

## Critical Tourism Pedagogy: A Response to Oppressive Practices

Sandro Carnicelli-Filho and Karla Boluk

### INTRODUCTION

In the last 30 years many fields have appropriated the concept of critical pedagogy. Disciplines such as health (Martinson [& Elia](#) 2018), criminal law (Menis, 2016), music education (Hess, 2017), and sport (Fernández-Balboa, 2015) are among study areas that have drawn on critical pedagogy, as a way to equip students with the ability to view the world with a critical lens. Critical pedagogy is ‘a means by which the oppressed may begin to reflect more deeply upon their socio-economic circumstances and take action to improve the status quo’ (Johnson [& Morris](#), 2010: p.77). Furthermore, critical pedagogy demands that knowledge claims, specifically ideologies and discourses, are evaluated for their truth content, and simultaneously recognized ‘as part of systems of belief and action that have aggregate effects within the power structures of society’ (Huckle, 2017: p. 72).

Tourism studies only recently started to emphasize the importance of critical pedagogy (e.g., Belhassen [& Canton](#), 2011; Boluk [& Carnicelli](#), 2019; Carnicelli [& Boluk](#), 2017; Fullagar [& Wilson](#), 2012; Grimwood et al., 2015; Higgins- Desbiolles [& Powys-Whyte](#), 2013; Mair [& Sumner](#), 2017). Such

research has encouraged a deeper discussion about the introduction of critical pedagogy in tourism education in order to foster a critical appreciation of tourism systems. This chapter will begin by presenting a discussion on the practice of tourism reflecting oppressive tendencies, specifically towards minority and marginalized groups. In this way, we will draw attention to tourism as a tool representing and reinforcing power relationships and sovereignty of one social group over another, as well as a system compliant with neo-colonial and neoliberal practices contributing to injustice.

The reflections in this chapter will provide the backdrop for a discussion on a more emancipatory approach to tourism pedagogy, demonstrating that tourism may be used as a tool for education as well as development of cultural and social awareness, and embrace an essential part of critical pedagogy praxis. In exploring current discussions regarding critical pedagogy in tourism education, we will highlight how the concept and ideas have been appropriated in the field. Moreover, we signal that the notion of critical pedagogy may be instrumental, and thus needed, in order to propel the changes required in the practice of tourism, which are highly exploitative in nature and unsustainable. Therefore, recognizing tourism as a social force, not just an industry (Higgins-Desbiolles, 2006). Finally, this chapter will discuss new approaches to re-thinking tourism as a social force and tourism education as a means to contest privileges, and ultimately, change behaviours and oppressive attitudes.

## **THE OPPRESSIVE PRACTICE OF TOURISM**

An emphasis on the various social, economic, and environmental impacts of tourism has received plentiful attention in the tourism scholarship (e.g., Butler, 1980). A focus specifically on impacts has resulted in the theorization of discourse, and language used to describe tourists<sup>2</sup>, their actions, and behaviours, resulting in a tourist/traveller

dichotomy, the former representing hedonistic individuals, and the latter, representing more conscious individuals, interested in cultures and learning. Research later determined ~~that~~ the dichotomy did not actually exist and they were pretty much the same people behaving the same way (Birkett, 2001), causing resentment among host communities. The prominence of human-environment issues has led to an interest in one's responsibility leading to sustainability in tourism. Specifically, scholars such as Fennell (2009) argue that considerations will not be successful without reflecting on one's actions and behaviours and situating such decisions in moral theory.

The literature on tourism impacts has also led to a recognition that tourism may be regarded as an important economic industry and a social phenomenon ([United Nations World Tourism Organization \[UNWTO\]](#), 2018).- Tourism is recognized as the third-largest export industry in the world following chemicals and fuels (UNWTO, 2018). Given its size, tourism is recognized as a significant transformative force, which may bring about an array of positive and negative impacts. As a social force tourism may promote intercultural exchange, reconciliation, and global understanding (Higgins-Desbiolles, 2006); however, damages to peoples, places, and cultures are a concern of tourism. This section will detail some of the oppressive practices recognized in the tourism industry by drawing on a number of examples; clearly recognizing the need for criticality in tourism pedagogy.

Exploitative approaches used by the tourism industry fueled by mass tourism ~~have~~ generated concerns for local communities. Krippendorf (1991) noted colonialist characteristics of tourism such as robbing local populations of autonomous decision-making. In this conflicting environment the local community may resent tourists due to the economic gaps and because of ~~their~~ constant attempt to impose ~~their~~s own behaviours (McIntosh et al., 1995), ~~which and in this way~~ may oppress and/or destroy

local cultures. Trask's (1999) work refers to the notion of 'cultural prostitution' in drawing reference to the exploitative nature of corporately driven mass tourism in Hawaii. A focus on the economic importance of tourism then has created conditions whereby native peoples can no longer afford to live in Hawaii, and are thus forced to flee the islands seeking more affordable states on the mainland. In this vein, Higgins-Desbiolles (2006) argues that a reconsideration of how we understand tourism is necessary because accepting an "industry" discourse will impact our ability to recognize tourism as a force for contributing to social good.

Tourism has been seen as a tool to 'know' the world but also as a strong element in the oppressive strategy of post-colonial approaches (McGehee, 2012). A critical contribution on indigenous tourism research is recognized in Nielsen and Wilson's (2012) work, which offers a typology of indigenous peoples' role in tourism research. Specifically, they highlight that while indigenous tourism has recently become an academic interest, it is motivated by the priorities of non-indigenous peoples. The authors identified four types of participation roles of indigenous peoples in tourism research: including invisible, identified, stakeholder, and indigenous-driven. Such research, while shedding light on a marginalized population, may continue to reinforce post-colonial ends.

The notion of invisibility is of particular relevance to Peters and Higgins-Desbiolles' (2012) work as they utilize an indigenous critical lens in their research highlighting the absence of indigenous people as tourists both actually and potentially. The authors recognize the prominent role of indigenous peoples as a focus for marketing materials rather than occupying roles of engaged tourists and they offer a number of other areas needed for further investigation. Some of the areas that require further research are related to the social motivations (e.g., income and time) and

notions of disadvantage in accepting indigenous peoples as legitimate tourists, investigating the types of travel which may be of interest to indigenous peoples, factors which inhibit engagement in tourism, and potential ways to overcome barriers (Peters ~~&~~ Higgins-Desbiolles, 2012;: p.82-3). The authors draw attention to the absent voices recogni~~z~~ed in the tourism literature, illustrating that some voices seem to matter more than others.

While tourism scholars considered ways of doing tourism differently, a number of *responsible* approaches have been introduced, such as ecotourism, sustainable tourism, ~~and~~ pro-poor tourism. However, critical analysis of these various types of tourism offerings determined several shortcomings. Hutnyk (1996), for example, illustrated how backpacker travellers constructed themselves as better travellers given their decisions to participate in charity work in Calcutta. Similarly, moral justifications exist in the realm of slum tourism; however, important questions are overlooked regarding who benefits and, specifically, ~~exploring~~ the impressions of local peoples ~~are overlooked~~ (Frenzel et al., 2015).

McGehee's research exploring proposition modelling for volunteer tourism put forth that 'the signs/signifiers of volunteer tourism, including images, language, and discourse of volunteer tourism organizations, reflect the dominant hegemony, which in turn (re)produces the social construction and perpetuation of volunteer tourism' (2012;: p.97). Those who promote volunteer tourism often propose cross-cultural understanding (Raymond ~~&~~ Hall, 2008), as well as opportunities to learn about the complex socio-cultural and political issues at the heart of inequalities in host communities, aligned with critical theory. However, volunteer tourism exists in a commodified environment, and thus prioritiz~~e~~s serving the needs of paying tourists with an economic advantage and thus perpetuates inequality (McGehee ~~&~~

Andereck, 2008), similarly recognized in the slum tourism literature. McGehee (2012) argues that volunteer tourism operator websites for example, influence social constructions regarding authority, the prioritisation of voices, othering, and dependency perpetuating the status quo. Slum tourism and volunteer tourism contexts are constructed as places of poverty and in need of help. This is problematic, and requires attention, concerning post-colonial discourse.

According to Tribe (2008), many of the tourism industry's oppressive practices are connected to the ideology of managerialism focusing mainly on the profitability of businesses. An example used in Tribe's (2008) work is the case of Uluru in Australia, which was chosen to demonstrate a scenario where visitor satisfaction could be understood, and management aspects ignoring discussions regarding place appropriation, cultural construction, power, and ideological conflicts embedded in tourism practice. In this sense Tribe (2008) calls for a more critical approach to tourism practice in general, and tourism research in particular, that will lead the field not only based in management and governance but in a more holistic perception of the issues, taking into consideration multiple stakeholders, businesses, and tourists. In line with Tribe's work, Belhassen and Caton (2011) put forward the social responsibility of tourism programmes, suggesting that in order for programmes to be successful, graduates must leave equipped with technical skills, as well as the aptitude for navigating morality within occupational areas.

The issues of native peoples unable to afford tourism-dominated environments such as Hawaii, the misappropriation of Uluru, and the implications of *alternative* forms of tourism such as slum tourism and volunteer tourism provide a few examples of the oppressive consequences of tourism illustrating impacts on minorities and under-represented communities. Sex tourism and its connections with human

**Commented [ro1]:** AQ: Should this read 'ignored'? Sentence not quite clear, please clarify.

trafficking; mass tourism and its impacts on local communities and local cultural practices; mega-events tourism and the segregation of poor communities and violation of human rights provide additional examples of how tourism has been used as a tool to maintain, re-enforce, and accelerate oppression and power hierarchies within societies.

Jeffreys (1999) and Walters and Davis (2011) are a few scholars who have analysed the exploitative elements in sex tourism. Indeed, the sex industry has become 'immensely profitable, providing considerable resources, not just to individuals and networks involved in trafficking women, but to governments who have come to depend on sex industry revenue' (Jeffreys, 1999: 179). Activities such as prostitution have been fortified by the development of sex tourism, resulting in violence and promoting feelings of humiliation, degradation, defilement, and dirtiness (Giobbe, 1991), representing another oppressing and de-humanizing act that should be challenged in tourism education.

The literature on mega-events and sport tourism provides further examples of tourism as an oppressive tool for neoliberal and neo-colonial practices. Indeed, research-discussion of issues such as human-rights violations, community exclusion, and segregation that have been caused by mega-events such as the Olympic Games and the men's FIFA World Cup is becoming prolific in tourism and events research. Authors such as Ivester (2015), Horne (2018), as well as Carrington (1998) have discussed concerns such as the temporary social and cultural cleansing during the hosting of mega-events that have been carried out in order to promote an improved image of destinations to tourists via televised event coverage. In many cases such oppressive behaviour has been imposed by both national governments and international bodies in order to guarantee the 'safety' of the event,

as well as the commercial agreements (and legacies) between sport organization and hosting country.

These examples of exploitative and oppressive practices demonstrate the necessity to educate society about the implications of the actions, behaviours, and attitudes connected to the development and practice of tourism. To this point, 'tourism can be both a tool of the powerful elite to dispossess, oppress and exploit others; and, paradoxically, it can also undermine power elites and empower the marginalized under certain conditions' (Blanchard & Higgins-Desbiolles, 2013, p.6). The next section will explore critical tourism educational practices.

## **TOURISM AS AN EDUCATIONAL PRACTICE**

The oppressive tendencies and capability of reinforcing post-colonial practices have been recognized within tourism scholarship. Such tendencies set up a paradox in preparing students for an industry that is highly exploitative. This paradox has served as an impetus to explore ways to engage students in a socially transformative way of thinking. Explicitly identifying the pitfalls of tourism activity, some scholars have distinguished the opportunities of the industry as a tool for learning and emancipation (Pritchard et al., 2011). Moreover, tourism can be seen as a 'tool of the powerful elite to dispossess, oppress, and exploit others and paradoxically can also undermine power elites and empower marginalised under certain conditions' (Blanchard and Higgins-Desbiolles, 2013, p.6). In this identity conflict Higgins-Desbiolles (2006) prefers to consider tourism as a social force, instead of an industry, mainly because an emphasis on tourism as an industry may have a delimiting effect and overemphasize the economic discourse and corporatized attributes of business. Tourism is more than this. Tourism is also about the well-being of the tourist and communities, it is about the preservation of cultures in a globalized and homogenized world, it is about



education regarding eco-systems and diversity of environments to be preserved, and it is about promoting peace and understanding between people and societies (Blanchard and Higgins-Desbiolles, 2013). Realising the importance of tourism beyond just appreciating it as an economic driver and industry is important and likely only possible by utilizing a critical lens.

Here we focus specifically on tourism as an essential element in education and learning. We concur with Blanchard and Higgins-Desbiolles (2013), who argue that tourism does indeed *matter* and it may be used as a tool for cultural exchange, reconciliation, and empowerment of marginalized groups. However, we also believe that tourism can and should resist the exploitative discourse recognized in neoliberal agendas of the westernized business sector and, as such, develop a comprehensive and outreaching tourism education programme based in a critical pedagogy approach.

Despite the recent growth in interest, critical pedagogy in tourism is still embryonic ~~even with a recent interest~~. Tourism scholars have been encouraging a deeper discussion about the introduction of critical pedagogy in tourism studies which could cultivate a different way of practicing tourism and improve tourist behaviour (Boluk and Carnicelli, 2019; Fullagar and Wilson, 2012; Higgins-Desbiolles and Powys-Whyte, 2013). In recent years several tourism-driven networks mutually supporting and driving critical pedagogy in theory and practice have been developed. For example, Building Excellence for Sustainable Tourism ~~an~~ Education Network (BEST EN) was founded in 1999 as ‘an incubator for a variety of activities aimed at encouraging the adoption of sustainable practices’. Operating as an inclusive and collaborative network, it emphasizes the ‘creation and dissemination of knowledge to support education and practice in the field of sustainable tourism’ (BEST EN, 2018).

*Critical Tourism Studies* (CTS) is an international network of scholars who are mutually interested in understanding and promoting social change in tourism from the perspectives of scholarship, education, and practice. The CTS bi-annual conference series was initially launched in 2005 (CTS, 2018) and has since established continental branches in North America and Asia-Pacific. It is important to note that a few of the founders of CTS put forth the notion of *hopeful tourism*, ‘a values-led humanist approach based on partnership, reciprocity and ethics’ aiming to co-create ‘learning and which recognizes power of sacred and indigenous knowledge and passionate scholarship’ (Pritchard et al., 2011: p-949). Hopeful tourism has been critiqued by scholars, most notably Higgins-Desbiolles et al. (2012), who identified the troubling absence of critical theory which is needed in order to mutually challenge power and privilege, as well as try and understand those who are oppressed by tourism systems.

Another initiative emerging is the Tourism Education Futures Initiative (TEFI). TEFI is recognized as a social movement comprising of educators, scholars, industry representatives, and community members who mutually seek an alternative type of tourism that is mutually sustainable and just, and sets the flourishing of communities at its centre (TEFI, 2018). The notion of care is central to TEFI’s network, in opposition to neoliberal rhetoric associated with quantitative reporting constructs. TEFI has provided a venue for tourism educators to show-case their research and displays critical pedagogical approaches in its various conferences and publications.

Earlier work by Jost Krippendorf (1991), in response to a plethora of alternative forms of tourism that continue to emerge in the marketplace, paved the way for considerations regarding how we may progress sustainable tourism dialogue.

Specifically, Krippendorf noted what is required are ‘not different ways to travel but different people’ (Krippendorf, 1991; p.105). As such, a new society has the potential for producing new tourists and stakeholders who are more likely to assume responsibilities for their actions. Emergent from Krippendorf’s work, tourism has since been recognised as a tool for education (Pritchard et al., 2011). Specifically, Pritchard et al. (2011) put forth an intent to consider tourism as a tool for learning and emancipation. Belhassen and Caton (2011) argue that the inclusion of critical pedagogy in tourism could result in a series of benefits, including one’s personal awareness of one’s power in shaping decision-making and outcomes, contribution to social justice outcomes, and enhanced productivity.

Tribe’s (2000; 2001; 2002; 2008) work has analysed the business leanings of tourism curriculum, promoting liberal instead of vocational training to enhance reflection in line with critical pedagogy. Accordingly, Tribe (2000; p.21) recommended a scaffolding approach, offering key critical teachings on critical theory guiding students to evaluate assumptions and ultimately ‘contemplate ethical issues in tourism’. Tribe’s (2000) suggestions are aligned with Freire’s (1970) notion of conscientization, which emphasizes an in-depth understanding of the world, recognizing social and political contradictions, and upon such realisation recognizing one’s role in responding to oppression. Fullagar and Wilson (2012) draw attention to the need for reflexivity within critical pedagogy in order to bring awareness to our perspectives and create knowledge in tourism and hospitality studies.

Agency considerations are still largely missing in much of the contemporary tourism scholarship on critical pedagogy. Albeit distinct to the above work making a case for tourism critical pedagogy in the classroom, Carnicelli and Boluk (2017)

provide a number of extracurricular service learning examples reflecting transformative critical pedagogy cultivating student social change agents. Additionally, Mair and Sumner's (2017) work on tourism as public pedagogy supports the role of critical pedagogy outside the classroom. To radically transform tourists, host communities, and their relationship the authors believe that there is a need to develop a critical tourism pedagogy which will merge concepts of 'solidarity and participation mixed with the potential for critical inquiry' (Mair and Sumner, 2017: p. 202).

Sheldon et al. (2011) propose a need for changing the way tourism studies are taught to respond to the challenges faced by the industry. Ateljevic et al.'s (2013) call for a 'critical turn' in tourism studies has advocated the need for our curriculum to better respond to contemporary problems as an outcome of the production and consumption of the industry. One way to implement a critical turn in tourism studies may be to consider the transformative learning approaches put forth by Mezirow (2000) and Coghlan and Gooch (2011) that requiring a process of radical shift in consciousness to changing how people see their place in the world. In their work on volunteer tourism, Coghlan and Gooch (2011) believe a transformative learning approach as suggested by Mezirow (2000) may lead tourists to be conscious of themselves as part of a larger political, economic, socio-cultural, and spiritual environment. Here the 'conscientization' process that is suggested is similar to what was also advocated by Freire (1970) in *Pedagogy of the Oppressed*.

Another option suggested by Pitman et al. (2011) is a lifelong learning framework for educational tours that help to develop critical thinking. Importantly, this draws attention to Falk et al.'s (2012) point in regard to the relationship between travel, tourism, and learning, which has not received much attention in the tourism

literature. Past literature such as Crompton's (1979) work suggested that learning was one of the pull factors for a meaningful travel experience, while Iso-Ahola (1982) believed that escape from daily routine and psychological rewards such as learning may encompass the main factors when deciding upon a leisure activity such as travelling.

In this context of travelling as a learning opportunity, and following Aristotle's philosophical approach, Falk et al. (2012) argue that travelling provides opportunities for *Episteme* (theoretical knowledge), *Techne* (practical skills), and *Phronesis* (practical wisdom). '*Phronesis* extends beyond skills and technique to include reflexivity. *Praxis*, or the practice of *phronesis* occurs when individuals live and perform social and ethical actions which become a part of living a good and virtuous life' (Falk et al., 2012: p.916). Phronesis and Praxis have received limited attention in the tourism scholarship, with the exception of Tribe (2002), who promotes an action-oriented tourism curriculum; Jamal (2004), who specifically advocates a praxis-oriented curriculum focused on generating an appreciation for sustainable tourism, and practice guiding good action and conduct; and Jamal, Tallon and Dredge et al. (2011), who refer to an academic-community collaboration involving students, public and private stakeholders, and rural residents to examine a local cultural heritage concern.

Praxis seems to be the link between tourism, travel, and critical pedagogy, a neglected research area in tourism scholarship (Falk et al., 2012). As such, as we have done here, we believe that exposing students and communities to the adverse impacts created by the tourism industry is important, but a further step is introducing critical pedagogy in order to equip students with the tools necessary to respond to the concerns they witness. Indeed, critical pedagogy may mutually facilitate the time and

space to reflect on their role in addressing the adverse impacts of the tourism industry, thus enacting tourism as a social force.

## RETHINKING TOURISM PRACTICE AND EDUCATION

As previously discussed, tourism has on the one hand been used as a tool for oppression, and on the other has been used as an educational tool facilitating liberation. Accordingly, it is timely to swing the activity to expose the oppressive neoliberal roots, and pave roads leading to better engagement with critical pedagogy. Such engagement may lead to a more responsible and liberating tourism, encouraging students and teachers alike to challenge privilege, power relationships, and economic considerations in light of progressing sustainability. How is this possible in an industry that is driven by multinational corporations inclined to maintain capitalistic and neoliberal approaches? How may we shift power relationships, swapping control and, positioning local communities and marginalized groups in positions of power? The answer is to empower such groups to gain control over the tourism activities, which that directly affect their cultures and environments (Higgins-Desbiolles et al., 2019). In this section we propose a number of ways in which we may critically rethink tourism education. Table 62.1 summarizes our examples, which will be discussed in more depth below.

[TS: Insert Table 62.1 about here]

We believe that the shift in tourism practice will only be possible with a new pedagogical approach. A critical education of agents is required which empowers those who have been previously neglected in decision-making and who are oppressed

by the system. Recognising positions of power and privilege inherent in the act of researching and/or engaging in tourism that may generate oppression is needed in formal education. Henze et al. (1998) points out that programmes and curricula attempting to build greater student and teacher awareness regarding privilege and inequalities have the potential to inform strategies to contribute to a more equitable society, even if they are still rare. Henze et al. (1998) cite the example of the *Youth Together* project in Oakland, California as an example of educating youth to become activists to address racial violence in the local area. Here we believe that educating youth regarding privilege and inequality may lead to more critical tourists who will understand the power relationships associated with their practices and look for alternatives to mitigate negative impacts.

In their response to Pritchard et al. (2011), Higgins-Desbiolles and Powys-Whyte (2013, p.431) wrote:

Pritchard et al. write of hope in teaching tourism to tourism students, but these students are largely in positions of privilege being trained to go out for the most part to fill positions of privilege in a tourism industry itself that caters to tourists in positions of privilege [...] We argue that people of privilege, such as tourism academics and tourism higher degree students, must respond to calls to interrogate positions of privilege and embark on projects where power is handed over. (Higgins-Desbiolles and Powys-Whyte, 2013: 431)

While we agree with Higgins-Desbiolles and Powys-Whyte (2013), we also believe that the necessity to 'educate to travel' should ~~not~~ start not at the hHigher eEducation level, but much earlier in the educational process. Starting tourism education earlier could enhance the recognition of tourism as an important social force with powers beyond economics. Furthermore, our proposition has the potential to impact all

citizens who may engage in tourism-related activities either as tourists or as those who may inform decision-making. Engaging in critical tourism pedagogy early on has the potential to encourage people to think through the implications of their actions, providing them with the tools to make responsible decisions as consumers and hopefully as employees; therefore such education has implications outside of the realm of tourism.

We believe that tourism education should go beyond the development of a curriculum for tourism students in undergraduate degrees. We advocate that tourism education based on critical pedagogy and in the understanding of oppression, privilege, and power relationships should start in the early years of education. We believe that the discussion is also important in undergraduate programmes as many Higher Education students will become the agents who that may help to transform products and services offered, as well as develop an agenda helping to educate tourists and broader tourism systems. But, it is important to go beyond that and take tourism education to the younger generations, to both privileged and deprived communities, to other platforms of formal and informal education. We believe in the importance of promoting a ‘massification’ of critical skills that will help students to recognize oppression and power-relationships generated by tourism.

Critical pedagogy in this context of tourism education expansion becomes instrumental to the questioning of the process of cultural invasion (Freire, 1970). Cultural invasion (that can be inflicted by tourism activities) was identified by Freire (1970; p-152) as an ‘act of violence against the persons of the invaded culture, who lose their originality or face the threat of losing it’. The invaders are the authors and actors, while those they invade become objectified and moulded by the demands placed upon them. In tourism education, the praxis based on action and reflection



developing a critical understanding of neo-colonial practices by the industry becomes essential to create narrative and actions to resist cultural invasion. Here, networks and groups previously mentioned such as BEST-EN, TEFI, and CTS become instrumental in the processes of tourism education that should go beyond the walls of academia. These groups with their own singularities, aims, and objectives can incorporate critical pedagogical approaches in order to help develop a conscientization of tourism as a social force, tourism as a potential for education and liberation.

The increase and spread of social actions and activism from scholarly tourism groups is urgently needed. BEST-EN, TEFI, and CTS are already taking a more sustainable, and socially just approach to their conferences, events, and activities, including a stronger engagement with local communities and marginalized groups in the places where they meet. But still more needs to be done to apply the ‘knowledge’ created in academia to the groups that have been oppressed by the tourism industry. In this way, we recommend that future studies should follow what we previously proposed in Boluk and Carnicelli (2019), specifically considering the development of a tourism curriculum that does not aim to indoctrinate students about the economic benefits of the industry but rather helps them to critically understand their role in shaping and adapting tourism, as a social force.

## CONCLUSION

The recognition of tourism as a complicated and extremely paradoxical phenomenon is needed if transformation is to take place. The problematic aspect of tourism as a drive for hyper-globalization, cultural invasion and homogenization, and ethnic cleansing and oppression of marginalized groups and minorities should be urgently addressed by scholarly community, governments, and groups such as the UNWTO

~~(World Tourism Organization)~~. Here we claim that one of the alternatives to resist the oppressive approach of the industry is to draw on the educational benefits it may generate. Indeed, the sector has been recording significant forms of alternative tourism that could serve as a counter-narrative to the exploitative neo-colonial and neoliberal approaches previously discussed. The work of Higgins-Desbiolles (2013a, 2013b) in Palestine and with aboriginal communities in Australia as well as Blanchard (2013) in Timor-Leste have demonstrated that alternatives to mainstream tourism are feasible and possible. As such, we believe it is possible to empower communities and tourists to critically understand their roles and their relationship with and to each other.

In this chapter, we hope to have opened a new avenue for tourism as a social force to resist oppression and neoliberalism. We have highlighted some of the current discussions in the tourism literature but also presented some of the significant steps taken by academic groups to promote a more socially just form of tourism. In this sense we see as a natural step ~~forward~~ the ‘massification’ of tourism education that has the potential to reach outside academic walls and permeate community groups, informal educational practices, ~~as well as~~ and the early stages of formal education. This will take tourism researchers and educators out of their comfort zones and will require a deeper engagement with scholars from other fields, embracing opportunities for collaboration and interdisciplinary work.

Critical pedagogy will provide the framework necessary to discuss and deconstruct the concepts of privilege, laying the foundations where a more socially just and aware type of tourist and tourism may flourish. We believe that some of the critical academic forums such as BEST-EN, TEFI, and CTS need to play an even more pro-active role in making tourism more human and less ‘industrialized’. We

believe that tourism academics with the support of critical pedagogy as a framework can develop processes, dialogues, and educational platforms which will direct tourism towards its socially just path. We believe a liberating tourism education to all is the way forward.

## REFERENCES

Ateljevic, I., Morgan, N., & Pritchard, A. (Eds.). (2013). *The Critical Turn in Tourism Studies: Creating an Academy of Hope*. London: Routledge.

Belhassen, Y., & Caton, K. (2011). On the need for critical pedagogy in tourism education.

Formatted: Font: Italic

BEST EN (2018). Aims & Structures. Available at <https://www.besteducationnetwork.org> —(accessed on 20 October 2018).

Birkett, D. (2001). Re-branding the tTourist. In T. Jenkins (eds); *Ethical Tourism: Who Benefits?*. London: Hodder & Stoughton.

Commented [ro2]: AQ: Please provide page numbers of chapter.

Formatted: Font: Not Italic

Formatted: Not Highlight

Blanchard, L. (2013) Peace tourism in Timor-Leste: Human security through international citizenship. In: L. Blanchard and F. Higgins-Desbiolles (eds) *Peace through Tourism: Promoting Human Security through International Citizenship*. New York: Routledge.

Commented [ro3]: AQ: Please provide page numbers of chapter.

Blanchard, L., & Higgins-Desbiolles, F. (2013). Peace matters, tourism matters. In L. Blanchard and F. Higgins-Desbiolles (eds); *Peace through Tourism: Promoting Human Security through International Citizenship* (pp. 19–33). London: Routledge. London (pp.19–33).

~~Blanchard, L. (2013) Peace tourism in Timor-Leste: Human security through international citizenship. In: L. Blanchard and F. Higgins-Desbiolles (eds) *Peace*~~

~~through Tourism: Promoting human security through international citizenship. New York: Routledge.~~

Towards a critical tourism education drawing on Freirean philosophy. *Annals of Tourism Research*, 76, 168–179.

Formatted: Font: Not Italic

Butler, R. W. (1980). The concept of tourist area cycle of evolution: Implications for management of resources. *Canadian Geographer*, 24, 5–12.

Carnicelli, S., & Boluk, K. (2017). The promotion of social justice: Learning for transformative education. *Journal of Hospitality, Leisure, Sport & Tourism Education (JHLSTE)*, 21(Part B), 126–134.

Carrington, B. (1998). “Football’s coming home?” But whose home? And do we want it? In A. Brown (Ed.), *Fanatics! Power, identity and fandom in football*. London: Routledge.

Commented [ro4]: AQ: Please provide page numbers of chapter.

Coghlan, A., & Gooch, M. (2011) Applying a transformative learning framework to volunteer tourism. *Journal of Sustainable Tourism*, 19(6), 713–728.

Critical Tourism Studies (CTS). (2018). Critical Tourism Studies. Available at <https://www.criticaltourismstudies.info/cts> (accessed on 14 September 2018).

Crompton, J. L. (1979). Motivations for pleasure vacation. *Annals of Tourism Research*, 6(4), 408–424.

~~Giobbe, E. (1991). Prostitution: buying the right to rape. In A. Wolpert Burgess (ed.) *Rape and Sexual Assault III. A Research Handbook*. New York: Garland Publishing Inc.~~

Commented [ro5]: AQ: Please provide page numbers of chapter.

Fennell, D. A. (2009). The nature of pleasure in travel. *Tourism Recreation Research*, 34(2), 123–134.

Fernández-Balboa, J.\_M. (2015). Imploding the boundaries of transformative/critical pedagogy and research in physical education and sport pedagogy: Looking inward for (self-) consciousness/knowledge and transformation. *Sport, Education and Society*, 22(4), 426–441. ~~(self-) consciousness/knowledge and transformation. *Sport, Education and Society*, 22(4), 426–441.~~

Formatted: Font: Italic

Freire, P. (1970). *Pedagogy of the Oppressed*. New York: Continuum.

Frenzel, F., Koens, K., Steinbrink, M., & Rogerson, C.\_M. (2015). Slum tourism: State of the art. *Tourism Review International*, 18, 237–252.

Fullagar, S., & Wilson, E. (2012). Critical pedagogies: A reflexive approach to knowledge creation in tourism and hospitality studies. *Journal of Hospitality and Tourism Management*, 19, 1–6.

Giobbe, E. (1991). Prostitution: Buying the right to rape. In A. Wolpert Burgess (ed.) *Rape and Sexual Assault III. A Research Handbook*. New York: Garland Publishing Inc.

Commented [ro6]: AQ: Please provide page numbers of chapter.

Grimwood, B. S. R., Arthurs, W., & Vogel, T. (2015). Photo essays for experiential learning: Toward a critical pedagogy of place in tourism education. *Journal of Teaching in Travel & Tourism*, 15, 362–381.

Henze, R., Lucas, T., & Scott, B. (1998). Dancing with the monster: Teachers discuss racism, power, and white privilege in education. *The Urban Review*, 30(3), 187–210.

Hess, J. (2017). Critiquing the cCritical: The cCasualties and pParadoxes of cCritical pPedagogy in mMusic eEducation. *Philosophy of Music Education Review*, 25(2): 171–191.

Higgins-Desbiolles, F. (2006). More than an industry: **T**ourism as a social force. *Tourism Management*, 27(6), 1192–1208.

Higgins-Desbiolles, F. (2013a). Aboriginal Hostels Limited: **A**a case of peace thorough tourism in Australia. In: L. Blanchard and F. Higgins-Desbiolles (eds-) *Peace through Tourism: Promoting Human Security through International Citizenship*. New York: **Routledge**.

**Formatted:** Not Highlight

Higgins-Desbiolles, F. (2013b). Tourism as politics: The case of Palestine. In: L. Blanchard and F. Higgins-Desbiolles (eds-) *Peace through Tourism: Promoting Human Security through International Citizenship*. New York: Routledge.

**Commented [ro7]:** AQ: Please provide page numbers of chapter.

Higgins-Desbiolles, F., Carnicelli, S., Krolkowski, C., Wijesinghe, G., & Boluk, K. (2019). Degrowing **t**ourism: Rethinking **t**ourism. *Journal of Sustainable Tourism*, DOI: 10.1080/09669582.2019.1601732

**Commented [ro8]:** AQ: Please provide page numbers of chapter.

Higgins-Desbiolles, F., & Powys-Whyte, K. (2013). No **h**High **h**Hopes for **h**Hopeful **t**ourism: A **c**ritical **c**omment. *Annals of Tourism Research*, 40, 428–433.

**Commented [ro9]:** AQ: Please state if this is an advance online publication.

~~Higgins-Desbiolles, F. (2013a). Aboriginal Hostels Limited: a case of peace thorough tourism in Australia. In: L. Blanchard and F. Higgins-Desbiolles (eds-) *Peace through Tourism: Promoting Human Security through International Citizenship*. New York: Routledge~~

**Formatted:** Font: Not Italic

Huckle, J. (2017). Becoming critical: A challenge for the Global Learning Programme? *International Journal of Development Education and Global Learning*, 8(3), 63–84.

Hutnyk, J. (1996). *The Rumour of Calcutta: Tourism, Charity, and the Poverty of Representation*. London: Zed Books.

Formatted: Font: Italic

Iso-Ahola, S. E. (1982). Toward a social psychological theory of tourism motivation: A rejoinder. *Annals of Tourism Research*, 9(2), 256–262.

Ivester, S. (2015). Culture, resistance and policies of exclusion at World Cup 2014: The case of the ‘Baianas do Acarajé’. *Journal of Policy Research in Tourism, Leisure and Events*, 7(3), 314–324.

~~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.~~

~~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.~~

Jeffreys, S. (1999). Globalising sexual exploitation: Sex tourism and the traffic in women. *Leisure Studies*, 18(3), 179–196.

Formatted: Font: Not Italic

Johnson, L., & Morris, P. (2010). Towards a framework for critical citizenship education. *The Curriculum Journal*, 21(1), 77–96.

Krippendorf, J. (1991). *The Holiday Makers: Understanding the Impact of Leisure and Travel*. Oxford: Butterworth-Heinemann.

Formatted: Font: Italic

Mair, H., & Sumner, J. (2017). Critical tourism pedagogies: Exploring the potential through food. *Journal of Hospitality, Leisure, Sport & Tourism Education*, 21(Part B), 195–203.

Martinson, M., & Elia, J. P. (2018). Ecological and political economy lenses for school health education: *A* critical pedagogy shift. *Health Education*, 118(2), 131–143.

McGehee, N. (2012). Oppression, emancipation, and volunteer tourism: Research propositions. *Annals of Tourism Research*, 39, 87–107.

McGehee, N. G., & Andereck, K. (2008). ‘Pettin’ the critters’: Exploring the complex relationship between volunteers and the voluntoured in McDowell County, WV, USA and Tijuana, Mexico. In S. Wearing & K. Lyons (Eds.), *Journeys of Discovery in Volunteer Tourism: International Case Study Perspectives*. Oxfordshire, UK: CABI.

McIntosh, R. W., Goeldner, C. R., & Ritchie, J. R. (1995). *Tourism: Principles, Practices, Philosophies* (7th ed.). New York: Wiley.

Formatted: Font: Italic

Menis, S. (2016). Non-traditional students and critical pedagogy: *T*ransformative practice and the teaching of criminal law. *Teaching in Higher Education*, 22(2), 193–206.

Mezirow, J. (2000). Learning to think like an adult: *T*ransformation theory: *C*ore concepts. In J. Mezirow, J., & Associates (Eds.) (2000). *Learning as Transformation: Critical Perspectives on a Theory in Progress* (pp. 1–33). San Francisco: Jossey-Bass.

Nielsen, N., & Wilson, E. (2012). From *i*nvisible to *i*ndigenous-*d*riven: A *c*ritical *t*ypology of *r*esearch in *i*ndigenous *t*ourism. *Journal of Hospitality and Tourism Management*, 19(1), 67–75.

Formatted: Font: Not Italic

Formatted: Font: Not Italic



Peters, A., & Higgins-Desbiolles, F. (2012). De-marginalising Tourism Research: Indigenous Australians as Tourists. *Journal of Hospitality and Tourism Management*, 19, 76–84.

Pitman, T., Broomhall, S., & Majoche, E. (2011). Teaching ethics beyond the Academy: Educational tourism, lifelong learning and phronesis. *Studies in the Education of Adults*, 43(1), 4–17.

Pritchard, A., Morgan, N., & Ateljevic, I. (2011). Hopeful tourism: A new transformative perspective. *Annals of Tourism Research*, 38(3), 941–963.

Raymond, E., & Hall, M. (2008). The development of cross-cultural (mis) understanding through volunteer tourism. *Journal of Sustainable Tourism*, 16(5), 530–543.

Sheldon, P. J., Fesenmaier, D. R., & Tribe, J. (2011). The tourism education futures initiative

Formatted: Font: Not Italic

Tourism Education Futures Initiative (TEFI) (2018). About TEFI. Available at: <http://tourismeducationfutures.org/about-tefi/> (accessed on 19 May 2018).

Trask, K. H. (1999). *From a Native Daughter: Colonialism and Sovereignty in Hawai'i*. Honolulu: University of Hawai'i Press.

Tribe, J. (2000). Balancing the vocational: The theory and practice of liberal education in tourism. *The International Journal of Tourism and Hospitality Research* (The Surrey Quarterly Review), 2, 9–26.

Tribe, J. (2001). Research paradigms and the tourism curriculum. *Journal of Travel Research*, 39(4), 442–448.

Tribe, J. (2002). The philosophic practitioner. *Annals of Tourism Research*, 29(2), 338–357.

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

United Nations World Tourism Organization ([UNWTO](#)) (2018). *Sustainable Tourism a Tool for Development*. Available at: <http://wtd.unwto.org/official-messages-world-tourism-day> (accessed ~~on~~ 04 September 2018).

~~United Nations World Tourism Organization (UNWTO). (2018). Why tourism? Available at <http://www2.unwto.org/content/why-tourism> (accessed on 12 December 2018).~~

Walters, J., & Davis, P. H. (2011). Human trafficking, sex tourism, and child exploitation on the southern border. *Journal of Applied Research on Children*, 2(1), Article 6.

~~UNWTO. (2018). Why tourism. Accessed at: <http://www2.unwto.org/content/why-tourism> Accessed on: 12-02-2018~~