

Knowing with nature – The future of tourism education in the Anthropocene

TEFI10 Conference
3-6 June 2018 Pyhäntunturi, Finland



Conference proceedings

Editors Outi Kugapi & Mikko Äijälä

Matkailualan tutkimus- ja koulutusinstituutin julkaisu
Publications of the Multidimensional Tourism Institute
Rovaniemi 2018

Knowing with Nature – The future of tourism education in the Anthropocene
TEFI10 Conference

Multidimensional Tourism Institute (MTI)
Viirinkankaantie 1
96300 Rovaniemi, Finland
www.luc.fi/en
Photo: Lapland Material Bank/Visit Rovaniemi
ISBN 978-952-6620-34-3

Knowing with Nature – The future of tourism education in the Anthropocene
TEFI10 Conference

TABLE OF CONTENTS

A MESSAGE FROM CONFERENCE ORGANISERS	4
KEYNOTES	5
Karoliina Lummaa	6
Gunnar Þór Jóhannesson	7
Tijana Rakić	8
PARALLEL CREATIVE WORKSHOPS	9
Sympoetics in the Anthropocene by Christer Foghagen and Emily Höckert	10
Walking-with care by Outi Rantala	11
My journey to TEFI by Minni Haanpää and Johan Edelheim	12
ABSTRACT SUBMISSIONS	13
SESSION 1: REVISING TOURISM PEDAGOGY	16
Paula Martins	17
Jessica Faustini Aquino	21
David Leonard	24
Tomas Pernecky	27
Jesper Holm and Jane Wittfeldt Meged	28
SESSION 2: LEARNING WITH NATURE	31
Christian Schott	32
Giang T. Phi	35
Xavier Michel	38
Miiä Mäkinen ¹ , Outi Rantala ² and Kaarina Tervo-Kankare ³	40
Kellee Caton ¹ and Bryan Grimwood ²	42
SESSION 3: PRACTISING CULTURE-NATURE RELATIONSHIPS	43
Melanie Sarantou	44
Brendan Paddison	47
Jonathan Karkut ¹ and Julie Scott ²	49
Christian Schott	52
Kajsa G. Åberg	55
SESSION 4: ENVISIONING CHANGES IN TOURISM CURRICULUM	57
Caryl Bosman	58
Monika Bretbacher	61
María José Viñals ¹ and Maria Dolores Teruel ²	64
Ulrika Persson-Fischier	66
Dianne Dredge	69
SESSION 5: ENGAGING WITH TOURISM EDUCATION MULTIDISCIPLINARITY	72
Stuart Reid	73
Heike Schänzel	78
Anu Harju-Myllyaho	80
Pascal Scherrer	83
Ruhet Genç	86

A MESSAGE FROM CONFERENCE ORGANISERS

Dear fellow humans,

Welcome to the TEFI10 conference “Knowing with nature – The future of tourism education in the Anthropocene”, organized by the Multidimensional Tourism Institute, University of Lapland. We are happy, excited and proud to host and organize the 10th TEFI event together with 64 participants from 17 different countries! It merits mention that nine participants are children who will experience being and knowing with nature beyond the paper sessions.

While we were writing these words of welcome, the Guardian published an article of a study that showed how human race, just 0.01% of all life, is eradicating all other living things¹. In the middle of these kinds of staggering news, our wish is that the conference will offer a welcoming avenue for collaborative ways of knowing with nature, with more-than-human world. We are looking forward to four reflexive, thought-provoking, innovative and inspiring days of talks and discussions around the future of tourism education in the Anthropocene.

To explore and embrace the possibilities of knowing with nature, we will gather in the magnificent scenery and sacred ambience of the Pyhä Fell. This is the place, where researchers and students from the University of Lapland often gather to slow down, share thoughts and get inspired. We hope that gathering and roaming the hills of the Pyhä Fell, among the mosquitoes and other creatures, will provide us with tools, methods and thoughts to question the management and domination of nature for the sake of hedonistic tourist experiences. Most of all, we hope that the settings will encourage us to share ideas how to support students in developing knowledge that is based on more sensitive entanglements between the Earth systems and humanity.

Organizing such an international event requires joint efforts and support from various partners. This task would have not been possible without the encouraging and constant support of all the members of our organizing committee, the members of our advisory committee, the guest speakers and local actors, our session chairs and workshop organizers. Thank you! Furthermore, we would like to say thanks to our supporters: Federation of Finnish Learned Societies, LAPPSET, Arctic Warriors and Channel View Publications. ‘Kiitos’ to all of you for joining the conference, travelling all the way to the Pyhä Fell and bringing along all those positive vibes. Finally, thanks to the Pyhä Fell and its cohabitants for welcoming us all to its hills and paths, conference rooms and amphitheatre!

Best,
Outi, Emmi, José Carlos and Minni

This conference has received state subsidy for organizing international conferences, granted by the Federation for Finnish Learned Societies.



¹ <https://www.theguardian.com/environment/2018/may/21/human-race-just-001-of-all-life-but-has-destroyed-over-80-of-wild-mammals-study>

KEYNOTES

Anthropocene beyond the hype: Everyday experiences of environmental change

Karoliina Lummaa

Postdoctoral researcher
University of Turku, Finland

Once merely a stratigraphic suggestion for a new epoch to follow the Holocene, the Anthropocene has now grasped the attention of scientists, scholars and artists across disciplines and fields of practice. The Anthropocene denotes global human impact, making it a hot topic in social sciences and humanities as well. Some scholars criticize the idea of universal humanity implied by the Anthropocene concept, while others have hailed it as a fresh tool for dismantling the nature-culture-divide and for exploring the social, cultural and experiential aspects of global environmental problems. For many, the Anthropocene is the latest name for environmental destruction, but there are also those who believe it sets the stage for total human stewardship of nature. Unlike previous epochs identified in the Earth's strata, the Anthropocene stretches far into the future: we cannot predict all the planetary changes that are emerging during global human influence. And yet, many of the changes constituting the new epoch are definitely already happening and change the way we perceive our surroundings.

In my talk, I will address the Anthropocene in the context of accelerating environmental change, which creates ruptures in everyday experience. After an overview of the Anthropocene debates in sciences and humanities, I will discuss the experiential and cultural reactions to the unfolding epoch and conceptualize these reactions as Anthropocene documents. Based on the rich etymology of the word 'document' (latin *docere*, to teach, to show; medieval *documentum*, lesson, proof), an Anthropocene document is both a proof of anthropogenic planetary change and a lesson on its ecological, social, economic, cultural and other effects and consequences. I will present and discuss documents (texts, pictures, graphs) that are particularly relevant in the context of tourism and reflect on the manifold connections between tourism and environmental change.

Karoliina Lummaa is a postdoctoral researcher specialized in literature studies and environmental humanities. Currently, she is working in the research project "Messy Worlds" (PI professor Lea Rojola, University of Turku) with her focus on the cultural meanings of waste in contemporary Finnish literature and culture. She is also working for the multidisciplinary environmental research unit BIOS, where she is developing tools for analyzing the cultural aspects of environmental problems and resource scarcity. Lummaa's publications include research articles and co-edited anthologies devoted to the Anthropocene, multidisciplinary environmental research, literature studies and posthumanism. She is the author of monographs *Poliittinen siivekäs* (2010) and *Kui trititii! Finnish Avian Poetics* (2017).

“I thought I could organise freedom, how Scandinavian of me¹”: Towards collaborative ways of knowing with nature in the Anthropocene

Gunnar Þór Jóhannesson

Professor

University of Iceland

The Anthropocene underlines that humans have become a geological force. With that claim, it has dawned upon many that humans are integral part of the Earth's systems. Nature and society are not separate entities resting in well demarcated spheres but commingle and entangle. In simple terms, it is possible to say that humans and the Earth are both accomplished through co-creation. We are *in* it whether we like it or not. The notion of the Anthropocene thus urges us to deal with questions of the relations between humans and the environment. What might it mean to be part of the Earth? What implications might it have for research and education and how do we create responsible knowledge while dwelling and travelling in the midst of earthly things and characters.

Here I will think through questions like these and others that come up when we as researchers and students are studying tourism realities. I will take a point of departure from the concept of co-creation, which has recently become a buzz-word in many social science disciplines as well as in university policy discourse. As such it offers a way into exploring different relational configurations of social life and Nature and how they influence knowledge creation. Drawing on relational materialism, I will then focus on three actions, which I think are important to render collaborative ways of knowing with Nature meaningful, namely *looking down*, *staying with* and *moving along*. I will seek to describe these with reference to my own experience of collaborative research and teaching. The presentation concludes by coming back to the idea of co-creation and proposes a manifesto of collaborative research, which urges us to move away from efforts of organising the dynamic forces of the Earth once and for all and towards more messy collaborative ways of knowing with nature.

¹ Björk Guðmundsdóttir (Bjork), 1997. Hunter. *Homogenic*.

Gunnar Thór Jóhannesson is Professor at the Department of Life and Environmental Sciences at the University of Iceland. In his research, he has studied how tourism realities emerge and relate to other facets of life. His recent research has been on destination dynamics and place making with a focus on the entanglement of nature and culture. This has involved studies on entrepreneurship, innovation and policy making and has been carried out in Iceland, Norway and Finland. He understands research as collaborative practice, which enacts realities as much as it describes them. He has published his research in various books and journals such as *Annals of Tourism Research*, *Tourist Studies* and *Cultural Geographies*. Most recently, he co-edited a volume titled: *Co-creating Tourism Research: Towards Collaborative Ways of Knowing*, published with Routledge in 2018.

**On pedagogies, epistemologies and visual methodologies:
A reflexive account of a (visual) tourism researcher**

Tijana Rakić

Principal lecturer

University of Brighton, United Kingdom

The use of visual research methods has been on the rise across disciplines and fields of studies within the wider social sciences and humanities, evidenced not only by the growing number of empirical studies which rely on, or incorporate, the visual alongside the more traditional textual and numerical data, but also by a burgeoning interest in, and publications on, visual methodologies (e.g. see Banks, 2001, 2007; Banks and Zeitlyn, 2015; Margolis & Pauwels, 2011; Harper, 2002; Rose, 2016; Pink, 2006, 2012, 2013; Prosser & Loxey, 2008). Ranging from the collection of visual materials for the purpose of analysis to the creation of visuals in the context of primary research and the production of data through still or moving image elicitation techniques, when used, visual methods are most commonly incorporated within qualitative research projects (Rakić and Chambers, 2012). In addition to enabling researchers to gain insights which might have not been accessible through an exclusive reliance on textual and/or numerical data, in some cases visual methodologies also lend themselves to a production of (audio)visual research outputs which can, among other, also be used to reach audiences beyond the academic (e.g. Rakić, 2008).

By providing both an overview of visual research methods in the social sciences and humanities along with a reflexive account of my own journey as a (visual) tourism scholar, this keynote highlights the opportunities for knowledge production and dissemination visual methods can offer within undergraduate, postgraduate and doctoral level research projects in tourism in general and within projects focusing on tourism and the anthropocene in particular. Simultaneously however, it also opens up a debate on possible solutions for challenges many of our students are likely to face within an academic environment within which their research methods curriculum is often dominated by quantitative and mixed methods, qualitative research methods in some cases can equate to 'a brief introduction to observation and interviews' (Watt and Wakefield, 2017), and visual research methods are largely absent.

Dr Tijana Rakić is an interdisciplinary scholar whose research projects and publications predominantly lie within the themes of visual research methods; world heritage, tourism and national identity; innovative approaches to events and tourism promotion; travel, tourism and art; and representations of places, cultures and identities in promotional materials and popular media. In addition to a range of other publications, a number of which stem from her PhD, Tijana has co-edited several book length publications including *An Introduction to Visual Research Methods in Tourism* (Routledge, 2012, with D. Chambers), *Narratives of Travel and Tourism* (Ashgate, 2012, with J. Tivers), *Travel, Tourism and Art* (Ashgate, 2013, with J-A. Lester), and, most recently *Tourism Research Frontiers* (Elsevier, 2015, with D. Chambers). Inspired by the power of visual and creative research outputs in reaching audiences beyond the academic, she has also produced two academic documentaries.

PARALLEL CREATIVE WORKSHOPS

Sympoetics in the Anthropocene by Christer Foghagen and Emily Höckert

*let's try another method
curiosity not fear
love instead of hate
understanding
not stereotypes and disinformation*

*poetics of knowledge
creating, teaching
research and pedagogy
poetry as a means to learn and understand
to deal with anxiety and hope
to unite*

*poetry
to acknowledge, signify and shape*

The fate of the Anthropocene

Walking-with care by Outi Rantala

Drawing inspiration from
'Walking Methodologies in a More-than-human
World' (Springgay & Truman 2018) and
'Matters of Care' (Puig de la Bellacasa 2017),
we walk from the Amphitheatre Tajukangas to the
visitor centre Naava.

During the walk we explore the different ways how
care materialises in our talks, thoughts and
surroundings.

We hope to find new ways of encountering both nature
and our co-researchers; that is,
ways that are based on reciprocal respect
and on welcoming the possibilities around us.

My journey to TEFI by Minni Haanpää and Johan Edelheim

Stewardship is one of TEFI's core values, but how often do we as participants think about what it means in practice based on the decisions we make?

What does travelling to conferences mean in terms of the responsibilities we take for matters we know are harmful?

We explore these questions through video in the workshop. Our aim is also to try hands-on how to craft a video-based research.

ABSTRACT SUBMISSIONS

MONDAY 4th June

Session 1: Revising tourism pedagogy Chair Brendan Paddison, Naava auditorium

Paula Martins	Tourism education in the Anthropocene: A Portuguese perspective
Jessica Faustini Aquino	Environmental Education, Nature-Based Recreation, and Responsible Tourism Management: An Icelandic and Swedish Youth Nature Club Perspective
David Leonard	Sustainable Tourism Education - the case of MODUL University Vienna
Tomas Pernecky	Sexual Harassment at Festivals: Fostering Early Female Scholarship
Jesper Holm and Jane Wittfeldt Meged	Linger in nature – niche formation to urban ecotourism in Denmark

Session 2: Learning with nature Chair Caryl Bosman, Meeting room Kuukkeli

Christian Schott	Knowing about nature and human impacts - a pedagogical tool for the challenges of the Anthropocene
Giang T. Phi	National parks and education of the Anthropocene: Lessons from Jasper, Canada
Xavier Michel	How do students in educational tourism management consider 'knowing with nature' in summer camp projects?
Miia Mäkinen¹, Outi Rantala² and Kaarina Tervo-Kankare³	Knowing through different modes of dwelling
Kellee Caton¹ and Bryan Grimwood²	Nature as teacher

TUESDAY 5th June

Session 3: Practicing culture-nature relationships **Chair José-Carlos García-Rosell, Naava auditorium**

Melanie Sarantou	Ostrich eggshell and spinifex: The enacted art experience in sustainable tourism
Brendan Paddison	Digging up the Past to Understand your Present Community Engagement in Heritage and Archaeology
Jonathan Karkut¹ and Julie Scott²	Reconnecting with rock - Dismantling dichotomies in and Anthropocene geopark
Christian Schott	Waltzing' with nature: young peoples' love for the road, minimalist possessions and sleeping under the stars
Kajsa G. Åberg	From management to marketing to methods for knowledge-based development: Regional tourism organisations in the Anthropocene

Session 4: Envisioning changes in tourism curriculum **Chair Kaarina Tervo-Kankare, Meeting room Kuukkeli**

Caryl Bosman	Teaching tomorrow's Environmental planning / Tourism leaders
Monika Bretbacher	Tourism education in the Anthropocene - What it means to be human
María José Viñals¹ and Maria Dolores Teruel²	Status quo of University Tourism Education in Spain. Achievements and challenges.
Ulrika Persson-Fischier	Can tourism education contribute to sustainability?
Dianne Dredge	Teaching values and troublesome knowledge in the Anthropocene

Session 5: Engaging with tourism education multidisciplinary **Chair Johan Edelheim, Meeting room Luppö**

Stuart Reid	Sustainability and Precious Care in Tourism Lifestyle Enterprise
Heike Schänzel	Feminites in the field of transdisciplinary research - reconnecting with the human and more-than-human world
Anu Harju-Mylllyaho	Tourism for all or tourism for no one?
Pascal Scherrer	Navigating complexities of curriculum change drivers: a tourism case
Ruheet Genç	The Concept of Post-humanism and its reflections on tourism education

SESSION 1: REVISING TOURISM PEDAGOGY

Tourism education in the Anthropocene: A Portuguese perspective

Paula Martins

Professor

University of Algarve, Portugal

The aim of this paper is to outline some of the challenges facing education in Tourism Studies and the need for new teaching methods in the context of the Anthropocene. This concept was proposed by the biologist Eugene Stoermer, and gained recognition through the work of Nobel laureate Paul Crutzen, the atmospheric chemist.

Although not officially recognised by the geological community, the Anthropocene has gained momentum in the natural sciences. Officially, we are still living in the Holocene epoch that started 10.000 years ago, associated with human settlement and agriculture. While some people link the Anthropocene with the beginning of the industrialisation and the use of fossil fuels in the eighteenth century, others see the beginning of the Anthropocene coinciding with the release of the first atomic bomb in 1945. The Anthropocene Working Group, that was set up to present the proposal to the International Union of Geological Sciences, suggests that the change of epoch should be in 1950, the year in which various chemical constituents and plastic particles of human origin began to appear in sediments. According to several authors, it was also the start of the Great Acceleration (Gren & Huijbens, 2014).

Regardless of these perspectives, what is certain is that in the last half century the state of the planet has deteriorated more rapidly. Now it is possible to verify the existence of huge amounts of plastic in the sea and on beaches, higher levels of pollution, erosion of tropical forests and the disruption of ecosystems. However, even though the term Anthropocene is not yet accepted as a geological epoch, this does not invalidate the scientific use of the term.

The Anthropocene has recently gained momentum in tourism studies and, in particular, in tourism literature as it relates to the impact of tourism, geotourism, climate exchange and cultural heritage (Bradbury & Seymour, 2009; Gren & Huijbens, 2014, 2016; Hall, Baird, James & Ram, 2016; Hall, James & Baird, 2011). In fact, much of the research developed in these areas is of great help in understanding the Anthropocene in the context of tourism studies.

Gren and Huijbens (2014, p. 9), when discussing the ethics of tourism in the Anthropocene, point to a central question which is how to solicit a more profound attachment to the future of the earth, an ethic of care that relates to the whole earth. The authors state that this would require an enormous emotional attachment on a global scale, some kind of “geo-philia which humans collectively have not yet developed”.

The Anthropocene brings challenges to tourism studies and, above all, to tourism education and teaching in higher education. According to Darling-Hammond (2008, p. 12) “we are currently preparing students for jobs that do not yet exist, to use techniques that have not yet been invented, and to solve problems that we don’t even know are problems yet”. In higher education research literature, teaching and learning has gained greater attention since the 1990’s, and covers themes such as active interdisciplinary learning and quality of the outcomes (Kezar, 2000).

As a response, higher education institutions worldwide are increasing their focus on more student-centred forms of learning, with an emphasis on active student participation, such as problem-based learning and on learning with understanding (Hoidn & Kärkkäinen, 2014). The debate about tourism education and the Anthropocene benefits from the contributions of research into teacher effectiveness and approaches in higher education. These can identify which specific teaching approaches will increase that effectiveness.

Ramsden (2003, pp. 93-99) has systematized the knowledge on good teaching into six principles for effective higher education teaching, taking students' learning processes into account and enumerating teaching strategies associated with deep learning:

- i. Interest and explanation (quality of explanation and stimulation of student interest)
- ii. Concern and respect for students and student learning (interest in and compassion and consideration for students)
- iii. Appropriate assessment and feedback (helpful comments on students' work, quality of feedback on students' progress, appropriate assessment tasks)
- iv. Clear goals and intellectual challenge (high academic expectations, clear structure focused on key concept, providing interesting challenges)
- v. Independence, control and engagement (student choice and control over learning and interest in the subject matter)
- vi. Learning from students (openness to change).

The author states that to combine certain human qualities with explanatory skill is most likely to encourage deep approaches to learning (Ramsden, 2003, p. 74). The research indicates that students who use deep approaches to learning tend to earn higher grades, retain, integrate, and transfer information at higher rates. "Compared to students with surface approaches to learning, students with deep approaches enjoy learning more, read widely, draw on a variety of resources, discuss ideas, reflect on how individual pieces of information relate to larger patterns, and apply knowledge in real world situations" (Hoidn & Kärkkäinen, 2014, p. 36). Additionally, and important as well, are the contextual characteristics that include the subject matters, culture, class size, student ability and assessment practices that, as we know, vary between departments, institutions and countries.

The experience shared in this conference is based on the work developed in the southwest region of Portugal –the Algarve –the main tourist destination in the country. The University of Algarve has 25 years of experience in tourism teaching, mainly on a Degree level (Tourism Degree and a Hospitality and Management Degree) and Master's level (Masters in Tourism). Every year 50 graduates start work in tourist-related jobs, 80% in the region and 20 % abroad. Up until now the curriculum has focused on management, marketing and tourism operations (technical skills), while environmental and cultural issues are almost absent from the course structures (apart from one semestral unit, which touches on environmental impact).

The Algarve is the main tourist destination in Portugal. Each year 8 million tourists mainly from European countries arrive by air. This human influx creates many challenges for tourism planning and development in two natural sub-regions, namely:

- 1) The coastal area: very high levels of tourist development based on sun, sea, golf, holiday homes, seasonal demands, spatial concentration and pressure on natural resources.
- 2) The mountain area: depopulation, lack of water, an ageing population, desertification problems, high levels of unemployment and the loss of a traditional way of life.

I have been teaching tourism to degree level for 18 years. Now I have devised a number of interesting topics for further discussion in the light of this new approach to teaching which incorporates the idea of the Anthropocene:

- The need to introduce the Anthropocene concept into our units' contents;
- How to introduce the concept
- How to increase focus on student-centred and cooperative learning instead of teacher driven provision
- Design challenging teaching units that encourage skills such as independent thinking, experimentation and communication;
- Promote teachers to act as facilitators or tutors in the learning processes in stimulating critical thinking and problem solving, as well as social and behavioural skills;
- Give students hands-on, outdoor experience (direct observation on site);
- How to stimulate students becoming true lifelong learners, able to face and act upon the uncertainty of the future;
- Teach students to understand both the community's views and the visitor perspective in the context of the Anthropocene.

It is important to identify which combination of methods is best suited to achieve the desired goals bearing in mind students arrive with a range of knowledge and experiences. The University of the Algarve has not yet begun to adjust its teaching to accommodate the Anthropocene. Its students will be the active agents of social change and future brokers in the development of tourism. For this to happen new teaching methods need to be put into practice. Our university has started the debate as to what these methods are to be. This conference will be an important opportunity to add ideas, perspective and value to our ways of working. It also will be the first step for me as a professor to start the discussion, which will allow our work to develop further.

References

- Bradbury, R. H., & Seymour, R. M. (2009). Coral reef science and the new commons. *Coral Reefs*, 28(4), 831–837.
- Darling-Hammond, L. (2008). Introduction: Teaching and learning for understanding. In L. Darling-Hammond, B. Barron, P. D. Pearson, A.H. Schoenfeld, E. K. Stage, T. D. Zimmerman, G. N. Cervetti & J. L. Tilson (Eds.), *Powerful learning. What we know about teaching for understanding* (pp. 1-9). San Francisco: Jossey-Bass.
- Duffy, T. M. (2009). Building lines of communication and a research agenda. In S. Tobias and T. M. Duffy (Eds.), *Constructivist instruction: Success or failure?* (pp. 351-367). New York: Routledge.
- Gren, M. & Huijbens, E. (2014). Tourism and the Anthropocene. *Scandinavian Journal of Hospitality and Tourism*, 14(1), 6-22. DOI: 10.1080/15022250.2014.886100.
- Gren, M & Huijbens, E. (2016). *Tourism and the Anthropocene*. Routledge: New York.
- Hall, C. M., Baird, T., James, M. & Ram, Y. (2016). Climate change and cultural heritage: Conservation and heritage tourism in the Anthropocene. *Journal of Heritage Tourism*, 11(1), 10-24. DOI: 10.1080/1743873X.2015.1082573.
- Hall, C. M., James, M., & Baird, T. (2011). Forests and trees as charismatic mega-flora: Implications for heritage tourism and conservation. *Journal of Heritage Tourism*, 6(4), 309-323.

Knowing with Nature – The future of tourism education in the Anthropocene
TEFI10 Conference

- Hoidn, S. & Kärkkäinen, K. (2014). Promoting skills for innovation in higher education: A literature review on the effectiveness of problem-based learning and of teaching behaviours. OECD Education Working Papers, No. 100. Paris: OECD Publishing. DOI: 10.1787/5k3tsj671226-en
- Kezar, A. (2000). Teaching and learning: ERIC Trends, 1999-2000. Washington DC: Eric Clearinghouse on Higher Education.
- Ramsden, P. (2003). *Learning to teach in higher education* (2nd edition). Routledge: London.

Environmental Education, Nature-Based Recreation, and Responsible Tourism Management: An Icelandic and Swedish Youth Nature Club Perspective

Jessica Faustini Aquino
Assistant professor
Hólar University College, Iceland

Introduction

This paper describes efforts from a rural community in Northwest Iceland to establish a nature club (Húnaklúbburinn) for youth living in Húnaþing vestra. Húnaklúbburinn was established in 2016 through local efforts involving the municipality's sports organization (U.S.V.H.), a local youth organization (Félagsmiðstöðin Órion), and a community based non-profit organization (Icelandic Seal Center). The main goal of this youth club is to reconnect children between the ages of 10-16 years old with nature by using a combination of environmental education pedagogy with nature-based education and recreation theories and research. Youth learn about how to preserve and protect the environment through hands-on activities in nature while opportunities to reflect and express these concepts to others are provided. The development of Húnaklúbburinn as a nature club is exploratory and on-going with a long-term aim in examining the influences and effectiveness of a youth nature club on environmental awareness and stewardship. The aim of this conceptual paper, however, is to explore the development of Húnaklúbburinn as a concept and discuss strategies in empowering the youth in the club's overall development. Photovoice is explored as a method of program evaluation that may help to lead the youth towards ownership of the nature club. In 2018, Húnaklúbburinn was successful in obtaining an Erasmus+ grant and in July 2018 will invite a Swedish youth group to participate in an exchange to join in the experiences with the Icelandic youth. Although the concept of the Erasmus+ grant is not for tourism, during the preparation for an international youth exchange, the Leaders (both in Iceland and in Sweden) noticed parallels between developing an international program and responsible tourism management; which has changed the structure of Húnaklúbburinn adding elements of travel, international interaction of other youth groups, and the sharing of knowledge and experiences.

Background and Rationale

Húnaklúbburinn is founded on two philosophical constructs; 1) children have the right and responsibility in shaping their own futures and the futures of their communities (UNICEF, 1989); and 2) children develop a genuine appreciation of the natural environment and a sense of their own competence through direct interaction with nature (Hart, 1997). Húnaklúbburinn's main objectives are to 1) encourage an environment where children are actively learning about the natural environment; 2) create an atmosphere where children are encouraged to learn about other cultures and their histories, and 3) to establish lifelong friendships and lifelong learning.

The club's activities are designed holistically with the goal of helping youth develop awareness of the role that they play in environmental stewardship, while also learning about how their culture is connected with the natural and cultural landscape. The intentions of each club meetings are to cultivate a respect for nature using place-based environmental education. The added element of travel afforded by the Erasmus+ grant has allowed for an opportunity to learn about other cultural landscapes and ecosystems. Therefore, the club has further developed from the

influences of the Swedish Youth Leaders, who have shown the Icelandic Youth Leaders how to empower the youth by placing the development of projects and learning in the youth's own hands. In a sense, Húnaklúbburinn's 2018 program was co-created combining the two youth groups philosophies and structure.

Húnaklúbburinn pedagogical philosophy emphasizes a youth-centered, active learning approach where the group leaders fulfill the role as facilitator and the youth fulfill the role as guides—youth will guide the leaders in facilitating a program that is youth-centered. Húnaklúbburinn focuses on being active in constructing knowledge through discovery, exploration, experimentation, and developing and testing hypotheses. A participatory approach using photos for program evaluation—photovoice—was selected because it closely aligns with the nature club's desire in seeking to empower the youth and their families by involving them in all aspects of the development of the club.

Methods

Photovoice is both a technique and process first developed by Wang and Burris (1997) and used in the field of community development to help create change by giving a voice to those who are not often heard (Krutt et al., 2018). In the case of Húnaklúbburinn, it will be used to enable self-expression, a reflection of experiences, promote critical dialogue for evaluation, and further program development through photography. The youth will also use selected photos for an exhibition open to the community, both in Iceland and in Sweden, to better express their experiences with Húnaklúbburinn and their understanding of the concept of nature and responsibility (stewardship) to the public.

Discussion

Louv (2010) argues that people have disconnected themselves from nature which has led to a reduction of knowledge about the natural environment; and that children need to be reconnected with nature for a better quality of life. This connection with nature helps to develop the skills needed to become future leaders of their community. Children learn about science in classrooms passively, but knowledge is reinforced through active learning in their environment which sparks a lifelong interest in the natural sciences and outdoor activities (Davis, 1998). One of the basic foundations of the concept behind Húnaklúbburinn is developing environmental literacy through environmental education and nature-based recreation. When a person is literate in how natural systems impact society on a daily basis, it is argued that they are better able to understand how to protect these systems. Youth may have a greater impact on the community's understanding of the environment because they will teach what they have discovered to others (parents, siblings, friends, the community, etc.) either directly through events such as the photo exhibit; or indirectly through conversations and actions. Nature clubs like Húnaklúbburinn have the potential for creating a lasting impact on youth's lives because it is these experiences with nature that are crucial in developing awareness of environmental issues, biocentric values and attitudes, and sparking actions towards stewardship. Additionally, nature-based programs such as Húnaklúbburinn have a significant impact on children's emotional and cognitive development, as well as their physical abilities. Children develop a better sense of identity as they learn how to interact with others and how to work as a team; they will also develop their self-esteem as they become skilled in nature-based recreation while learning how to express their experiences to others. However, appropriate long-term program evaluation is needed in

order to fully understand the influences and effectiveness of youth nature clubs on environmental awareness and stewardship.

References

- Davis, J. (1998). Environmental education. Young children, environmental education, and the future. *Early Childhood Education Journal*, 26(2), 117-123. DOI: 10.1023/A:1022911631454
- Hart, R. A. (1997). *Children's participation: The theory and practice of involving young citizens in community development and environmental care*. London: Taylor & Francis Ltd.
- Krutt, H., Dyer, L., Arora, A., Rollman, J., & Jozkowski, A. C. (2018). PhotoVoice is a feasible method of program evaluation at a center serving adults with autism. *Evaluation and Program Planning*, 68, 74-80. DOI: 10.1016/j.evalprogplan.2018.02.003
- Louv, R. (2010). *Last child in the woods: Saving our children from nature-deficit disorder*. London: Atlantic Books.
- UNICEF. (1989). *Convention on the rights of the child*. Cornell University ILR School. Retrieved from <https://digitalcommons.ilr.cornell.edu/cgi/viewcontent.cgi?article=1007&context=child>
- Wang, C., & Burris, M. A. (1997). Photovoice: Concept, methodology, and use for participatory needs assessment. *Health Education and Behavior*, 24(3), 369-387.

Sustainable Tourism Education – the case of MODUL University Vienna

David Leonard

Researcher and lecturer,
Modul University Vienna, Austria

The structuring of higher education institutions by departments, and of study programs by disciplines, necessitates the definition of what is to be included in each category and what is to be excluded. While this approach can be useful in focusing attention on issues of central importance to researchers and students within particular fields, the carving up of human knowledge along artificial boundaries can also result in “paradigm paralysis” within disciplines (Betts, 1992). Over-specialization can restrict opportunities to incorporate relevant knowledge and theory from related disciplines in order to develop holistic conceptions which acknowledge the systemic interconnectedness of our world (Jordan, Bawden & Bergmann, 2008). In general, management and business education remains grounded in neoclassical economic conceptions of the market which cast relations between actors and entities as inherently competitive (Davies, 2014). This neoliberal ideology extends into tourism education, where consideration of the natural and social environment is incorporated only to the extent that it impacts on competitiveness at either the firm or destination level – and these analyses tend towards the short term. Scale issues are addressed in terms of carrying capacities and economic trade-offs for individual destinations, yet more fundamental questions regarding the appropriate scale of the macro-economy and the tourism sector as a whole are generally overlooked. The result is that curricula often fail to properly contextualize human economic activity, including tourism, within the bio-physical realities of our planet and thereby maintain the artificial division between humanity and the environment.

This paper presents the case of MODUL University Vienna, a ten-year-old private university focused on management and tourism, and details its evolving response to these challenges. The use of measurement tools over several years to assess the sustainability literacy of students at both orientation and graduation revealed that the ‘integrated approach’ to education for sustainability initially pursued by the university had not fully realized its intended effects on student knowledge and attitudes. Transformative learning would be required to challenge *taken-for-granted frames of reference (meaning perspectives, habits of mind, mind-sets) to make them more inclusive, discriminating, open, emotionally capable of change, and reflective so that they may generate beliefs and opinions that will prove more true or justified to guide action* (Mezirow, 2000, pp. 7–8).

In response, all undergraduate curricula have been modified to incorporate an early-stage course entitled Sustainability Literacy for Business. In general, the course seeks to establish a framework which allows further student knowledge acquisition to be properly located within its bio-physical context. To this end, the course explores the present state of the world from an ecological economics viewpoint, examines the diversified sustainability movement as a range of responses to myriad environmental and societal challenges, and ends by exploring the implications for business managers.

Sustainability is a normative concept which deals with the desirability of potential future states of affairs, and the various paths which lead to them (Dobson, 1999). The danger with prescriptive approaches, such as the UN’s Sustainable Development Goals (SDGs), is that individuals may fail

to internalize the goals or to recognize congruence with their own values. In such cases, theoretical elaboration is likely to be viewed in the abstract and lacking in personal relevance. To circumvent this situation, the Sustainability Literacy course promotes contextual learning (Burns, 2011) by beginning with a visioning exercise in which students explore their own values by depicting their ideal future through the medium of visual art. Students then share their visions in the classroom in order to appreciate the diversity of opinions within the group, and areas of consensus are highlighted in order to delineate a benchmark against which alternative development strategies can be analysed. That is, the goals of sustainability are collaboratively defined by the group in order to ensure personal buy-in from all participants and to promote the affective learning outcome of “recognizing the importance of global challenges and personally adopting responsibility for seeking desirable outcomes”. Particular attention is placed on students’ visions for the future of the natural environment.

The course then uses the UN SDGs as a framework to explore the current state of ecological and societal wellbeing, their spatial distributions and their trends. Direct polling is employed in the classroom as a formative assessment tool to maintain student engagement with these challenging topics through the enjoyable, non-threatening, and gamified format. The course then adopts a critical theoretical approach (Honneth, 2009) in examining entrenched societal institutions and challenging their utility for the realization of the students’ own future visions. Among the topics addressed are: GDP as a measure of societal wellbeing, and the viability of alternative measures; the notion of perpetual economic growth in the context of immutable planetary boundaries; technological decoupling as a panacea versus Jevon’s paradox; the role played by debt-based monetary systems in driving economic growth; issues surrounding inequality and students’ own ecological footprints; business-as-usual and the ‘tragedy of the commons’ (Hardin, 1968); the merits of ‘strong’ and ‘weak’ approaches to sustainability; and the exploration of business solutions to social and environmental challenges.

The critical theoretical perspective pursued in the course encourages the evaluation of existing societal institutions against a benchmark established by the future visions laid out by the students. These visions tend to be anthropocentric or even egocentric in nature (with very few exceptions), but this appeared not to impede the development of environmental attitudes among the students, as measured using Dunlap, Van Liere, Mertig and Jones’s (2000) *New Ecological Paradigm scale* – deployed anonymously and after grading was finalized. The mean result from the test of 3.84 ($\sigma x = .408$; $n=117$) indicates a medium to strong endorsement of the new ecological paradigm (as opposed to the dominant social paradigm), and a significant shift towards a more ecologically conscious worldview relative to a control group of MU undergraduate students who commenced their study program before the course existed ($x=3.53$; $\sigma x = .477$; $n=98$). The delivery of research-based content using a diverse range of teaching approaches to engage students at both intellectual and emotional levels resulted in the achievement of the desired cognitive and affective learning outcomes, and forms a solid foundation on which subsequent courses may further explore sustainability issues.

There exists significant scope for shifting environmental attitudes even within the paradigm of self-interested anthropocentrism. Our experience is that education for sustainability is more effectively promoted by thoroughly engaging students along these lines – in accordance with their existing values – than by introducing alternative normative approaches to which they may not subscribe. What they need, however, is direction towards the connections between ostensibly disparate ideas. The concept of sustainability provides a useful framework for the application of such systems thinking.

References

- Betts, F. (1992). How systems thinking applies to education. *Educational Leadership*, 50(3), 38-41.
- Burns, H. (2011). Teaching for transformation: (Re)Designing sustainability courses based on ecological principles. *Journal of Sustainability Education*, 2.
- Davies, W. (2014). *The limits of neoliberalism: Authority, sovereignty and the logic of competition*. London: Sage.
- Dobson, A. (Ed.) (1999). *Fairness and futurity: Essays on environmental sustainability and social justice*. Oxford: Oxford University Press.
- Dunlap, R., Van Liere, K., Mertig, A., & Jones, R.E. (2000). New trends in measuring environmental attitudes: Measuring endorsement of the new ecological paradigm: A revised NEP scale. *Journal of Social Issues*, 56, 425-442.
- Hardin, G. (1968). The tragedy of the commons. *Science*, 162, 1243-1248.
- Honneth, A. (2009). *Pathologies of reason: On the legacy of critical theory*. New York: Columbia University Press.
- Jordan, N. R., Bawden, R. J. & Bergmann, L. (2008). Pedagogy for addressing the worldview challenge in sustainable development of agriculture. *Nat. Sci. Educ.*, 37, 92-99.
- Mezirow, J. (2000). Learning to think like an adult: Core concepts of transformation theory. In J. Mezirow and Associates (Eds.), *Learning as transformation: Critical perspectives on a theory in process* (pp. 3-34). San Francisco: Jossey-Bass.

Sexual Harassment at Festivals: Fostering Early Female Scholarship

Tomas Pernecky

Associate professor

Auckland University of Technology, New Zealand

This paper tackles an important societal problem that has been largely neglected by events researchers: sexual harassment. This is the first study to advance knowledge on sexual harassment in the context of events and festivals by critically probing and synthesising the key issues. There has been sparse empirical research and also negligible conceptual, methodological, and theoretical effort to examine this problem in sufficient depth. By adopting a critical pedagogical approach, it demonstrates that students are not only capable of making an important contribution to knowledge, but also foster critical literary citizenship. In line with the Tourism Education Future Initiative (TEFI) - whose goal is 'to provide vision, knowledge and a framework for tourism education programs to promote global citizenship and optimism for a better world' (Sheldon, Fesenmaier, & Tribe, 2011, p. 3) - the paper shows how equity and equality can be addressed through student-centred learning and knowledge partnership, whereby students are involved in researching contemporary problems and becoming active producers of knowledge.

References

Sheldon, P. J., Fesenmaier, D. R., & Tribe, J. (2011). The Tourism Education Futures Initiative (TEFI): Activating Change in Tourism Education. *Journal of Teaching in Travel & Tourism*, 11(1), 2-23.

Linger in nature - niche formation of urban ecotourism in Denmark

Jesper Holm and Jane Widtfeldt Meged

Associate Professors
Roskilde University, Denmark

In spite of political schemes, proclamations, and various determinations in the tourism trade, Denmark is a laggard when it comes to efforts in transforming domestic tourism towards a more sustainable direction. This also holds true when it comes to develop ecotourism in natural areas (Holm, Pedersen, & Sørensen, 2013). From this outset a group of tourist guide trainers, architects and researchers¹ have established a strategic R&D platform, with assistance from Denmark's National Innovation Fund, in order to give focus on potentials in developing new forms of urban nature tourism. We have focused on letting tourist guides become entrepreneurs in forming a niche development of urban, educational ecotourism in Denmark's natural areas, neighboring larger cities.

In our presentation, we report our preliminary findings from a R&D project - Sustainable Urban Ecotourism Transition (SURBET). In our historic literature and expert interview review, we have studied why the hitherto strategies have failed in Denmark to become a destination for sustainable eco-tourism spots. Our hermeneutic review of literature has explored, how we may be informed by hitherto experiences internationally in performing *urban* ecotourism, and in how/if guides have taken a lead in tour-guiding or destination development, along the values and principles of ecotourism (educating the travelers).

Historic literature and expert interview review

Very different instruments and strategies have characterized the past 20 years of mixed approaches to promote more sustainable tourism in Denmark. However, there has never been a national deliberation for sustainable tourism planning, besides a labelling effort in 1991 on Destination 21; too demanding, and soon lost funding. Nature protection acts and spatial zoning plans have served as the only path for balancing nature protection/use; thus, a risk avoidance strategy, not a sustainable development strategy for ecotourism.

Denmark has no large pristine nature areas, but is a highly urbanized farming country. The eight public, private, or semi-private Nature parks, the rules on nature guidance, tourism information, and coordinated nature and planning exist; the same goes for the 5 National Parks. But Denmark has no kind of nature or national park legislation, that amplifies nature protection or strengthens efforts in balancing farming, industry or urbanization along international guidelines; National parks is, according to critics, just an empty frame of labelling for window dressing (Larsen, 2017; Stolze, 2018). Some park management and planning schemes in sustainable tourism exist, though yet to realize; one park is EUROPARC certified.

¹ Norrøn Architects; Roskilde University: The Tourist Guide Diploma Program and research at Dpt. of Humans and Technology; Copenhagen University: The Forest School and research at Dpt. of Geosciences and Natural Resource Management, Section of Landscape Architecture and Planning

Some few (3) municipal and regional focused interventions in enhancing ecotourism/sustainable tourism are well known, but have vanished. Urban blue-green development strategies and planning have flourished recently; but again, not for a deliberate ecotourism strategy. New Public-Private Partnership (PPP) initiatives on coordinating volunteers, NGOs and Enterprises are current in beach cleaning and protection, Blue Flag approval, and waste sorting. This is not even ecological modernization.

Our study shows that for the moment the most promising, resilient activities have been private food service and accommodation companies during the last decade, in support for the development of green products, organic brands, environmental management and eco-certifications.

An analysis of literature review

The role of guides in ecotourism and urban nature guiding gave few results (2 plots) and even fewer on involving guides in eco-tour development in national parks. The findings of behavioral change among tourists with “green” guides were disappointing: boiled down to: use as many interpretation styles as possible, but do not expect long time behavioral change.

From our initial studies, we have instead chosen to develop a niche strategy (Grin, Rotmans & Schott 2010; Holm, Jensen, Stauning & Søndergaard, 2015) for urban ecotourism, by taking a departure in a current governance networks focus, in market politics, and deliberation. Here we use new civilian approaches of learning and being with nature in urban neighboring areas, and within the cities. The strategy forms the basic methodology/trajectory of our R&D project. Currently we are training guides in entrepreneurship and tour development in urban nature guiding, and it is especially this part we seek inspiration from the TEFI sessions: *(how) may new ways of guiding with nature strengthen the formation of a niche in urban eco-tourism?*

Following transition theory and the school of sustainable transition, we have chosen this path:

- a. Engaging two urban nature parks as pilot projects for niche arena formation to do experiment
- b. Drawing destination narratives & identity, by iterative, participatory design;
- c. Producing prospects for physical infrastructure and iconic features;
- d. Tour product development among Guide Entrepreneurs involving local interests
- e. Form a research informed model for development of Urban Ecotourism ,and
- f. Develop a blueprint for other nature parks in Demark.

It is new to position the guides as a core element in a niche arena formation, so we have invited the pioneers in nature related guiding into a curriculum course of entrepreneurial tour development in SURBET, and let guides involve the local networks needed for stabilizing an arena. We have focused a concept for the urban eco-tourism taught at the program, as shown in the figure. We do not know how to enact a positive resilient learning for tourists, and we are just to start pilot testing of new urban nature tour products by May, but results will be provided in June in Pyhä!

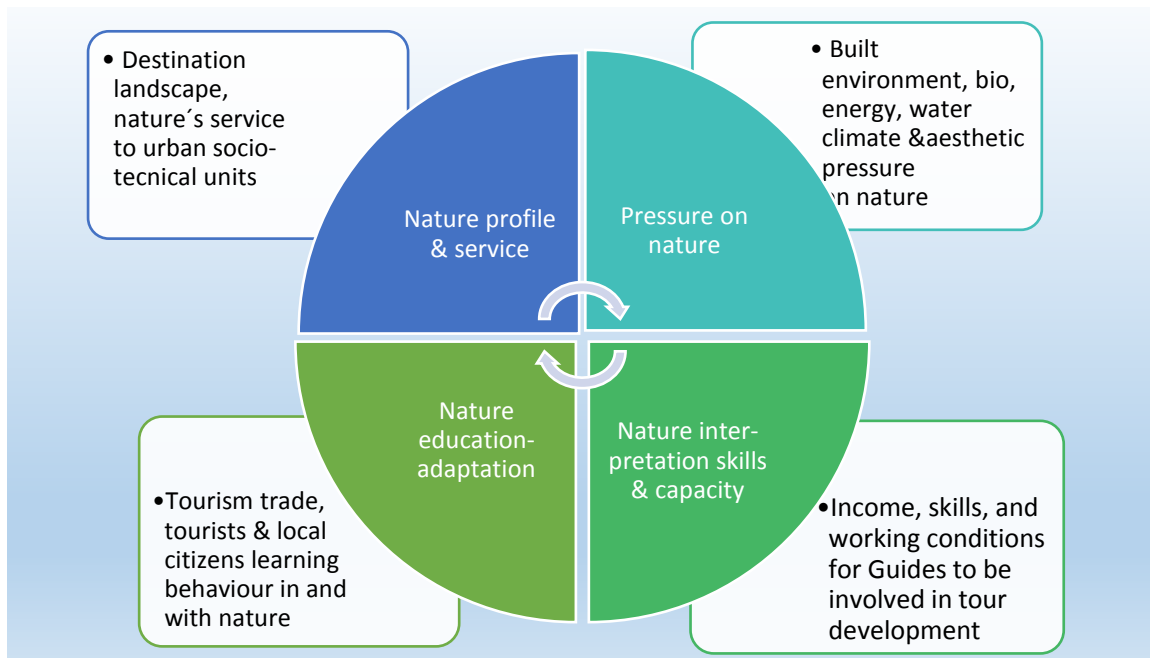


Figure 1 Concept of urban ecotourism education, SURBET

References

- Grin, J., Rotmans, J. & Schot, J. (2010). *Transitions to sustainable development: New directions in the study of long term transformative change*. London: Routledge
- Holm, J., Pedersen, L.M.B & Sørensen, S. (2013). Experiencing organic farms and food by regional tourism innovation. *Acta Agriculturae Scandinavica, Section B - Soil & Plant Science*, 63(sup1), 85-93.
- Holm, J., Jensen, J. O., Stauning, I. & Søndergaard, B. (Eds.) (2015). *Sustainable transition of housing and construction*. Frederiksberg: Frydenlund Academic.
- Larsen, R. E. (2017). *Vildere vidder I dansk natur*. Århus: Forlaget Dana.
- Stoltze, M. (2018). Danmarks nationalparker er en skændsel. Retrieved from <https://dansknatur.wordpress.com/2018/03/02/danmarks-nationalparker-er-en-skaendsel/>

SESSION 2: LEARNING WITH NATURE

**Knowing about nature and human impacts -
a pedagogical tool for the challenges of the Anthropocene**

Christian Schott

Senior lecturer

Victoria University of Wellington, New Zealand

Introduction

While the academic literature is bursting with evidence of profoundly negative human impacts on the natural environment there is a lack of research literature on effective pedagogies that seek to mitigate negative human impacts. As our students are both the tourism leaders as well as citizens of the future we need to devote more scholarship to the development and assessment of meaningful learning about these challenges; and their direct and indirect implications. Because many of the human impacts and implications are not readily 'visible' to students living relatively comfortable lives in urban environments of developed countries, the pedagogical philosophies of experiential education (Dewey, 1938) and situated learning (Lave, 1988) hold great promise in this context. While real fieldtrips to pertinent case study sites would be the ideal option for learning about negative human impacts, such fieldtrips would make considerable contributions to some of the issues under study; including climate change (Schott, 2017). At the same time, ever more sophisticated technology is available for educators to facilitate meaningful and impactful learning about human impacts and their direct and indirect implications. From a tourism perspective virtual reality offers great potential in allowing students to virtually visit a pertinent case study site where they can visualise, engage with, unpack and ultimately learn about these issues, their causes and consequences. This paper shares research findings from a project examining student feedback to a pedagogical tool using virtual reality technology to facilitate situated experiential learning about climate change and other sustainability challenges on a Pacific island.

Literature Review

Educationalists, including John Dewey and Kurt Lewin, have long promoted the benefits of experiential forms of learning, which include increased engagement of students (Hanson & Moser, 2003), enhancement of subject knowledge and career decision-making (Chickering & Gamson, 1987; Cantor, 1997), and lifelong learning (Grabinger & Dunlap, 1995). Experiential education is defined

as a holistic philosophy, where carefully chosen experiences supported by reflection, critical analysis, and synthesis, are structured to require the learner to take initiative, make decisions, and be accountable for the results, through actively posing questions, investigating, experimenting, being curious, solving problems, assuming responsibility, being creative, constructing meaning, and integrating previously developed knowledge (Itin, 1996, p. 6).

Situated learning (Lave, 1988) or situated cognition (Brown, Collins, & Duguid, 1989) is a pedagogy that is closely aligned to experiential education, but positions the learning process in the 'real world' as much of what is learned is specific to the situation and place in which it is learned (Anderson, Reder & Simon, 1996). Situated experiential learning then offers great promise for meaningful learning about sustainability-related issues. With the rapid rise of virtual

reality hardware and software new and exciting opportunities have become available to provide virtual situated experiential education. Unfortunately, the literature on immersive experiences, and VR more specifically, is still emerging and slender as a result. Nevertheless, technology-mediated immersive experiences in tourism have been recognised to provide rich information supporting a range of cognitive, affect and skill outcomes for learners (Neuhofer, Buhalis, & Ladkin, 2014). Much of educational research examining advanced immersion through VR is from medical studies (Aïm, Lonjon, Hannouche, & Nizard, 2015), public health (Ma, Jain, & Anderson, 2014), or Biology (Lee & Wong, 2014), with little engagement from tourism educators. Preliminary research suggests that VR appears to be effective in supporting decision-making and interaction as well as experiential learning (Loke, 2015), thus supporting the need for closer investigation of situated experiential learning for a topic as important as human impacts and sustainability.

Methods

In order to gauge the teaching innovation's impact on students learning about sustainability an in-class questionnaire survey was conducted in the last weeks of the course in which VR was used to foster situated experiential learning about sustainability in a Fijian island. The self-complete survey was administered by a Research Assistant with no teaching or marking role in the course. It was distributed at the beginning of a regular course lecture and took approximately 10 minutes to complete.

Findings

The findings from the survey indicate a very positive response from the students who had used the technology. In terms of general educational impacts, enjoyment of learning, followed by motivation to learn was rated very highly, both of which are arguably important facilitators of learning about any topic (Wlodkowski, 2011). The presentation will expand on the teaching tool's impact on student learning as well as on differences in response between the monitor-based and the VR headset version.

References

- Aïm, F., Lonjon, G., Hannouche, D., & Nizard, R. (2016). Effectiveness of virtual reality training in orthopaedic surgery. *Arthroscopy: The Journal of Arthroscopic & Related Surgery*, 32(1), 224-232.
- Anderson, J. R., Reder, L. M., & Simon, H. A. (1996). Situated learning and education. *Educational Researcher*, 25(4), 5-11.
- Brown, J. S., Collins, A., & Duguid, P. (1989). Situated cognition and the culture of learning. *Educational Researcher*, 18(1), 32-42.
- Cantor, J.A. (1997). *Experiential learning in higher education: Linking classroom and community*. ERIC Digest.
- Chickering, A., & Gamson, Z. (1987). Seven principles of good practice in undergraduate education. *AAHE Bulletin*, 39, 3-7.
- Dewey, J. (1938). *Experience and education*. New York: Macmillan.

- Grabinger, R. S., & Dunlap, J. C. (1995). Rich environments for active learning: A definition. *Research in Learning Technology*, 3(2), 5-34.
- Hanson, S., & Moser, S. (2003). Reflections on a discipline-wide project: developing active learning modules on the human dimensions of global change. *Journal of Geography in Higher Education*, 27(1), 17-38.
- Itin, C. M. (1997). *The orientation of social work faculty to the philosophy of experiential education in the classroom* (Doctoral dissertation, University of Denver, 1997). Dissertations Abstracts International, 5804A, 1449.
- Lave, J. (1988). *Cognition in practice: Mind, mathematics and culture in everyday life*. Cambridge: Cambridge University Press.
- Lee, E.A.-L., & Wong, K.W. (2014). Learning with desktop virtual reality: Low spatial ability learners are more positively affected. *Computers & Education*, 79, 49-58.
- Loke, S.-K. (2015). How do virtual world experiences bring about learning? A critical review of theories. *Australasian Journal of Educational Technology*, 31(1), 112-122.
- Ma, M., Jain, L.C., & Anderson, P. (2014). *Virtual, augmented reality and serious games for healthcare 1*. Berlin: Springer.
- Neuhofer, B., Buhalis, D., & Ladkin, A. (2014). A typology of technology-enhanced tourism experiences. *International Journal of Tourism Research*, 16, 340-350.
- Schott, C. (2017). Virtual fieldtrips and climate change education for tourism students. *Journal of Hospitality, Leisure, Sport & Tourism Education*, 21(A), 13-22.
- Wlodkowski, R. J. (2011). *Enhancing adult motivation to learn: A Comprehensive guide for teaching all adults*. San Fransisco: John Wiley & Sons.

**National parks and education of the Anthropocene:
Lessons from Jasper, Canada**

Giang T. Phi

Assistant professor
Aalborg University, Denmark

Set aside for ecological conservation, but also offering a range of human activities such as education, tourism, and recreation, national parks provide a useful setting for demonstrating the blurred and ambiguous human-nature relationships in the Anthropocene. Tourism activities in national parks thus have strong potential to educate visitors about the Anthropocene via direct and transformative experiences. Yet so far, experiential learning in national parks has rarely been mentioned in the nexus linking tourism education and the Anthropocene. To address this gap, the paper critically analyses the author's experience during a five-day visit at Jasper National Park in Canada in 2016, utilising Kolb's (1984) experiential learning framework.

Kolb placed a special focus on personal experience as the key that gives 'life, texture, and subjective personal meaning to abstract concepts' (Kolb, 1984, p. 21). He identified four main stages of an experiential learning cycle where *concrete experiences* are seen as the crucial first step in the learning process. *Reflections* on these experiences then give rise to *abstract conceptualisation* (i.e. new insight or modifications of existing concepts), from which *implications for actions* emerge.

Concrete experience

Jasper is the largest national park in the Canadian Rockies, spanning over 11,000 km². The Park was recognized as a UNESCO World Heritage Site in 1984 for its unique and complex ecosystems of climate, geology, soil, plants and wild animals. Visitors can access Jasper by cars via the Trans-Canada Highway 16, or by train via the services offered by Rail Canada and the Rocky Mountaineer. From Calgary, it took nearly 6 hours for me to get to Jasper's centre by bus. Once there, I spent the first day on a guided wildlife-watching tour with six other tourists, and the next four days hiking by myself on different tracks mapped out by the park authority. Both the tour and hiking trip allowed me to have direct encounters with a variety of wildlife in their natural habitats, including bears, elks, deer, eagles and mountain goats.

Reflections

The paradox of the Anthropocene was clearly observed throughout the trip. On the one hand, there were clear signs of human expansion in Jasper. Tourists flocked to the area thanks to easy access, and new facilities (e.g., accommodations, attractions, roads) were developed to cater to their needs. To reduce potential accidents, fences were put up to prevent wildlife from entering the highway, the railway, and commercial properties, in turn creating physical barriers that interfered with natural movement patterns in the park. Wolves were an inherent component of the local area, yet for decades they were widely persecuted due to negative perceptions of human towards them. These human-centered actions inadvertently created changes within the park's existing ecosystems, forcing the creation of a new ecosystem where human organizes and re-shapes national parks to better suit their interests. This increasing domestication of the

national park reflects an anthropocentric attitude, where the natural environment was valued essentially as tourism resources for developers and visitors to manage and exploit.

On the other hand, there have been considerable efforts from Parks Canada to preserve the existing ecosystems and enable human to better blend into the park's non-human world. The hiking and biking tracks acted as special 'interspecies zones' that allowed visitors to come into direct contact with local wildlife and landscape, whilst concurrently setting boundaries on areas that are reserved from human activities. The park authority further prioritized the well-being of wildlife above visitors' enjoyment, as they closed off parts of the tracks to give certain species more space during their calving and mating seasons. Parks Canada also showed clear empathy to wildlife through the diverse designs of overpass and underpass across the highway, which cater to the unique habits of various species. Additionally, cross-sectoral partnership was set up with local resorts to modify fences and open up new pathways for wolves through the park. Within the literature, these actions reflect the eco-centric attitude, where nature is appreciated for its intrinsic values that are independent of human needs (Thompson & Barton, 1994).

Abstract conceptualization

As a tourism student, I was not unfamiliar with the concepts associated with the Anthropocene. However, the trip to Jasper National Park enabled me to grasp these concepts on a more personal level. Having developed personal connections with the local wildlife, I felt partly accountable when listening to the stories of bears being electrified for trying to get past the fences, or of wolves being executed for finding leftover in human's camps. Anthropocentric actions prevail strongly in tourism development, and I myself was often guilty of maintaining psychologically distance to these issues. Fortunately, the trip equipped me with valuable knowledge on how actions rooted from an eco-centric perspective could potentially contribute to combat the Anthropocene's gloomy future.

Actions

Insights gained from the trip has affected my beliefs and behaviours afterwards. For instance, I understood the importance of so-called 'dangerous' animals (e.g., wolves, bears, dingoes) in the local ecosystems, and appreciated their 'rights' as 'local citizens'. More directly, I adopted the experience in Jasper into materials for teaching sustainability in the age of Anthropocene to bachelor and master tourism students. Three key discussing questions were posed:

- How do anthropocentric and eco-centric perspectives take place in the context of tourism?
- To what extent can human and wildlife co-exist?
- To what extent can innovations in tourism contribute to reconciling the competing goals of protecting and accessing natural spaces?

These questions, along with the presentation of small vignettes helped to pave ways for students' reflections on their own attitudes towards the environment, and their role in the Anthropocene, as tourists, as local and global citizens and as future tourism practitioners. To sum up, experiential learning, with its potential to challenge learners' existing values and beliefs, can be a powerful pedagogy for education about the Anthropocene. As an approach, it can also reduce the psychological distance between nature and humans, and foster subsequent positive actions to address the environmental challenges associated with the Anthropocene (Swetz,

2017). This paper's contribution thus lies in highlighting national parks as appropriate settings for the experiential learning process to take place. This could be for both general park visitors and tourism students/academics such as myself. However, it is important to note that, for visitors or students who do not have any prior knowledge of the Anthropocene, allowing them to simply spend time in the national parks may not lead to positive educational outcomes. On the contrary, this may further reinforce the existing anthropocentric attitude and behaviours (Marlow, 2007). Guidance provided beforehand to students in the classroom, or information provided on the way of getting to, and within the destination, therefore play an important role in facilitating a better learning experience. In my case, changes that happened to Jasper's ecological systems spanning millions of years, and especially since human appeared, were clearly communicated to visitors via diverse interpretative channels (i.e., personal interpretation from the tour guide, park staff and non-personal interpretation from the multiple signs set up throughout the park). Jasper National Park hence could be used as a best practice case in facilitating education about the Anthropocene.

References

- Kolb, D. (1984). *Experiential learning as the science of learning and development*. Englewood Cliffs, New Jersey: Prentice Hall
- Marlow, M. P. (2007). *Using experiential learning opportunities in the national parks to inform science classroom practice*. Denver: University of Colorado
- Swetz, S. A. (2017). *America's national parks and the anthropocene: Addressing the present to accommodate the future in Acadia National Park*. Honour thesis. Colby College
- Thompson, S. C. G., & Barton, M. A. (1994). Ecocentric and anthropocentric attitudes toward the environment. *Journal of Environmental Psychology*, 14(2), 149-157.

How do students in educational tourism management consider 'knowing with nature' in summer camp projects?

Xavier Michel

Assistant professor
University of Caen-Normandy, France

During the academic year 2017/2018, conceiving a summer camp project was part of the curriculum in the French Master's degree: "Voyages, séjours, mobilités scolaires et éducatifs", which aims at training students towards the jobs related to educational tourism. The projects answered to the needs of the "Pep", one of the main French organizers of summer camps in the field of popular education. In France, conceiving a summer camp must include (1) an educational project, which aims to define the main values and objectives for all the organizer's camps, and (2) a "pedagogical" project, which points out how these values and objectives will be implemented, regarding the rhythms of activities, the way to live together, etc.

Connection to nature is important in some countries and/or camps programs, where the natural setting is considered to plan the children's experience (Garst, Browns & Bialeschki, 2011) and the implementation of skills and responsible behaviours (Dresner & Gill, 1994). In France, the attention to nature belongs to the previous camps during the first part of the twentieth century, when camps served to escape the urban miasma and prevent tuberculosis thanks to the good air (Downs, 2009). But, with the improvement of health conditions, the objectives of camps have been focused on the development of "living together", identifying the camp as a mean to allow the child's autonomy and socialization, more in a push dynamic: living without parents and being with peers (Houssaye, 2005), than in a pull dynamic regarding the natural environment. Actually, the French notion is not "camp" but rather "stay" when one usually describes his/her program/experience. It is partially linked to the previous bricks-and-mortar aids during the "*Trente glorieuses*" decades to support collective stays buildings, which leads to an experience less connected to nature: activities have been located more indoor and aroundoor than outdoor. Above all, for at least two decades, camps have been marketed with a diversification of themes: the most important is to choose an activity, either it is connected to nature or not, either it is environmentally friendly or not. This trend matches the increased threats developed by parents regarding their children's security during a camp, together with the increased sharp state rules to control the activities, contributing to a less attention to nature (Chauvin, 2009). Beyond this short-term trend, some scholars highlighted a long-term French specificity to contain experience of nature and its affects in the private sphere (Charles & Kalaora, 2008), while camps are a collective experience. Last but not least, as the cost for a camp has increased (often around 500 euros a week), parents or other supporters wish a full program of activities which does not include much rest, daydream or contemplation of nature.

The students' master had to conceive a camp project according to some needs and frames expressed by the organizer. Each of the nine students had to choose a geographical destination, and defined some activities in connection with an educational and pedagogical project. The instructions to the students had to take into account the socializing aims of camps, but included the human-nature relations as one of the main points: "objective of contact with nature". The students were oriented in the sense that the organizer was needed some precise programs, like a pony stay for the youngest children, or more cultural stays for the adolescents. This request reflects the difference of nature-based stays according to the age: if the discovery of nature itself is important during the childhood, use of nature during the adolescence is connected with a

particular activity. Thus, the results do not come only from the students' representations, but are intertwined with the organizer's wishes and the French trends. The students' work lasted two weeks in September 2017. Before engaging in their projects, the students received some lessons regarding the history, objectives, rules, and trends of summer camps in France, and a coordination took place with the organizer to match its initial needs and the students' ideas.

Four projects planned urban destinations, as a unique city or a tour, with little attention to nature. Even though the discovery of nature is mentioned in the educational project, the cultural objectives overlap these projects. The environment is represented as urban, artistic, and architectural. The possible natural part in the urban culture is not clarified. When a natural site is encountered and chosen, either it is a simple landmark, or it has a supportive function for a larger cultural learning regarding the city and the country. Only some urban parks are included in the programme, but are just described, without explaining the objective linked with nature. Another project focused on cultural activities in a smaller city chosen for its street art festival. In this case, the natural countryside in the surroundings is identified as a necessary additional component in order to fill the camp programme with walks, because the activities in the city are limited. Nevertheless, these walks are planned without presenting the human-nature relations that they would develop.

Four other projects were defined with a highlight to the nature-based locations and activities. One project plans a direct relation with nature, developing an intensive athletic programme in the Pyrenees, where adolescents aged from 15 to 17 will have to face tough natural environments. While the urban projects contain the objective of autonomy, this one adds the quest for the personal limits through the nature-based experiences. Three other students chosen intermediate activities between human beings and nature, yet in these cases the objectives consist of knowing and respecting nature without using it as a test toward his/her capacities: either the care towards horses, or a film shooting regarding sea, or a consciousness-raising using ecological activities towards the environment. These themes reveal the need to set up particular activities with some 'parts' of nature, which questions the necessity of a theme and marketed supply and the ability to have larger entanglements with nature.

References

- Charles L. & Kalaora B. (2008). Pensée, sensibilité et action dans la société française autour de la question de la nature. *Annales de Géographie* 663(5) : 3-25.
- Chauvin J. (2009). *Les colonies de vacances Domaine privilégié de l'éducation populaire*. Paris : L'Harmattan.
- Downs L.L. (2002). *Childhood in the Promised Land: Working-class movements and the colonies de vacances in France, 1880-1960*, Durham: Duke University Press.
- Downs L.L. (2009). *Histoire des colonies de vacances de 1880 à nos jours*. Paris: Perrin (first version in English).
- Dresner M. & Gill M (1994). Environmental education at summer nature camp. *Journal of Environmental Education*, 25(3), 35-41.
- Garst B.A, Browns L.P, Bialeschki M.D (2011). Youth development and the camp experience. *New Directions for Youth Development*, 130, 73-87.
- Houssaye J (2005). *C'est beau comme une colo : la socialisation en centre de vacances*. Vigneux: Matrice.

Knowing through different modes of dwelling

Miia Mäkinen¹, Outi Rantala² and Kaarina Tervo-Kankare³

¹Doctoral candidate, University of Oulu, Finland

²Associate professor, University of Lapland, Finland

³Senior lecturer, University of Oulu, Finland

We are interested in exploring, developing and deepening the connection between nature-based tourism and architecture in order to enhance the consideration of human-nature connection in architectural design. In our research and teaching, we have aimed at developing interactive working methods that enable us to become sensitive towards the relationships between human and nature. Sensitiveness and deeper understanding of these relationships may create new paths for more sustainable ways of developing nature-based tourism. In addition, it may increase the involvement and appreciation of views and understandings of both locals and tourists.

The development of sensitive methodologies for knowing with nature has been a continuous process. Our collaboration has taken place through a dialogue, within which we assume that an interactive design process requires discourse between different fields of science, involved collaborators and actors (such as nature). Our first case study was about wind shelters that are situated in Varanger peninsula in Norway. Through dwelling ourselves in a touristic way of inhabiting places, and through our reflections and dialogue as tourists, ourselves, and researchers representing different fields of science we were able to create a better understanding of our embodied ways of being and moving in nature. In addition, and more importantly, we started to develop awareness and understanding of how the related architecture is affecting our stay and being in the nature by inviting, intermediating and enhancing (Rantala & Mäkinen, 2018).

Our aim has been to develop such working methods that enable us to become sensitive towards the knowledge, which is present in our multi-sensory experiences in nature. Tim Ingold (2011, p. 73) describes this as making one's way "through a nascent world rather than across its preformed surface". Thus, we are not just observing the objects of the landscape, but also experiencing the interactive phenomena of the world - like the various weather phenomena, and how these phenomena are affecting our moods, motivations and movements. Ingold's idea of going through the world can be applied in the context of tourism development where a tourist is considered to be dwelling the place, not just visiting (Veijola & Falin, 2016). By dwelling, we refer to involvement, to tacit, embodied engagement and to ordinary everyday practices (Obrador Pons, 2003).

In 2017, we decided to widen our dialogue and working methods by holding a field course in Kolari municipality and by including students and collaborators to the research process. The aim was to convey the sensitive method of dwelling as the base for creating spaces for nature-based tourism. Through the process, we began to learn and understand more about the dwelling and about the different modes of dwelling; *natural*, *collective*, *public* and *private* (Norberg-Schulz, 1985). Norberg-Schulz's concept of dwelling consists of four different modes, where the first mode is arriving and settling in a place. This *natural* dwelling involves choice-making process(es), and is in close relation to the natural environment. After settling, other modes of dwelling can come into play. *Collective* dwelling means coming together, meeting, gathering, assembling, and exchanging ideas and thoughts. The place offers possibilities for discovery and experiencing the richness of a world, but there is no need for agreement yet. When common interests and values

are implied, choices made, and patterns of agreement established, the *public* dwelling starts to take place. Public dwelling refers to sharing and more structured kind of togetherness than collective dwelling. Finally, one still needs her personal space. Everyone has to make her own choices that are necessary for defining and developing one's own identity, and that is when *private* dwelling happens. (Norberg-Schulz, 1985).

The process of our field course followed Norberg-Schulz's ideas and touched upon the four modes of dwelling by first (1), establishing ourselves to the place; (2) then by coming together, sharing our existing knowledge, trying to learn and understand, by collecting and discovering all the wonders and aspects in the place and in our being there. Thirdly, we proceeded by (3) discussion and designing, making decisions and compromises, coming to agreement in the groups. After the field course, the dwelling process was finalized at the individual level (4) by continuing one's own thinking and process by producing an architectural design or a development plan for tourism as a course exercise.

We are interested in how dwelling takes place in different phases of a design process and research dialogue. How do the four modes of dwelling happen, and what can we understand through them? Furthermore, how can we pave way for touristic experience of dwelling in nature-based tourism spaces? In order to work with these questions, we will reflect the questions on our shared field course process - which also was a touristic visit to this place. We will address the following questions in our presentation: what we learned and began to understand through collaborating with students and with the municipality of Kolari, and how the learning process helped us in creating sensitive methods to enhance human's connection with nature in the context of nature-based tourism. In addition, we will ponder on ideas that have risen from the process, e.g. the potential to influence on nature-related wellbeing through more sensitized being in nature.

Through our dialogue and through the field course process, we are aiming to widen our knowledge and understanding of how the method of dwelling could be used in tourism research. We believe that through the method and by deepening the understanding of touristic dwelling, more sensitive nature-based tourism can be designed. By using the sensitive method of dwelling as a learning method in our field course, the aim has been to enable our students - the future tourism planners and developers - to learn different ways of reflecting, to gain expertise and to understand diverse approaches on nature and nature-related planning. Furthermore, one of the pedagogical aims has been to create, support and pave a way for the dialogue between different disciplines as well as with different actors.

References

- Ingold, T. (2011). *Being alive. Essays on movement, knowledge and description*. London: Routledge.
- Norberg-Schulz, C. (1985). *The concept of dwelling: on the way to figurative architecture*. New York: Rizzoli.
- Obrador Pons, P. (2003). Being-on-holiday: Tourist dwelling, bodies and place. *Tourist Studies*, 3, 47-66.
- Rantala, O. & Mäkinen, M. (2018). Engaging with wind shelters. In Ren, C., Jóhannesson, G. T. & van der Duim, R. (Eds.) *Co-Creating tourism research towards collaborative ways of knowing* (pp. 131-146). London: Routledge.
- Veijola, S., & Falin, P. (2014). Mobile neighbouring. *Mobilities*, 11, 382-399.

Nature as Teacher

Kellee Caton¹ and Bryan Grimwood²

¹Associate professor, Thompsons Rivers University, Canada

²Associate professor, University of Waterloo, Canada

The reality of nature is hardly as obvious or static as we often make it out to be. Popular discourses tend to conceptualize nature in one of three typical ways: as external nature, referring to what is perceived to be the original and inherent material aspects of the world, including non-living and living components; as intrinsic nature, referring to an unchanging essential quality or attribute that is more or less discernable in some thing or some being (e.g., “human nature”); or as universal nature, implying that nature is a holistic and integrated force guiding worldly processes (e.g., the “laws of nature”). While the widespread use and familiarity of these contemporary meanings is not likely to fade, scholars from across the social sciences and humanities concur that nature is not a timeless or universal idea, nor is it a politically innocent one. Indeed, scholars have traced how meanings of nature change over time, evolve from or are performed within particular contexts, and enact a great deal of worldly effects.

Our own recent work on tourism and morality from an antifoundationalist perspective has given us the opportunity for philosophical consideration of how we might enact better human-nature relations, seeded in our imaginary of “nature” itself. Drawing on tourism studies’ popular metaphor of the gaze, this presentation queries what might constitute a moral gaze toward nature. To this end, we explore notions of invisibility, instrumentalism, empathy, antifragility, and relationality—with deep gratitude to our teachers, the trees.

SESSION 3: PRACTISING CULTURE-NATURE RELATIONSHIPS

Ostrich eggshell and spinifex: The enacted art experience in sustainable tourism

Melanie Sarantou

Senior researcher

University of Lapland, Finland

One avenue towards sustainable futures is connecting humanity through arts and culture-based methods. Connections between environments, individuals and communities come about through affective and attentive embodied participation. In processes of making bodies are 'bundels of affect' that pay attention through the anatomical connections between them and the environment and instruments within those environments (Ingold, 2018). In bodily spaces, where environments are included, attention is given to reassemble materials in affective ways during art and culture making processes (Ingold, 2018; Sarantou, 2017). In other words, making processes actuate the affordances within environments into new outcomes for sharing, enjoyment or caring (Sarantou, Akimenko & Miettinen, 2018). The aim of this paper is to encourage arts and cultural-based methods to be more widely adopted in tourism education as one avenue to sustainable tourism.

This paper approaches the conference topic of 'nature in collaborative and alternative tourism economies' through the philosophical approach, enactivism, to generate a holistic understanding of the relationship between humans, culture and tourism. The enactivist approach enables the generation of new understanding of interaction of mind, body and environment, or nature, through arts and culture making processes. Through the unison of human experiences and imagination, individuals fully participate in the worlds that they are part of (Ingold, 2018).

The epistemological approach of enactivism enables a holistic understanding of lived experiences in this world. Enactivism is underpinned by cognitive science and experiential knowledge (in 'complimentary and mutually informative' ways) that enable processes, which themselves are cognitive and affective structures that work together in embodied states as action (which is better understood as recurrent sensorimotor patterns) (Colombetti & Thompson, 2008, p. 14). 'Makers, thinkers and doers' (Buchanan 2015, p. 12), use their cognitive and affective structures to speculate about possibilities offered in this world when they produce art, because craft and 'art is about bringing an enquiry of the closest attention and care' (Fry, 2011, p. 208; Ingold, 2018). Thus, making processes are the interaction of mind, body and environment (Colombetti & Thompson, 2008).

Art-based methods have the potential to address subtle nuances such as difference, politics of gender and identity, power and justice that are often overlooked by other approaches. These nuances often emerge when participants have the opportunity to express their personal narratives in art-making processes as the lived experiences of the participants are expressed. Baum, MacDougall and Smith (2006) aptly explain that experiences do not emerge from spheres of subjective realities that are experienced separate from external and objective realities, but that experiences enable engagement in and the integration of both the subjective, objective and environment.

Participatory art is democratic, based on inclusive processes that illuminate and disseminate the social, cultural, economic and environmental issues within communities. Art making is a

democratic activity that instigates dialogue as it is accessible to the makers who express, but also to the audiences who are able to engage in the work and form new relations to it (Savin-Baden & Major, 2013; Baden & Wimpenny, 2014). The power of art lies in the presentation of cultural heritage and curbing prejudices by creating and understanding of cultural specificities. In well-formulated art-based participation the art is mutually shaping with the result that the outcomes reflect a strong sense of integrity and authenticity. Participatory art and art-based approaches are steered by a moral commitment to the participating communities (Savin-Baden & Major, 2013; Baden & Wimpenny, 2014). In these processes personal transformation is often experienced by the participants, their communities and audiences, which may include tourists. Additionally, knowledge is generated through the visual texts that are embedded in the artefacts, while the personal narratives and stories of the makers emerge during these encounters as subtle social and cultural realities are shared.

Research conducted with artists and cultural practitioners in South Australia (Anangu groups) and Namibia (San groups) between 2011 and 2016 illustrated the lighter ecological impact of tourism based on localised arts and cultural activities (Sarantou 2014; Sarantou, 2017). This is often, but not solely, based on Indigenous cultural knowledge of the environment. In both these case studies art and craft makers utilised their natural environments and bodily spheres to engage in creative, cultural and recreational activities. Laps, for example of both women and men who engage in art making, transform to complex spaces where multiple activities overlap. These activities are enabled by the spaces that natural environments offer, apart from the more obvious provision of raw materials and art making tools that are sourced from natural environments.

The activities of the Aboriginal Anangu women observed in 2016 in Fowlers Bay, South Australia, included cultural practices such as basket weaving with the spinifex grass fibre, cooking of kangaroo tails and storytelling. Laps were the spaces from which life threads appeared to emerge: stories were exchanged, yarns were woven, knotted and looped into impressive artefacts (Sarantou, 2017). A Ju/'hoan San man observed 35 kilometers east of Tsumkwe in Namibia (2011) carved a wooden tortoise with his pocket knife from the wood of the tall common commiphora. The woodcarving was propped up on his knee to support the pressure he exerted in the wood carving process (Sarantou, 2017). In another village close by Ju/'hoan women were observed making ostrich eggshell jewellery in their laps while at the same time young children were sleeping in the spaces they created between their bodies and the rugs they were sitting on. One Ju/'hoan woman shaped ostrich eggshells into rough shapes that were sanded into perfect discs using a slab of slate. She sat on her haunches creating a working space between her lap and a cloth spread on the ground (Sarantou, 2017). Tourists receiving education based on these practices, as opposed to superficial encounters with the environment out of context with local histories, knowledge and culture, will lead to sustainable futures in tourism.

The role and value of bodily spheres and their relationship to natural and cultural environments by highlighting how arts and cultural activities are conducted in non-distinct spaces, the antithesis of a mass-tourist resort. Removed from natural environments, resorts are not able to offer tourists the depth of experiences of the natural environment compared to localised arts and cultural activities that are practiced in bodily spheres, such as laps, are able to offer. Experience-based tourism (Stamboulis & Skayannis, 2003; Tangeland, & Aas, 2011) underpinned by art, both visual and performing, serve as a conduit into the culture and environment. An experience of landscape from the perspective of the local culture, and how the environment is utilised to sustain its livelihoods brings a deeper understanding through the

experience of making and doing, rather than looking and hearing. This is an enactive approach, going beyond traditional passive tourist consumption and the 'tourist gaze' (Miettinen, 2007).

References

- Baden, M. S., & Wimpenny, K. (2014). *A practical guide to arts-related research*. Rotterdam: Springer.
- Baum, F., MacDougall, C., & Smith, D. (2006). Participatory action research. *Journal of Epidemiology & Community Health*, 60(10), 854-857.
- Buchanan, R. (2015). Worlds in the making: Design, management, and the reform of organisational culture. *She Ji: The Journal of Design, Economics, and Innovation* 1(1), 5-21.
- Colombetti, G., & Thompson, E. (2008). The feeling body: Towards an enactive approach to emotion. In W. F. Overton, U. Mueller & J. Newman (Eds.). *Developmental perspectives on embodiment and consciousness* (pp. 45-68). Hillsdale: Lawrence Erlbaum.
- Fry, T. (2010). *Design as Politics*. Oxford: Berg.
- Ingold, T. (2018). Search and search again: On the meaning of research in art. [Audio podcast]. Retrieved from <https://soundcloud.com/cga-glasgow/tim-ingold-search-and-search-again-on-the-meaning-of-research-in-art>.
- Leavy, P. (2014) *The Oxford Handbook of Qualitative Research*. New York: Oxford University Press.
- Miettinen, S. (2007). *Designing the creative tourism experience a service design process with Namibian craftspeople*. Helsinki: University of Art and Design Helsinki.
- Mohan, G., & Stokke, K. (2000). Participatory development and empowerment: The dangers of localism. *Third World Quarterly*, 21(2), 247-268.
- Sarantou, M. (2014). *Namibian narratives: Postcolonial identities in craft and design* (Doctoral dissertation, University of South Australia). Retrieved from: <http://search.ror.unisa.edu.au/media/researcharchive/open/9915908588001831/53108220130001831>
- Sarantou M.A. (2017). Laps as complex and intimate spaces. In J.C. Ashton (Ed.), *Museums and Feminism, Vol. 1* (pp. 126-153). Edinburgh: Museums Etc.
- Savin-Baden, M., & Major, C. H. (2013). *Qualitative research: The essential guide to theory and practice*. Abingdon: Routledge.
- Stamboulis, Y., & Skayannis, P. (2003). Innovation strategies and technology for experience-based tourism. *Tourism Management*, 24(1), 35-43.
- Tangeland, T., & Aas, Ø. (2011). Household composition and the importance of experience attributes of nature based tourism activity products - A Norwegian case study of outdoor recreationists. *Tourism Management*, 32(4), 822-832.

**Digging up the Past to Understand *your* Present
Community Engagement in Heritage and Archaeology**

Brendan Paddison

Senior Lecturer

York St John University, United Kingdom

Heritage is a multi-faceted “concept of complexity” (Ashworth & Howard, 1999, p. 5) which is subject to contestation. It is often regarded as a symbol of elitism inequality (Dicks, 2015; Smith, 2006), with representations of heritage framed and presented by those with expert knowledge to identify the innate value and significance (Smith, 2006). Whilst the disputed nature of heritage is well documented (Graham, 2002; Hall, 2005; Howard, 2003; Smith, 2006; Urry, 2002; Waterton, 2005; 2010; Watson & Waterton, 2011), understandings of heritage can significantly contribute towards a sense of place, value creation and cultural and social identities (Smith, 2006). The construction of identity can be influenced by a number of factors, including heritage, of which the historic environment is the most obvious material manifestation (Belford, 2011). The recovery of material culture and the interpretation of cultural sites and landscapes can contribute to both an individual’s and a community’s sense of identity and belonging (Miller, 1998). Consequently, there has been a growing concern to further identify and engage with communities in the interests of heritage and the co-creation of knowledge (Smith, 2006).

Community engagement has become a popular sentiment, leading to significant emphasis placed on the importance of community consultation and involvement, with community participants actively encouraged to contribute to the construction of heritage meanings and identity (Perkin, 2010). More specifically, community engagement in heritage and archaeology can facilitate collaborative learning and a process of co-producing place-based knowledge. Contemporary archaeological approaches challenge the more traditional heritage management and interpretational methods by enabling community-led and non-expert interpretations of objects and the landscape. These alternative narratives provide a capacity to empower those individuals involved (Riley & Harvey, 2005). Although community engagement can be extremely successful, it can result in tokenistic and unsustainable projects that erode the trust of communities, leading to a lack of support for future initiatives. For Waterton and Smith (2010), this is particularly problematic in that it perpetuates an apolitical, naturalised view of heritage and an expert-led approach that gives a passive role to communities.

The purpose of this exploratory study is to develop an understanding of how community engagement in an archaeological dig sought to integrate heritage, culture and social benefit through the medium of archaeology and heritage. The project aimed to facilitate positive social change through community engagement in archaeology and the natural landscape. The project builds on the capacity of Operation Nightingale which has a national and international reputation regarding the unprecedented use of archaeology and heritage for the rehabilitation and reintegration of military veterans and service personnel into the wider community through the delivery of a diverse outreach programme utilising heritage and archaeological practice. A number of key themes emerged from informal, conversational interviews with key informants.

Initial findings revealed much about the processes of identity creation, rehabilitation and inclusivity. The project provided opportunities for conversation, reflection and facilitating positive social change through engagement in heritage, archaeology and being with nature. More specifically, spending time in the natural landscape invited opportunities for reflection on and

evaluation of identity, both culturally and historically. Knowledge co-creation was shared amongst all those involved, with community members actively contributing to the construction of heritage meanings and thus resulting in a sense of authentic engagement. The project identified the potential of community-driven engagement to create meaningful on-going collaborations between organisations and local communities, facilitating social cohesion, reducing social exclusion, improving individual self-esteem and encouraging life-long learning.

References

- Ashworth, G. J. & Howard, P., (Eds) (1999). *European heritage planning and management*. Bristol: Intellect.
- Belford, P., (2011). Archaeology, community, and identity in an English New Town. *The Historic Environment*, 2(1), 49 - 67.
- Dicks, B., (2015). Heritage and social class. In E. Waterton & S. Watson (Eds.), *The Palgrave handbook of contemporary heritage research* (pp. 366-381). London: Palgrave Macmillan.
- Graham, B., (2002). Heritage as Knowledge: Capital or Culture? *Urban Studies*, 39(5-6), 1003-1017.
- Hall, C. M., (2005). *Tourism: Rethinking the social science of mobility*. London: Prentice Hall.
- Howard, P., (2003). *Heritage: Management, interpretation, identity*. London: Continuum.
- Miller, D., (Ed.) (1998). *Material cultures: Why some things matter*. Chicago, IL: University of Chicago Press.
- Perkin, C., (2010). Beyond the rhetoric: negotiating the politics and realising the potential of community-driven heritage engagement. *International Journal of Heritage Studies*, 16, 107-122.
- Riley, M., & Harvey, D., (2005). Landscape archaeology, heritage and the community in Devon: An oral history approach. *International Journal of Heritage Studies*, 11, 269-288.
- Smith, L., (2006). *The uses of heritage*. London: Routledge.
- Urry, J., (2002). *The tourist gaze (published in association with theory, culture & society)* (2nd ed.). London: Sage Publications.
- Waterton, E., (2005). Whose sense of place? Reconciling archaeological perspectives with community values: Cultural landscapes in England. *International Journal of Heritage Studies*, 11, 309-325.
- Waterton, E., (2010). *Politics, policy and the discourses of heritage in Britain*. London: Palgrave Macmillan.
- Waterton, E. & Smith, L. (2010). The recognition and misrecognition of community heritage. *International Journal of Heritage Studies*, 16(1-2), 4-15.
- Watson, S., & Waterton, E., (2011). Introduction: Heritage and community engagement. In E. Waterton & S. Watson (Eds.), *Heritage and community engagement: Collaboration or contestation?* (pp.1-11). London: Routledge.

Reconnecting with rock - Dismantling dichotomies in an Anthropocene geopark

Jonathan Karkut¹ and Julie Scott²

¹Director, Touch TD Ltd., United Kingdom

²Senior lecturer, Canterbury Christ Church University and Touch TD Ltd., United Kingdom

Introduction to Geoparks and an understanding of the Anthropocene

It seems to have taken the arrival of the earth-shattering concept of a new epoch in geological time shaped by the advent of homo sapiens as a geological agent (Clark, 2014), the 'Anthropocene' (Crutzen, 2002; Waters et al., 2016), to have stirred an interest from anthropology and the social sciences into the realisation they do share some profound common grounds with the Earth Sciences (Clark, 2014; Latour, 2016; Haraway et al., 2016). During this period of awakening to the connections in the Anthropocene, a rather more discrete and localised motion directing geology and society onto a closer trajectory was also emerging through the actions of a group of European geologists. Their motivation was to push for a greater understanding of Earth Science to a wider public and encourage the use of geology as a driver for sustainable development particularly through the use of geologically themed tourism (Martini, 2000). At the heart of this new model, termed a 'geopark' (Martini & Zouros, 2001), were the concepts of recognising and conserving geological heritage, and utilising geological resources to support local economic development (Martini, 2000).

Katla geopark and its prominent earth stories

Katla Geopark, which is the focus of this paper, is set within 10,000 dramatic square kilometres of southern Iceland, and frames a suite of stark and looming geological features that create an open laboratory for exploring the theory and manifestation of volcanic earth systems and constructive plate boundaries. But equally, Katla provides the setting for a rich melange of oral and historical narratives, which continue to be transmitted by the thinly dispersed and mostly rural population of less than 3000 people. The geopark model orders these stories around a number of 'geosites' spread across the rugged and exposed landscapes, which are categorised as being (1) mainly geological, (2) mainly cultural, or (3) a mixture of both (Katla geopark, 2016). For instance, one site draws attention to the *Njals saga*, most of the action of which is set within the Western fringes of the geopark territory. A museum, visitor experience centre, and ongoing creation of a community tapestry depicting scenes from the saga, provide a way to connect to both the cultural and physical locality outside.

The great majority of geosites in Katla geopark, however, relate to the diverse living, moving volcanic landscapes. This paper focuses on three particular earth stories woven around very different experiences of volcanic eruption, and providing rare points 'where human and geological time intersect [and] where deep time erupts into our more familiar temporal rhythms' (Frodeman, 2003, p. 125). The Skaftáreldar (Laki) event of 1783-1784, the rupture and attempts to control the destruction on Heimaey in 1973, and the aviation crisis around the 2010 eruption of Eyjafjallajökull, provide fascination for tourists and bring insights into what it is like living in the Anthropocene. As presented by the geopark, these earth stories introduce the public to some of the science of geology, and the ways geologists view and read the landscapes. They also highlight how human interaction, response and adaptation is woven around the different

behaviours of the volcanoes. Crucially, the relationships between the human and non-human agents of these stories cannot easily be framed within a simple nature-society dichotomy. There is movement, change, emotion and a re-arranging of actors, bringing together diverse elements including religion, myth making, science and technology, as well as political and military relations. In other words, the earth stories reinforce what Frodeman (1996; 2003; 2014) has stressed about the philosophy of geology: that it is a narrative science with strong links and expressions to the humanities and arts. In turn, the earth stories presented in and around Katla geopark help us understand the complexity and mobility of the wide sweep of agents that need to be considered when thinking about tourism development and management in this living landscape.

The knowledge embodied in the earth stories of Katal geopark, and their relevance to tourism education

The earth stories around Skaftáreldar, Heimaey and Eyjafjallajökull relate to wider global forces and behaviours such as plate tectonics, the plumbing behind and below the vulcanicity that influences its behaviours, and the mass emission of volcanic gases that effect climate and health on a vast scale. The paper will draw the earth stories attached to each of these events, and demonstrate how they help us think through a range of issues that are significant for tourism education, such as:

- a. The application and movement of policy, especially around the 'managing of nature'. This has often been dealt with as separate from human activity and simply there to exploit or conserve (Jóhannesson, 2016). These Icelandic earth stories, however, show how nature is tightly enmeshed with the human realm and a complex challenge to manage.
- b. The deep significance of context in terms of resources, responses, possibilities to plan and manage tourism.
- c. The possibility of developing interpretative strategies that locate visitors within an assemblage of actors, rather than as privileged external agents, and demonstrate the ways in which human and non-human agency are interwoven and mutually constrained in the Anthropocene.

How might such knowledge transfers be achieved?

The paper will consider what kinds of strategies and resources might be utilised to bring the lessons of Katla geopark's earth stories into tourism education and curricula, drawing on some of our experiences working towards such a model. These include online resources (documents, videos, films, photos, papers and reports), and the potential of field visits to introduce students to the connections between issues, stakeholders, events and locations. Whilst Katla's stunning volcanic landscape and dramatic earth stories enhance their pedagogic potential, how can the earth stories of less spectacular landscapes be harnessed for tourism education, and what new disciplinary collaborations might these produce?

References

- Clark, N. (2014). Geo-politics and the disaster of the Anthropocene. *The Sociological Review*, 62(S1), 19-37.
- Crutzen, P.J. (2002). Geology of mankind. *Nature*, 415(6867), p. 23.
- Frodeman, R. (2014) Hermeneutics in the field: The philosophy of geology. In D. Ginev (Ed.), *The multidimensionality of hermeneutic phenomenology*, (pp. 69-80). Heidelberg: Springer
- Frodeman, R. (2003) *Geo-Logic: Breaking Ground between Philosophy and the Earth Sciences*. SUNY Press.
- Frodeman, R. (1995) Geological reasoning: Geology as an interpretive and historical science. *Geological Society of America Bulletin*, 107(8), 960-968.
- Haraway, D., Ishikawa, N., Gilbert, S.F., Olwig, K., Tsing, A.L. & Bubandt, N. (2016). Anthropologists are talking - about the Anthropocene. *Ethnos*, 81(3), 535-564.
- Jóhannesson, G. T. (2016). A fish called tourism: Emergent realities of tourism policy in Iceland. In G.T. Jóhannesson, C. Ren, R. van der Duim (Eds.), *Tourism Encounters and Controversies: Ontological Politics of Tourism Development*, (pp.181-200). London Routledge.
- Katla Geopark (2016) Katla Geopark. Retrieved from <http://www.katlageopark.com>
- Latour, B. (2016) Is geo-logy the new umbrella for all the sciences? Hints for a neo-humboldtian university. Retrieved from <http://www.bruno-latour.fr/sites/default/files/150-CORNELL-2016-.pdf>
- Martini, G. (2000) Geological heritage and geo-tourism. In: D. Baretino, W.A.P. Wimbledon E. & E. Gallego (Eds.), *Geological Heritage: Its conservation and management*, (pp. 147-157). Madrid: Instituto Tecnológico Geominero Espana.
- Martini, G. & Zouros, N. (2001) European geoparks: Geological heritage & European Identity-Cooperation for a common future. *European Geoparks Magazine*, (1) p .4.
- Waters, C.N., Zalasiewicz, J., Summerhayes, C., Barnosky, A.D., Poirier, C., Galuszka, A., Cearreta, A., Edgeworth, M., Ellis, E.C., Ellis, M., Jeandel, C., Leinfelder, R., McNeill, J.R., Richter, D., Steffen, W., Syvitski, J., Vidas, D., Waprich, M., Williams, M., Zhisheng, A., Grinevald, J., Odada, E., Oreskes, N. & Wolfe, A.P. (2016). The Anthropocene is functionally and stratigraphically distinct from the Holocene, *Science* 351(6269). DOI: 10.1126/science.aad2622

'Walzing' with nature: young peoples' love for the road, minimalist possessions and sleeping under the stars

Christian Schott

Senior lecturer

Victoria University of Wellington, New Zealand

Abstract

"Was ich nicht erlernt habe, das habe ich erwandert."

"What I did not learn, I hiked"

(Johann Wolfgang von Goethe, German Poet, 1749 - 1832)

Rapid technological advancement and societal changes are impacting on virtually all aspects of life, including leisure and work mobility (Sheldon, Fesenmaier, Woeber, Cooper & Antonioli, 2008). Despite these seismic changes there is at least one mobility tradition that has changed little over the last century. With the mission of celebrating and instilling century-old values, including connection with the land that sustains us, and practices in young people the German tradition of Wanderschaft resists the tide of change. Wanderschaft, also known as Walz, is a form of mobility for crafts people that is organized and supported by guilds with their origins in the middle ages. Because the Walz is for young people during the important transitional life stage between adolescents and adulthood it is closely related to van Gennep's (1960) *Rites of Passage*. Many of the rules and practices that date back to medieval times have not changed over the last one hundred years. These rules are strictly enforced and are akin to what today's academics would consider as slow travel (Dickinson, Lumsdon & Robbins, 2011) and avoidance of consumer society. Walzing youth possess only a minimalist bundle of belongings, which see them through their journey of at least three years and one day, and start their journey with only five Euros. In keeping with the tradition, they are required to wear a century-old outfit that celebrates their craft and guild; one outfit when they travel and one when they work, rendering additional clothes apart from underwear redundant. They travel only by foot or by hitch-hiking with people who stop to share their car, truck, boat, etc; as a result, they don't own cars nor other items that anchor or bind them, such as mobile phones. Although these young people are very resourceful when needed, the tradition is founded on the traditional societal values of supporting those that have less as well as the generosity of strangers for food, transport, and accommodation. Interestingly it also has strong underpinnings of valuing and supporting young people as they transition through the awkward stage of adolescence, which in the Walz tradition is akin to Turner's (1969) liminal phase. They walk significant parts of their Wanderschaft and sleep under the stars to connect with and learn from nature, the road and people and cultures.

In the face of our consumption-oriented, digitalized, and fast paced world a study of this unusual tradition and the guilds that support it provides valuable insights into alternative forms of learner mobility and less institutionalized forms of learning. The paper seeks to illuminate this organized educational culture, which embraces learning focused on craft skills and learning for broader personal development, and examines the implications for today's youths and education; about people, cultures, society, and nature.

Literature Review

The practice of Wanderschaft is entirely uncharted in the English-speaking literature and as such it is difficult position it in the literature. A number of German sources exist but many are auto-biographies which narrate the years that the author spent on the road. There are interesting youth mobilities traditions that provide some parallels but they are nevertheless different as all of them are culturally anchored; these include the New Zealand youth ritual of living and travelling around Europe, and beyond, for several years (Bell, 2002; Schott, 2013) and the Israeli practice of the long trip after military service (Maoz, 2007; Noy, 2005). The theme that unites these youth mobilities is the concept of rites of passage and in particular the liminal phase (Turner, 1969); but the drivers behind these youth traditions differ greatly, as do the experiences.

To provide a better understanding of this tradition it is important to illuminate the distinctive features of this centuries old tradition. Unlike in the case of the Kiwi Big OE or the Israeli long trip the practice is upheld and supported by guilds that celebrate the tradition, provide education, and enforce the 'statutes' of the Wanderschaft. The key statutes are that all Wandergesellen commit to not returning within 50km of their home for three years and a day, wearing a century-old outfit that celebrates their craft and guild, to possess only a minimalist bundle of belongings, and not to own a mobile phone or a car. Because they often live from hand to mouth, particularly when on the road between work opportunities, they rely on strangers to give them a lift and they sleep under the stars, in strangers' homes, or anywhere else where free accommodation is available. As such prominent contemporary trends and debates in tourism, such as slow travel (Dickinson, Lumsdon, & Robbins, 2011), couch surfing (Molz, 2013), and the sharing or collaborative economy (Dredge & Gyimóthy, 2015) all have a strong presence in the Wanderschaft as it has evolved little since Central European society embodied a slower paced life as well as principles of sharing resources and services throughout many layers of society.

Methodology

The study is informed by semi-structured interviews with the guilds that uphold the traditions as well as young men and women who have completed their Wanderschaft. This primary data is supported by some archival research.

Findings

A key theme throughout the interviews is the love for life on the road, which for many represents living and learning from people and nature while being free from having belongings and (significant) responsibilities to others. The reported impact on learning in terms of both skills and personal development is tremendous and closely tied to lived experiences of resourcefulness, the value of natural resources, sustainability concepts such as the circular economy, and that humanity is ultimately good and caring.

References

- Bell, C. (2002). The big 'OE'. Young New Zealand travellers as secular pilgrims. *Tourist Studies*, 2(2), 143-158.
- Dickinson, J. E., Lumsdon, L. M., & Robbins, D. (2011). Slow travel: Issues for tourism and climate change. *Journal of Sustainable Tourism*, 19(3), 281-300.
- Dredge, D., & Gyimóthy, S. (2015). The collaborative economy and tourism: Critical perspectives, questionable claims and silenced voices. *Tourism Recreation Research*, 40(3), 286-302.
- Maoz, D. (2007). Backpackers' motivations the role of culture and nationality. *Annals of Tourism Research*, 34(1), 122-140.
- Molz, J. G. (2013). Social networking technologies and the moral economy of alternative tourism: The case of couchsurfing. *Annals of Tourism Research*, 43, 210-230.
- Noy, C. (2005). Israeli backpackers: Narrative, interpersonal communication, and social construction. In C. Noy & E. Cohen (Eds.), *Israeli backpackers: From tourism to rite of passage*, (pp. 111-152). Albany: State University of New York Press.
- Schott, C. (2013). Antipodeans in Europe: Long distance, long stay youth mobility. In *TTRA Europe 2013 Book of Abstracts*, (pp.161-163). Dublin: TTRA Europe.
- Sheldon, P., Fesenmaier, D., Woeber, K., Cooper, C., & Antonioli, M. (2008). Tourism education futures, 2010-2030: Building the capacity to lead. *Journal of Teaching in Travel & Tourism*, 7(3), 61-68.
- Turner, V. (1969). *The ritual process: Structure and anti-structure*. Chicago: Aldine Publishing.
- Van Gennep, A. (1966). *The rites of passage: Transl. by Monika B. Vizedom and Gabrielle L. Caffee. Introd. by Solon T. Kimball*, (pp. Chicago: University of Chicago Press.

From management to marketing to methods for knowledge-based development: Regional tourism organizations in the Anthropocene

Kajsa G. Åberg

Tourism strategist
Region Västerbotten, Sweden

This presentation addresses the role of the public sector in tourism development. Based on prior research and recent studies as well as ongoing observations, the question asked and elaborated upon is what can and should be the role of public sector engagement in tourism development. The need to revise and reassess public involvement is crucial, not only due to its use of public funds and the responsibility for common natural and cultural resources, but also - and not least - due to our awareness of the implications of the Anthropocene (as discussed in Sörlin, 2017). The geographical setting is Scandinavia with special focus on the northern Swedish context.

The evolving nature of collaborations in destination management and development has been scrutinized on both general and more context specific levels. In the case of Sweden, Pearce (1996) concluded that the official tourism organizations at all levels had undergone several significant changes in aims as well as funding. Further examinations of the Swedish public-sector involvement in tourism has since then been published by above all Bohlin, Brandt and Elbe (2014) and Grängsjö (2006). The overall understanding of the development is that there has been a change from the initial lack of interest, to a resource-management approach now superseded by engagement in marketing and image making in order to increase attractiveness.

The current public engagement can partly be explained by the promotion of tourism as a key to economic development - or even survival - in the aftermath of restructuring from primary industries (Butler, Hall & Jenkins, 1998; Lundmark, 2006). The potential for job creation and income through development of nature based tourism has been especially recognized in rural, sparsely populated areas suffering from out-migration of economic as well as human capital. This has created a situation where commercial and public-sector actor must cooperate, in organically as well as more forced collaborations (see Boesen, Sundbo, & Sundbo; 2016; Bramwell & Lane, 2000; Dredge, 2006). Public sector involvement has often been held as a function that restrains short-term, commercial interests and keeps a long-time perspective for the common good. For example, EU funding has only been available for ventures that include at least one public sector partner. However, recent studies (Åberg, 2014; Åberg & Svells, 2017) suggest that expectations on and understandings of the role of the public sector differs between actors as well as between theory and practice: Whereas the original function of a public-private partnership in tourism was to secure funding, facilitate internal communication and create a common pool of resources for marketing, the knowledge now requested by actors within both private and public sectors in the studies was that of advanced understanding of societal structures and systems for economically viable and socially sustainable tourism development.

Indeed, as the professionalization of the destination level of the tourism system continues, the role of the public sector needs to be questioned and revised. This presentation therefore continues with a report from an ongoing observation of the regional tourism organisation in the northern county of Västerbotten. This organisation was until four years ago a typical reminiscent of the manage-and-market view on regional public-sector tourism organizations. A new management reformed the organization to focus on behind-the-scenes functions instead. The most explicit action taken was to initiate consulting based on criteria and methods developed by

the Global Sustainable Tourism Council. This relatively small tourism office now provides DMOs and private entrepreneurs as well as municipalities with guidance and check-lists regarding economic, social and environmental viability, a new take on the public involvement that so far has been highly appreciated by the private actors.

However, the underlying question to elaborate on is not only what should but also what can be the role of the public body. The material presented here is based on prior research that focus on the relation between tourism, education and competence, and how cross-sector collaborations may serve as a way to incorporate different aspects of knowledge (see Åberg, 2017). In short, the should needs to be supported by can in order for it to be performed. This implicates revisions of requirements when recruiting, as well as the image of tourism work in the eyes of higher educated and even the placement of tourism within the public structure.

References

- Boesen, M., Sundbo, D., & Sundbo, J. (2016). Local food and tourism: An entrepreneurial network approach. *Scandinavian Journal of Hospitality and Tourism, 17*(1), 1-16.
- Bohlin, M., Brandt, D. & Elbe, J. (2014). The Development of Swedish Tourism Public Policy 1930-2010. *Scandinavian Journal of Public Administration, 18*(1), 19-39.
- Bramwell, B., & Lane, B. (2000). *Tourism collaboration and partnerships: Politics, practice and sustainability*. Clevedon: Channel View.
- Butler, R., Hall, C. M., & Jenkins, J. (1998). *Tourism and recreation in rural areas*. Chichester: Wiley.
- Dredge, D. (2006). Policy networks and the local organization of tourism. *Tourism Management, 27*, 269-280.
- Grängsjö, P. (2006). *Om organisering av turism*. ETOUR V 2006:17. Sundsvall.
- Lundmark, L. (2006). *Restructuring and employment change in sparsely populated areas. Examples from northern Sweden and Finland*. GERUM 2006:2. Umeå: Umeå University.
- Pearce, D. G. (1996). Tourist organizations in Sweden. *Tourism Management, 17*(6), 413-424.
- Sörlin, S. (2017). *Antropocen - en essä om människans tidsålder*. Stockholm: Weyler Förlag.
- Åberg, K. G. (2014). The importance of being local: Prioritizing knowledge in recruitment for destination development. *Tourism Review, 69*, 229-243.
- Åberg, K. G. (2017) Anyone could do that - Nordic perspectives on competence in tourism. GERUM 2017:4. Umeå: Umeå University.
- Åberg, K. G. & Svels, K. (2017). Destination development in Ostrobothnia: Great expectations of less involvement. *Scandinavian Journal of Hospitality and Tourism, 1*, 1-17.

SESSION 4: ENVISIONING CHANGES IN TOURISM CURRICULUM

Teaching tomorrow's Environmental Planning/Tourism leaders

Caryl Bosman

Associate professor
Griffith University, Australia

Environmental planning has a substantial impact on tourism, earth systems and humanity and getting it right is a complex challenge. Over time, the complexity of planning and tourism discourses have grown and planners today are asked to address a wide range of pressing problems in a context of constantly changing community preferences and demands. Issues confronting planners include managing and responding to significant population growth, an ageing population and demographic change, urban congestion, transportation of goods and services, ensuring adequate energy and water supplies, adapting to climate change, managing hazards, responding to disasters, preserving natural and cultural heritage and the growing expectation that residents should be consulted on changes to their neighbourhood. Planning studio pedagogy (a student-centred, collaborative, inquiry-based/problem-based pedagogy based on a 'real world' project) is the unique, valuable learning and teaching method used to educate young planners. Planning studio pedagogy teaches students how to successfully work, in a collaborative way, with the aforementioned 'wicked', complex issues. It also enables students to become influential leaders in their field (Bosman, Vella & Shutter, 2015). This paper will focus on the role of studio pedagogy in achieving environmental planning graduates that are leaders in their field, and key players in bringing ecosystems planning back to the policy agenda and thereby promoting more opportunities for dynamic, ethical and inclusive tourist environments.

Studio Pedagogy: What is it?

Studios are student centred learning and teaching environments characterised by problem based learning and learning by inquiry pedagogies which emphasise active independent student-focused learning. Planning studios require students to draw upon personal knowledges and experiences as well as their academic learning from all their courses. Students are required to work collaboratively with input from the profession and staff where the staff: student ratio is typically high (see Zehner et al., 2009). The main value comes from shifting the role of the student from passive receiver of information to an active and engaged learner. Studios provide the opportunity for teachers and students to explore problems and identify and reflect on solutions in a reiterative way. Students learn from their teachers' experience, from their peers, their application of concepts and they develop deep understanding by doing. Likewise, teachers gain knowledge of students and their challenges in learning, in conceptualising problems and in engaging in the theory-practice interface.

The studio curriculum is project based and provides a balance of theory and professional practice, using multiple teaching and learning approaches, with the aim to equip students with the skills, knowledge and practices that underpin their academic and professional careers. Studio learning and teaching is flexible and innovative to accommodate the studio project and diverse student needs. Properly conceptualised, designed and delivered, planning studios can provide students with confidence, self-esteem, substantive knowledge about environmental tourism and a range of generic skills including communications skills, creative problem solving

and critical thinking. Studio learning and teaching practices can positively impact retention, the student experience and engagement with professional practice. As identified by Tippet, Connelly and How (2011, p. 28) the challenges for studio teaching are primarily: staff and student contact time, a high level of summative and formative feedback on assignments, dealing with the complex and messy problems relating to a real site, staying up to date with rapidly changing environmental, political and urban contexts, working in a collaborative environment and a context of institutional resources scarcity.

The studio environment is characterised by more frequent, longer and more informal contact with peers and teaching staff in a dedicated classroom or studio. The planning studio becomes a space/place of transition into academia and the profession. The collaborative, project and problem/inquiry based studio curriculum encourages students to develop collegiality. This environment encourages students to become less 'isolated learners' and to form bonds of friendships (Tinto, 2003). The high degree of interaction between staff and students that characterise studio pedagogies, also goes some way to provide students with a sense of belonging and purpose because students feel that staff and peers know them. Staff student interaction is largely structured around feedback on assignment tasks which begin on day one and continue over the studio semester. Continual feedback in the form of diagnostic, formative and summative assessment encourages and supports students to think critically and creatively.

Educating Future Leaders: project methods

To understand how studio pedagogy could achieve environmental planning graduates that are leaders in their field, funding was obtained from the Australian Government to design and trial a pilot studio. The project strategy comprised four stages: 1) Data collection, analysis and contextualisation; 2) Pilot studio curriculum and model development; 3) Pilot studio curriculum and model implementation, evaluation and revision; and 4) Communication and dissemination of outcomes.

The pedagogical approach taken built upon the scholarship of learning and teaching in planning studio pedagogy, and in particular the Studio Teaching Project (STP) funded by the Australian Learning and Teaching Council in 2007-09 (Zehner et al., 2009). The STP lists ten benchmark statements (p. 79) for effective studio practice. These benchmarks were used to guide the design and evaluations of the project. An adaptation of Bloom's taxonomy (Balsas, 2012) provided an appropriate framework for the synthesis of existing scholarship and the design of the pilot studio. This framework is informed by the literature on inquiry-based/problem-based learning. The project included perspectives from Griffith University planning students and staff (particularly those engaged in studio teaching), alumni, professional planners, staff from the Griffith Institute for Higher Education and academics from a range of related disciplines to evaluate current and alternative approaches to studio teaching. A number of workshops and a symposium were held to gain valuable insights, perspectives and experience with tried-and-tested teaching practices as well as emergent practices.

Findings from this project demonstrate that planning studios:

- create an engaging, motivating and intellectually stimulating learning experience based on a real-world problem or issue;
- encourage the spirit of critical inquiry and creative innovation informed by current research and professional practice; and

- enhance student engagement and learning through effective curriculum design and pedagogy.

In these ways, planning studio pedagogy provides essential benefits for the student experience, and professionalization; teaching students to work collaboratively and to be independent and critical problem solvers and learners, skills essential in contemporary decision making.

References

- Balsas, C. (2012). What about Plan Evaluation? Integrating Evaluation in Urban Planning Studio's Pedagogy. *Planning Practice and Research*, 27(4), 475-494.
- Bosman, C., Vella, K. & Shutter, L. (2015). Planning studio in the 21st century: Education leaders for a complex world. Final report. Office for Learning and Teaching, Australian Government.
- Tinto, V. (2003). Learning Better Together: The Impact of learning communities on student success (pp. 1-8). Higher Education Monograph Series, Syracuse University.
- Tippett, J., A. Connelly and F. How. (2011). You want me to do what? Teaching a studio class to seventy students? *Journal for Education in the Built Environment*, 6(2), 26-53.
- Zehner, R., Forsyth, G., Musgrave, E., Naele, D., de la Harpe, B., Peterson, F. & Krankham, N. (2009). Curriculum development in studio teaching: STP final report. Strawberry Hills: Australian Learning and Teaching Council.

Tourism education in the Anthropocene - What it means to be human

Monika Bretbacher

Researcher and Lecturer
Salzburg University of Applied Sciences, Austria

This paper aims to discuss the relevance of being human in both - the tourism industry and the educational preparation for it. It is based on Rosa's (2016) critical sociological theory of acceleration and alienation and his response to it, as well as on Steiner's (2002) idea of what it means to be human.

Tourism as one of the largest industries worldwide, generating 10% of global GDP and being responsible for 1 in 11 jobs worldwide; with numbers of international arrivals still increasing and to be projected between 2010 and 2030 to double. It is a worldwide complex socio-ecological and socio-economic system with a large number of heterogeneous stakeholder groups and diverse social systems; all of them depending on environmental resources (Amelung et al., 2016). So, "tourism should not be viewed just as an industry to be exploited for business but as a social phenomenon that shapes and is shaped by people, culture, places and nations" (Aitchison, 2001).

Based on the five principles for a value-based tourism education curriculum (see Sheldon, Fesenmaier & Tribe, 2011), MacBeth (2005) proposed to extend Jafari's developed 4-platform model with further platforms. According to him education now takes place within the 6th platform - an ethics-based platform - and already being superseded by the 7th stage, "the stage of (...) transmodernity philosophy, that emphasizes the aspirations for inclusivity, diversity, partnership, sacredness and quality of life, sustainability, universal human rights and the right of nature and peace on Earth." (Barkathunnisha, Lee & Price, 2017). Tribe (2010) used the term *Philosophical Practitioner*, meaning that tourism professionals need - besides vocational skills and knowledge - to be equipped with the ability of being active in engaging in global wellbeing; Salleh, Ahmad and Kumar (2009) speak of "producing graduates, who meet the needs of being human".

Tourism education and tourism curricula currently offer knowledge that is still based on the traditional linear model of knowledge production and adoption. This knowledge-gaze, that is more of an epistemological approach may not be sufficient to understand the consequences of tourism in a holistic context. To deal effectively with the current challenges for the futures, science itself needs to become more socially-robust. Key principles for that are co-design and co-production, where scientists and societal stakeholders identify research questions and collaborate towards answers; and tourism shall be understood as the phenomenon as it is: an ecological, economic and socio-cultural one (Barkathunnisha et al., 2017; Gibbons et al., 1995; Future Earth, 2014).

The current resistance to philosophical engagement and entanglement in the tourism academy is not justifiable in the contemporary world where there is an urgent need for critical societies (Tribe, 2010) and (...) the lack of academic discourse and engagement of tourism scholars on ideological perspectives of tourism education is disturbing. (L'Espoir Decosta & Grunewald, 2011).

Transformed science education means substantial rethinking of contents, purposes and relationships, fostering interdisciplinary reflection, interactivity, experiential, participatory, inquiry-based and learner-centered learning (Gilbert, 2016; Barkathunnisha et al., 2017; Fullagar & Wilson, 2012). Studies showed that through active learning or 'learning by doing' the engagement as well as the academic performance of students have been improved (Green & Sammons, 2014) and that these active experimental learnings - like case studies, service and community projects, field trips, or others - are "(...) designed for students to grasp a greater level of real-life business contexts. It is believed to bridge the gap between classrooms and real-world situations." (Kim & Jeong, 2018).

With the human experiencing instant progresses in the globalized and digitalized world since the 1950s, the same kind of development can be found in the world and its resources. Tourism too can be designated as a relatively product of this, with its influence on industries, jurisdictions and ecosystems. Rosa (2016a) adapted the critical social theory, concluding in his sociology of the Good Life; his theory of acceleration and alienation. For the so-called 'good life of the human' to be accomplished, Rosa (2016b) came up with his idea of resonance: a manner of being connected to the world, so that in fact something within us truly starts to pulsate. For him it's a kind of 'being-in-this-world', that still allows the human to feel touched or moved by something, instead of - based on the current economic system - chivying things and resources getting accumulated. But as things and resources do not resonate, the human loses the ability to resonate and more and more disconnect from other humans, work, body and nature. Rosa claims that humans are inherently looking for resonance, but find it less and less often.

Based on Rosas idea of humanity, Steiner's philosophy on education seems to be similar. Steiner founded the Waldorf schools in 1912, that meanwhile count more than 1.100 schools in more than 60 countries worldwide. Around 1910 Steiner tried to provide an answer to the question 'What is a human being', his idea of Anthroposophy. Anthroposophic philosophy can be understood as

(...) the fundamental philosophy deriving from human nature. (...) All true physiology and physiurgy [the science of the working of nature] - and we include in this all human knowledge and being, capacity and action - are founded in human nature and its philosophy (...) (Troxler, 1985, as cited in Steiner, 2002).

Reflecting on tourism education in the Anthropocene and what it means to be human it can be concluded, that broad interdisciplinary destination-development projects that serve real communities in a sustainable way, would be of high value: for the tourism industry, for educational purposes and for the social world. "The ability to appreciate human complexity and to extend empathy and full humanity to others is key for the future success of the tourism field, as tourism has a serious social function." (Caton, 2014, p. 30).

Holistic real-case projects would meet the idea of transformed experiential and participatory social learning, and so equipping students with increased consciousness of what it means to be a responsible steward (Barkathunnisha et al., 2017). Lecturers serve as facilitators and allow students to become responsible co-producers and co-creators of meaningful contributions to society. This suggestion would also meet Rosales (2012, p. 20, as cited in Caton, 2014, p. 31) idea, that "our students' minds strive for knowledge, but their hearts search for a meaning".

I personally name this inherent and imperative ability of being human through responsible interaction with other humans: anthroposophic resilience.

References

- Aitchison, C. (2001). Theorizing. Other discourses of tourism, gender and culture. Can the subaltern speak (in tourism)? *Tourist Studies* 1(2), 133-147.
- Amelung, B., Student, J., Nicholls, S., Lamers, M., Baggio, R., Boavida-Portugal, I., ... Balbi, S. (2016). The value of agent-based modelling for assessing tourism-environment interactions in the Anthropocene. *Current Opinion in Environmental Sustainability*, 23, 46-53. DOI: 10.1016/j.cosust.2016.11.015
- Barkathunnisha, A.B., Lee, D. & Price, A. (2017). Transcending towards a spirituality-based platform in tourism higher education: A contemplation of the pedagogical implications. *Journal of Hospitality, Leisure, Sport & Tourism Education*, 21(B), 174-184.
- Caton, K. (2014). Underdisciplinarity: Where are the humanities in tourism education? *Journal of Hospitality, Leisure, Sport & Tourism Education*, 15, 24-33.
- Fullagar, S. & Wilson, E. (2012). Critical pedagogics: A reflexive approach to knowledge creation in tourism and hospitality studies. *Journal of Hospitality and Tourism Management*, 19(1), 1-6.
- Future Earth (2014). Future Earth strategic research agenda 2014. Paris: International Council for Science (ICSU).
- Gibbons, M., Limoges, C., Nowotny, H., Schwartzman, S., Scott, P. & Trow, M. (2010). *The new production of knowledge: The dynamics of science and research in contemporary societies*. London: SAGE. doi: 10.4135/9781446221853
- Gilbert, J. (2016). Transforming science education for the Anthropocene - Is it possible? *Research in Science Education*, 46(2), 187-201.
- Green, A. J. & Sammons, G. E. (2014). Student learning styles: Assessing active learning in the hospitality learners' model. *Journal of Hospitality and Tourism Education* 26(1): 29-38.
- Kim, H. J. & Jeong, M. (2018). Research on hospitality and tourism education: Now and future. *Tourism Management Perspectives*, 25, 119-122.
- L'Espoir Decosta, J. P. & Grunewald, A. (2011). Logics of tourismology: The need to include meta-theories in tourism curricula. *Journal of Teaching in Travel & Tourism*, 11(3), 289-303.
- MacBeth, J. (2005). Towards an ethics platform for tourism. *Annals of Tourism Research*, 32(4), 962-984.
- Rosa, H. (2016a). *Beschleunigung und Entfremdung. Entwurf einer Kritischen Theorie spätmoderner Zeitlichkeit*. 5. Aufl. Berlin: Suhrkamp.
- Rosa, H. (2016b). *Resonanz. Eine Soziologie der Weltbeziehung*. Berlin: Suhrkamp.
- Rosales, J. (2012). Cultivating minds in hearts. *University Affairs*, August edition. 18-24.
- Salleh, A., Ahmad, A. & Kumar, N. (2009). Human governance. A neglected mantra for continuous performance improvement. *Performance improvement*, 48(9), 26-30.
- Sheldon, P. J, Fesenmaier, D. R., & Tribe, J. (2011). The Tourism Education Futures Initiative (TEFI): Activating Change in Tourism Education. *Journal of Teaching in Travel & Tourism*, 11(1), 2-23.
- Steiner, R. (2002). What is Anthroposophy? Three perspectives on self-knowledge. In C. Bramford (Ed.). Great Barrington: Anthroposophic Press.
- Tribe, J. (2010). Tribes, territories and networks in the tourism academy. *Annals of Tourism Research*, 37(1), 7-33.

Status Quo of University Tourism Education in Spain. Achievements and challenges.

María José Viñals¹ and Maria Dolores Teruel²

¹Professor ²Tourism university staff
Universitat Politècnica de València, Spain

Spain was the world’s second most visited country in 2017. According with the United National World Tourism Organisation (UNTWO), the number of incoming tourists reached 82 million. These data confirm its position within the international tourism scene throughout the last decades. Tourism constitutes a pillar of the economy representing the 11% of Spain's gross domestic product (GDP). However, it should be noted that University Tourism Studies are relatively recent; they go back to the last two decades and an ever-increasing number of university programs in Spain examining this phenomenon currently.

The research methodology for the Tourism Education *status quo* analysis in Spain has focused, first of all, on the identification of the key general issues in University Tourism Studies and also those related to Anthropocene sustainability (fig. 1). Subsequently, these key issues have been analysed for the 55 Spanish Universities that offer the Tourism studies, including bachelor’s degree, double degrees, master, and PhD’s programs. The main source of information has been the Official Gazette of Spain. This work has been completed with the analysis of the websites of these Spanish universities.

<p>a) General aspects of the curricular design of Tourism Studies, and academic organizational specific aspects.</p>	<ul style="list-style-type: none"> - Year of initiation of Tourism Studies - Distribution of credits by type of subject. In this section, we have distinguished between basic, compulsory and optional subjects. The number of credits dedicated to the External Practices and to the Degree’s Final Project (DFP) has also been analysed. - Existence of training itineraries formed by elective subjects (Case study of the Valencian Region). - Length of Studies - Learning modes: presential sessions, semi-presential mode online activities. - Language of teaching
<p>b) Evidences leading to Tourism and Anthropocene issues. Specific aspects related to the contribution of the Tourism Studies to the mitigation of the impact caused by tourism (including volunteer issues, eco-tourism, low impact tourism, inclusive politics, social development, place branding, etc.) and those related to the expand or improvement of the conservation and protection of nature. The emphasis is on knowing how to transmit this knowledge through the identification of experiential projects, flip-teaching methodologies, study trips, field trips, among others.</p>	<ul style="list-style-type: none"> - Number of credits devoted to eco-tourism issues - Number of credits devoted to heritage interpretation - Number of credits devoted tourism management of cultural and natural heritage - Number of credits devoted to open minded issues - Volunteering activities - Number of credits devoted to cooperation for development
<p>c) Continuity of studies and dual degrees.</p>	<ul style="list-style-type: none"> - Official Masters - Post-graduate Studies - Doctorate Studies

Figure 2 General key issues identified in the Spanish University Tourism Studies and those specific related to Tourism and Anthropocene.

The results evidence that Spain has in this moment a large number of professionals (more than 190.000¹) who have obtained their degree in Tourism in the last decades.

¹ Ministry of Education- Spanish Government. (<http://www.empleo.gob.es/es/estadisticas/index.htm>)

It can also be said that Tourism Studies are configured in a multidisciplinary way based on the contributions of several academic disciplines, especially those traditional related mainly with Economy and Business organization. The main specializations are focus on Hospitality and Business Administration of tourism companies (Caton, 2015). Nevertheless, this research reveals a generalized lack of studies devoted to the enhancement and tourism management of natural resources and cultural heritage, but also those in relation to outdoor recreation management.

This situation has been reflected in an approach towards the economic perspective, providing an overly mercantilist vision of heritage resources, in a missed opportunity to emphasize the ecological and social perspectives such as aspects of raising awareness about the importance of heritage conservation and protection, and a lack of a comprehensive vision of Tourism. It should also be noted that in the syllabuses of the different subjects developed in the Tourism Studies, the presence of the conceptualization of Tourism as a geophysical force that is part of the relationship between humanity and the Earth in the Anthropocene, as Gren & Huijbens (2014) addressed, is very scarce. The issue of tourism de-growth processes (Hall, 2010) has not yet been addressed. Other social aspects (e.g. participation of immigrants in the tourist system, tourism-phobia vs. tourism-philia, etc.) are also not holistically studied. There is a large scientific literature, many research projects, publications, conferences and strategies focused in Tourism Sustainability, but this new knowledge has not been incorporated into academic curricula.

It must also be said that in the developed societies of 21st century, the outdoor recreational activities management has grown increasingly, but academic institutions have not realised its strategic importance for university studies. This is an area of expertise falling in the realm of Tourism Studies, an opportunity for 'knowing with nature', and a new niche of sustainable economy, employment for graduates in Tourism, and for rural development. This issue has been already addressed in the United States and other academic institutions of Anglo-Saxon countries, given the economic importance derived from these activities and the connotations for the recreational management of the environment that it entails; but for the moment, in the Spanish Study Programs in Tourism has not yet been included.

To sum up, some recommendations are suggested given that there is considerable evidence that Tourism is less sustainable than it has ever been. Thus, it is highlighted the necessary incorporation of these new social and ecological tourism experiential projects, technologies and products that should link Tourism Studies more closely to nature and the environment and social sciences, regarding the application of new topics, tools, transversal key competences, learning methods.

References

- Caton, K. (2015). Studying tourism. Where's the humanity in it? *Tourism education: Global issues and trends. Tourism Social Science Series, 21*, 15-39.
- Gren, M. & Huijbens, E.H. (2014). Tourism and the Anthropocene. *Scandinavian Journal of Hospitality and Tourism, 14*(1), 1-17.
- Hall, C.M. (2010). Changing paradigms and global change: From sustainable to steady-state tourism. *Tourism Recreation Research, 35*(2), 131-143.

Can tourism education contribute to sustainability?

Ulrika Persson-Fischier

Lecturer, master's programme manager
Uppsala University, Sweden

In September 2018 a new master's programme in Sustainable Destination Development starts at Uppsala university, at campus Gotland. We hope for a sustainable tourism education, a hope we share with many others involved in tourism education. The development of STP, sustainable tourism pedagogy, and TEFI, the Tourism education futures initiative, are examples of the same ambition.

What may be a bit different with our initiative is the scope of our ambition? Whereas United Nations World Tourism Organization (UNWTO, 1997) describes sustainable tourism as meeting the needs of present tourists and host regions while protecting and enhancing opportunity for tourism for the future, our ambition is wider. Our ambition is not limited to the sphere of tourism, but to create tourism that increases overall sustainability, making the world more sustainable than it would be without it.

How do we hope to manage such a difficult task? We use ESD, Education for Sustainable Development. I suggest that the contribution of our work to tourism in the Anthropocene is exactly that, to connect STP with ESD. This links tourism education directly to Agenda 2030, the 17 global sustainability goals, and the Global Action Plan to implement them, for which ESD has been developed. Through the link to ESD, STP may connect to global sustainability goals number 4, quality education for all, and 8, decent work and economic growth, specifically 8.9, sustainable tourism.

ESD, education for sustainable development, is a broad concept. It is based in the idea that change is needed for sustainability, both change of conventional curricula and teaching, and change as the core aim of education, to enable students to become change agents. Sustainability issues are often conceptualized as so called wicked problems, also a broad term, denoting problems that are complex, impossible to solve once and for all, but which rather needs to be dealt with continuously, and for which there are no right/wrong solutions, but rather more or less good/bad ways of dealing with them. Wicked problems are also considered to be problems that cannot be dealt with by the same methods that caused them, therefore needing new ways of doing things. Tourism can easily be argued to be wicked problems.

Research on ESD often claim that what is needed for sustainability are competences, rather than only fact-based knowledge. Competences enable students to act on the basis of knowledge. There are different ways of describing such competences. Wiek, Withycombe and Redman (2011) synthesize 43 research articles on competences for sustainability, and conclude that the competences can be summarized into five: systems thinking competence, strategic competence, analytic competence, normative competence and interpersonal competence.

ESD also often attempts for participatory and transformative learning situation, rather than conventional authoritative and transmission situations (Lotz-Sisitka, Wals, Kronlid & McGarry 2011). This implies that students must be active, working with real problems and learn from

each other to create their own knowledge, rather than being passive receivers of ready-made knowledge from the teacher.

The content of ESD is thus similar rather than different to the TEFI core values of ethics, stewardship, knowledge, professionalism and mutuality between stakeholders. It is also similar rather than different to Jamal, Taillon and Dredge's (2011) technical, analytical, ecological, multi-cultural, ethical, policy- and political literacies. If what ESD can do is so similar to STP, what value does ESD add to tourism in the Anthropocene? The contribution of introducing ESD to tourism education is not that the content of it differs from STP, but rather that it creates new links that may make new, unexpected, things happen, as shown in our case.

Since our programme does not start until the fall of 2018, we cannot yet evaluate it in terms of outcome for students. The only thing we know so far is that we have some 200 international applicants, which is a lot on campus Gotland, a small island in the Baltic, and a popular destination, facing both sustainability challenges and with many sustainability initiatives. We also know from the personal letters of the applicants that they choose our programme because of how we approach sustainability: theory combined with practice, outside classroom in the reality of destination development on Gotland as much as critical reflections in the classroom.

Even though we do not know the outcome of our efforts yet for students, our use of ESD has so far still had positive sustainability effects. Five other programmes on campus Gotland have joined us in our work with ESD, the programmes in management, cultural heritage, wind power, energy transition, and archaeology. Now they *also* develop courses, curricula and activities in this vein. This includes;

- voluntary education of teachers on ESD for 7 full days, which 10 teachers participate in voluntary, and choose to squeeze into their full schedules without compensation,
- creation of a common infrastructure for voluntary community work for students and societal sustainability challenges and projects to work with in class,
- a joint, cross-programme introductory week on sustainability for students of six programmes, with a 3-day internship working with local sustainability challenges,
- an extra-curricular seminar series, "Sustainability talks", for all campus students,
- collaboration with students' initiative "Let's talk about it", with practical sustainability initiatives.

A result of using ESD has thus been the engagement of not only our programme but the whole campus, which is turning into a sustainability hub. This might have been more difficult to achieve had we limited ourselves to STP, which would not have been so easy for others to connect to.

In this way our programme in a way seems to fulfil its ambition to contribute with more overall sustainability, in a very unexpected way, even before it has started. On the basis of this experience, it seems ESD may be one way in which tourism education in the Anthropocene can be in the forefront of sustainability work, in line with TEFI values.

References

- Jamal, T., Taillon, J. & Dredge, D. (2011). Sustainable tourism pedagogy and academic-community collaboration: A progressive service-learning approach. *Tourism and Hospitality Research*, 11(2), 133-147.
- Lotz-Sisitka, H., Wals, E. J., Kronlid, D. & McGarry, D. (2011). Transformative, transgressive social learning: Rethinking higher education pedagogy in times of systemic global dysfunction. *Current Opinion in Environmental Sustainability*, 16, 73-80.
- Wiek, A., Withycombe, L., Redman, C. L. (2011). Key competencies in sustainability: A reference framework for academic program development. *Sustainability Science*, 6(2), 203–218.

Teaching values and troublesome knowledge in the Anthropocene

Dianne Dredge

Professor

Aalborg University, Denmark

Welcome to late-modern capitalism in the Anthropocene, where the challenge of sustainable development has intensified. The Anthropocene, an epoch in the Earth's evolution marked by significant and sustained anthropogenic impacts on the Earth's geology and ecosystems, will determine the parameters of human survival (Waters et al., 2016). Tourism, and particularly the transport sector, is deeply implicated in a range of environmental and ecological changes that affect the Anthropocene including CO₂ emissions, climate change, ecological diversity, and marine pollution (Gössling, Scott, & Hall, 2013; Hollenhorst, Houge-Mackenzie, & Ostergren, 2015). Over the last several years however, it has become increasingly evident that securing tourism within a framework of sustainable development has been frustratingly slow and problematic. The election of conservative right-wing governments around the world has come with the realization that long-term progress towards sustainability has been thwarted by short-term populism and the aggressive pro-growth agendas (Harvey, 2010; 2015). Under late modern capitalism, mass industrial forms of tourism, built on cheap nature and cheap labour, have doubled down on profit, growth, resource extraction and capital accumulation leaving communities feeling exploited. Under these conditions, the challenge of sustainability is very real, very urgent and widely acknowledged.

There is varied acknowledgement that we need to rethink extractive and exploitative modes of capitalist production. But why is it so difficult to shift the very stubborn business-as-usual consumptive models of tourism and open up to alternative and diverse economies of tourism? What can we do to move towards new alternative tourism 'business' logics? What are our roles, as researchers and educators, in confronting these big challenges? This presentation will explore tourism and values-based education in the Anthropocene. Specifically, it discusses threshold concepts, troublesome knowledge, and the literacies that are required to span disciplinary boundaries and to practice new ways of thinking and problem-solving (Meyer & Land, 2003). Our aim is to open up discussion about how to develop phronetic practitioners and encourage purposive moral action.

Values, literacies and responsibility

Addressing sustainability is *the* major challenge of our time, and as educators and researchers, it is one that should be at the forefront of both our teaching and the educational experiences inside our classrooms, and outside in the communities with which we co-research. This paper takes as its starting point that much of the tourism and sustainable development literature used in teaching our students is framed as discourses of hope. While a growing body of research addressing tourism and the environment has helped develop educators' and students' awareness of the complexity of the tourism and sustainability challenge, this research often provides a quasi-therapeutic view that "everything will be ok" if we just follow a few sustainability guidelines, incorporate some community interests, or follow good governance procedures or implement CSR measures. These tools and targets tend to be static and ends-focused, and they avoid troublesome knowledge like the socio-ecological approaches that are

Knowing with Nature – The future of tourism education in the Anthropocene
TEFI10 Conference

required to address sustainability in the Anthropocene. What is a socio-ecological approach? How can we conceive and operationalise it? How can we prepare communities and individuals to be dynamically engaged in purposive moral action, often in circumstances where information is lacking, and there is an absence of facts and evidence. As educators, it is incumbent upon us to awaken our students to weaknesses in the dominant normative approaches to sustainability, to unpack and unlock the complex challenges of tourism and sustainability under late modern capitalism, to encourage students to critically and creatively confront the urgent, but uncertain, challenges ahead.

In order to achieve this awakening, I draw upon earlier work in which I argue the importance of fostering the development of phronetic practitioners (Dredge et al., 2014). A phronetic practitioner is a moral actor who engages in purposive action, and is professionally grounded in a combination of technical literacies, analytical literacies, ecological literacies, multicultural literacies, policy and political literacies, and ethical literacies needed to confront the wicked challenges of sustainability (Jamal, Taillon & Dredge, 2011). Table 1 outlines these literacies and the presentation will explain how these are delivered in various settings in research and teaching.

Table 1 Literacies from tourism and sustainability in the Anthropocene

Technical literacies	Relevant theories, concepts, frameworks from meta to micro levels
Analytical literacies	Interdisciplinary problem solving, critical enquiry, quantitative and qualitative analysis, meta-analysis
Ecological literacies	Connections between planet and people, ecological processes, planetary boundaries, socio-ecological approaches
Multi-cultural literacies	Appreciation of diverse cultural values, alternative ontologies of the tourism world
Policy and political literacies	Roles of diverse actors, collaboration, governance, networking, agency
Ethical literacies	Development of values, moral agency

In confronting the implications of the Anthropocene, we also need to confront troublesome knowledge. Troublesome knowledge is knowledge that is difficult to grasp, or comes from a perspective outside or foreign to one's own (Meyer & Land, 2003). Two types of troublesome knowledge are addressed in this presentation. First, many researchers have called for socio-ecological approaches to address the challenges of the Anthropocene. But how do we unpack and operationalise socio-ecological approaches in the communities within which we work, teach and research? The second type of troublesome knowledge is to envisage alternative and diverse economies of tourism beyond late modern capitalism. Unpacking both types of troublesome knowledge is key to addressing tourism in the Anthropocene. This presentation will outline an approach to confronting some very challenging questions about tourism in the Anthropocene, to confront troublesome knowledge, and to cultivate energies to answer some complex questions about the future of tourism.

References

- Dredge, D., Benckendorff, P., Day, M., Gross, M. J., Walo, M., Weeks, P & Whitelaw, P. (2012). The philosophic practitioner and the curricula space. *Annals of Tourism Research*, 39, 2154-2176.
- Gössling, S., Scott, D., & Hall, C. M. (2013). Challenges of tourism in a low-carbon economy. *Wiley Interdisciplinary Reviews: Climate Change*, 4(6), 525-538. DOI: 10.1002/wcc.243
- Harvey, D. (2010). *The enigma of capital and the crisis of capitalism*. London: Profile Books.
- Harvey, D. (2015). *Seventeen contradictions and the end of capitalism*. London: Profile Books.
- Hollenhorst, S. J., Houge-Mackenzie, S., & Ostergren, D. M. (2015). The Trouble with Tourism. *Tourism Recreation Research*, 39, 305-319.
- Jamal, T., Taillon, J., & Dredge, D. (2011). Sustainable Tourism Pedagogy and Academic-Community Collaboration: A Progressive Service Learning Approach. *Tourism and Hospitality Research*, 11(2), 133-147.
- Meyer, J. & Land, R. (2003). *Threshold concepts and troublesome knowledge: Linkages to ways of thinking and practising within disciplines*. ETL Project, Universities of Edinburgh, Coventry and Durham.
- Waters, C.N., Zalasiewicz, J., Summerhayes, C., Barnosky, A. D., Poirier, C., Gałuszka, A,...Wolfe, A. P. (2016). The Anthropocene is functionally and stratigraphically distinct from the Holocene. *Science*, 351(6269).

SESSION 5: ENGAGING WITH TOURISM EDUCATION MULTIDISCIPLINARITY

Sustainability and Precious Care in Tourism Lifestyle Enterprise

Stuart Reid

Doctoral candidate
Lund University, Sweden

BACKGROUND/RATIONALE

Little has changed since Thomas Malthus prophetically cautioned against the human tendency to resource overconsumption 200 years ago (Malthus, 1798). If anything, the expansion of capitalism and consumerism in modernity has propelled us toward the very detriment of which Malthus prophetically wrote. Since the Age of Enlightenment, modernity has provoked an artificial disconnection of humans from nature, propelled by modern logics of capitalism and entrepreneurialism. Following the logics of modernity, enterprises exploit natural resources, churning out products to feed a selfish desire to consume. Modern economic thought has simultaneously reinforced a hierarchical duality between humans and material resources - and this duality is ingrained in the modern logics of tourism and entrepreneurship, prompting unsustainable overconsumption in tourism. Thus, most tourism enterprises only implement sustainable practices when it suits the profit motive (Lane, 2009); and consumers seem unwilling to change unsustainable consumption practice (Becken & Hay, 2007). After 30 years of policy rhetoric, Brundtland's famous exhortation for sustainable development (Brundtland, 1987) has remained largely unheeded (Bramwell & Lane, 2012; Gössling, Hall, Ekström, Engeset & Aall, 2012; Lane, 2009).

If we are to achieve sustainability it is this modern thinking that needs to change. As Lane (2009, p. 35) says, we need to "develop and enjoy new forms of tourism activity. Success will require life style changes to be accepted and enjoyed". Lifestyle enterprise may offer promise as an exemplar of an anti-modernist creed of care, disavowing modernity's distance from nature. Yet as profitability remains the yardstick of enterprise sustainability, rendering the alternative caring of lifestyle enterprise precarious. This paper will explore these themes through qualitative examination of 7 cases of tourism lifestyle enterprise in Sweden, contemplating the possibility of lifestyle enterprise as an exemplar of new logics of tourism.

Modernity, Entrepreneurship and Tourism

Modernity refers to assorted social developments arising in the Age of Enlightenment, broadly encompassing rising scientism, individualism, capitalism, industrialisation, urbanisation and secularism. Giddens (1998) describes modernity as "a shorthand term for modern society", characterized among other things by a view that the world is transformable by humans, the rise of capitalist economic institutions, nation states and democratic political institutions. Arguably, the root of unsustainable tourism lies in the core tenets of modernity. Modern conceptions of both tourism and entrepreneurship entail a creed of selfishness, bringing concomitant carelessness towards natural resources and nature. As Lane (2009, p. 24) says: "Growth is a key belief within society and especially within the tourism industry. Sustainable development questions...growth...The industry has not come to terms with those issues: after sixty years of growth it is addicted to growth". Modern consumerism sustains unsustainable practices: holiday making is considered a basic right (Lane, 2009) and few consumers seem willing to alter

travel behaviour (Becken & Hay, 2007; Cohen, Higham, & Cavaliere, 2011). As Lane (2009, p. 35) says, in tourism the essential problem is the “market’s need for selfish escapism into hedonism and consumption.” So it is our modern thinking that needs to change: “Like an animal approaching winter, some form of activity reduction processes may need to be thought out and undertaken to ensure survival. New value systems across management are urgently needed” (Lane, 2009, p. 33). The question is how? Where can such change begin to take hold?

The Anomaly of lifestyle enterprise

Lifestyle enterprise poses an anomaly for entrepreneurship, as born of the economic logics of modernity. The modern conception of entrepreneurship traces to the industrial revolution, when a steadily rising infatuation with economic growth saw entrepreneurship gain mention in economic theories (Blaug, 1986); and it was against this backdrop that Joseph Schumpeter’s *The Theory of Economic Development* (Schumpeter, 1934) popularized the entrepreneur as a catalytic agent spurring economic growth by creating new business (Blaug, 1986; Hebert & Link, 1989). Schumpeter’s classic conception endures to this day: entrepreneurs being valorised as “[heroic] business pioneers driven by strong profit-making motives” (Shaw, 2004, p. 123), taking calculated risks to develop and grow businesses for profit (Dollinger, 2003; Kirzner, 1973). Simply, in modernity entrepreneurship is about making business, and growth is a normative ‘good’.

Burns (2001, p. 11) distinguishes “growth enterprises” from “lifestyle enterprises” that are “not set up to grow”. The basic rationale of the lifestyle enterprise is to derive adequate income from enjoyable work (Burns, 2001). The lifestyle orientation confounds the dominant modern view of the entrepreneur as a heroic figure of capitalism, labouring industriously to advance prosperity and growth; these enterprises are said to “lack entrepreneurial intensity” (Morrison, 2006) and their owners are “non-entrepreneurs” (Ioannides & Petersen, 2003; Shaw & Williams, 1998). A post-structuralist reading regards such anomalies as a means to challenge the stability of an assumed core. As Williams (2005) explains, post-structuralism mounts its challenges from the limits of marginal positions to expose the inherent instability in the assumed norms painting deviation as exception. Taking a post-structural view, the marginal case of lifestyle entrepreneurship may help to destabilize the prevalent modern conceptions driving destructive patterns of tourism.

METHOD

Case study is a suitable methodology to gain deep insight into unique phenomenon (Flyvbjerg, 2011; Yin, 2005). Insight is gained from case study of 7 lifestyle enterprises in Sweden, identified through analysis of a tourism websites to identify ideal types. The 7 cases comprise a mixture of enterprise types: a cheese maker, a honey producer, a ceramic maker, an antique shop, a marzipan shop; a craft brewer and a clothing maker. Case materials derive from observation and active interview (Holstein & Gubrium, 1995). Ethnographic observation affords insight into performed practice, whilst interview affords sense-making narrative description of practice. Case material was obtained via a sequential and cumulative process of observation, document (website) review and interview. The first phase involved visiting the enterprises to observe what was encountered entirely uncoloured by research expectation. A request for interview was made at the conclusion of each observation. Website analysis preceded interview; the analysis was primarily conducted with the intention of gaining background material for active interview (Holstein & Gubrium, 1995). In conduct, the interview remained open and flexible, to provide

space for the respondent's narrative to emerge. Each interview was audio recorded; supplemented with observational notes about expressions, mannerisms and events occurring in interview. The audio recordings were transcribed verbatim, embellished with the written observations. Thematic analysis sought common themes to advance comparative insight through cross case analysis (Patton, 2001).

RESULTS

Turning away - a narrative of escape

With the exception of the antique shop owners, who had reached retirement age, all the owners voluntarily left their former employment to commence new work in their chosen enterprise. For those electing to leave their former work, commencement of the enterprise generally occurred against a backdrop of perceived misalignment between personal working preferences and the demands of the former workplace, often manifested in expressions of job dissatisfaction or reported ill health attributed to work. In this respect, the commencement of lifestyle enterprise depicts a narrative of an escape to a better work life. The choice reflects a turning away from the capitalist model of enterprise where profit comes first, people and material second. For the retirees, who in a sense were 'forced' to leave their former work, their involvement in the lifestyle enterprise was typically described in terms of having something interesting to do. The general connotation for the retirees, and indeed all, was that engagement in interesting, fulfilling work was integral to living a 'good life'.

Reconnecting to nature - a narrative of care

Care towards nature infuses the logic of each enterprise. All reflect a reconnection to nature, both in the sense of place and in the importance placed on natural products, materials and processes. All are located in rural settings, a choice reflecting the personal preferences of the owners, who actively promote the closeness to the rural setting to visitors. Natural local materials feature heavily in each of these enterprises, most emphasising naturalness in the processes of production. Materials are noticed and valued, with care for recycling and reuse commonly expressed in various ways in each enterprise. The values of simpler, more natural life are thus conveyed in the happenings of the enterprise and such values are conveyed and promoted to customers. Products are often positioned as material expressions of these values; often expressed in themes of care regarding the use of natural methods and materials of production as well as in a desire to expression these values of care to customers. Profitability is a secondary concern, perceived as a matter of necessity rather than priority; the difficulty of balancing the need for income generation against the non-commercial value of care in the enterprises is a palpable tension; highlighting the alternative logics of care in these enterprises. These alternative logics challenge the conventional view of entrepreneurship, and demonstrate the potential for enterprise to convey values of closeness to nature and care towards nature to customers.

CONTRIBUTION

The paper responds to recent calls to advance critical perspectives on entrepreneurship (Essers, Dey, Tedmanson, & Verduyn, 2017); surfacing the alternative logics and subjectivities of lifestyle enterprise assists to advance that cause. As well, the paper seeks to advance discussion of

sustainable tourism by reframing current practices within the historical framework of modernity; in doing so it seeks to highlight the destructive duality of humans and nature in modernity, presenting lifestyle enterprise as a step towards remediation of this duality through the emphasis placed values of care toward nature and naturalness. The paper also generally advances understanding of the under-studied concept of lifestyle enterprise, which is timely in light of its increasing prevalence in tourism.

References

- Becken, S. & Hay, J. E. (2007). *Tourism and climate change: Risks and opportunities*. Clevedon, UK: Channel View.
- Blaug, M. (1986). *Great American economists before Keynes*. Atlantic Highlands, NJ: Humanities Press International.
- Bramwell, B. & Lane, B. (2012). Getting from here to there: Systems change, behavioural change and sustainable tourism. *Journal of Sustainable Tourism*, 21(1), 1-4.
doi:10.1080/09669582.2012.741602
- Burns, P. (2001). *Entrepreneurship and small business*. London: Palgrave Macmillan.
- Cohen, S. A., Higham, J. E. S. & Cavaliere, C. T. (2011). Binge flying: Behavioural addiction and climate change. *Annals of Tourism Research*, 38(3), 1070-1089. DOI: 10.1016/j.annals.2011.01.013
- Essers, C., Dey, P., Tedmanson, D., & Verduyn, K. (Eds.). (2017). *Critical perspectives on entrepreneurship: Challenging dominant discourses*. Abingdon, Oxon: Routledge.
- Flyvbjerg, B. (2011). Case Study. In N. K. Denzin & Y. S. Lincoln (Eds.), *The Sage Handbook of Qualitative Research, 4th Edition* (pp. 301-316). Thousand Oaks, CA: Sage.
- Giddens, A. (1998). *Conversations with Anthony Giddens: Making sense of modernity*. Stanford, CA: Stanford University Press.
- Gössling, S., Hall, C. M., Ekström, F., Engeset, A. B., & Aall, C. (2012). Transition management: A tool for implementing sustainable tourism scenarios? *Journal of Sustainable Tourism*, 20(6), 899-916. DOI: 10.1080/09669582.2012.699062
- Holstein, J. A., & Gubrium, J. F. (1995). *The active interview*. Thousand Oaks, CA: Sage.
- Ioannides, D., & Petersen, T. (2003). Tourism 'non-entrepreneurship' in peripheral destinations: A case study of small and medium tourism enterprises on Bornholm, Denmark. *Tourism Geographies*, 5(4), 408-435. DOI:10.1080/1461668032000129146
- Lane, B. (2009). Thirty years of sustainable tourism. In S. Gossling, C. M. Hall, & D. B. Weaver (Eds.), *Sustainable tourism futures* (pp. 19-32). New York: Routledge.
- Malthus, T. R. (1798). *An essay on the principle of population*. London: Reeves & Turner.
- Morrison, A. (2006). A contextualisation of entrepreneurship. *International Journal of Entrepreneurial Behavior & Research*, 12(4), 192-209.
- Patton, M. Q. (2001). *Qualitative research and evaluation methods* (3rd ed.). Thousand Oaks, CA: SAGE Publications.
- Shaw, G. (2004). Entrepreneurial cultures and small business enterprises in tourism. In A. A. Lew, C. M. Hall, & A. M. Williams (Eds.), *A companion to tourism* (pp. 122-134). Maldon, MA: Blackwell Publishing.

Knowing with Nature – The future of tourism education in the Anthropocene
TEFI10 Conference

- Shaw, G., & Williams, W. M. (1998). Entrepreneurship, small business culture and tourism development. In D. Ioannides & K. G. Debbage (Eds.), *The economic geography of the tourist industry: A supply-side analysis* (pp. 235-256). London: Routledge.
- Williams, J. (2005). *Understanding poststructuralism*. Chesham: Acumen Publishing.
- Yin, R. (2005). *Case study research: Design and methods*. Thousand Oaks, CA: SAGE.

**Femininities in the field of transdisciplinary research -
reconnecting with the human and more-than-human-world**

Heike Schänzel

Senior Lecturer

Auckland University of Technology, New Zealand

Tourism studies are, by nature, cross-cultural and trans-disciplinary. Given the diversity of the tourism field, it is likely that the researcher will, time and again, be expected to navigate a new field experience, be it conducting research in an unfamiliar culture and climate, in a foreign language, or within a setting of foreign societal constructs and unfamiliar environmental conditions. Despite the diversity of tourism studies, there has been little attention given to the issues surrounding the effects of gender on fieldwork other than an acknowledgement that reflections on gender identities are necessary for tourism researchers (e.g., Ateljevic, Harris, Wilson & Collins, 2005). There is a requirement to advance tourism discourse to the point where outward biases, such as gender, and more gender-specific needs are an expected part of the literature. In this way, the myth of the lone, childless and objective fieldworker is increasingly challenged by a growing critical feminist scholarship. Tourism is a characteristically trans-disciplinary field with foundations in anthropology and ethnography, where most of the existing literature on gender in field research originates, largely based in a different era (e.g., Golde, 1986; Warren, 1988; Whitehead & Conaway, 1986). Despite the tourism academy's general oversight or lack of attention to gender biases and needs, the influence of gender is obvious in many fieldwork situations.

The aim of this presentation is to reflect on and discuss the effect of femininity in the field and the encountered issues and biases specific to women researchers in tourism studies. Research in the field has long been considered as a masculine act in a masculine space, with the idea of the lone-researcher at the forefront tracing back to anthropological practices (e.g., Malinowski, 1922). For most female researchers, this narrow construction can be intimidating and disconnecting from their inner beings. Tourism is a discipline that often requires fieldwork that exposes one's gender in more remote locations confronting researchers to different cross-cultural interactions and connections with nature. Addressing biases is an expected part of the research process; however, there is a gap in the literature regarding biases (both positive and negative) and needs specific to female researchers. The purpose of this presentation is to analyse potential areas of issues and biases based on an edited book publication *Femininities in the Field: Tourism and transdisciplinary Research* and my own research experiences using international case studies within Western as well as lesser-developed and lesser "Westernised" regions. It became obvious that influential experiences in the field were being deliberately omitted by women not only from their doctoral theses but also from the academic tourism literature. From accessing participants and unsolicited marriage proposals, to increased research costs due to safety concerns and accompanied travel, gender has a significant influence on the field experience, or what Frohlick (2002, p. 50) refers to as "embodied entanglements that play out between our selves or subjectivities and our research sites, both before and while we are in the field".

The presentation will cover larger topics including site culture, safety considerations, care-in-the field, gender boundaries, and female responsibilities and identities in the field. This presentation will conclude by providing recommendations for ethical epistemologies for approaching femininity in the field within tourism research and tourism education allowing for more sensitive entanglements between the researcher, the researched and the more-than-human-world.

References

- Ateljevic, I., Harris, C., Wilson, E., & Collins, L. F. (2005). Getting 'entangled': Reflexivity and the 'critical turn' in tourism studies. *Tourism Recreation Research*, 30(2), 9-21.
- Frohlick, S.E. (2002). "You brought your baby to base camp?": Families and field sites. *The Great Lakes Geographer*, 9, 49-58.
- Golde, P. (1986). *Women in the field: Anthropological experiences*. Berkeley and Los Angeles, CA: University of California Press.
- Malinowski, B. (1922). *Argonauts of the Western Pacific: An account of native enterprise and adventure in the Archipelagoes of Melanesian New Guinea*, London: Routledge.
- Warren, C. A. B. (1988). *Gender issues in field research*. Qualitative research methods series 9. Newbury Park, CA: Sage Publications.
- Whitehead, T.L. & Conaway, M.E. (1986). *Self, sex, and gender in cross-cultural fieldwork*. Urbana and Chicago: University of Illinois Press.

Tourism for all or tourism for no one?

Anu Harju-Myllyaho

Lecturer

Lapland University of Applied Sciences, Finland

It is often stated that tourism as a practice has become so trivial that it should be available for all regardless of the tourist's personal background (Harju-Myllyaho & Kyyrä, 2013; Harju-Myllyaho & Jutila, 2016). This viewpoint has been defended with ideological arguments, human rights and freedom of movement but also with potential economic benefits (Eichhorn, 2014; UNWTO, 2016). Taking the various special needs of tourists into account, *tourism for all* (e.g., Eichhorn, 2014; UNWTO, 2016) as a concept has been one of the well-known terms along with *barrier free tourism*, *accessible tourism* (ENAT, 2018; Buhalis & Darcy, 2011) and *accessible hospitality* (Harju-Myllyaho & Jutila, 2016). The aim of these practices is that tourism as a system would be inclusive. One could argue that exclusion from tourism means that the person is excluded from one of everyday life experiences. Vice versa, participation in tourism can help promote social inclusion in general. Inclusion is one path to sustainable tourism, since it promotes social sustainability.

Indeed, from the ideological viewpoint of equality and equity, tourism should be available for all regardless of personal traits or background. The concept 'for all' in terms of tourism is not without challenges, though. The purpose of this paper is, on the one hand, to open the possibilities of accessible hospitality and tourism for all, i.e. inclusive tourism. On the other hand, the paper seeks to open some of the incorporated inconsistencies.

In terms of tourism for all, physical accessibility as a concept is usually seen as positive. However, if we consider some of the other aspects of accessibility, different attitudes and worldviews need to be taken into account. Hence, one has to make choices, since inclusion for one group might mean exclusion for another group. This can be the situation in the case of sexual or cultural/religious minorities. (see Harju-Myllyaho, 2018.) Consequently, in practice we can only reach tourism for most. When considering who are welcomed or unwelcomed in tourism, power relations and social structures become a question that needs addressing. There have been notions whether the critique concerning oppression will lead to reinforcing or reproducing existing power relations, even if the intention is the opposite.

Even though the idea of inclusive tourism is widely accepted, there are some issues regarding the practical implementation of the idea. At the same time, discussion concerning carrying capacity and climate change is gaining ground in the field of tourism. Growing tourism is causing problems with sustainability due to the increasing number of people who have the possibility to travel. In the future, there might come a day, when the carrying capacity reaches its limits and it will be the question of who is entitled to travel and who decides it.

The issues are all grounded on the same ideological question of how to build an inclusive future in tourism. The complex nature of the question makes development slow and discussions mixed or tangled. Two rough conclusions can be drawn from the ponderings above: 1) systemic approach to tourism inclusion is needed to tackle such large-scale problems; 2) however, a traditional system engineering is not a sufficient method for investigating systems or solving the problems that are in the systems. Tourism as a system is described by Edelman and Bohn

(2017, pp. 35-39), who conclude that Leiper's [1990] Model of Whole Tourism System is a valid way of analyzing and understanding tourism. Indeed, there are systems and subsystems which can be to some extent universally generalized. However, I would claim that tourism, as a system, is fuzzy.

For instance, in terms of inclusion, the research journey might start with a seemingly simple question, but soon enough, it becomes clear that the issues are larger and more complex than ramps and signs. The system is open, and therefore information moves in and out of the system, making the system dynamic in nature and without exact boundaries (see Rubin, 2004). As a result, the created models of the system might not represent the "real". Furthermore, there is always a threat that future scenarios and forecasts might strengthen the existing structures, philosophies and lines of thought rather than coming up with novel solutions to the problems. Inayatullah (2013) refers to these as "used futures". For example, the IEA's energy scenarios are criticized for the discouraging impact on countries' intentions to reduce the use of fossil fuels, since they are seen as guidelines, not as possible futures among many other futures that are equally possible. Dilemmas are created and maintained also within in the tourism system, since sustainability is such a multifaceted concept. How to solve problems that are more than the sums of their parts? It seems that concerning these *wicked problems* (see Rittel & Webber, 1973; Buchanan, 1992), there is no way to solve them with conventional system models.

Futures literacy is a term used when referring to a person's ability to think in a future oriented way. In general, a human perspective of time and space is rather narrow. This means that the far-future issues do not raise concern, nor do other people who do not belong to our immediate vicinity. The futures studies approach can be applied in the field of tourism to gain information about the future events and the impact the events have in the future. For this paper, I arranged a workshop for a small multidisciplinary group of students at the University of Lapland concerning tourism sustainability in Lapland futures studies class. The primary aim of the workshop was to name the key purposeful activities in sustainable tourism. The secondary aim was to raise awareness of the future, i.e. increase futures consciousness. Boschetti, Walker and Price (2015) write that the human mind can be pursued to think farther to the future. The earlier the students are exposed to futures discussion, the better futures literacy they will have and the better they will be able to anticipate the future and think about the ones that come after us. Later, the purpose is to use the results of the workshop to further elaborate the tourism system and the wicked problems related to it. A similar approach could be applied to social inclusion, where the focus could be on people rather than time.

There are also concrete ways of tackling these issues and even problems as wicked as climate change. Complexity and wicked problems are familiar in futures research, which as a field focuses on tackling problems that might influence our future and the future of those who come after us. (Masini, 1993). Futures studies' approach is similar to the one of action research in the sense that it allows a certain aim for change. Futures research methods such as Soft Systems Methodology (SSM) and Causal Layered Analysis (CLA) can bring such insights into systemic thinking that help uncover these unused futures. SSM is a method for studying systems which differ from systems engineering. The engineering approach asks 'how to do it' when 'what to do' is already defined, while SSM does not take a system as given nor limited. Rather, the inquiry itself is systemic. (Checkland & Scholes, 1990, p. 23.) The process starts with recognizing purposeful activities within the system. CLA as a method is designed to bring deeper understanding on the status quo of a certain situation and the worldviews and even subconscious myths and metaphors that guide our actions. These methods were applied also in the workshop.

Acknowledgements

The working group who took part in the workshop: Elina Ahola, Joanna Karinen, Elisa Lahti, Merja Mäntyniemi, Tiina Mölsä, Alekski Pohjola.

References

- Boschetti, F., Walker, I. & Price, J. (2015). Modelling attitudes towards the future. *Ecological Modelling*, 322, 71-81.
- Buchanan, R. (1992). Wicked problems in design thinking. *Design Issues*, 8(2), 5-21.
- Checkland, P. & Scholes, J. (1990). *Soft systems methodology in action*. Chichester: John Wiley & Sons.
- Darcy, S. & Buhalis, D. (2011). *Accessible tourism. Concepts and issues*. Bristol: Channel view publications.
- Edelheim, J. & Bohn, D. (2017). Matkailun kokonaisjärjestelmä. In J. Edelheim & H. Iloa (Eds.) *Matkailututkimuksen avainkäsitteet* (pp. 35-41). Rovaniemi: Lapland University Press.
- Eichhorn, V. (2014). Economic impact and travel patterns of accessible tourism in Europe - Final report. Retrieved from: https://www.researchgate.net/publication/266139958_economic_impact_and_travel_patterns_of_accessible_tourism_in_europe_-_final_report.
- ENAT (2018). The European network for accessible tourism. Retrieved from <http://www.accessibletourism.org/>.
- Harju-Myllyaho, A. (2018). Towards accessible hospitality - Intersectional approach to rainbow tourism. Master's thesis. University of Lapland.
- Harju-Myllyaho, A. & Jutila, S. (2016). Viewpoints to inclusion in tourism - from accessible tourism to accessible hospitality. *Finnish Journal of Tourism Research*, 12/2, 33–44.
- Inayatullah, S. (2013). Causal Layered Analysis: Sohail Inayatullah at TEDxNoosa. Retrieved from <https://www.youtube.com/watch?v=lmWDmFPfifl>.
- Masini, E. (1993). *Why Future Studies?* London: Grey Seal.
- Rittel, H. & Webber, M. (1973). Dilemmas in a general theory of planning. *Policy Sciences*, 4, 155-169.
- Rubin, A. (2004). SSM:n perusteet. Tulevaisuudentutkimus tiedonalana. TOPI - Tulevaisuudentutkimuksen oppimateriaalit. Tulevaisuuden tutkimuskeskus, Turun yliopisto. Retrieved from <https://tulevaisuus.fi/menetelmat/pehmea-systeemimetodologia-ssm/ssmn-perusteet/>.
- UNWTO (2016). "Tourism for all - Promoting universal accessibility". Good practices in the accessible tourism supply chain. Retrieved from <http://ethics.unwto.org/content/accessible-tourism>.

Navigating complexities of curriculum change drivers: a tourism case

Pascal Scherrer

University lecturer

Southern Cross University, Australia

This paper applies a critical perspective to examine the context to curriculum design in the tourism degree of an Australian university during the Anthropocene. It uses the process of re-designing a unit with a sustainable tourism focus as a case to explore challenges arising in attempts to achieve learner-focussed constructive alignment (Biggs, 1996; 2003) while disrupting prevalent culture-nature divisions within the diverse student body. Using critical management studies as a theoretical lens (Alvesson & Ashcraft, 2009; Scherer, 2009), the case study highlights the growing complexity of externally and internally imposed requirements upon academics responsible for the design, delivery and evaluation of their units of study (at other universities also referred to as subjects).

Critical management studies examine relations of control and domination within and between organisations and in their relationship with society more broadly (Alvesson & Ashcraft, 2009). Grounded in the critical paradigm, critical management studies also seek to advance democratic forms of organising (Mumby, 2008) and thus is relevant to the contestations within the discourse on constructive alignment. Areas of contest arise particularly in the relationship between the role of local professional agency (e.g. teachers, academics) versus managerial drivers of systemic reform (school or university managers, accreditation bodies, government).

In late 2016, academics at an Australian University were invited to submit proposals to participate in an Engaged Learning Incubator pilot project. The project aimed to provide customised support for academic staff to implement engaged learning practices and experiences into their curricula through a co-design process. The project team included advisors from the University's Centre for Teaching and Learning and the Engagement team as well as the academics overseeing and teaching the units of study to be revised.

The unit Sustainable Tourism was selected as one of four units as it was seen to offer opportunities for stronger 'real-world engagement'. The unit was being offered at two physical locations (campuses) as well as online, to predominately international students from a range of developing country backgrounds. Notably, student feedback on the existing unit was very positive, rated the unit above university and school average and thus was not the driver for the change. Rather it was a combination of factors including the perceived need to more effectively challenge students to examine human-nature relations, a desire for renewed motivation and passion for teaching through engaged learning and the perceived absurdity of teaching about sustainability and tourism in a windowless classroom while located in the midst of a major nature-based tourist destination.

The Engaged Learning Incubator project adopted a process focussed on the development of a model of engaged learning and teaching (MELT) at unit level. This process drew upon existing models such as the Work Skill Development framework (Bandaranaike & Willison, 2010) and the Optimising Problem Solving pentagon for Engineering (see MELT pentagon, n.d.) as examples. The unit and individual aspects thereof were examined in workshops and meetings.

As work on the revision of the unit began, a range of important contextual issues at higher levels quickly became apparent. There was very high uncertainty with regards to higher education policy at federal government level. Changes imposed upon universities included the rollout of frequently changing 'accountability measures' and attempts to tie funding to these measures, while reducing overall government funding for the higher education system.

At university level, imposed accountability measures intensified a drive for standardisation and drew increasing attention to the creation and alignment of multiple layers of performance criteria such as graduate attributes, course learning outcomes and unit learning outcomes. Reduced funding also resulted in the reduction and/or merger of course and unit offerings argued by management to be cost saving measures.

At discipline level, parallel efforts were underway to define and refine standards for tourism and hospitality education (CAUTHE, 2018). Another discipline specific driver of change was the school's pursuit of AACSB accreditation of some of their business courses, a process that had ramifications across all programs, such as through requirements imposed by the accreditation body relating to the school's systems around assurance of learning, assessments, delivery and external reporting.

Standardisation, accreditation and 'accountability' systems driven by national government and national and international industry bodies as well as institutional policy created a maze of requirements and 'must-include' measures. As the project team sought to align the unit re-design with the broader context and associated measures while applying the MELT approach, confusion started to dominate. As clarification was sought from internal staff involved with the different change processes (e.g. assurance of learning process for accreditation; program alignment within a reduced course and unit offerings under cost saving measures) and about discipline standards (e.g. Tourism, Hospitality and Events Standards), advice provided tended to be in isolation from the other processes going on and did not consider the full system in which change was occurring. They each had differing priorities and their interpretations regarding relevance to our project and the other concurrent processes varied.

The multiplicity of layers and players (organisations), and concurrent variations within layers (organisations) arising from the differing external forces imposing their respective variations, created a confusing and murky curriculum planning environment. The trend of Australian universities expanding beyond their original footprint in order to gain market share and derive a sustainable income in an increasingly competitive higher education market also created major challenges to experiential and embedded learning through requirements for the unit to be deliverable concurrently across multiple campuses, at external partner locations as well as online.

These factors challenged and significantly slowed the educators in their quest to design an educational program that facilitates the development (and application) of knowledge that recognises the deep entanglement between the Earth and humanity and a holistic appreciation of the more-than-human world. The focus turned from constructive alignment and re-design at unit level to understanding the power relations and key drivers within and between organisations. This absorbed much time and energy previously available for investment in the subject matter taught and the development of the teaching staff, ideally facilitating engaged, relevant and motivated teachers at the forefront of their discipline. The concomitant effect on workload and timeframes also challenged educator commitment to trial unit innovations and pursue changes, particularly as the unit performed well within the current evaluation system.

Exposure to this complex array of external and internal influences in the process of revising a well-working unit with the goal to strengthen student exposure to real-world tourism and sustainability challenges undermined democratic processes fostering flexibility, creativity and innovation in curriculum design. Ironically, the managerial initiative of the Engaged Learning Incubator which was actively giving voice to local professional agency was hindered by other managerial drivers of academic reform that occurred in absence and sometimes active resistance to local professional agency.

The case highlights the dangers of the current trend towards standardisation and 'accountability measures' if not embedded and implemented in consideration of a holistic systems approach. It proposes that isolated concurrent drivers neglect the role and value of relational factors, important interactions and areas of overlap and potential alignment. The confusion arising thereof, fuelled by narrow timeframes, lack of funding and power-plays within and between organisations, essentially undermined educators' attempts to address and disrupt the prevalent nature-culture division amongst the student body through explicitly exploring human-nature relations in the context of tourism and sustainability education.

References

- Alvesson, M. & Ashcraft, K.L. (2009). Critical Methodology in management and organization research. In D. Cuchanan & A. Bryman (Eds.), *The SAGE handbook of organizational research methods* (pp. 239-257). London: SAGE.
- Bandaranaike, S. & Willison, J. (2010). Work skill development framework: An innovative assessment for work integrated learning. In M. Campbell (Ed.), *Work Integrated Learning Responding to Challenges: Proceedings of the 2010 ACEN National Conference* (pp. 1-19). Perth.
- Biggs, J. 1996. Enhancing teaching through constructive alignment. *Higher Education*, 32(3), 347-364.
- Biggs, J. 2003. Aligning teaching and assessing to course objectives. *Teaching and Learning in Higher Education: New Trends and Innovations*, 13-17. University of Aveiro.
- CAUTHE 2018. Tourism Hospitality & Events Standards. Retrieved from: <http://cauthe.org/networks/meeting-the-standard-for-tourism-hospitality-and-events/>
- MELT pentagon (n.d.) Optimising problem solving (OPS) pentagon designed by mechanicalengineering communications tutors, University of Adelaide, 2014. Retrieved from https://www.adelaide.edu.au/rsd/.../MELT_pentagon_27March.docx
- Mumby, D. K. 2008. Theorizing the future of critical organization studies. In D. Barry & H. Hansen (Eds.) *The SAGE handbook of new approaches in management and organization* (pp. 27-28). London, UK: SAGE.
- Scherer, A. G. 2009. Critical theory and its contribution to critical management studies. In M. Alvesson, T. Bridgman & H. Willmott (Eds.), *The Oxford handbook of critical management studies* (pp. 29-51). Oxford, UK: Oxford University Press.

The Concept of Post-humanism and Its Reflections on Tourism Education

Ruhet Genç

Professor

Turkish German University, Turkey

The understanding of human is subject to change across time. Historically, humanism came up parallel to the Renaissance movement in 15th century, emphasizing the dignity of human-beings, and their value and agency. Nevertheless, placing the human center in the world has caused various problems, such as environmental degradation and maltreatment for other living species, therefore recent critiques have been put the ultimate importance of human to the target in order to re-evaluate the possible impact of human to the environment. In this respect, one of the most significant critiques is provided by Post-humanism, which refers to a state beyond being a human. From this point of view, post-humanism plays a crucial role on the understanding that solely relies on the assumption of “perfect human” which is the target of all social policies, educational systems, and naturally, touristic services.

The aim of this manuscript is to investigate the influence the impacts of Post-humanism on tourism education. The paper will start with a body of literature on Post-humanism based on the previous studies and debates in the academia. The methodology will be literature review and critical evaluation of the findings. As a conclusion, the study suggests that the Post-humanist reflection in tourism education will contribute positively to the tourism sector, specifically regarding to sustainability issues. The manuscript will also suggest a model in order to provide a quantitative analysis for the Post-humanism, including the technological advancements and environmental regeneration variables, along with possible economic and social impacts. In short, establishment of a tourism education that considerably pays attention to the benefits of post-humanism will be essential for functionality and effectiveness of tourism practice in the future.

Introduction

In order to grasp the philosophy behind post-humanism, it is necessary to understand first the perspective of anthropocentrism, and specifically its conceptualization of nature-human relationship. According to anthropocentric point of view, humans used to be closer to the nature, but currently the life of humankind is unnatural and distant from nature, therefore proximity to nature is about learning in the course of education (Rautio, 2013). As a natural outcome of the point of view that humans are not nature, the question whether humans are more or less nature, connected to or disconnected from the nature, superior to or dominant over nature come to the stage (Malone, 2016).

In contrast to anthropocentrism, post-humanism enables the mutual existence of human beings in the nature with other type of species, where humans are sharing the resources in the form of coexistence and mutual dependence without being the masters of nature (Wang, 2018). Anthropogenic privileges of humankind, anthropocentric epistemology and humanistic ontology have become the subject of change in the course of post-humanistic transformation led by techno-scientific progress, and the importance of human is substituted by new concepts such as sustainable forms of production, recycling, environmental protection for co-existence, and so on (Marchesini, 2015; Ferrando, 2016).

The doubt for anthropocentrism by questioning the so-called “essential” binary between human and non-human forms the basis of post-humanism in the educational context, including tourism as well (Taylor, 2016). As anthropocentric philosophy behind the tourism education gives its way to post-humanist approach, that considers the development of technology and the sustainability of environment, the effectiveness of tourism will be more likely to increase at a global scale. To achieve this, policies need to consider the educational aspects of tourism, since the future of tourism services will be in the hands of current young generations, and an educational background emphasizing the value of post-humanism will guarantee the maintenance of technological development and environmental protection.

Modeling the Effectiveness of Post-Humanist Tourism Education

Development of technology and mechanization plays an essential role for the post-humanism. Through mechanization, individuals would be more likely to question the importance of humanity on the world (Wang, 2018), since if the human beings can be substituted by machines, there will be no need to place the humans in the center of universe. Post-humanistic approach not reminds human-being that they are not superior or irreplaceable.

Apart from technology, environmental sustainability creates an important part of post-humanist approach, as it refutes the anthropocentric idea that nature is at the service of human use, and rather it emphasizes the environmental protection through sustainable tourism policies, that secures the nature for future generations. Protection of nature provides a healthy environment for every resident in a particular destination, increases the quality of life and maintains the economic activity of tourism.

Hence, the model can be considered as:

$$PTE = \beta_1 TA^t + \beta_2 ER^t + \varepsilon$$

Where,

PTE implies *Post-humanist Tourism Effectiveness*

TA implies *the technological advancement*

ER implies *the Environmental Regeneration*

t implies *time* (or periods/seasons in which touristic markets work)

β_1 and β_2 imply coefficients

ε implies residual

In general, the effectiveness of post-humanist tourism can be measured through two main variables, namely the improvements in technology and the rate of environmental regeneration. Beside this, there may be other variables that can explain the variance in the effectiveness of post-humanist tourism education that this model has not captured. For that reason, a residual is presented in the model, which denotes the variance that cannot be explained by the three main variables.

Conclusion

Results suggest that post-humanist tourism education leads to growing emphasize on the development of technology as well as it increases the concerns on environmental degradation. The future of today’s world, and maintenance of economic activities are dependent on technological progress and availability of a healthy environment. For this reason, replacing anthropocentric world view with a sustainable approach that gives equal importance for all

species in the world will provide healthier environment across generations, and education plays a significant role in terms of transferring the consciousness achieved by post-humanist questioning of human-centric world setting.

References

- Badmington, N. (Ed.) (2000). *Posthumanism*. Basingstoke: Palgrave.
- Badmington, N. (2003). Theorizing posthumanism. *Cultural Critique*, 53, 10-27.
- Braidotti, R. (2006). Posthuman, all too human: Towards a new process ontology. *Theory, culture & society*, 23(7-8), 197-208.
- Ferrando, F. (2013). Posthumanism, transhumanism, antihumanism, metahumanism, and new materialisms. *Existenz*, 8(2), 26-32.
- Ferrando, F. (2016). The Party of the Anthropocene: Post-humanism, environmentalism and the post-anthropocentric paradigm shift. *Relations. Beyond Anthropocentrism*, 4(2), 159-173.
- Kruger, F. (2016). Posthumanism and educational research for sustainable futures. *Journal of Education*, 65, 77-94.
- Malone, K. (2016). Theorizing a child-dog encounter in the slums of La Paz using post-humanistic approaches in order to disrupt universalisms in current 'child in nature' debates. *Children's Geographies*, 14(4), 390-407.
- Marchesini, R. (2015). Against anthropocentrism. Non-human otherness and the post-human project. *NanoEthics*, 9(1), 75-84.
- Rautio, P. (2013). Being nature: Interspecies articulation as a species-specific practice of relating to environment. *Environmental Education Research*, 19(4), 445-457.
- Spanos, W. V. (1993). *The end of education: Toward posthumanism*. Minneapolis: University of Minnesota Press.
- Taylor, C. A. (2016). Edu-crafting a cacophonous ecology: Posthumanist research practices for education. In Taylor C. A. & Hughes C. (Eds.), *Posthuman research practices in education* (pp. 5-24). London: Palgrave Macmillan.
- Wang, N. (2018). Humanities encounters science: Confronting the challenge of post-humanism. *European Review*, 26(2) 344-353.