessibility and emphasizing more prominently, what has been done and what can be achieved for the future.

Gillovic Brielle, Cockburn-Wooten Cheryl, McIntosh Alison and Darcy Simon

Exploring an 'Ethic of Care' in Accessible Tourism

Gilligan's classic book, 'In a Different Voice' (1982), saw the establishment of an 'ethic of care' as an alternative approach to moral reasoning. In adopting this ethical stance: relational experiences between the 'self' and 'other' are humanized; cognizance of the giving and receipt of care is favoured; and, the embedded, interconnected and interdependent nature of individual lives is emphasized. This paper presents an argument in support of the preceding model, as a distinctive methodological approach to tourism scholarship, particularly in exploring relational constructions of travel in the moral domain. Given the unavoidable amalgamation of human encounters during travel, an 'ethic of care' methodology allows for and privileges the hearing of multiple voices, exploring ways in which the care giver and the cared for, recognize and assume responsibility for one another, as they navigate, construct and make sense of their travel pursuits.

The proposed research illustrates clear alignment with critical tourism research practices and values the principles of hopeful tourism scholarship, as it endeavours to foster transformative social change through the employment of an 'ethic of care' methodology. Not only will this paper contribute to the growing body of academic literature in the accessible tourism space, it will further contribute an understanding of personal and social care dimensions of relational travel. It will provide a first and original contribution of literature pertaining to the nature and communication of experience, agency, advocacy and ethics at the nexus for care, disability and relational tourism.

Goodsir Warren, Rasmussen Erling, Ingley Coral

Freedom within a framework: Beyond empowerment to personalisation within the tourism and hospitality industry

As the competitive global market continues to develop and workforces become more diversified, management activity is becoming increasingly more complex. This is especially true for the tourism and hospitality sector where the variable, sophisticated and ambiguous nature of social interactions between employees, customers and the wider community further complicate management processes. Tourism and hospitality also have a rich tradition of values that emphasise concern for community and responsibility for society. However, these complex social interactions and traditional values are often in conflict with contemporary economic goals that emphasise profit maximisation. The rationality that drives organisations to achieve competitive advantage through efficiency, productivity and measurability for economic ends, but denies human wellbeing, is being called into question. Additionally, it is recognised that balancing the needs of individuals, the organisation and the wider community requires sound management judgement.

The purpose of this paper is to explore how organisations balance tensions within complex, dynamic service industry environments. This paper draws from Aristotle's concept of *phronēsis* (practical wisdom) to provide the capacity for expert judgement in decision making to manage organisational complexity and tensions. To date, there have been few studies concerning the value and development of wise practice (*phronēsis*) in contemporary organisations and, within the formal decision making literature, discussion of wisdom is all but missing. To meet the purpose of this paper, a qualitative case study was undertaken within two international hotel groups operating in New Zealand. The hotel industry was chosen as it engages in both transactions and interactions in global, local and personal spaces. Primary data was gathered from interviews with regional and hotel managers from each hotel group (24 in total), and from hotel group documents.

The findings reveal a shift in strategic focus within both international hotel groups. Where previously the hotel groups focused on maintaining global consistency across brands while also accommodating local adaptation and representation, now both hotel groups recognise the need to provide for and encourage unique personal interactions. To achieve this shift toward accommodating personal uniqueness, the hotel organisations in this study are working to provide greater employee freedom within the workplace. Moreover, recognising and accommodating personal inimitability is viewed as not only a change between how employees interact with

customers, but also, and perhaps more importantly, a change between how interactions take place with and between all stakeholders. When determining how individual freedom is enacted in the workplace the findings suggest the need for an affinity between personal and organisational values. Nevertheless, the data analysis also reveals that, while managers recognise the need to localise and personalise service interactions they lack a framework to implement the necessary focus and align values. Moreover, it is evident that economic imperatives threaten the tourism and hospitality values that emphasise a concern for community and responsibility for society. A discussion of how organisations implement greater employee freedom is important as the potential benefits include enhancing work/life integration, or, alternatively, the potential for managers to exploit employee life abilities and extra-work qualities and values.

Grimwood Bryan

Decolonizing Methodologies in Tourism Research – Processes and Practices, Prospects and Tensions

“Picturing the Thelon River” is an extended, community-based case study that engages different knowledges of the Thelon River watershed in (sub)Arctic Canada to cultivate enhanced understanding of, and responsible relationships to, a sacred cultural landscape within contexts of social-ecological change. Employing participatory and visual methodologies, the study’s first phase (2008-2011) involved Inuit inhabitants of *Qamani’tuaq* (Baker Lake, Nunavut, which is located at the Thelon’s eastern terminus) and river tourists in a) documenting stories, uses, and experiences of the Thelon and b) dialoguing these knowledges to mobilize collective, place-based, and values-centred visions for positive nature-society transformation. Phase two (2012) emphasized outreach activities and led to a third phase (2013-2016) involving narrative and participatory research with members of the Lutsel K’e Dene First Nation, whose ancestral territory includes the Thelon’s western upriver sections in Canada’s Northwest Territories. The purpose of this paper is to reflect critically upon research carried out to date from a non-northerner/non-Indigenous researcher perspective. Particular emphasis is placed on reporting and evaluating methodological processes and practices for engaging responsibly with northern Indigenous communities. In so doing, the paper illustrates how past research experiences and learning shape ongoing efforts to centre voices of historically marginalized ‘others’ in tourism research. Critical reflections and reflexive analyses are also used to shed light on the potential prospects and tensions associated with recent calls to decolonize tourism and tourism research.

Grit Alexander, De Jong Maaïke

You can call me lord,

Addressing interactive experiences of Dutch Lairds, Lords or Ladies of Lochaber

Scottish law makes the sale of small plots in Scotland by internet possible and legal. By buying a small piece of land on a Highland Estates people may carry the title Laird, Lord or Lady. This research addresses through indebt interviews how people experience these titles from an individual, social and physical perspective. Outcomes suggest that people share the experiences with friends and family and connect with the destination in a more personal manner.

The research focuses on a critical discourse since outcomes indicate that providers of hospitality space often neglect the social aspect and transformative potentiality. This article is Inspired by the works of Deleuze and Guattari (1987) and Falk and Dierking. From Deleuze and Guattari (1987) the concepts of affect and line of flight provide a context for exploration and with the help of the interactive experience model by Falk and Dierking (1992) the authors address interactive experiences of souvenir plots.

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Proximity Ethics and Tourism: How a relational approach to ethics offers potential for climate change justice dilemmas.

The normative dimensions of travel viewed through the lens of an ethics of proximity is examined and applied to personal action on climate change. The ethics of proximity can be understood as the extent to which morality of the self is extended towards or imbued in the other through the experience of various physical relationships. Three perspectives underpin the normative dimensions of proximity ethics. Firstly, at a meta-ethical level, human vulnerability and dependency is the source of moral demands on a person through precognitive process in the creation of an 'I' and 'thou'. Second, a philosophical and psychological understanding of human emotions point towards a source of normative action through moral sensitivity and care. Third, that personal relationships demand certain bonds and duties that guide moral action that is quite separate from moral sensitivity and care.

This is an important framework for understanding the normative claims of social and environmental justice (or not!) because the moral dimensions of closeness influence personal and social action in distributive justice situations. In the context of climate change the framework is useful in understanding the dilemma of the collective need to address distributive justice aspects of climate change in the face of the increasing individualism and associated relationship structures. For example, recent work in tourism studies examining climate change and flying behaviour have identified a common theme of cognitive dissonance in individuals' flying behaviour – be that for work, holidays or visiting friends and relatives. Many travellers know the consequences of the personal use of aviation (anthropogenic climate change) but do not alter their behaviour despite stating that they adopt environmental ways of living in the world. This problem is often analysed using a behaviourist approach citing cognitive dissonance as a problem to overcome and treats the social world as an ineffectual motivator to decrease psychological discomfort in this case. Whilst the authors acknowledge that behaviourism and cognitive dissonance is a useful approach to identify the problem, there are alternate approaches to comprehend social and cultural processes that underpin the problem that cognitive dissonance identifies. Proximity ethics is one such alternative. The proximity ethics framework identifies the aforementioned travellers as already acting in highly ethical and relational ways despite knowing that a universal response is needed to address the damage from carbon based systems of transport. A proximity ethics perspective may provide greater insights into potential solutions to the flyers dilemma.

This conceptual paper firstly examines the normative dimensions of ethical action using the philosophical positions of three perspectives of proximity ethics. Next the perspective of proximity ethics is used to explore the ethical problem of aviation travel. The purpose of the exploration is to see if the very features of proximity ethics that are found in the normative sources of individualism

within flying activity can be deployed to address the apparent universal problem of climate change. The paper uses a co-constructed narrative method between the two authors to explore their personal relational experience of flying for work, visiting friends and family and for leisure.

Enhancing reflexivity in tourism education through video-making

The purpose of the study is to discuss making of videographies as a teaching method in an undergraduate course on Tourism Experiences. It has been recognized that audiovisual materials are not only a powerful means for illustrating concepts and demonstrating the application of theory in practice, but also for increasing student's motivation in the classroom. Drawing upon the postmodern perspective on experiential learning and a relational social-constructionist orientation to management learning, we elaborate on how students engage in critical reflexive practices and the construction of knowledge by becoming involved in the production of digital videos.

The content of the course focuses on the production and consumption of tourism experiences. As the course assignment, student groups of four produce a videography from a chosen theoretical perspective on experiences. In addition to the making of videographies, other videos are used in the classroom to critically examine and analyze the phenomenon taught in the course. The purpose of the course assignment is two-fold: to examine the phenomenon of tourism experience as well as explore the forms of representation of academic knowledge. The course has been taught twice by one of the authors and one has been involved as a visiting lecturer. Based on the student feedback, the student produced videographies and participant observation by the teacher, we elaborate on the aim of enhancing reflexive learning in tourism and hospitality education.

Hakkarainen Maria, Kyyrä Sanna

Values of tourism destinations “in the middle of nowhere”

In our study, we illustrate the discussions on the values of tourism in relation to the economic, social and cultural aspect of responsible tourism. Nowadays, responsibility is one of the main values of our society in which the aims of responsible tourism is to create better places for people to live and to visit. Society as a whole can be presented through five dimensions of responsibility: social, cultural, economic, ecologic and political.

In this presentation, we discuss tourism numerical indicators, especially related to growth and progressive development, and their connections to the value discussions in regional development. The growth of tourism is usually described by numbers of regional direct tourism income, employment and tax revenue. However, our aim is to look beyond the numbers to illustrate what the numbers represent - or fail to represent.

Our case study is Salla, a remote tourism destination situated in Finnish Lapland closed to the Russian border. The case study is a research strategy with a thick description of a research object with versatile data and aiming to answer the questions of how and why. In our research, the empirical data consists of regional tourism strategies, municipal policy documents, previous tourism researches done in the region, and some thematic interviews.

The municipality and tourism entrepreneurs of Salla have put into practice a very unique and value-based development strategy for developing and promoting Salla as a tourism destination. The destination has, for instance, been very successful in turning challenges such as remoteness and seasonality into opportunities. Salla's slogan “in the middle of nowhere” and the commercialization of off-season time periods – e.g. Salla's event “nothings happens week” – are good examples of this. Despite of the choice to emphasize values, the key figures of economic growth are strongly guiding development work.

Spending the Holidays at Home: Midlife Single Women's Experiences

This paper furthers our understanding of midlife single women's vacations by exploring home holidays. It argues that home holidays are 'real holidays' shaped by a mix of ordinary, everyday life activities, routines and duties, and peak tourist experiences. The data are from focus group interviews which give the 30 participating women the opportunities to reflect on, share and discuss thoughts and experiences before and after the holidays, whereas the diaries are used to express in situ experiences and reflections. Some of the midlife single women have very negative perceptions of home holidays. Disempowered by tourism discourses, they thus do not see them as real holidays. Yet many of these women spend time at home. The ways they negotiate such discourses therefore shape experiences of everyday activities and of being a tourist at home. The women's successful home holidays rely on their experience and certainty with being a tourist and a midlife single woman, alone and together with others. Moreover, social obligations towards elderly parents potentially turn home holidays into a space and time for unpaid social work, which is both pleasurable and stressful.

***Deciphering the global consumer-citizen nexus in tourism higher education:
A narrative inquiry into students' experiences during field trips to Suriname***

In the present age of cultural diversity and increasing internationalisation, the concept of 'global citizenship' has witnessed a growing popularity by scholars, educators, education institutions and related organizations around the world. Although there is a general belief that promoting and incorporating global citizenship in the educational system fosters ethical attitudes and behaviour more than economics, in practice the surge in programs is often dictated by economic globalisation, drastic subsidy cuts and shifting mandates. Consequently, education for global citizenship has increasingly become a marketing tool for 'cash-stripped' Higher Education Institutions (henceforth HEI's) and is often used to attract students from less, but upcoming, wealthy developing nations. This global competition for students has resulted in a discourse amongst HEI's in which students are perceived, foremost, as consumers, and in practice promotes global citizenship as a commodity, a résumé-enhancing international experience that promises a head start for those interested and capable to participate in order to secure a stronger economic future. By incorporating study abroad and exchange programs, international internships and field trips in their curricula, HEI's claim to offer students valuable experiences of living and working in other cultures, yet these activities often do not validate the idea that 'going abroad equals being interculturally competent'. Subsequently, as students are increasingly regarded as global consumers, their relationship and involvement with the Institution becomes defined in a specific, external way to which they are drawn and persuaded, rather than being dedicated participants whom actively partake in the very process of education they're buying into.

In this paper, we critically examine the dominant neoliberal conceptions of 'global citizenship' within Western societies, and the ideological claims that student mobility, with a particular focus on international field trips, prepares students for 'success in the global economy'. The paper is mainly centered on debates and dominant education policy discourses articulated within a large Dutch university, Saxion University of Applied Sciences, where both authors are currently employed. However, to provide an academic background we draw upon an inductive analysis of scholarly literature and debates about efforts by HEI's in Western nations to globalize and internationalize their curricula. As a starting point we use Leslie Roman's (2003) discursive framework in which she presents three dominant curricular settings that currently derive, in large part, from the power-knowledge nexus in making 'global citizens'. However, our approach differs from that of Roman, as we do not specifically look at how curricular initiatives and practices are organized, operated and articulated in curricula, but instead explore students' lived experiences of international mobility opportunities through a field trip to Surinam as part of the BBA course Tourism Management at Saxion University of Applied Sciences, focusing on student's perceptions of 'global citizenship' and

'global consumerism' in their attempt to 'understand the world' - or at least themselves. Based on a narrative inquiry of forty student diaries comprised during three field trips between November 2013 and November 2014, the paper aims to identify these discursive codes and cultural practices to which, in large part, students refer to when they describe their educational and personal experiences. The paper concludes by emphasizing that HEI's who claim to stimulate education for global citizenship must initially understand the global citizen-consumer nexus by which (young) people deal with the complex global issues and interconnectedness of life in a highly globalized world.

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Hollinshead Keith

The rise of the 'New Nativism': The underthought of genius of tourism in the revivification of indigenous people

This Opatija presentation critically examines the role of tourism in the recuperation of the temporal, spiritual, and physic realms of Indigenous populations. Distilling a range of examples of the interface that the Indigenous peoples of (mainly) Australia have with tourism today, the presentation will focus upon eight issues on 'liminality' and 'new nativism' which are commonly experienced by Indigenous populations around the world. These eight issue are now provided, with each given a related 'useful critical source' in Tourism Studies where an in-the-van researcher has been significant in the conceptual development of the *dialectical* and *undialectical* matters that occur vis-à-vis tourism and Indigenous peoples.

The eight paramount issues are:

ISSUE 1: THE DECOLONISING OF REASONING AND TRUTH

Here ... Huggan (2001) and the aesthetic and political decolonisation obligated in East-West encounters;

ISSUE 2: THE UNKNOWABLE OTHER

Here ... Lidchi (1997) on the difficulties involved in decently / appropriately exhibiting 'the Other';

ISSUE 3: THE MULTIPLE POSSIBILITIES OF KNOWING

Here ... Bruner (2005) on the different perspectives which particular 'actors' (tourism practitioners / local non-Indigenous peoples / 'reflexive anthropologists') bring to our awareness of Indigenous knowledge;

ISSUE 4: THE OVER-CELEBRATION OF CULTURAL PURITY

Here ... Picard (2011) on the ambivalences involved in the projection of Indigenous 'innocence';

ISSUE 5: THE STERILITIES OF DETACHED KNOWING

Here ... Evans-Pritchard (1989) on insight into tourism produced and serviced for the beholder (i.e, the tourist market) rather than in terms of discerned awareness about the interests and trajectories of host / Indigenous populations;

ISSUE 6: THE VITAL NEED TO ENGAGE HISTORY

Here ... Butler and Menzies (2007) on what might count as 'history', 'custom', or 'tradition' for Indigenous communities, themselves vis-à-vis Eurocentric notions of history;

ISSUE 7: THE REQUIRED THOROUGH AND SUSTAINED ATTENTION TO 'THE HYPHEN'

Here ... Altman (2005) on the dilemmas involved in the development of a or the hybrid economy;

ISSUE 8: THE NECESSITY FOR ASSERTIVE INTERRUPTION

Here ... Hollinshead (2007) on the assertive 'disidentification' of Indigenous populations in Australia, over and above the 'identification' or 'counter-identification' of them.

Hunter William

DMZ to Dokdo: Online representations of place and the semiotics of soft power in Korea

In this presentation the author works to re-align the position of the researcher in relation to the research context. Instead of working to fulfill grant requirements or the demands of government or DMO marketing strategies, this research is self-reliant and self-interested in pursuing the online social construction of destination image in contested border zones in South Korea.

In terms of postdisciplinarity, this presentation explores how disciplinary silos produce ready-made papers and articles that freeze the phenomenological 'now' in models and constructs. In addition the presentation reaches out to an exploration of how the online circulation of visual photographic representations un-seat authoritarian and strategic destination marketers' efforts at white-washing the reality of contested border regions in one of the last vestiges of the Cold War.

Korea has suffered a number of problems in terms of hard power in light of war and economic reverse engineering. Two examples are related to geo-political and physical boundaries. The first is the boundary between the North and South Korea, known as the DMZ. This boundary is an arbitrary and socially constructed divide between the totalitarian North and the Capitalist South. The second is Dokdo, an Island that represents the midline between the internationally defined maritime border between South Korea and the previously imperialistic and colonial Japan.

This study uses empirical methods while rejecting disciplines or accepted practices to explore how the online destination image of these highly contested border regions contradict stereotypical representations of the national patriotic discourse. It has been found that the role of soft power via the online circulation of destination visual (photographic) representations has unseated or destabilized various nationalistic discourses.

In terms of the online touristic destination image, this presentation will open up conversations on the problems facing tourism researchers. How do we overcome the politically driven motives of destination marketers? How do we deal with development policy? How do we circumvent the nationalistic narratives of border maintenance?

Ireland Michael

Is tourism a relevant field of study for students of environmental sciences?

Using tourism as its focus this paper explores a tension that can exist between science and social science within academia. Disciplinary boundaries are sometimes drawn between and within Schools in higher education institutions around programmes of study in such a way as to not enrich student learning or the curriculum. They are put in place for administrative convenience or the academic preferences of teaching staff. In part the shaping of the curriculum in science programmes is associated with a bias toward a positivist experimental paradigm that is seen as in some way 'better' than the less prescriptive but not the less rigorous approaches to knowledge acquisition used by the social sciences.

The argument advanced in this paper is that environmental science can benefit from an interdisciplinary approach to study, because many of the problems it seeks to address are in fact as a result of human action. Fragile environments are increasingly threatened by geopolitical processes and the demands of the market for finite resources. These resources were once described by economists as 'free goods' but in fact they are anything but! Tourism consumes land and labour at the host destination to satisfy demand for its products. These destinations are often the same places that environmental scientists conduct their research. Tourism cannot be ignored when conducting field work, it is an extraneous variable that must be taken into account. It is for this reason that the question is posed, 'Is tourism a relevant field of study for students of environmental sciences?'

To answer this question students at the University of Plymouth, reading for an environmental sciences degree were asked to examine the relevance of ecotourism to their studies. Ecotourism was chosen because it most aligned to their current programme which has some lectures on this topic. The methodology was similar to that used in focus group research. Students worked in small groups of six to eight to discuss three themes. These were;

Outline a rationale for including ecotourism in an environmental science curriculum

2) What topics would you include within the curriculum (and why)?

3) Consider the consequences of NOT having knowledge of ecotourism for environmental scientists.

Students were asked to undertake research using journals, news articles, travel brochures and the internet to inform their answers to these questions. The results from these workshops will be analysed using content analysis and supported with qualitative statements from the students.

The conclusion to the paper will offer some insight on the relevance of tourism, using ecotourism as an exemplar for the environmental science curriculum, based on evidence from the consumer, the student.

Evaluating customer emotions in casino hotels: The case of Macao

Casino hotels, as an increasing popular leisure and entertainment integrated resort in the world, provide customers with unique visit experiences which are different from accommodation-oriented luxurious hotels or theme parks. With different purposes of visit, customers of casino hotels may experience different emotions and have different tourist experiences during their visit. Literature review suggests that understanding customer emotions is important for managing and enhancing customer experience and satisfaction. Therefore, this study attempts to evaluate the emotions experienced by the customers in casino hotels.

A survey of 500 customers of casino hotels in Macao has been conducted. These customers were labelled as gamblers and non-gamblers according to their gaming behavior in the casino hotels. In reference of previous works of scale development (e.g, Kim 2014), the scale for evaluating customer emotions in casino hotels was developed in three major phases: generating and purifying the scale, refining the scale, and testing the validity and reliability of the scale.

The major findings revealed that casino-hotel customers' emotions could be categorized as "soft" and "strong" emotions. Both these two types of emotions were found having a significant influence on customers' satisfaction and re-visit intention, particularly the "soft" emotions. The results enhance our understanding of the emotional experiences of casino-hotel customers and suggest some practical implications for managing and improving customers' memorable tourist experiences.

Ioannides Dimitri

Street Art and Urban Resistance in Urban Interstices: Tourism Initiatives in Stressed Cities

Localities throughout the world have in the last few years been deeply affected, albeit to varying degrees, by the global financial crisis. Athens appears to be a key poster child of this phenomenon. Since its short-term halcyon heyday period surrounding the 2004 Olympics the Greek capital has found itself plunging in a downward spiral of turmoil that has much to do with the particularly brutal impact of the global crisis on the Greek national economy but also a host of other sociopolitical elements including the effects of and reactions to large-scale immigration from the global south, the flight of middle class Greeks from a number of inner city quarters, and alarming levels of unemployment, especially among the youth.

Today, Athens is a hugely fragmented metropolis where several forces are concurrently at play. There are central areas (e.g., around Syntagma Square and Plaka), which remain important for both the city's political and commercial life; these are also the primary places where both tourists and locals concentrate. They are heavily regulated spaces, in the spirit of the neoliberal agenda, because within these areas the authorities wish to convey to the users a feeling of predictability and safety. A handful of other neighborhoods, such as the popular Gazi district, reflect processes of gentrification. Then there are zones that can be termed "urban interstices". These are the "in-between" places which have somehow been bypassed by development processes and/or have been abandoned by capital. Within these areas we see heavy concentrations of poor immigrants and instances of drug addiction and prostitution amid rapidly decaying infrastructure. Significantly, however, these areas that also witness the outcomes of urban resistance movements, displayed, for instance, through street art and guerilla gardening projects. These phenomena in themselves are what Andrea Mubi Brighenti (2010) terms "interstitial practices", which although they are geographically focused in particular neighborhoods can be "globally proliferated, mediated, and disseminated" (p. 317).

What do these processes signify for Athens as a contemporary urban tourist destination? On the one hand, we find certain spaces (especially those around the city's historically key attractions) where business remains very much as usual. This is the Athens, which the conventional tourism industry, including the destination marketing organization, wishes to promote. On the other hand, however, we observe that within several of the city's interstices a new form of tourism has emerged driven both by international tourist/artists who themselves regard the walls within these areas as canvases for their own artistic expressions (Tulke 2013) while other visitors (both domestic and international) engage in voyeuristic activities that to an extent aestheticize the poverty and the other-worldness within them (Dovey and King 2012).

Here, I examine the nature of tourism arrangements emerging in the Athenian "in-between" spaces. Is it a short term copycat fad, merely reflecting the goings on in similar neighborhoods

within metropolitan cities throughout the world or is this phenomenon a layered and nuanced one, one very much shaped by local contingencies driven by acts of resistance—by artists and tourists alike—against structural interventions, EU foreign policy and austerity policies that have crippled a generation in Greece?

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Why The Critical Tourism Studies Community Must Boycott Israeli Institutions

Israel's treatment of Palestinians in Israel and the occupied territories of Palestine constitutes an overall discriminatory regime with the primary purpose of controlling the maximum amount of land with the minimum amount of indigenous Palestinians residing on it (Masalha, 1992). The main components of this structure serve to violate Palestinian rights in areas such as nationality, citizenship, residency, and land ownership (Alqasis, 2012).

Israeli policies of land grab; forcible displacement; creation and expansion of settlements; and restriction of movement control of every aspect of the daily life of the Palestinian people. Numerous UN resolutions have not stopped Israel from the continuous violation of international law and basic human rights of the Palestinian people. In addition to this, the support Israel enjoys from super powers on an official level is leaving it impossible for the Palestinians to see a glimpse of hope for the future. The fact is that decades of peace-talks and negotiations' cycles full of compromises on the Palestinian side are proving to be void and have in effect added even further to the dispossession of the Palestinians (Russell Tribunal on Palestine, 2011; Dugard, 2007; Falk, 2011). Like the right of return of Palestinian refugees, the right to self-determination and the right to housing, the right to resistance – interpreted through the right to freedom of opinion and expression – is also guaranteed as a human right. The United Nations General Assembly Resolution 3246 (XXIX) of 29 November 1974, 'reaffirms the legitimacy of the peoples' struggle for liberation from colonial and foreign domination and alien subjugation' (UN Information on the question of Palestine, 1982). The Palestinian aspiration of independence and freedom will not be achieved without struggle. This presentation will start briefly by explaining how tourism relationship to academic and cultural boycott fits in the struggle for liberation and self-determination of the Palestinian people. Secondly, it will provide a historical overview of the history of the Palestinian Campaign for the Academic and Cultural Boycott of Israel (PACBI) as part of the global Boycott, Divestment and Sanctions Movement (BDS), its objectives and goals and how they coincide with the general objectives (and pillars) of the BDS Movement. Third, it will highlight the importance of the Palestinian Campaign for Academic and Cultural Boycotting of Israel (PACBI) within the struggle, this section (the major one) will concentrate on defining PACBI through the concepts outlined in the first two sections. It will offer an explanation that legitimizes this sort of struggle, as well as examples of the success within it.

The Actualization of the Classics in Critical Theory in Tourism Studies

The Critical Turn in the tourism academia has been announced without a thorough understanding of the tradition of Critical Theory. The classical thinkers of Critical Theory need to be understood in order to clarify the significance of this tradition in the present situation. Two main concepts have been introduced in this tradition and will be clarified in this paper, Critical and Essence. In the German discussion between Critical Rationalism and Critical Theory during the 60s (the 4th Positivismusstreit), Marcuse introduced the concept of essence as an answer to his opponents. We will discuss this concept after its confrontation with post-modernism and relate this discussion to a revitalisation of the qualification 'Critical', in Critical Theory. We will save this qualification from the post-modernist attacks on the universality of the Critical Theoretical position. In order to be able to do so, we will introduce a mode 3 discussion (Kunneman, 2005; Isaac & Platenkamp 2012), in which the qualification 'Critical' receives a new significance on the 'agora' (Ahrendt, 1958). Against the background of this revitalised critical theoretical framework, we will demonstrate the current position of Critical Theory in the tourism academy. Our position is that the critical impulse in this theory has experienced a serious degree of content inflation so that everyone in the tourism academia who uses the word critical has become critical. The qualification 'Critical' will receive a more actualised significance if it can be fully elaborated during the process of the argumentation at the 'agora'.

Isaac Rami, Platenkamp Vincent

Critical Perspective on Justice Tourism

Within some circles of Critical Theorists, it has been a custom to refer to 'La promesse de bonheur' (The Promise of Happiness) as hidden, main motivation of their philosophical reflections. According to Martin Jay (1973), this statement can be very well understood through the fact that many Critical Theorists had a Jewish background in which the name of 'Jahweh' could not be used or named. Therefore, happiness did exist, but was not to be categorized by any theoretical concept. In line with this thought, Justice Tourism also should not be categorized, while at the same time, Justice remains an important idea of critical orientation. In extreme circumstances of injustice, discussions about justice can often be assessed as cynical reproductions and conformations of the existent unjustified power relations. For example, to discuss Justice Tourism (Isaac and Hodge, 2011) in Palestine becomes a cynical enterprise if it is not related to these power relations. The question then is how do you discuss this injustice? The first direction of an answer to this complex question is to refer to 'La promesse de bonheur' of Critical Theory. Although, it is not possible to claim this concept of justice tourism, it remains possible to be inspired by the idea of justice. How this could be done, will be elaborated in this paper. We will use the basic concept of Habermas (1984), communicative action and Ahrendt's 'agora' (1958), in order to structure this elaboration. Habermas introduced a procedural form of rationality as an answer to the injustice. Injustice cannot be claimed as such, but you can organize a dialogue without power positions, in which justice as the 'promise of happiness' can be strived for. On the agora of Ahrendt, this dialogue can be shaped in such a way that the promise of justice will be kept alive, without claiming the ultimate truth of it. Justice can always be a source of inspiration in any dialogue, without any of the participants to this dialogue being capable of ultimate truth about it. Namely to keep hope alive.

Isaac Rami, Platenkamp Vincent

Hopeful Tourism: A Critical Interpretation

A new stream emerged recently in the tourism academy entitled “*Hopeful tourism*” (Pritchard et al., 2011). It involves a questionable interpretation, however, as it presents itself as a value laden research in the tradition of critical theory. In his plea for value-free research, Weber distinguishes two aspects of the relation between the researcher and his/her values. First ‘*Wertbezogenheit*’, which is synonymous with what Pritchard et al. call value-laden research and second ‘*Wertfreiheit*’ which is value-free research. For Weber researchers may be involved in doing research based on values. For example, in politics social scientists may do research on behalf of liberal or socialist values. This still can be value-laden, value-free research. Value free research implies that the researcher cannot decide what people need to do in practice because of the justice or injustice of these values. In this respect Pritchard et al. (2011) can perfectly be understood within the frame of Weber’s value-free but value-laden research. Therefore, Higgins and Whyte (2013) are right when they criticise Pritchard et al. (2011) for being value-free, as Higgins-Desbiolles & Whyte (2013, p. 430) state, “But there is silence on the question on exactly how the researcher’s role in academia and research itself can serve as tools for communities to change their own condition on their own terms”. Without referring to Weber, they implicitly understand value-free research, better than Pritchard et al. (2011) do. However, one of most influential points of criticism of Marxist ideology has been the truth claim based on the universal injustice done to the labour class. Later on, the labour class has been replaced by student movements, feminists, and others, but the general conclusion has been the rejection of the universality of this truth claim (Isaac et al. 2012).

Therefore, mode 3 has been introduced (Kunnenman, 2005; Isaac & Platenkamp, 2012) in order to preserve the critical impulse of critical theory while at the same time organising a discourse about normative and existential issues. In this way, value positions of researchers never need to be excluded but can be included and clarified in mode 3 discussions. On the basis of this clarification these positions can be better applied to the discussions of mode 2 (Coles et al., 2009), for example, in tourism. Through this type of mode 3 discussion, a counter acting position in mode 2 can be elucidated and may lead to a more nuanced and substantial type of resistance. An example is the urge to give voice to the Palestinian colonised life-worlds through the construction of the tale of Clair Anastas. In this controversial area, a revitalisation of the critical impulse in the tradition of Critical Theory will be organised through a new search of meaning on the ‘agora’ (Arendt, 1958; Isaac et al., 2012) in the house of Clair Anastas. Right in the middle of the place of injustice, the organisation of a mode 3 discussion receives an additional significance. Instead of excluding slow questions related to sickness, death, and repression, in a mode 3 discussion, these topics are treated in an inclusive manner. Different opinions are received and discussed in the framework of a plural dialogue. Within this framework, the principles of hope could be introduced in tourism

discussions. The case of Claire Anastas and Rachel's Tomb in Bethlehem are good examples of the of the introduction of this principle.

Isaac Rami, Ram Yael, Shamir Omri, Burns Peter

The Politics behind Political Tourism – The Case of the Holy Land

This work in progress focuses on political dimensions of the academic discussion about political tourism in the occupied territories of Palestine and Israel. It addresses thirty five academic papers and book chapters about political tourism to the Holy Land that were published since 1993 (the year that Oslo Accord were signed between the Palestinians and Israelis). The review of literature on political tourism in the Holy Land is based on the search engines of Ebscohost (hospitality and tourism collection) and Google Scholar, using key words of tourism + Israel + Palestine + political. The work highlights questions of epistemology by indicating points of divergent between actual events and places and their reflections in these publications. More specifically, four points are discussed in details: timing (of publication), places (of interest), method/process (of study) and identity (of researchers). However, even with the foregoing contributions, the political dimensions of tourism academics themselves remain under-analyzed and represent an important knowledge gap. The present paper aims to bridge this gap and reveal the political dimensions of tourism researchers, as intermediate actors in the supply-demand value chain of knowledge related to political tourism in the Holy Land. While the political events are characterized by on-going, yet seemingly fruitless, negotiations alongside escalation in the conflict about places and actions, the academic publications tend to focus only on some events and places. Frequently papers are framed by author positionality (Israeli or Palestinian), and do not contain any impactful messages about negotiation nor cooperation. Hence, it can be assumed that the publications are the means by which researchers portray an agenda. By taking this stance, academics function as intermediate actors in the supply-demand chain of political tourism, producing their own political interpretation of the events. It can be seen that academic discourses on political tourism highlight a special case of political consumerism: Micheletti (1993) described political consumerism as the choice of producers and products by consumers with a the goal of influencing markets and institutions; in academic discourse on political tourism, the researcher may choose sides and set agendas with the goal of influencing both discourse and the political situation in the Holy Land.

Jeffrey Heather

Exploring gender in tourism discourse

The tourism industry thrives by selling gendered images of the 'exotic' and the 'other', yet feminist readings of these images remain scarce even though systematic studies of gender in tourism began in the mid-1990s. Gendered marketing has the opportunity to shape behaviours of and towards women, an affirmation which provides the rationale for any study in this area.

This paper discusses the use of inductive thematic analysis framed by critical discourse analysis, in order to explore the gendered (re)presentations in tourism promotional materials. Tourism brochures produced by the Tunisian national tourist office are called upon in order to illustrate the approach, which due to the rise of anti-Islamic discourse in western media, can give insights into the industry's strategy for negative imagery. Analyses of this type are posited to identify the ways in which tourism discourse can perpetuate or challenge existing local power relations, but are limited if not coupled with an understanding of audience reception. The overall aim of this paper is to draw attention to and raise questions around postcolonial feminist readings of tourism discourse.

Johnson Patricia

Machinations of diplomacy in the servicescape

This paper assumes a political economy approach to analyse the process of worldmaking. Launched in 2012 as a key deliverable of *Tourism 2020*, the *Welcoming Chinese Visitor* (WCV) program is a strategic enterprise of nation-building and an exercise of soft power. This Sino-Australian device aims to Easternize business practice in the Australian tourism industry. Informed by the critical school of thought, this paper focuses on an “interpretive, and politically reasoned” line of enquiry about “the cultural production *in* and *of* tourism” (Hollinshead 2008:640 original emphasis). The program is politically motivated and cleverly contrived because while tourism plays a vital role in China’s expanding engagement with the world, success in this market underwrites predictions of growth in Australia’s tourism economy. The *Service Ready* module is analysed through a lens informed by Shank and Abelson’s (2013 [1977]) work on knowledge structures in artificial intelligence, Rasmussen et al’s (2013) 3C Cross-Cultural Competence Model and Johnson’s (2014) work on cultural literacy. Findings reveal how the module works to build cultural literacy as cosmopolitan capital. The discursive framework holds an emphasis on pride of China’s history, culture, nation, economy and as an emerging world power – considering it the task of the host to recognise and support a sense of pride. While Rasmussen et al’s (2013:1) four domains of competency provided a framework to categorize data, Shank and Abel’s (2013) model provided a useful analytical tool to dissect instructions about ‘how to’ perform the servicescape. Routines of servicescapes are episodic and constantly repeated as a matter of course – in hotels, restaurants, tours, attractions, and so on – where roles are assumed and scripts are followed. The module is a representational force that mediates between two worldviews: Chinese and Australian. The representations in the module are largely generalised due to a condensed format, but a worldmaking lens reveals how machinations of diplomacy are key to cultural manipulation – in this case to mediate and shape a positive Chinese visitor experience.

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Community of compassion - Restoring spiritual connections with the land in the evacuated village of Fukushima, Japan

Restoration of 'wolf paintings' in a shrine located in Fukushima that has been under prolonged evacuation over the last four years is at the centre of this paper. The 3.11 East Japan Earthquake and Tsunami and subsequent meltdown at the Fukushima Daiichi Nuclear Power Station displaced nearly 150,000 people, including a village of 6,000 people, Iitate-mura. The local shrine, Yamatsumi-jinja, kept its doors open to the evacuated communities, who were able to visit the area but not stay in their homes. Then in April, 2013, the shrine burnt down, and the cause remains undetermined - there is an increasing number of fires in the evacuated zones due to lack of daily maintenance, overgrown grasses, roaming pests or equipment failure. The shrine contained a rare cultural property - 237 ceiling paintings of wolves installed in its prayer hall over 100 years ago, and two pairs of stone wolf statues at its entrance. The Japanese wolves are believed to have gone extinct early 1900s, but in folklore beliefs, they are a messenger of the mountain gods, whose power deters disasters and misfortunes. Ironically now, the stone wolf statues stand looking over the evacuated village overcome by the radiation threat. The possibility of returning home is still unclear.

This project, restoration of the lost paintings, has three intentions. First, it attempts to bring hope and justice to the evacuated communities, using the shrine's 'wolf' as a symbol that reconnects the community's stories, livelihoods and the land. Second, it invites participation of volunteers - art students, researchers and supporters with various skills, interests and motivations. Associated exhibitions, publications, performances, talks and story-telling will help gather these positive intentions, awareness, sincerity and compassion that collectively become part of the reconstruction force. Third, conceptualization and execution of this project is the researchers' academic and social contribution building on moral, ethical or hopeful tourism research agenda (Mostafanezhad, 2013; Pritchard, Morgan and Ateljevic, 2011; Butcher, 2003).

Tourism here is a powerful agent to instigate the collective power of the community of compassion extending the idea of *geography of compassion* (Mostafanezhad, 2013): communities to regain their identity and resilience, and supporters to take a form of social activism. Collectively, their creative capacity contributes to the reconstruction, and the restoration of the paintings provides a transformative long-term vision, imagining 100 years from now.

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Khalish Angela

The relationship between academia and activism

This paper focuses on the activism/academia nexus from the perspective of an activist having joined academia. It provides an appraisal of activist research and campaign work on fair trade in tourism in the late 1990s and early 2000s, and is based on a case study of an international multi-stakeholder consultation process (MSP), the International Network on Fair Trade in Tourism (INFTT), which critiqued the General Agreement on Trade in Services (GATS) and developed the components of fair trade in tourism. The author was the co-ordinator of this process, having previously organised adventure travel in the Himalayas, and subsequently joined academia. Based on her experience of transition into the different worlds from tourism business management, to campaign work and into scholarship, she undertakes a reflexive journey, as part of her doctoral thesis, to re-evaluate her activist research and appraise the benefits of the integration of activist and academic research for the knowledge creation of social justice in tourism. The catalyst for this journey was a body of five academic and non-academic publications, which she authored. They symbolise the conceptual development of the idea of fair trade in tourism, from its conception within a campaign environment for tourism justice in the Global South, towards a critical, scholarly perspective, which nevertheless retains an activist objective.

Resulting from the author's experiences of the international MSP and the growing evidence of human rights abuses in tourism, the paper argues for a more sustained focus on activist research in tourism within academia, based on collaborative participatory action research. Embracing a diversity of philosophical and cultural traditions, which go beyond a Eurocentric approach, would be an important aspect of such collaboration. The paper analyses the implications of such research strategies, considering some potential methods of inquiry, such as community action research and Social Choice Theory.

Women as social entrepreneurs in the hospitality and tourism industry: Does empowerment play a role?

This paper which is a work in progress presents a qualitative study exploring the nature, motivations and extent to which female entrepreneurs use their H&T businesses as platforms for engagement in various forms of social entrepreneurship (SE) leading to value creation, economic and community development. Although SE is seen as a key contributor to the creation and diversification of entrepreneurial activity, women empowerment and local economic development, there is limited research on the role of female H&T entrepreneurs in emerging non-western destinations. We focus on the following research questions: a) Can female entrepreneurs in H&T be considered as social entrepreneurs? b) How does the structure and organization of society shape the nature of female participation in SE? c) What are the challenges involved in mobilizing female entrepreneurs to effectively engage in SE? d) How does SE maximise value creation and higher levels of satisfaction for all participants? Concepts from women-owned H&T enterprises, SE and women empowerment are drawn upon. We argue that women are embedded in male-dominated traditions/customs, community associations and government bureaucracies that may either empowered or dis-empower them. Using the case of Cameroon, we examine how embeddedness enhances the capacity of women to engage in SE in the H&T industry, thereby contributing to local economic development. Empirically we adopt a mixed methods approach using multiple case studies: a survey questionnaire, five focus groups meetings (two women-only, one male-only, and two mix of male and female entrepreneurs) and twenty-five in-depth interviews with selected female entrepreneurs (18), (non)governmental organisations (03) and beneficiaries (04) of social enterprise ventures between May 2014 and February 2015. The findings clarify the role of women in SE in H&T and policy implications for maximising social value creation through the participation of women in SE.

Lam Cindia, Tou Loretta

The Magic Wand of Multimedia! The Teaching of Ethical Behaviour in Tourism and Hospitality Education

During the recent decades, there is an increasing concern on the need of ethical management decisions. According to the report by Federal Bureau of Investigation, there has been an increasing 12.8% cases reported on eight categories of accounting fraud, amongst which is corporate fraud. The situation has attracted global interest, in virtue of some highly publicized cases, including the Enron and WorldCom. This resulted in the growing demand to comprise ethical behavior and decision making courses into the syllabus of university degree programs. For universities without accounting major, this however implies that fraud education will need to be delivered within general management courses. This fosters the need to design fraud education syllabus that can meet the requirements of the economy but attract the attention of students who do not specialize in this area.

The current research used a multimedia, movie, as a marketing tool to market this advanced accounting topic to freshman majoring in tourism and hospitality. Data is collected over two scholastic years with the involvement of more than six hundred freshman undergraduates. A questionnaire covering five major categories developed based on past literatures and local considerations is used and data is analyzed by quantitative methods.

Based on the technology acceptance model (TAM), hypotheses are established and all are found to be supported. The majority of students hold a positive perception on the use of movie to learn the ethical considerations in decision making. It is found to improve their understanding and perceived to be more effective than reading textbooks alone. Moreover, a regression equation is developed that explains the relation between perceived usefulness and perceived ease of use of movie on the technology acceptance of using movie as an education tool for the teaching of ethical behavior and ethical decisions.

Lapointe Dominic

(Re) production of coastal tourist areas and climate change adaptation in the periphery : a critical perspective

Space and place are the first resources of the tourist industry. Tourism is well known to transform the very own place it has built upon. Coastal tourism is a good example how space, through the form of resources like the shore and the sea, are turned into a tourist product. However, as climate change is transforming the physical space of the coast, the tourist space will also be transformed on the way to adaptation. It will transform how tourism, and tourists, interact in coastal space but will also transform the fragile cohabitation of many land uses on the coastal space (residential, commercial, industrial, leisure, tourism, etc.).

Shorelines of the St. Lawrence River are in the heart of the tourist activities in Quebec, Canada, but also spaces that will be strongly affected by climate change. The erosion and coastal flooding will profoundly change the physical space enhanced by tourism. For coastal communities in the periphery, adapting to these changes is crucial for their development, hence the importance of understanding the process of adaptation that will be implemented. The research aims to explore how climate change and the discourse about adaptation to climate change is altering the spatial development of the tourism industry in coastal destinations in the periphery. From a critical approach based on the concept of production of space (Lefebvre, 1974; Harvey, 1996), it will analyze the discourses related to adaptation to climate change in coastal tourist areas. The aim of the paper is to elaborate a production of space framework to analyze the transformation and (re)production of coastal tourist space within a capitalist accumulation process. It will also identify how the discourses of tourist development and climate change adaptation combine to transform space and place, especially coastal tourist space and how local communities can interact with those discourses. The paper will exemplify with cases from the St-Lawrence river estuary, in Québec, Canada.

Lei Weng Si, Zhao Weibing

Exploring the Effects of Programme Novelty and Management Innovation on Arts Festival Participation

Motivation in attending events (Pegg and Patterson, 2010, Yolal et al., 2009, Yuan et al., 2005, Saleh and Ryan, 1993, Crompton and McKay, 1997) and event impact analysis (Chen, 2011, Kim et al., 2010, Zhou, 2010) are the popular areas in which researchers have investigated. Studies customarily provide implications and suggestions to event organisers; however, how strategies' innovation and implementation affect participants' motivation and their effectiveness are rarely assessed. Event novelty and socialization seem to be the most influential motivational factors across studies (Crompton and McKay, 1997, Nicholson and Pearce, 2001, Van and Botha, 2003, de Guzman et al., 2006). Event novelty is one of the most important push factors to motivate event attendance to arts festivals, particularly to younger participants (Van and Botha, 2003). Meanwhile, innovation of event strategy in introducing new and exciting programmes is critical. The values of understanding the "before and after" effects on event strategies innovation and implementation are crucial to advancing strategies formation in the future. Although special events are widely accepted as an alternative to market a destination (Richards and Palmer, 2010), the authors see the importance of an event to sustain its popularity locally before using the event as a destination marketing tool. In addition, local participants are undeniably important audiences to many events (Getz, 1991). Thus, this study aims to understand how event strategies affect participants' motivation in attending events. More importantly, the main purpose of the study is to explore the effect of innovation in event management. This study collected data from an art festival's participants in two years, 2009 and 2011. The year 2009 has 538 usable responses, including 159 participants and 379 non-participants. As for 2011, the survey successfully engaged 127 participants and 143 non-participants. In addition, an in-depth semi-structured interview was conducted with the organizer of the festival. Content analyses of the in-depth interview and two years' programme were carried out to supplement the data obtained from the survey. The research results provide insights on how programme novelty and management innovation affect art festival participants' motivation. In addition, pull factors perceived by non-participants are discussed to understand their motivations. The authors have made managerial implications to conclude the study.

Lester Jo-Anne

'Reel' spaces of inquiry: a methodological journey

The visual in tourism research continues to receive attention in terms of addressing the sensory and aesthetic nature of tourism experiences. So too tourism scholars are increasingly utilising visual materials alongside associated methods and tools for analysis in research projects. Such developments reside amid existing debates surrounding what can be defined as visual media and what is understood by visuality. In the context of utilising popular films as data in a research project this paper discusses key issues and methodological considerations. In relation to analysing film the development and emergent directions in methods of inquiry, drawn from cinema and films studies, are reflected upon. Thereafter how such media forms are conceptualised as multisensory and haptic spaces is presented placing a particular focus on the tactile, performative nature of 'watching' films. Embracing such perspectives foregrounds concepts of visuality and raises questions about analysing film and the positionality of the researcher. Issues such as emotion, personality and reflexivity in such research are discussed to reveal some of the challenges and methodological entanglements of such inquiry.

Keywords: film, visuality, positionality, reflexivity

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Loi Kim leng

Travel Patterns and Future Plans for Young Chinese Tourists

Outbound Chinese tourists have gradually gained significance in the tourism market both in terms of volume and purchasing power, especially with the expending group of outbound mainland Chinese tourists whose foot prints start to venture into the long-haul international destinations. By surveying young Chinese in Macao this study provides some glimpses into their aspirations and planning for future travel. The definition of “young” in this paper is defined as people aged between 18-35 years which is adapted from PATA in its “Young Tourism Professional” programme but restricted to adults only. A total of 482 questionnaires were eventually collected in Macao which consisted of respondents from mainland China, Hong Kong and Macao, so basically people from the Greater China. The data collected will be used to explore the patterns and likely sequences of travel which future generations of travellers will follow. In addition, the results will be used to cross check with the well-sited theory of Travel Career Pattern proposed by Pearce and Lee (2005). This paper will focus on travel patterns, trip planning, top preferred destinations and their likelihood of realisation of the respondents. Both general and inter-group analysis will be performed to see if these three sub-segments differ significantly in terms of travel characteristics. The impetus for the study lies in the potential malleability of preferred destinations for this new generation of Chinese travellers since the precedents of the past and the limitations of language and group control over travel have weakened in the last 10 years.

Loi Kim Ieng, Kong Weng Hang

People with Disabilities (PoW) in the tourism industry – Concepts and linkages

Tourism destinations are in an increasingly globalised and challenging market. The new standards of tourism development are moving towards new critical issues such as quality, sustainability, image, innovation and accessibility. Social sustainability is with a focus on alleviating poverty, the promotion of human rights, equal opportunity, political freedom and self-determination. It follows that the tourism industry has been paying more attention to the needs and requests of tourists with disabilities, recognising that those people have the same needs and desires for tourism as others. United Nations World Tourism Organisation (UNWTO) also states that accessibility is a key area of UNWTO's work in sustainable tourism development and recommends the idea of "Accessible Tourism for All". It declares that the benefits of tourism participation can help the economic growth and prosperity for destination societies. The facilitation of tourist travel for people with disabilities is a vital element in sustainable tourism development policy. It emphasises the need of providing clear information on accessible tourism facilities, the availability of support services in destinations for persons with disabilities, and the training of employees on the special needs of these individuals. The academic interest in the field of accessible tourism has been growing. However, the current literature seems insufficient to address what this group of travellers may need and desire. It is still a neglected area in tourism research. Tourism researchers need to develop a broader conception of disabled people's experience and activities. Through an extensive literature review, this paper represents an initial attempt to widen the research agenda on disabled people and holiday taking and to suggest important links among disability, charity and accessible tourism that could be made with broader studies of disability. Based on these findings research attention can be directed to fill potential void as well as important theoretical and managerial implications.

Lund Katrin Anna

Creative Encounters: Entrepreneurship and Everyday Activities in an Icelandic Tourism Destination

As a part of the rising collaborative economy tourism entrepreneurs are faced with increasing demand of providing opportunities of authentic experiences in terms of making connections with tourists that extend beyond the destination in time and space. Although these authentic experiences more than often emerge through mundane and everyday encounters between hosts and guests they can nevertheless initiate thoughts and ideas which may increment the entrepreneurs' economy in variety of, sometimes, unforeseen ways. Everyday encounters have always been part of the tourist experience but what we are interested in is the way in which they are entangled to emergent tourism economy and the implications thereof. Those include for instance the (re)negotiation of the boundaries between work and personal time and the development of effective policy and support system for micro-sized tourism businesses.

In this paper I shall demonstrate how the elusive threads of everyday encounters improvise a tourism attraction. Starting from the Icelandic Museum of Sorcery and Witchcraft, located in the Strandir region, North West of Iceland, the aim is to explore some of the delicate threads through which the expanding economy of the Museum is woven through multiple mobilities of people and things. I will describe moments of collaborative consumption, which weave together the texture of the place as a tourism destination as well as some of their repercussions. Those include for instance, playful, and at times, enduring correspondence between guests and the manager of the Museum but also bursts of frustration and weariness.

Tourism Online Social Networks

Tourists are increasingly connecting in online social networks (OSN) where they share content and co-construct narratives of tourist destinations through their shared tourism experiences. The destinations give tourists a stage to act on where they perform a desirable self. Thus, their performances and performative acts reflect on how destinations are represented. This poses a challenge for destination management organisations (DMOs). They have to find ways to join the conversations of OSN users to influence perception of their destination. It is believed that DMOs ought to build alliances with tourists by empowering them to co-construct brand narratives and aligning their storytelling with DMOs' preferred narratives.

This research conceptualise OSN as fluid spaces of storytelling where members mediate their experiences as part of socialities. The concepts performance, performativity, mobility and power form a theoretical framework through which to illustrate the politics and social mechanisms of storytelling within OSN.

This research aims to assess the role of storytelling in mediating tourism experiences in order to identify ways for DMOs to build alliances to strengthen destination narratives. It examines a range of different storytellers and how they reinforce and undermine preferred narratives of DMOs, and how they might write different stories across different types of OSN. The practices and strategies DMOs adopt to strengthen storytelling in OSN are also examined.

The approach is to conduct a netnography on three OSN. Specific storytellers are observed to examine how they mediate their tourism experiences and how these experiences are conveyed differently across different OSN. Social media posts of VisitDenmark are also observed to compare their construction of narratives of place with other storytellers'. Furthermore, interviews are conducted with social media managers at European DMOs to learn more about their practices and strategies.

Lynch Paul

Mundane welcome

Bell (2011) argues that hospitality is society. One facet of hospitality is that of welcome which is essential to the individual experience of the world including the tourist experience and its understanding arguably essential to developing healthy societies in which tourism has a role to play (Veijola et al., 2014). Welcome is associated with boundaries which include and exclude others. A Heideggarian approach to boundaries is associated with exclusion, a certain inward focus and limited welcome of the Other whilst a Levinasian approach to boundaries is associated with a greater openness to the Other (Harrison, 2007). The Heideggarian perspective has been critiqued as part of a philosophy leading to an unhealthy society (Adorno, 1973) whereas the Levinasian perspective is intended to lead to more healthy societies (Levinas, 1969). However, as has been explored by numerous authors considering the welcome offered at a national level to the stranger, for example, migrants and refugees, welcome of the Other is often more of an ideal and in practice is highly constrained and frequently absent (Levinas (1969); Derrida (1999); Ben Jelloun (1999); Gibson (2003)).

This presentation focuses upon more neglected aspects of mundane welcome in everyday life at the individual level and reports findings from an ethnographic study based upon analysis of a variety of data sources including autoethnographies, questionnaires, photographs and observations. It moves beyond simply welcome of the Other to consider the broader experience of welcome in the individual's world which also includes the Other. In so doing it moves beyond 'moments of hospitality' in society (Bell, 2007). Three emergent themes emerge from the study: bio-political hospitality, Janus Hospitality and ideological hospitality. The presentation focuses upon bio-political hospitality, and essential theoretical elements are identified. Implications of the findings are discussed in relation to: a sense of welcome; the ethics of social relations; and the construction of welcome which recognises the agency of the participants. It is argued that existing understandings and practices of welcome are very limited as well as privileging particular participants. Focus upon mundane welcome extends the literature on welcome from the macro level to the micro level.

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Manuel-Navarrete David

Boundary-work and Sustainability in Tourism Enclaves

Tourists, workers, and business owners from diverse cultural backgrounds and social positions meet at tourism enclaves. Yet, the spatial layout of most enclaves encourages segregation instead of celebrating and benefiting from this diversity. This paper examines the genesis of Enclave Tourism Boundaries (ETBs). It proposes boundary-work as a sustainability practice to work out segregating propensities, and transform exclusionary boundaries or make them more permeable. Life story interviews in a Mexican Caribbean enclave revealed segregation's appalling consequences for workers, as well as implicit costs for business owners, and the personal involvement of tourism actors in historical struggles over boundaries. This analysis constitutes a first step to untangle exclusionary propensities and render tourism boundaries more workable from a sustainability governance perspective. This paper points to the need for sustainable tourism research that identifies opportunities to: (1) address traumatic experiences born of discriminatory practices, (2) turn adversarial emotions between workers and business owners into productive collaborations across boundaries, and (3) challenge power asymmetries by providing tourism actors with knowledge about the physical, symbolic, and imaginary dimensions of boundaries.

Miller Maggie

Moving mountains? Sherpas' stories of negotiating death in adventure-tourism

Mountaineering is the cornerstone of the adventure-tourism industry in Nepal, but is critiqued as a way in which people with “means”, regardless of experience, pursue Mt. Everest (cf. CBC, 2012; Payne & Shrestha, 2014). Deaths among climbers and guides are common. Sherpa climbers commit themselves to securing and saving the lives of their clients, often endangering their own (Davis, 2014; NPR, 2013). This was illuminated in the most recent Everest tragedy on April 18, 2014, when an avalanche surged through the slopes of the Khumbu ice field. Sixteen Sherpa and Nepali climbers were killed and ten more injured; all were reported to have been fixing rope and carrying loads for commercial mountaineering parties (Krakauer, 2014; Prettyman, 2014).

Sherpas' willingness to proceed up the mountain as high-altitude climbing guides and porters under dangerous conditions is perhaps reflective of social and economic pressures faced off the mountain (Bott, 2009; Ortner, 1999). However, the aftermath of the 2014 avalanche led to several contentious meetings among mountaineering stakeholder groups, Sherpa-led strikes, and ultimately a mountain “closure”. Clients of commercialized expeditions forfeited the money and time invested, while Sherpa and Nepali climbers walked away with only a few weeks' wages – an act considered by many as an “economic sacrifice” (Krakauer, 2014; Prettyman, 2014; Thanh Ha, 2014).

Social justice concerns arise around narratives of adventure-tourism development as tensions grow between international demand to climb and risks and fatalities associated with summit attempts. To this end, this critical narrative inquiry explores Sherpas' stories of the 2014 avalanche and experiences of working on Mt. Everest in effort to understand the ways death is navigated on the mountainside. I ask: What does the negotiation of death by Sherpas reveal about freedom and power in mountaineering? Nepal's tourism economy relies on relationships in which Sherpas ultimately play an integral role, therefore the inclusion of Sherpas' stories in research might lead to reconsidering industry standards and governmental policies influencing freedoms on Mt. Everest. This working paper will contribute to the body of literature around tourism and social justice and inequalities.

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Mooney Shelagh

Whose choice is it anyway? The significance of age, gender, ethnicity and class in hospitality career longevity

In recent years, critical organisational scholars, such as Ozbilgin and Tatli (Ozbilgin et al. 2010; Tatli & Özbilgin 2012) have observed that diversity studies have changed from a focus on inequality to a more 'soft toned' approach that 'celebrates' individual differences and diversity management. Hospitality research interests also appear to be shifting from turnover (see Blomme et al. 2010; Deery 2002) to employee retention (for example, Robinson et al. 2014). While studies that portray the positive aspects of hospitality work are welcome, it is essential for hospitality researchers to examine the organisational processes associated with the high turnover culture of the industry. To neglect a critical approach is to neglect the interests of workers less privileged in the labour market, the young, women seeking part-time work, and migrants, who dominate the hospitality workforce globally (Baum, 2014). My intersectional study into the career longevity of hospitality workers in New Zealand revealed how age, gender, ethnicity and occupational class influenced vocational mobility and individual decisions to stay employed in the sector (or not). In the study, two methods of data collection (memory-work and semi-structured interviews) explored the career histories of long-term hospitality workers. Multi-level intersectional analysis (Winker & Degele 2011) was used to analyse the data at individual, organisational and structural levels (micro/meso/macro). The findings suggest that four elements contributed to career longevity:

- Dedication to a hospitality career
- The centrality of social relations
- The pursuit of excellence; respect and autonomy
- The occupational complexity of hospitality jobs

Whilst power relations were not the original focal point of this study, such analyses of hospitality employment are sorely needed (McIntosh & Harris, 2012). The intersectional approach used in this study exposed aspects of power that greatly affected promotional opportunities for individuals differentiated by age, gender, ethnicity and class. The conclusions have implications for human resource management practices in the hospitality industry.

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Mora Torres Victor Manuel, Serrano-Barquín Rocio, Favila Hector, Serrano Carolina

Religious tourism and ethnic values in Tepexpan, Mexico

This paper aims to examine the religious tourism in a Mexican traditional sanctuary as a key factor to preserve cultural values in the context of ethnicity. The Hill of Tepexpan has been a sacred place since Colonial age for two ethnic groups: mazahuas and otomíes. Their rituals and celebrations are linked with the way they conceive the world and represent important activities in “sacred time”, being good examples of syncretism between Pre-Hispanic and Catholic beliefs.

Religious tourism is a form of travel that includes a set of practices of important cultural meaning for pilgrims, tourists and members of local communities. These practices are elements of intangible cultural heritage, which is considered a tourist attraction that motivate the visitor movements to certain destinations. In addition, cultural heritage is viewed as a referent for the people's identities, being as diverse as the same culture. Preserving intangible cultural heritage implies that continues being relevant for a culture through the practice by future generations. Among the cultural practices, the dances, offerings and costumes are the most remarkable, in which women of both ethnic groups assume a fundamental role.

Using the interpretative paradigm, it is attempted to understand how the tourism activity contribute to conserve the cultural values of pilgrimages in sacred places. The ethnography seems to be the most suitable method of qualitative research as religious tourism implies a quest of meaning in the visit. The paper concludes that religious tourism in Tepexpan, while fostering the practice of traditional rituals or religious manifestations in the face of people outside the context (tourists), is a tool that allow the valorisation, conservation and diffusion of these values.

Morgan Nigel, Heimtun Bente, Pritchard Annette

Imagining the Land of the Northern Lights

This paper scrutinizes the reproduction and augmentation of the tourism imaginary through an hermeneutic textual analysis of a 60-minute BBC documentary, *Joanna Lumley in the Land of the Northern Lights*. Primarily, it analyses the documentary's role as an agent of cultural pedagogy and asks whether it endorses or challenges dominant discourses of 'The North' in the shared meanings of the touristic circuit of culture. Secondly, it examines the documentary's part in fostering the development of Northern Lights tours as a 'new' tourism product in Northern Norway and in framing tourist expectations.

A discursive perspective assumes recognition that different discourses may imbricate and intersect; it is also a call to discuss questions of power, and to scrutinize the interpenetrations between prevailing Western discourses. As such, we are particularly concerned to explore the ways in which the media as a cultural form (re)creates Arctic and Northern Lights discourses. The study reveals the enduring power of prevailing post-Romantic Arctic discourses of quest, longing and sublime nature and discusses how these frame contemporary expectations of Northern Lights tourism experiences in Norway. The Northern Lights are a focal point of Joanna's narrative of the North and the discourse of the Northern Lights is constructed around scientific and mythological explanations, yet the main focus in the programme is on its awe-inspiring, aesthetical, and emotional qualities. On her quest Lumley follows in the footsteps of Arctic explorers such as Nansen and Amundsen, but also in the steps of ordinary tourists in search of Ultima Thule (the search of end of the world) and includes echoes of a discourse of the North as a place for self-transformation.

Mottiar Zeine

Taking a step back from the individual social entrepreneur. An investigation of how a national tourism policy resulted in the emergence of new social entrepreneurs in destinations across Ireland

While there is a growing literature in the area of Social Entrepreneurship in all of these discussions the underlying assumption is that the individual identifies the problem and then uses their skills to develop a solution. This paper challenges this perspective by showing that sometimes the initial motivation to act socially entrepreneurially may not be internal to the individual but created by an external agency.

This paper discusses a national tourism project in Ireland called The Gathering. The objective of this project was to attract more international tourists to Ireland and thus aid economic recovery at a time when Ireland was in a significant recession. The call was for communities to organize events and festivals that would give international tourists and the Diaspora a reason to visit Ireland during 2013. While this was a national policy its implementation was to occur at local level. Government identified the problem to be solved and individuals at the local level were encouraged to act as social entrepreneurs to address this problem.

The key research questions that this paper asks are: Who were these tourism social entrepreneurs who emerged as a result of the Gathering? Why did they engage in these activities? Will this social entrepreneurship activity be maintained beyond 2013? What lessons can be learnt from such national strategies that encourage social entrepreneurship?

The empirical research was undertaken in two counties in Ireland, Co. Kerry and Co. Westmeath. In both areas key informant interviews, surveys of event organizers and focus groups were undertaken. This variety of research methods has facilitated the development of understanding at both local and regional level.

This case study adjusts our focus from individual social entrepreneurs to investigating how national and regional policies, supports and leaders can result in the emergence of local tourism social entrepreneurs. As such it contributes to our understanding of social entrepreneurs in tourism and also shows how these entrepreneurs can be encouraged and supported.

Muldoon Meghan

Slum tourism in Cape Town, South Africa

A growing component of tourism in some developing countries is slum tourism (Frenzel, Koens and Steinbrink, 2012). Presented as an amalgamation of “misery and leisure, suffering and fun” (Freire-Medeiros, 2013, p. 1), slum tours cater almost exclusively to international tourists and promise to provide a glimpse of the ‘reality’ of local life and culture. While proponents of this form of tourism contend that enabling tourists to engage with people in low-income communities promotes cross-cultural understandings and generates local income, critics argue that it is exploitative, colonial, and little more than repackaged voyeurism (Scheyvens, 2010; Freire-Medeiros, 2013; Frenzel, 2012; Basu, 2012).

This presentation will convey the conceptual framework used to guide my exploration of local community members’ perspectives regarding their experiences of slum¹ tourism in their community in Cape Town, South Africa. Specifically, I aim to explore how local people conceptualize relationships of power in tourism and the ways in which they are able to ‘speak back’ to power in overt and subversive ways. This study will be theoretically guided by a feminist postcolonial lens. In addition to wishing to examine how legacies of colonialism and Othering shape the touristic experience, I also wish to explore how the experiences of women as tourism hosts differ from those of men, and how racialized and postcolonial perspectives shape how women in the “third world” are perceived and categorized in tourism and in research (Lewis and Mills, 2003).

Through narrative analysis, I intend to conduct semi-structured and unstructured interviews with local tourism stakeholders and engage them in a collective memory work and collaborative storying process. In this way, I intend to illuminate some of the narratives that local people story and re-story to tell of their experiences in tourism and the ways in which these stories shape the discourse of tourism in the slum.

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Mulindwa Dirisa

Social Entrepreneurship through Community Based Tourism in a Small Village in Uganda: The Case of KAFRED in Bigodi, Western Uganda

Sharpley and Tefler (2008) argued that communities today can no longer be viewed as participating in tourism from the demand side alone, as many local communities have realised the potential economic gains that can be made. Many communities are now actively engaged in tourism enterprises either as individuals or as groups to tap into that potential. This study took a partial knowledge-based approach to tourism in exploring how members of a remote rural community in Bigodi Parish, in western Uganda overcame the problems of 'exclusion' to engage in social enterprises within the context of Community Based tourism and associated developments.

In the early 1990s the Ugandan government introduced new conservation reforms that led to 6 forest reserves converted to national parks, but at a significant social cost and conflict as many people living near the new Forest National Parks were displaced. Bigodi is one of the villages adjacent to Kibale National Park where in 1992, more than 30,000 residents were evicted from their homes to make way for the national park.

The research highlights some of the strategies the residents that stayed in the area adopted to be able to sustain their livelihood through community-based tourism Projects under the umbrella of Kibale Association for Rural and Environmental Development (KAFRED) a community organisation managed by the local people. The primary data analysed in this study was collected from different stakeholders in Bigodi using an ethnographic approach. The results indicate that when the right tools are provided to the local people, they are empowered and are able to manage their own development. Community Based tourism in Bigodi was initiated and managed by the local people who are sensitive to the cultures of the community they live within. As such there are currently more positive changes emerging from tourism than negative ones. Tourism has not only changed the community; it has begun to lift Bigodi from obscurity to new levels as a global example of a locally owned tourism business for the local people. Nevertheless, the creation of Kibale National Park, and ecotourism within it, led to lasting negative social impacts that affected many families in the area.

Nazou Despina

Critical Issues on managing the cultural otherness in tourism: The formation of Mykonos Island as a ‘cosmopolitan’ and ‘tourist’ place

The aim of this paper is twofold. Firstly to analyze the means by which the tourist development has formed a ‘cosmopolitan’ cultural profil of Mykonos island the last fifty years and secondly to show the interconnection between cosmopolitanism and neoliberal tourism market in the recent socio-cultural context. The analysis is based on doctoral and postdoctoral research data.

Approach and key arguments

Mykonos island, an overdeveloped tourist Greek island, has formed special tourist identity as place- ‘scape’ of global flows.

The definition of Mykonos as a “tourist” area is linked to the long-standing presence of visitors and tourists . It is also connected to the growth of mass tourism, a phenomenon, in other words, which creates international market networks.

Mykonian society, on the one hand, as a society of a rapidly changing agrarian area, still steeped in the cultural code of agrarian societies of Mediterranean area. At the other hand, however, through tourism, its cultural reality is defined by the engagement of identities with ‘cosmopolitan’ (globalised) practices and ideologies.

Mykonos island is also a place of residence for many and various inhabitants and social groups. In this perspective, individuals as «tourists», «workers», «locals» or «immigrants» construct their identities both in relation to cultural differences and with reference to the local culture.

However, such a mass congregation of people raises questions about the permeability of the cultural borders.

In the paper the main argument is that, in tourist places like Mykonos Island, the production, interpretation and management of cultural otherness, is a complex situation influenced by political and economic forces which are closely intertwined with local perceptions of ‘hospitality’ and the position of the ‘other’ .

Subsequently, the kind of ‘cosmopolitanism’ which characterizes the contacts between the “locals” and the “others” in Mykonos island, is historically determined and , under current conditions, is defined by asymmetrical hierarchical relationships, within a framework of a generating and wielding power in the context of the neoliberal tourism market.

The end of sustainability? a critical view on the restructuring of coastal mass tourism in the Balearic islands

Much of the debate on coastal mass tourism has been framed through the prism of sustainability. There is a widespread acceptance of the importance of restructuring coastal mass tourism towards a more sustainable model. The Balearic Islands was one of the first major destinations to establish a link between the competitiveness of mass tourism and its environmental quality. Sustainable tourism policies however have been significantly watered down in recent years. Instead of promoting sustainable tourism policies the more recent legislation emphasise the importance of discretionary powers and the reduction of environmental controls. Competitiveness is not any more linked to environmental quality and preservation but to deregulation and the curbing of unnecessary obligations to investment. The 2008 economic crisis is a key justification for this change in direction.

This paper interrogates the politics of sustainable tourism in the Balearic islands with a special focus on Menorca. Specifically it looks at changes in legislation between 2011 and 2015 and the public debates that accompany this changes. A critical assessment of these policies shows a shift in coastal mass tourism away from a sustainable vision of the future in favour of an expansionary model. The potential of tourism as a social force is thus being sacrificed in the name of growth. Whilst the old sustainable vision of tourism sought to 'Europeanise' the Balearic islands by adopting its environmental standards, the new policies, by contrast, take the Caribbean as a model. The aim is to reproduce the favourable conditions that have made possible for regional hotel chains to expand in the Caribbean. This paper considers the social and conceptual implications of these changes. It is the first outcome of new research on the restructuring of mass tourism in the Balearic island.

Peak Mallory

Violent Cosmopolitanism: Mass Media and Sarajevo's Transformation from Emotional Space to Consumer Space

From 1992 to 1996, images of violence and the everyday hardships faced by Sarajevo's citizens became a fixture on news broadcasts around the world. The crumbling city-scape and the very human stories that lived within inspired numerous books, films, plays, concerts, artworks, and popular music internationally. Coverage of the conflict was emotionally compelling, broadcasting pleas to affect foreign intervention in the conflict and at the same time immortalizing the war in both local and global memories. 20 years later, Bosnia-Herzegovina as a nation is rebuilding socially, economically, and politically. The country, like many of the former states of Yugoslavia, is actively promoting tourism with the capital city of Sarajevo billed as a central, cosmopolitan destination. Branding promises to improve the city's economic standing not only through tourism development, but also through forms of reconciliatory imagining of cultural identity. Yet in order to engage international tourists, any brand messages about Sarajevo are forced to negotiate the emotional images associated with the city's recent violent past. This paper explores the role of emotional legacy in Sarajevo's tourism discourse by drawing an affective connection between brand messaging, mass media image (particularly cinema), and tourist orientation. Of interest is mass media's role in constructing emotional expectations, and engaging a particular affective aesthetic to orient tourist emotions and social relationships in post-conflict contexts. This research incorporates popular films about Sarajevo (American, European, and Bosnian productions), international travel features in mass media, as well as social media activity of tourists and guides. Here I specifically draw on Bourdieu's articulation of cultural capital to explore the relationship between image and desire in consumer spaces through forms of cultural production. I argue that Sarajevo's affective aesthetic invites a certain violent cosmopolitanism that shapes how tourists position themselves socially and consume within the city.

Prince Solène

Dwelling in the Tourist Landscape

My earlier qualitative work amongst the arts and craft community on Bornholm, Denmark has encouraged me to develop a poetics of dwelling in the tourist landscape. Landscape is often problematized in tourism scholarship as the backdrop of symbolic and often competing claims where meaning is conceptualized as inscribed unto space through a process of enculturation. Reading through my interview transcripts, I discovered instances of creativity and daily practices which positioned my interview participants as engaged actively in a multitude of relations through which emerged a substantial rather than ideological landscape. How then to make instances of daily living meaningful to our study of the tourist system? And can this approach challenge our conceptualization of critical tourism analysis by giving primacy to data in its raw form instead of interpretations? Through Ingold's (2011; 1993) dwelling perspective and other approaches of the non-representational sort, I ground the dynamics of tourism in corporeal movements that intertwine local people with a variety of structures that reproduce and challenge their everyday practices, consequently giving rise to the tourist landscape. I do this by describing Bornholm's craft artists' relation to their material and socio-cultural surroundings where the seasonality of tourism on the island, the artists' close encounters with tourists and the creation process and materials used by these artists are defined as intrinsic to the continual emergence of the tourist landscape on Bornholm. This account ultimately reveals the importance of local practices and experiences to understand the spatial and temporal emergence of the tourist system, which thus implies that the tourist landscape is foremost a dwelling space. The dwelling perspective is ultimately meant to engage us critically in our conceptualization of tourist spaces as it defies hierarchies of knowledge that disembed, and consequently dehumanize, people from the realities social scientists try to understand.

Women at work: Attitudes to sexual harassment in hospitality and uniformed services

Sexual harassment has long been a source of frustration for legal experts and workplace managers (Williams, 2003, Blackstone, Uggen and McLaughlin, 2009), and although considerable effort has been invested to measure the incidence of harassment in various settings (see European Commission, 1998, Ilies et al., 2003), relatively little progress has been made to identify the specific characteristics of offensive sexual behaviour. Similarly, there is no research to link the prevalence of sexual harassment to victims' attitudes towards sexual behaviours. If women in different workplaces have similar attitudes to harassment then it can be hypothesised that differences in harassment between organisation types are caused by different behaviours, rather than by different attitudes to similar behaviours.

This study therefore aims to explore perceptions of sexual harassment in different work environments, to determine the boundaries between harassment and harmless social interactions, and how these may differ according to the environment and culture. Uniformed forces such as the police and military have more sexual harassment than any other organisation type, and hospitality has the highest incidence of sexual harassment in the private sector. Women from uniformed services and hospitality are therefore interviewed to compare perceptions between workers in these two groups. Various causes for harassment are identified in the literature, but the explicit power structures, gender imbalances, and emphasis on consumption in hospitality are posited as major influences, exacerbated by the blurred demarcation lines between flirtation, harassment and assault. The study particularly explores the notion that attitudes to harassment are strongly influenced by work environment, which may explain the different experiences reported by women in different work places.

Preliminary results suggest that although many female hospitality workers are remarkably tolerant of harassment, this is only a minor influence on the different levels of harassment reported between hospitality and uniformed workers. The study identifies (for example) that attitudes towards being touched on specific parts of the body differ from person to person, and although no consistently acceptable body contact zones were identified, some are consistently unacceptable, such as the face. However, the harassing experiences of participants in uniformed services were extremely offensive, whereas those experienced by hospitality workers were more flirtatious. The study reflects on these early findings, and the underlying causes of degrading attitudes towards women.

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Quinn Bernadette, Ryan Theresa

Mindful or mindless? Tourists at heritage sites

Research Aims: This study focuses on guided tours in heritage sites and seeks to further understandings of the nature of tourist agency and the role that tourists play in co-producing their experience. While there is substantial recognition that tourists are active in co-producing tourist experiences (Edensor 2000, Salazar 2005, Larsen & Widtfeldt Meged 2013), much remains unanswered about the nature of agency and the factors which shape it. Edensor (2000) argues that on entering the tourist stage, tourists bring with them much cultural baggage; Mowatt & Chancellor (2011) discuss how tourists enter heritage sites seeking different outcomes. These factors influence agency, yet as Quinn and Ryan (2015) have noted, our understanding of how, and to what effect, is quite limited.

Research approach: The study adopts an interpretivist philosophy employing two qualitative data collection methods: covert participant observation and semi-structured interviews conducted on site in the closing stages of the visit. Two Dublin-based, state owned heritage sites are selected for study. Both sites attract sizeable tourist numbers, are internationally publicised in tourism promotional material and reproduce narratives that are shaped by nationalist discourse. Additionally, they are strongly associated with Ireland's colonial history. Researcher engagement with the study group is designed to identify how people perform their role as tourists while at the sites and in preparation for their visit.

Key arguments /findings: Emerging findings suggest that tourist agency varies from very mindful forms of engagement (e.g. reading up on the site prior to visiting, actively seeking to make sense of new knowledge; reflecting, critiquing and questioning; becoming emotionally engaged in the process); to what might be described as quite mindless forms of engagement, best described as accidental, 'whiling away time', or 'ticking a box'. The data are interrogated in the search for patterns that underpin the different kinds of engagement identified.

Fit with conference Theme: Tourism and its potential as a social force

Essentially, this study interrogates tourism's potential as a social force. With growing calls for the study of tourism to become more challenging, disruptive and a force of change for both the 'self' and the 'other' (Pritchard, Morgan & Ateljevic, 2011: 953), it seems pertinent to ask if and how the practicing of tourism prompts tourists to reflect and think about issues that surface in the course of holidaying. Does the normative framing of tourism as a positive, happy and non-cerebral practice preclude the possibility of self-reflection and introspection; of questioning and critiquing? Is it possible for unsettling or uncomfortable feelings to be part of the tourist experience? Reading tourism through a post-colonial lens and examining the practices of Irish and English tourists, the two largest set of tourist flows to these heritage sites, adds an additional layer of complexity to this study.

The politics of representation in the post-Yugoslav space: constructing and projecting identities in official tourism promotional materials

Currently work in progress, this interdisciplinary research project, rooted in critical marketing, critical tourism studies and cultural geography, focuses on the politics of construction and projection of particular local and national identities alongside, or in contrast to, wider regional identities in recent official tourism promotional materials of countries located on the territories of former Yugoslavia. We undertake exploratory semiotic analysis of sixty printed and digital official tourism promotional materials circulated in 2013 and 2014 for Bosnia and Herzegovina, Croatia, Macedonia, Montenegro, Serbia, and Slovenia. This analysis enables us to arrive at critical understandings of the ways in which, two decades after the breakdown of the former Yugoslavia, each of these countries' distinct national and local identity(ies) has been constructed and projected in contrast to, or in conjunction with, wider regional identities. In so doing, we not only provide further insight into the politics of representation in the wider field of tourism studies, but also highlight the role and importance of promotional tourism materials in the context of nation building. At the methodological level, we draw attention to the benefits of collaborative and reflexive approaches to semiotic analyses, as well as reflect on potential challenges for data collection in projects such as ours - which in our case included the fact that, at the time of our data collection there were no official tourism promotional materials for Kosovo, resulting in this country being excluded from our analysis. We conclude our presentation with an overview of the potential implications of our findings for future tourism promotional campaigns of these countries.

Developing critical and reflective tourism practitioners through a research-based learning project

This paper explores the potential of co-created and co-transformative learning to develop critical, ethical and reflective tourism practitioners capable of transforming tourism workplaces. It draws from a research-based learning project through which Year 3 students were involved in critical tourism research on part-time workers. Participation in the project enabled learners to become co-creators of knowledge and research collaborators. They actively engaged in debates on social justice, taking ownership of their learning and producing new knowledge.

Underpinned by critical tourism and emancipatory learning, this study is collaborative and participatory. Tourism scholars have challenged the traditionally hierarchical character of much pedagogic practice (Pritchard et al., 2011), called for a more critical approach in tourism pedagogy (Belhassen & Caton, 2011) and emphasised the value of co-created and co-transformative learning as well as its role in creating just and sustainable tourism worlds (Pritchard et al., 2011). This study is embedded within the University of Lincoln's 'Student as Producer' initiative (Neary, 2010) and Boyer's (1990) scholarship of discovery, where students engage in inquiry-based learning and co-research with staff, seeking to co-create new knowledge (Healey, 2005; Hodge et al., 2007). Fourteen final year tourism students took part in the study. The project was embedded within the 'Social and Political Perspectives on Tourism' module and learners were actively involved in all stages.

Utilising inputs from students engaged in the project, this paper explores learner agency and empowerment; experiences of co-transformation and new knowledge co-production; and the tangible and intangible outcomes of participation. It also examines collaboration and power relations between learners and the academic as well as the challenges of embedding critical tourism research into the curriculum, aiming to help students 'deal more productively with the messy realities of the workplace and the limits of their profession' (Belhassen & Caton, 2011: 1395).

Combining full-time study with part-time tourism work:

Experiences of transient student workers in the UK

Younger people are considered at greater risk of vulnerability at work (Jayaweera & Anderson, 2008). They are more likely to receive lower wages and tend to be less aware of their entitlements (TUC, 2008). Tourism workplaces rely on temporary, transient and flexible labour. Nearly half of the UK tourism and hospitality workforce is employed part-time (People 1st, 2013). Many students are transient workers on zero hour contracts, often employed in front-of-house occupations. For example, 41% of waiting staff and 27% of bar staff are students (People 1st, 2013). With the introduction of higher tuition fees, UK students increasingly find themselves working part-time (Richardson et al., 2013). Tourism workplaces, due to their flexibility, are an attractive option, enabling students to combine full-time study with work. However, these are also considered as precarious places to work, with high risks of violence, particularly for vulnerable workers such as students (Hoel & Einarsen, 2003).

Yet, the experiences of students working part-time in tourism have been largely overlooked in industry and academia. Little is known about the inequalities they experience at work, how the categories of age, gender and ethnicity intersect, and most importantly what strategies they adopt to challenge inequality. This paper addresses these gaps by examining the employment experiences of students working part-time in tourism. It discusses workplace vulnerabilities and inequalities, and the challenges of combining work with university. It also explores the coping strategies students adopt.

This is a participatory study conducted in collaboration with students and is embedded within critical tourism. The data was collected through a research-based learning project with fourteen Year 3 students (details aimed to be discussed in another paper at CTS). These students-researchers participated in all stages of the project, including conducting semi-structured interviews with students who work part-time in tourism.

Memorialisation and Personalising Disaster

This paper reconceptualises the nature of memorialisation within tourism. Using the case study of New Orleans and Hurricane Katrina, it critiques the ways in which memorialisation becomes a process of personalising engagement between self and other. The paper does not seek to repeat well-rehearsed narratives of dark tourism, but rather understands post-disaster culture and memorialisation as deeply personal and inherently lived and fluid in nature. Drawing upon a series of interviews with local tourism entrepreneurs, tourism office employees, and tour guides, findings propose an alternative critique of memorialisation as constructed through the process of personalising experiences of disaster within tourism products as those working in the industry engage tourists in shared spaces of memorialisation that emerge through a fusion of collective and personal narratives of experience of disaster and personal acts of resilience. First, we propose memorialisation through tourism facilitates the process of producing, reshaping and sharing a sense of community through a series of lived experiences and celebrations of culture. Secondly, the paper critiques the ways in which collective memories of communities create opportunities for tourists to engage and share in memories of other. The power of sharing emerges through the personal narratives, artefacts and experiences that are interwoven into the tourist experience by key individuals such as tourist guides and curators of exhibitions. Thirdly, the paper identifies a disjuncture between formal and informal spaces of memorialisation as official spaces of remembrances (e.g. memorial parks, statues) occupy a peripheral space within the tourist experience and formal narratives of remembrance are reinterpreted through the voices of local people engaging first-hand with tourists. Lastly, such disjuncture gives way to a fluid interplay between formal and informal spaces. There is no mutual exclusivity of where memorialisation and memories of Katrina sit within the tourist experience and everyday life as touristic encounters are both produced and consumed across a wide variety of everyday spaces. Thus, memorialisation emerges as a proliferation of voices and narratives; a series of entrepreneurial opportunities to share narratives of place and identity, resistance and resilience. Memorialisation becomes the sharing of personal narratives of a lived culture; a social learning of disaster through community-based storytelling.

The tourist experiences of single fathers travelling with their children

The lack of research into fathers on holiday is a reminder that understandings of masculinities and gender relations in tourism are absent compared to other disciplinary areas such as family studies. Research on family holiday experiences is largely informed by feminist gender representations rather than examinations of femininities and masculinities. True gender scholarship requires a more critical appraisal of gender relations that is inclusive of the male voice in family tourism. There has been whole-family research highlighting the role of fathers in taking on primary responsibilities as entertainer of the children and facilitator of mothers' own interests (Schänzel and Smith, 2011). However, research into fatherhood also needs to be more inclusive of diverse family forms. The aim of this study is to extend previous research into nuclear families and understand the experiences and meanings gained by single fathers travelling with their children. It is based on eight semi-structured interviews with non-resident fathers in Auckland, New Zealand conducted after the summer holidays in February/March 2014 and recruited in a non-random purposive manner involving snowball sampling. Because of the explorative nature of this research an interpretative paradigm and in-depth interviewing with thematic analysis was chosen. The findings highlight that these holidays are special times to have fun, to learn, to explore the meanings of their lives, and to rework and rebuild family relationships. Holidays were often the only time to provide these experiences of masculinities especially for single fathers who were distanced from their children. This demonstrates the wider contribution that tourism can make as a social force within single fatherhood or parenthood, childhood and contemporary family life.

SCHÄNZEL, H. A. & SMITH, K. A. 2011. The absence of fatherhood: Achieving true gender scholarship in family tourism research. *Annals of Leisure Research*, 14, 129-140.

Understanding the meaning and significance of participation in the IMSERSO 'Holidays for the Elderly' scheme in Spain

In the last fifty years, throughout the developed world, there has been a huge growth in the number of older people. For example by 2060, in the EU27, those aged 65 and over will increase from 18% to 30% of the population and those aged 80 and over will become almost as numerous as the young population (European Commission 2011). In Spain, the ageing of its population has been particularly striking as the number of people aged over 65 has doubled in the space of less than 30 years. Older people in Spain now account for 16.7% of the country's population. Indeed the United Nations projects that by 2050, Spain will be the world's oldest country, with 40% of its population aged over 60 (Fundacion Generale CSIS 2010).

This paper focuses on a Social Tourism initiative in Spain called IMSERSO which, since 1985, has subsidised holidays for older people. Whilst much of the research on the scheme has considered its economic impacts, the focus of this research project was to consider its subjective meanings and significance for participants. The data collection, in the form of semi structured interviews with IMSERSO participants, was undertaken in Benidorm, one of the most popular destinations in Spain for the scheme.

The research was financed by SANTANDER UNIVERSITIES and undertaken in conjunction with the University of Alicante, University of the Balearics and Pompeu Fabra University in Barcelona.

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Small Jennie, Harris Candice, Wilson Erica

Gender on the Agenda? The Position of Gender Research in Contemporary Critical Tourism Studies

The edited collections of the 1990s by Kinnaird and Hall (1994), Swain (1995) and the 1997 *Gender/Tourism/Fun(?)* conference (Swain & Momsen, 2002) attracted critical feminist contributors who gave a voice to women tourists/travellers, hosts and industry personnel. While there has been a smattering of tourism studies focussed on men and masculinities, research on men and tourism has been limited. Since this emergence of gender interest, almost two decades ago, the social, economic and academic landscape has changed significantly. The neoliberal university has unleashed a performance culture leaving academics to 'self-manage' their careers around the achievement of internationally ranked outputs and accolades. As Ball (2012) elucidates "neoliberalism gets into our minds and our souls, into the ways in which we think about what we do, and our 'knowledge production',... Knowledge has its price" (p. 18). What is not discussed in the writing on neoliberal change is its impact on the research of tourism and hospitality academics (many of whom reside in business schools) in terms of topics investigated, epistemologies, ontologies, methodologies and place of publication. These changes have led us to investigate where (if and how) gender research fits in tourism (and hospitality) studies today.

This paper presents an audit of articles over the last 10 years from tourism and hospitality journals ranked as A star (A*) according to the Australian Business Deans Council Journal Quality List 2013 to determine the representation of gender in our 'top' tourism journals. The audit reveals the position of gender in terms of authorship, subject matter, methodologies and contribution to the Critical Tourism Studies field. Using the audit results, we present an agenda for Critical Tourism Scholars for the next 10 years. In this paper we question: the place of gender in today's tourism and hospitality studies and whether there is still a case for gender research. To address these questions we consider the corporatised, neo-liberal climate in which we are teaching and researching.

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Stevenson Nancy

Telling tales – alternative visions of a destination

This paper explores the relationship between research and activism by interrogating my experience of creating an event as part of a 'take- over' of a national museum. The event was organised around a series of commissions which focussed on cultural production in an place called Hackney Wick and Fish Island in London. This place lies on the fringes of the Olympic Park, has a concentration of studios and creative activities, and is rapidly becoming a cultural destination.

I have been engaged in research in the area for 7 years. Initially my approach was informed by grounded theory but it has evolved into an ethnographic study as I have become more familiar with my research subjects. This paper is informed by interviews, observations and reflections upon my work with parts of the creative community to create a commission for this event. I worked with local artists and activists to articulate and present stories about practices which are shaping the area to a wider audience.

My findings are presented as a research/practice narrative which explores the experiences of practical engagement in the 'take-over' project. This is themed around network processes, power relations and actions. Firstly I consider the networking processes associated with developing a community response to the 'call for commissions' and micro processes of developing a commission. I then examine the power-relations involved in developing a community response – both within the community and between the community and the national museum. I reflect upon concerns and responses to the power imbalances arising within the community, focussing on the learning and action that arose after the event.

Suntikul Wantanee, Hollinshead Keith

The Worldmaking Mundus in and of Asia: New horizons of knowledge on Worldmaking agency and authority

This presentation seeks to translate the notion of worldmaking to Asian settings, where there is conceivably rich opportunity for the normalisation / naturalisation in and of tourism to be analysed. This second paper will consist of two main trajectories.

Firstly, it will examine where worldmaking activities have already been EXPLICIT and (more commonly) IMPLICIT covered in critiques of tourism development in Asia;

Secondly, it will outline a new research agenda which the two presenters are jointly building up on worldmaking activity in Asia on acts of inscription / representation / projection there.

This second or support presentation on worldmaking will be built around the following readily communicate scaffolding:

Why is it crucially important to inspect what is going on (conceivably) through worldmaking praxis *in Asia*?;

Who is engaged in significant acts of worldmaking in Asia?;

Which major or governing acts of worldmaking ought to be critically inspected in Asia?;

Where are the current researchers (Suntikul and Hollinshead) currently situating their own investigations and why?;

How are acts of worldmaking power and praxis in Asia *distinct from those in Europe (and on other continents?)*?;

When should those who work in worldmaking activity in Tourism Studies / Related Studies indeed be given guidance or tuition in worldmaking ... in Asia, or anywhere?

During the presentation the following worldmaking insights (amongst others) will be covered in Asian settings and scenarios ... time permitting:

From Nyiri = jingdian (scenic spots);

From Hou = the politics of erasure;

From Spivak = subalternity;

From Norindr = the visible;

From Bhabha = restless populations;

From Winter = the burden of (Angkor);

From Kuon = Kingdom(s) of Wonder;

From Bell = aoyun liyi (Olympic civility);

From Confucius [attributed] = soft power.

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Journey of the pleasure seekers: A comparative analysis of hedonistic travel motivations in night-life resorts

The academic discourse on hedonism as a feature of travel motivation has largely focussed upon deviance and hedonistic egoism (Wickens, 2002; Currie, 1997 and Bellis and Hale, 2000) where hedonism is equated with overindulgence and moral decay (Veenhoven, 2003). The notion of ethical hedonism, however, which is less widely supported, takes a less critical view and views hedonism as natural and healthy (Veenhoven, 2003) whereby people have the right to pursue pleasure as a way of life without harming themselves or others (Onfray, 2007).

Hedonic travel motives have been more widely documented within the youth market (Swarbrooke and Horner, 2007; Tutenges, 2012), however Goulding's research on lived nightlife experiences (2004) notes a rise in 'cognitively young thirty-something's' as an under-researched, hidden sector, where attitudes to leisure are changing, disposable incomes are high and the quest to maximise net pleasure is strong. Whilst the impact of cognitive age and travel experiences receives some attention in respect of seniors (Iyer *et al*, 2008; Sellick and Cleaver, 2004; Le Serre *et al*, 2013; Gonzalez *et al*, 2009), sparse attention is paid to the impact of cognitive age in the 30 – 40 years of age travel market.

This working paper aims to evaluate the extent and nature of hedonism as a motivating influence on youth travel behaviour. Embracing the benefits of technology and social media to connect with these subcultures (Poynter, 2010; Chau, 2012), the research seeks to uncover the extent to which the desire to encounter pleasure, of various forms, bears influence over the travel decisions and behaviours of young consumers. Comparative research will be undertaken with their predecessors, the 'cognitively young thirty-something's' (Goulding, 2004) to create a narrative of their experiences to comprehend the nature of hedonism and moral philosophy within youth tourism and the implications thereof.

It is anticipated that the research will offer greater understanding of the nature of hedonism as a feature of travel motivation and how this compares between age segments engaging in similar nightlife pursuits whilst on holiday. This will have implications for the supply and design of the night-life economy within tourism destinations as well as destination branding implications. With the night-life economy representing a significant element of destination appeal (Tutenges, 2013), and little still known about the meanings attached to nightlife experiences and travel, research potential arises.

Methodological complexities in investigating the transformative potential of conscious tourism

In our aspiration to investigate the transformative potential of conscious tourism, we have recently embarked on a 4-year longitudinal research project, funded by the Croatian Science Foundation (project no. 6164). The project has the overall aim to find fresh ways of theorising the transformative power of tourism by drawing together the work conducted in economic, cultural, social and political contexts of tourism research and develop models to mainstream the transformative tourism practices into the general tourism products and thus maximise tourism's capacity to contribute to human wellbeing, social justice, peaceful relationships and environmental preservation.

The main challenge faced by this project has been to find a suitable methodology for the longitudinal study of values, attitudes and behaviour transformation and to overcome limitations of the existing studies. The study of tourists before and after transformative travel experience has the problem of pre-trip test influencing the response to the post-test and the immediacy required in the delivery of the post-test also prevent the monitoring of long term change. Self-selection is also an issue as it is unlikely that tourists will decide to partake in travel including destinations or activities that they are uncomfortable with. Finally, by focusing solely on tourists in transformative travel experiences the question of travel's contribution to individual transformation in general remains unanswered.

The long-term nature of this project and funding made available will enable implementation of research design that will overcome most of these issues. We intend to use a mixed-methods approach, combining qualitative and quantitative research. Firstly, we will look at the people that have already attained desired values – cultural creatives, to report on their general life transformations and the role of travel experiences in the process. From this, we will be able to see to what extent travel is a consequence or an outcome of transformation. The longitudinal ethnographic methods – participant observation and in-depth interviewing, inspired by the sojourner adjustment literature (Hottola, 2004) with participants volunteering to participate in the study over the 14 months will avoid the immediacy and caveats of pre-post trip testing. The tendency of participants to drop out is anticipated and will be dealt with by initially a larger sample size. As access to participants is usually difficult since tourism service providers need to provide privacy and enjoyment to their clients, the personal face to face interviews, planned with the entrepreneurs, are chosen over the telephone/online interviews to sensitize them to the nature of research, assure ethical conduct of research (anonymity and confidentiality) and obtain their consent.

Torabian Pooneh, Mair Heather

Welcome stranger? A Critical Discourse Analysis of Canadian travel policy

To many, Canada is known as a multicultural mosaic society that welcomes people from all over the world and embraces cultural diversity. However, like any other society, the question of who should be allowed to enter the country and who should not is an important issue for us all. For those concerned with tourism, issues of travel restrictions warrant critical scholarly attention and yet with the exception of a few studies (Bianchi and Stephenson, 2014; Rojek, 1998) this issue has been largely ignored. To this end, the paper presents the results of a critical discourse analysis of recent Canadian travel policy in an effort to understand the ways travel to Canada is facilitated and restricted and for whom. We ask: What messages about access are being conveyed in Canada's travel policy and how has this changed over time? Moreover, what do these messages mean in light of the image of Canada as a welcoming nation that values diversity? As Behnabib (1998, p.108) notes, "Democracies should be judged not only by how they treat their members but by how they treat their strangers" (as cited in Bianchi and Stephenson, 2014). The paper concludes with recommendations for addressing issues of inclusivity in travel for both tourism scholars and policy makers. This paper will contribute to the body of literature regarding tourism and its potential as a social force.

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Tourism and local community: unperceived and imperceptible risks and socially responsible research

Results of our research on the cultural images and practices carried out by visitors in Santiago de Compostela show an incipient deterioration of the material sustainability and the sustainability of the identity of the Old Town. Yet, neither visitors, nor residents perceive these eventual risks. In general, the research estimates used to calculate medium and long-term impacts and consequences are also characterised by a variable degree of interpretation and subjectivity. Thus, as a research group working with public resources and money, we must decide what to do about the city and its inhabitants in terms of social responsibility as researchers: should we communicate our results to all the entities potentially interested in one of the first objectives; or should we try to transfer our results to entities or companies working on life quality improvement (we have already done this on a few cases). We might as well work with community associations, cultural or professional organisations or other kinds of groupings, offering our analyses and explanations.

As to our procedures, we would like to remain independent; from the financial point of view, this means that if the resources obtained endanger the reliability of the results and the analysis, the scope or the goals of the research must be reduced. Furthermore, the group must make decisions about the priorities of its interlocutors, due to the limited amount of time that can be professionally devoted to the research; and, likewise, the group must come up with the necessary mechanisms of transfer development and result discussion, even if this means cohesion problems within the group.

Should we propose any solution? Should we act civically, either individually or collectively? And would it be good for our work to do so? This paper is meant to introduce several reflections about the first experiences obtained and, most important, about the challenges they put forward.

Tucker Hazel, Zhang Jundan (Jasmine)

Dialogics of tourism's new era

Winter (2009: 21) argues that “the field of tourism studies is...ill equipped to understand and interpret the new era we are now entering”. Here Winter (2009) refers to a recent rise in the Asian tourism market and the imbalance in tourism studies created by the dominance of ‘Anglo-Western centrism’. Such calls to confront the tourism academy’s Western ethnocentricity are present more broadly within Critical Tourism Studies. For example: Pritchard and Morgan (2007: 22) pushed to “create knowledge centered on indigenous epistemologies and ontologies”, and more recently, Chambers and Buzinde (2015: 9) called for a de-linking from Western epistemologies in order to strive for “an agenda for tourism’s decolonization”. However, calls to ‘decenter’ the tourism academy in this way can also function to reinforce conventional colonial binaries and ways of thinking that postcolonial literature has identified as problematic: centre and periphery, colonized and colonizer, and West and non-West. Indeed, the ongoing discussion which Winter’s (2009) article has since evoked within tourism studies (e.g. Hazbun 2010, Cohen and Cohen 2014, Chen and Chang 2014) has tended also to revert to such binaries, even though this ‘new era’ of tourism itself subverts these binaries.

In this paper, we propose that, in order to achieve the ontological and epistemological pluralism which is necessary to equip tourism studies to deal with the new tourism era, rather than “simply returning to a nationalist stance or blindly rejecting the West” (Jing, 2005, p.71), we need to ask: What kind of dialogue does the dividing of the academy, of epistemologies and knowledge into ‘Western’ and ‘non-Western’ or ‘indigenous’ enable, and more importantly, what does it disable? Such questioning aims to not only engage in outwardly oriented critique, but also points towards an “inwardly directed criticism” (Jing, 2005). This, we argue, is what is needed in order to equip tourism studies to interpret the ‘new era’.

Vizcaino Suárez Paola, Serrano Barquín Rocio, Cruz Jiménez Graciela, José Pastor Alfonso Maria

Women's Empowerment in Tourism: Gender Analysis Frameworks, Embodied Experience and Proposed Research Agenda

This working paper is part of an ongoing research regarding women's experiences of empowerment and disempowerment in the context of small cultural tourism destinations in Mexico. Our aim in this paper is two-fold: first, to present a critical review of the recent literature on women's empowerment in development and tourism studies, paying particular attention to the theoretical and methodological frameworks provided by gender analysis; and second, to discuss the implications of embodied knowledge and women's lived experiences for research and practice that seeks to promote empowerment processes in tourism. In order to complement the theoretical discussion, we conduct interviews with 10 female scholars and practitioners from diverse backgrounds, documented experience and vested personal interests in advancing the research and policy debate on women's empowerment in tourism. The qualitative analysis of the interviews allows us to present a set of common opportunities and challenges for research on women's empowerment in tourism as well as a preliminary agenda that may contribute to strengthen this line of research.

Vorobjovas-Pinta Oskaras, Hardy Anne, Robards Brady

Gay Neo-tribes: An Exploration of Space and Travel Behaviour

There is a dearth of contemporary research into whether gay travellers experience a sense of connectedness to other gay travellers, certain spaces or locations, and specific activities because of their sexual identities. This study sought to address this gap by drawing on the concept of the 'neo-tribe' as one way of conceptualising belonging, connectedness, and affinity for travellers who identify as gay. The four aspects that characterise a neo-tribe are: a) shared sentiment, b) religiosity (rituals and symbols), c) fluidity in membership, and d) space. Neo-tribal theory offers an opportunity to explore the social aspects of travel. Hence, this research aimed to explore whether neo-tribalism could contribute towards an extant knowledge of gay travellers, particularly in terms of their behaviour and experiences. Additionally, this study sought to understand the role of space as a point of coherence around which neo-tribes form. This is especially pertinent as the existing body of literature in regard to gay travel research has acknowledged the critical importance of gay space to the gay community.

The study took place in an exclusively gay and lesbian resort in Far North Queensland, Australia in September and October 2014. Using ethnographic methods including semi-structured interviews and participant observation, the study explored resort visitors, predominantly gay men.

The study has confirmed that the resort visitors possessed the four aforementioned aspects characterising neo-tribal behaviour. Furthermore, the findings reflected the notion that neo-tribes are inherently ephemeral, as they exist as long as there is enough drive – *puissance*. However this research challenged common conceptualisations of a neo-tribe being made up of loyal members. In this case the resort provided the performance space around which a flow of different members coalesced.

Drawing upon the findings, this paper determines that neo-tribal theory adds new and valuable insights into our understanding of gay travellers, their behaviour and experiences. Furthermore, the findings suggest that space acts as a performance site where the collective neo-tribal identity can be manifested, but in addition it also illustrates that space can act as a point of coherence around which neo-tribes form.

Wengel Yana, McIntosh Alison and Cockburn-Wootten Cheryl

Tourism as Dirt

Worldwide Opportunities on Organic Farms (WWOOFing) is defined as an alternative to tourism and as an alternative form of farm tourism. Arguably, its underlying distinctive values and philosophies shape the communication, experience and host-guest relationship between WWOOF hosts and their guests (WWOOFers). Internationally, the WWOOF network connects organic farmers and volunteer travellers in over 100 countries providing an opportunity to experience a rural and organic lifestyle in return for free board and lodging. It is a reciprocal experience and volunteers are expected to work up to six hours per day. This working paper presents key findings from a study of WWOOF host-guest experiences in New Zealand.

The study aimed to uncover the communication of values within the WWOOF programme and to investigate how they shape and sustain this type of tourism. Using qualitative methods that privileged participants' voices and developed their creative thinking, the research uncovered the narratives and relational dialects communicated about WWOOFing. Four key themes emerged from the data. They were: dirt, crossing thresholds, ideals and ethics. Overall, the results challenge the idealistic image of this type of tourism experience and reveal the participants metaphorical understandings and visions for this type of tourism. Conclusions from this working paper, provide suggestions around the communication for both the WWOOF organisation and host and guest relations.

Wengel Yana, Cockburn-Wooten Cheryl & McIntosh Alison

Constructing tourism realities through Lego Serious Play methodology

This paper proposes Lego Serious Play (LSP) as an effective creative methodology for encouraging tourism research participants to metaphorically explore their socially constructed reality. This methodological approach has largely been neglected in the Tourism Studies where the importance of understanding tourist identities has been widely discussed. Instead, the prevalence of traditional research-led methods predominate. LSP aims to uncover multiple meanings of socially constructed realities. It is a communication, team building and problem-solving tool used widely in the business sector, education and counselling. Drawing on the work of David Gauntlett (2007), the methodology has largely been used in the corporate context to encourage organisational vision, priorities, identity building and performance. The methodology rests on four pillars: Piaget's constructivism (1955), and the concepts of play, imagination and identity. LSP applies concepts of 'play' to facilitate learning through exploration and metaphorical explanations. LSP was incorporated into our research on the volunteer tourism exchange programme, Worldwide Workers on Organic Farms (WWOOF). A key objective of this study was to explore and understand how these volunteers viewed their experience, their host-guest relationship, and how they conceptualised the values and ideals of WWOOFing into their own identity construction. The first author visited and participated in the WWOOF experience on ten farms throughout New Zealand. During her stay, she facilitated groups of WWOOFers and their farm hosts to collaboratively build their ideal WWOOF experience using Lego bricks. During the LSP workshop, she asked open-ended questions to encourage their creative thinking. This paper will discuss the LSP methodology, its application into understanding tourist identities, and the challenges and benefits of this approach for researchers. It concludes that LSP offers a useful creative methodology for exploring socially constructed realities that are complex, dynamic and therefore demand a multi-dimensional approach to Tourism Studies.

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Yankholmes Aaron

What are our options? Publish globally but perish locally vs. publish locally but perish globally

This study contributes to the discussion about the manner in which tourism academic discourse is culture-bound (Hollinshead and Jamal, 2007; Tribe, 2010). It presents an assessment that tourism studies is still much governed by 'western'/'Eurocentric'/'North Atlantic' worldviews perhaps because of the 'relaxed' culture of research and inquiry in the periphery communities. It contends that exclusion of the periphery scholars impoverishes the production of knowledge not only in the periphery countries but globally. The study analyzed authorships of full journal articles in the African Journals Online (AJOL), the world's largest online database of African-published, peer-reviewed scholarly journals between 2004 and 2014. An initial examination of the data showed that over the 11-year period, 331 individuals authored or co-authored 241 articles in 58 journals. Christian Rogerson was the highly productive author with 13 publications to his credit. The data obtained suggest that given the material and technological advantage the centre enjoys over the periphery communities, African tourism and hospitality scholars may have to get published in mainstream journals to participate fully in knowledge construction and scholarly conversations of the field and painstakingly turn the doxa and cultural warrants of their settings across the globe.

Zhang Carol

National Myth and Tourism Marketing in Postcolonial Chinese destinations

The purpose of this presentation is to partially introduce a PhD research in progress. The main objective of the thesis is to understand the dynamic relation between national myths and tourism promotion in Chinese postcolonial destinations: Hong Kong and Macau. Tourism is increasingly recognised as a border term related to social, cultural, political and historical understandings. In this sense, tourism marketing is more than to sell a destination. This study focuses specifically on the “worldmaking’ function of tourism marketing through its critical investigation of the way in which postcolonial Chinese destination position themselves through cultural heritage. To that end, the study explores the idea of myths as visions underlying national identity and as essential to the portrayal of people and place in tourism marketing. In this particular presentation, the dilemma between the national identity and local identity are illustrated. More importantly, it explains how this dilemma influences/ is influenced (by) tourism marketing in Hong Kong and Macau by adopting qualitative approach.

Zhang Jundan (Jasmine)

Ecotourism and Hybrid Natures in Shangri-La City, Southwest China: an anti-essentialist political ecology perspective

What can we learn from looking at tourism from a political ecology perspective, in the context of China's environmental changes that closely related with its rapidly expanding economy? Political ecologists have contributed to the politicization of discussions around the complex of relationship between nature and society. At places where economic development and environmental deterioration confront one another, tourism is regularly adopted as a possible resolution for alternative modes of development without further compromising ecological relationships. Examining tourism in the context of political ecology therefore becomes inevitable. Drawing on empirical and theoretical understandings of a place called Shangri-La in Southwest China, I argue that although it is useful to analyze ecotourism in discourses of development and sustainability, the dynamic interactions and frictions generated in the process of tourism development cannot be reduced to a political economy analysis. I therefore reintroduce Escobar's (1999) anti-essentialist nature regime framework to unravel the complexity of nature-society interactions in Shangri-La, along with the tourism development there. With the illustrations of three tourism-related incidents happened in Shangri-La, I argue that ecotourism needs to be situated in Escobar's notion of 'hybrid natures', through which different regimens of nature are held at once. In doing so, analysis of ecotourism can shift its focus from the dichotomy of culture and nature to an 'environmental discourse' that is at once cultural, biological and political. This anti-essentialist political ecology opens up new exchanges and currents of power relations that previously were determined through a political economy approach. Finally, I suggest that tourism should be recognized as contributing to political ecology studies by continuously unsettling predetermined concepts such as 'nature' and 'culture'. Accordingly, scholars in tourism studies need always to question our understandings of tourism in a trans-disciplinary manner.