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WITH IN DANGEROUS TIMES

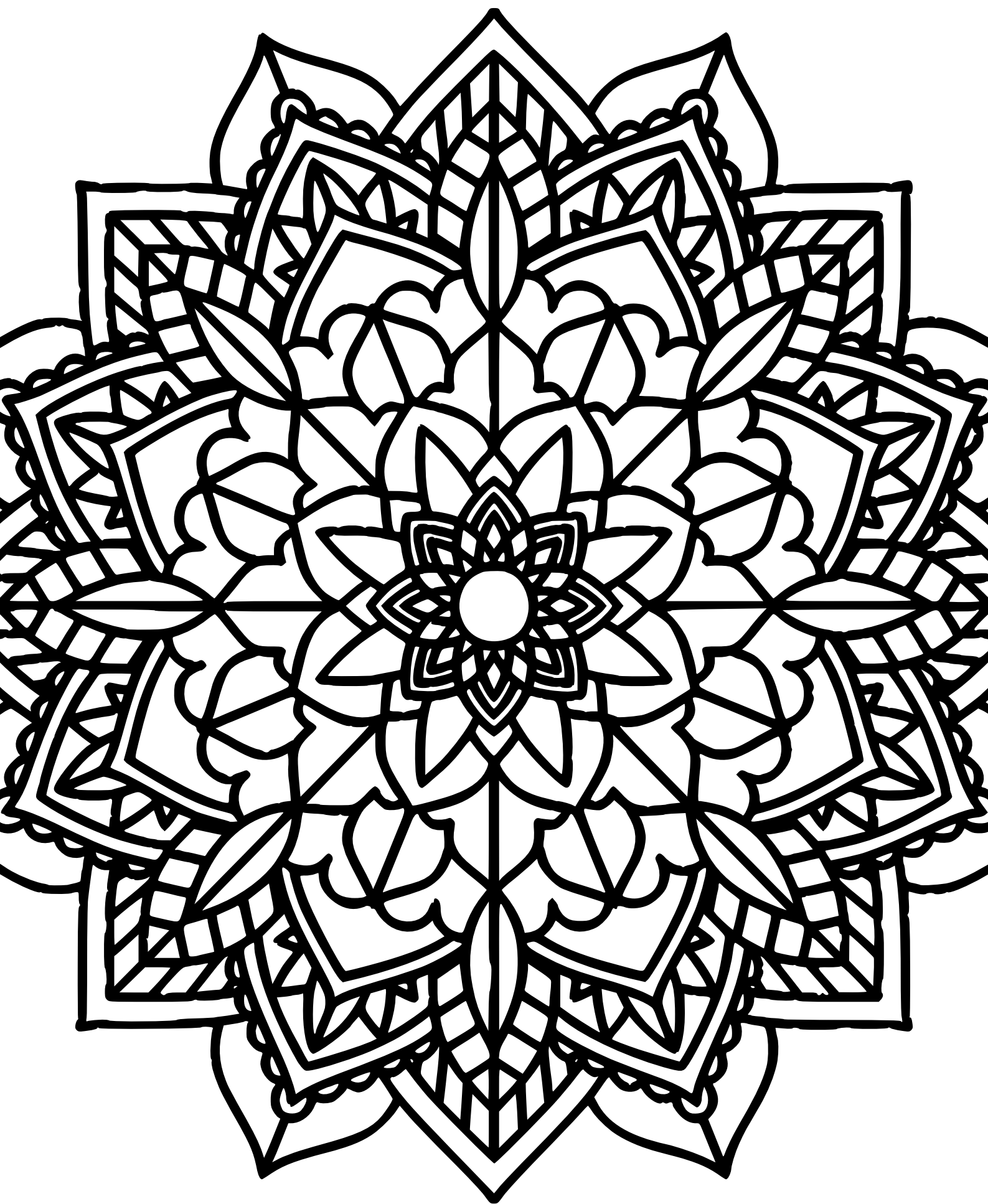## PROCEEDINGS

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Critical Tourism Studies

Proceedings by

Gabe Carpendale

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KEYNOTES

Title

Being-*with* Jean-Luc Nancy: Freedom, World and Intrusion in Travel and Tourism

Author

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Abstract

With. At once the theme of the Critical Tourism Studies IX Conference, subject of study, and shared embodied experience. *Together*: with you, with me. With food, with wine. With the pines and with the sea. *With*, animating our discussions and relations, sensitising us to proximity of place, shedding light on responsibilities towards earth, and acting as a potential force of collective action. *With* as care, co-existence, communion. What are we to make of all these proliferations of *with*? How to approach these multiple, interlacing, overlapping, insistent and variable gestures and demands for proximity, communion and togetherness, especially in dangerous times? In this presentation, I take the preposition *with* to heart in an attempt to open philosophical reflection on these different modes of togetherness (or concern of a perceived lack of togetherness) that has long comprised tourism theory, thinking and experience. Inspired by Jean-Luc Nancy's (2000) *Being Singular Plural*, I begin by thinking through *with* as an ontological foundation of existence. For Nancy, being is always being-*with*. There can be no existence without co-existence. Yet for Nancy, although this being-together is shared, it never amounts to any comfortable enclosure, return, reconciliation, or collectively substantive togetherness. Rather, Nancy's philosophy of being-*with* is characterised as a sharing in exposure to one another, where *with* opens, disseminates, complicates, fractures, fragments, expands, surprises and springs forth from our sharing in being. Drawing on film, personal experience and friendly conversations with colleagues to help philosophise being-*with* for tourism scholarship, I then offer a reflection on three themes that give texture to Nancy's ontological togetherness: freedom exposed, world as praxis, and intrusive bodies. I conclude with a brief exploration into how being-*with* Jean-Luc Nancy may help open up new pathways and unfamiliar possibilities for thinking through '*with* in dangerous times.'

Title
Unsettling and Cultivating Relations *with* Berries

Authors
Bryan S. R. Grimwood
University of Waterloo, Canada

Emily Höckert
University of Lapland, Finland

Abstract
As critical tourism scholars grapple with questions and imaginaries of regenerative tourism worlds—worlds that we hope move increasingly towards wellness, repair, justice, care, and survival—we turn our attention to how berries matter. This presentation extends from our mutual affinity for relationality and responsibility in tourism research and becomings as well as our shared commitments to stay proximate to the recurrent travesties associated with the Anthropocene and colonialization. Drawing on our respective research encounters with blueberries in Finland/Sweden (Emily) and cranberries in Canada (Bryan), we share a miscellany of stories that serve to both unsettle and cultivate relations within landscapes and practices of tourism. The stories spin on various themes: from ethnographic encounters to philosophical reflection; from metaphors of hospitality to the circulation of commodities; from walking and sitting with berries to learning how to listen and engage in speculative storytelling with them. Through these narratives, we wish to encourage an increasingly expansive moral imagination in tourism and tourism research that enables us to listen, mourn, and become in caring relations *with* human and non-human kin.

Title
Connecting with the Land for Regeneration: An Ecohumanities Perspective

Author
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Musashino University, Japan

Abstract
Threading through the stories from Fukushima and Tohoku region in Japan, still recovering from the devastation of the triple disaster of earthquake, tsunami and nuclear meltdown in 2011, this paper explores the regenerative power of connection—a connection of land and people being **with in dangerous times**. It asserts the criticality of valuing traditional ecological and experiential knowledge held by people who are deeply connected to their land and seas in a reciprocal process of nurture. Such knowledge is founded in the sense of reciprocity and responsibility expressed in diverse forms and emerging as the resilience of people and the land. Valuing this is essential if tourism is to be a regenerative force. Observations made through an ecohumanities perspective allow a deep connection and call for more diverse and creative ways of knowing, engaging with, and writing about the world as we listen to the sounds and voices from the fields.

Asham, M. K., Kato, K., & Doering, A. (2022). Disempowering Minority Communities: Tourism Development in the Siwa Oasis, Egypt, *Tourism Planning and Development.* DOI: 10.1080/21568316.2022.2050420

Doering, A., & K,Kato (2021) In search of light. Higgins-Desbiolles, F., Doering, A., Chew Bigby, B. (Eds). *Socialing tourism, rethinking tourism for social and ecological justice.* Routledge.

Sharpley, R., & Kato, K. (2020). *Tourism development in Japan. Themes, issues and challenges.* Routledge.

Kato, K. (2019). Gender and Sustainability – exploring ways of knowing: an ecohumanities perspective, *Journal of Sustainable Tourism, Vol. 27*(7), 939-956, DOI: 10.1080/09669582.2019.1614189

Kato, K. (2015). Australia's whaling discourse: global norm, green consciousness and identity, *Journal of Australian Studies,* 39:4, 477-493. （John Barrett Best Paper Award).

Kato, K. (2007). *Waiting for the tide: ama divers sea whistle.* ABC National Radio "Radio Eye" https://www.abc.net.au/radionational/programs/archived/radioeye/waiting-for-the-tide---abalone-diving-in-japan/3064720

Kato, K. (2017). Debating sustainability in Debating Sustainability in Tourism Development: Resilience, Traditional Knowledge and Community: A Post-disaster Perspective, *Tourism Planning & Development, 15*(1), 55-67

Kato, K. (2013). As Fukushima unfolds: Media meltdown and public empowerment. In Lester, L., & Hutchins, B. *Environmental Conflicts and the Media*. Peter Lang.

Kato, K. (2007). Prayer for the whales: Spirituality and ethics of former whaling community. Intangible Cultural Heritage for Sustainability. *International Journal of Cultural Property, 14,* 283-313.

WORKSHOPS

<u>**Title**</u>
Theater of the Oppressed in the Tourism and Hospitality Classroom and in Research

<u>**Authors**</u>
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Yaniv Belhassen
Ben-Gurion University of the Negev, Israel

<u>**Abstract**</u>
This workshop introduces Theater of the Oppressed (TO) in the tourism and hospitality classroom. The workshop includes discussion on the rationale of implementing TO in the tourism classroom (and possibly in tourism research); the sharing of participants' experiences, wishes or fears to implement such techniques; and resources and 'a taste' of the techniques and tools through exercises. The objective is to offer insights on why and how TO techniques could inspire and be experimented with in the tourism and hospitality classroom, and possibly in tourism research. <u>This workshop is not meant as a substitute for a dedicated TO workshop, which would include training about techniques and be led by a specialized theater professional</u>. The idea is rather to discuss the possibilities that TO offers to engage in critical tourism and hospitality education and research. We believe it is an opportunity to introduce an emancipatory and creative approach to navigate and overcome difficult, uncertain, and even dangerous times for both higher education and tourism.

In his earliest writings, Augusto Boal (1979) elucidates his theatrical philosophy and the way it is manifested in each one of the techniques associated with what he calls, and what has been thereafter known as, "The Theater of the Oppressed." In his opinion, anybody who is restricted in their ability to act is oppressed, and the theater is the means to emancipate them. Boal has attempted to utilize and develop theatrical language that generates a political and social consciousness among the audience in order to incite social transformations. After immigrating to France, Boal adapted and improved these techniques to address social issues he encountered in his new life in Europe (1995). In his writings, Boal notes that oppression can be produced by noticeable mechanisms (e.g., policies, rules, surveillance) or by mental constraints, both of which are more common in western societies. Inspired by Boal's work, the Theater for Living (TFL) has been developed since 1989 by David Diamond as a community-based version of the Theater of the Oppressed. Both approaches contain techniques, such as Image Theater, the Rainbow of Desire, and Forum Theater. These theatrical exercises and techniques are designed to generate personal, social, political, and cultural awareness of various issues and to activate the will to change oppressive conditions among participants. Based on these traditions, during the workshop, we will explore different techniques and examine, theoretically and practically, their applicability for students and employees in tourism-related contexts.

Boal, A. (1979). *Theater of the Oppressed*. London: Pluto Press

Boal, A. (1995). *The Rainbow of Desire. The Boal Method of Theater and Therapy*. London: Routledge

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

Title
Are We Speaking the Same Language? CTS outside the 'West'

Authors
Heather Jeffrey
University of Birmingham, Dubai

Joseph Cheer
Wakayama University, Japan

Paolo Mura
Zayed University, United Arab Emirates

Sarah Wijesinghe
University of Lincoln, United Kingdom

Abstract
A recent bibliometric analysis of critical tourism studies identified Western universities as playing a dominant role in propelling critical scholarship. The analysis also found that limited explanations are provided on how participatory and emancipatory practices are sought and achieved, which is pivotal to 'Hopeful Tourism' and arguably critical tourism studies. As such this workshop's primary aim is to engage in mapping and understanding CTS outside the Anglo-Saxon World: what are its potentialities and what role does the 'Western' academic community play in these?

The session will begin by introducing the main criticisms identified by Mura and Wijesinghe (2021) before introducing five vignettes shaped by these criticisms, on the topics criticality, postcoloniality, emancipation, participation, and sustainability. Participants will be encouraged to engage and reflect on the vignettes in order to understand and critique power structures including those that position us in places of privilege. We will be questioning the concept of indigeneity and how we can create a global conversation while valuing diversity.

Mura, P., & Wijesinghe, S. N. R. (2021). Critical theories in tourism: A systematic literature review. *Tourism Geographies*. DOI:10.1080/14616688.2021.1925733

Title
Activism and the Tourism Academy: What Could Be More Dangerous?

Author
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Abstract
In this presentation and interactive workshop, I will lead a discussion about connecting (or not) our personal activism with our professional activism with our scholarship. Is it possible to do? Is it recommended?

I will begin by sharing a short piece of work from 1994 by Nicholas K. Blomley: an editorial he wrote for *Environment & Planning D: Society and Space*. Written nearly 30 years ago, the words struck me as timely and true—and immediately I wanted to 'unpack' it with my respected compadres at CTS, as it relates to tourism and each of the elements that makes up the community capitals framework, which form the basis of any tourism destination.

Blomley writes of struggles with ego, self-validation, and living a meaningful life. He provides reasons that we do not talk about activism (or even advocacy) more in the academy. It is articulate in beautiful, pitch perfect terms of something I've been feeling and knowing—but not knowing how deeply I've felt it. During this discussion and workshop, I'd like to work WITH the other session participants to look for ways of actionalizing the inspiration that comes from reading this written work. We will look at the four models of intellectual vocation by Cornel West—pointed out by Blomley—as well as other more contemporary models of combining scholarship with 'real world change.' Blomley's work empowers and emboldens me and makes me want to connect WITH others to discuss how dangerous we can be.

Blomley, N. K. (1994). Activism and the academy. *Environment and Planning D: Society and Space, 12*(4), 383-385.

West, C. (1991). Theory, pragmatism and politics. In Arac, J. & Johnson, B. (Eds.), *Consequences of Theory* (pp. 22-38). Baltimore, MD: Johns Hopkins University Press.

Title
Values with *Hamlet*: Engaging with Value Incommensurability in Tourism Organizations

Facilitators
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Copenhagen Business School, Denmark

Marius Marius Gudmand-Høyer
Copenhagen Business School, Denmark

Cathrine Bjørnholt Michaelsen
Copenhagen Business School, Denmark

Morten Sørensen Thaning
Copenhagen Business School, Denmark

Abstract
> "There is a common measure, which is not some one unique standard applied to everyone and everything. It is the commensurability of incommensurable singularities, the equality of all the origins-of-the-world, which, as origins, are strictly unexchangeable [insubstituable]. In this sense, they are perfectly unequal, but they are unexchangeable only insofar as they are equally with one another. Such is the sort of measurement that it is left for us to take."
> Jean Luc Nancy, *Being Singular Plural*, p. 75

Tourism organizations face the problem of how to engage with a multiplicity of values when defining their purpose or in their day-to-day decision-making. For example, how are they to choose between diversity, resilience, compassion, environmental justice, prosperity, competitiveness…? Such a dilemma would be easier to approach if multiple values could be ranked based on a common measure. However, this common belief has been seriously questioned. Once we lose the belief in the possible quantification of the utility of any given value as compared to others, communities and groups cannot rely on value scales to give them the answer to what an organization is supposed to do or to what is good. This leaves us questioning how value judgement can happen when diverse values cannot be ranked or strictly compared. This difficulty is particularly striking in tourism because 'being-with' often entails meeting different cultures and belief systems. What are we to do in tourism practices and organizations if we still aspire to value-based decision making? Or to pose the question on a more fundamental level: What possibilities of being-with appear? How to live when values are incommensurable?

Inspired by a broader post-structuralist tradition, the philosophies of Nancy and Žižek and the psychoanalytical thought of Lacan, this contribution aims at addressing the classical problem of value incommensurability in an experimental way. We do this by first presenting an *academic reflection* about our philosophical and methodological considerations, and secondly by facilitating an *interactive workshop*.

The academic presentation of *Values with Hamlet* investigates how the arts and specifically theatre (i.e., *The Tragedy of Hamlet, Prince of Denmark*, written by William Shakespeare) provide an entry to a communal practice of engagement with value judgement, which differs and goes in a different direction than quantification or ranking and deliberative argumentation, while not ending up in relativism or scepticism. We believe that the engagement with such a practice of imagination-exposition-embodiment facilitated by the arts can be of benefit for tourism organizations and businesses and help them reflect on the complexities of decision-making. We propose such a practice not as substitute to logical or dialogical deliberation, but as an alternative mode of engaging with the problematic of multiple values, which opens other ways of looking at the world, fosters creativity, and in that way complements other more traditional forms of addressing the question of values in a crucial manner. Specifically, the academic introduction will focus on how the arts could enable the engagement of tourism practitioners and scholars with value judgement and value-based forms of knowing and doing in relation to three themes: the Eventual; Exposure as a way to change; Being-with or relationality. The three themes are presented as a dialogue between philosophical considerations, value practices relevant to tourism organizations and a selection of scenes in Shakespeare's *Hamlet*; a drama chock-full of arduous decisions, incommensurate values and procrastinating agency.

The workshop is an experimental implementation of the methodology presented in the academic paper and it focuses on one of the three themes mentioned. The method of the workshop consists of three stages. The first stage is a theatrical representation of a scene of the drama of Hamlet. The second one is a meditation or reflection on how the dramatic scene relates to decision-making and value in tourism organizations. The third stage is an embodied and performative activity which engages all participants. The workshop pedagogics focus on affective and non-representational aspects of value engagement.

This contribution is part of our collective work in the research project REVALUE: Multiple Values and Rational Decision Making. The workshop presented here at the Critical Tourism Studies conference aims to be the first of a series of workshops which we will develop for this project with tourism and hospitality organizations in late 2022 and spring 2023.

Remote Research: A Facilitated Discussion

Facilitators
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Stroma Cole
University of Westminster, United Kingdom

Abstract
Academic research has changed significantly since 2020, when COVID-19 restrictions were implemented to keep the rapid spread of the virus at bay. Ever since, tourism academics and researchers have been forced to halt or limit much of their research work or shift to non-traditional ways of conducting research. Remote research and working online in collaboration with in situ research assistants has proven to be one such non-traditional way of undertaking 'fieldwork.' By moving into a digital world of research, out of reach destinations have become increasingly more connected, and videoconferencing has enabled emerging forms of research to take place.

Drawing on our own examples of remote research in Indonesia and Fiji, we would like to facilitate a discussion about the relationships between the parties that contribute to tourism field research. One significant aspect of this relational encounter is the familiarity and insiderness that research assistants generally possess, and their proximity to the sites particularly in remote research, hence advancing the validity and reliability of the data (Stevano & Deane, 2019). Nonetheless, even though most researchers have worked with research assistants, translators or interpreters during fieldwork before the pandemic, limited empirical research acknowledges, debates and reflects on the significant role that they play for the successful completion of research projects (Borchgrevink, 2003). The relationships between tourism academics and their research assistants are embedded in wider historical and political relations, and power dynamics. However, while in the past we have been on the ground and able to direct and determine the participants and lines of enquiry, the main question that arises is how does this change when we are not present? Do we lose, give or share control? We would like to question the extent to which remote research can contribute to the decolonising of tourism's research agenda and explore the relational aspect between the project creators, largely first world scholars, and the field worker/insiders. Remote research can increase opportunities, share skills and enhance local leadership, but does it yield the empirical findings initially sought?

What can be learnt from researchers' experiences of remote research? What does it teach us about the importance of relationships between researchers and 'their assistants' and for the future of tourism research? In the context of the climate emergency, should we be traveling less and cooperating digitally more with our local counterparts? Is remote research our likely future and, if so, can a facilitated discussion be the place for researchers to rethink and critically re-examine systematic differences of power, entrenched inequalities and colonial remnants of previous researcher/research assistant relationships; to share best practice and

pitfalls; and to explore new methods and partnerships.

By means of this innovative, experiential discussion of the relational aspect of remote research, we would like to use the groups' experiences of the last two years to reflect on tourism field research practice. As going back to business-as-usual might not be the best approach in the context of the more distressing, continuing crises of the climate emergency (Gössling et al., 2020), we hope that through this facilitated discussion tourism academics can critically reflect on the current state of tourism research, unlearning and therefore potentially re-learning better and more equal ways in which new knowledge can be developed, collected and disseminated.

Borchgrevink, A. (2003). Silencing language: Of anthropologists and interpreters. *Ethnography*, *4*(1), 95-121.

Gössling, S., Scott, D., & Hall, C. M. (2020). Pandemics, tourism and global change: A rapid assessment of COVID-19. *Journal of Sustainable Tourism*, *29*(1), 1-20.

Stevano S., & Deane K. (2019). The role of research assistants in qualitative and cross-cultural social science research. In P. Liamputtong (Ed.), *Handbook of Research Methods in Health Social Sciences* (pp. 1675-1690). Singapore: Springer.

PRESENTATIONS

Authors

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University of Waikato, New Zealand

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Abstract

Despite some encouraging moves towards emancipatory research practices, tourism studies predominantly still exhibit limited research and relationships *with*, rather than *on,* refugee-background communities. Sieber, (2009, p. 2) proffers that a reason for this could be because refugee-background communities create "some of the most difficult methodological and ethical challenges in the field of human research." These 'difficulties' stem from the collective trauma that refugee-background communities have faced from their displacement, and often from their experiences with authorities. These experiences have often not been positive, the sum of which creates suspicion, mistrust, cynicism, and in some cases rage (Karooma, 2019; McIntosh & Cockburn-Wootten, 2019; Pascucci, 2017). Similar to Indigenous communities, for many refugee-background communities, research is seen as part of system of surveillance and control "with many community groups calling academic researchers 'epidemics'" (Cockburn-Wootten, McIntosh, Smith, & Jefferies, 2018, p. 1487). This view of researchers as a disease—that taints those who are touched by it—stems from experiences of being researched as objects and treated as though the participant's non-western knowledge and experiences are inferior, or can only be understood from the typically pakeha[1] privileged researcher's position, assumptions and cultural understandings (Tuhiwai Smith, 1999).

In the context of critical tourism research, this conference paper aims to open up discussion on the concept of researching "*with*" refugee-background communities and illustrates two things. First, a systematic review of the tourism literature is carried out to identify the gaps and preferences of academic published research that has focused on refugee-background communities. Second, we begin to pose possible suggestions for how we can begin to privilege research and value approaches that put the refugee-background person at the forefront of the process. We aim to begin the conversations *"with"* you to examine methodological approaches that inhibit inclusion and empowerment and reduce dissemination channels for refugee-background communities. By conducting a systematic literature review

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[1] The Maori-language term for the white dominant settler population.

on refugee research in tourism, our paper identifies that much of the research in tourism has positioned refugee-background communities as a threat to the industry, with their voices virtually absent from tourism research. Our systematic literature review also indicates that even studies that try to include the voices of refugee-background communities still adopt western methodologies, which may exacerbate colonial knowledge at the expense of doing justice to hearing refugee-background communities' diverse and important experiences. We conclude by highlighting possible contributions from creative and Indigenous methodologies and research processes, which could help contribute to justice and inclusion, to more effectively work *with* refugee-background communities.

Cockburn-Wootten, C., McIntosh, A. J., Smith, K., & Jefferies, S. (2018). Communicating across tourism silos for inclusive sustainable partnerships. *Journal of Sustainable Tourism*, *26*(9), 1483-1498.

Karooma, C. (2019). Research fatigue among Rwandan refugees in Uganda. *Forced Migration Review*, (61), 18-19.

McIntosh, A., & Cockburn-Wootten, C. (2019). Refugee-focused service providers: improving the welcome in New Zealand. *The Service Industries Journal*, *39*(9-10), 701-716.

Pascucci, E. (2017). The humanitarian infrastructure and the question of over-research: reflections on fieldwork in the refugee crises in the Middle East and North Africa. *Area*, *49*(2), 249-255.

Sieber, J. E. (2009). Introduction: All Refugee Research Is Not the Same. *Journal of Empirical Research on Human Research Ethics*, *4*(3), 35.

Tuhiwai Smith, L. (1999). *Decolonizing Methodologies: Research and Indigenous Peoples*. Zed Books, London.

Title

Towards Decolonial Futures: A Critical Ethnography of Tourism Education in Cape Coast, Ghana

Authors

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Bryan S. R. Grimwood
University of Waterloo, Canada

Abstract

Tourism education, especially in institutions of higher learning, has grown to become an important area in tourism literature since the 1980s (Fidgeon, 2010; Liburd, Hjalager, & Christensen, 2011; Sheldon, Fesenmaier, & Tribe, 2011). This phenomenon was largely due to the growth in the tourism industry and the need to develop a pedagogical understanding of tourism. Britton (1982) critiqued how the tourism industry is implicated in the global economic system that recolonizes many communities, especially in the Global South. Till today tourism's emergence as a means of achieving economic independence has been criticized to be inextricably linked to the historical process of colonialism, and this relationship has been evident in the social, economic, political, and cultural formations, many of which influence the material and discursive workings of tourism (Veracini, 2015; Wolfe, 2006).

Ghana's tourism industry has seen massive changes under both past and present governments. To provide the requisite expertise needed to match the growing tourism demand, tourism and hospitality education and training in Ghana became a developmental policy. This development has resulted in attempts to understand ways in which tourism education relates with colonization. This paper is part of my ongoing decolonial and critical ethnographic doctoral study which interrogates the relationships between tourism education and colonization by examining the organisational culture of the University of Cape Coast's Tourism Department. I intend to unpack the ways in which the educational culture of the Department of Tourism reinforces and/or resists colonial power relations.

Drawing on Chambers and Buzinde's (2015) work on tourism's epistemological decolonization, seen as developing a different 'epistemic grounding' rather than pursuing change within the context of prevalent Eurocentric paradigms, this critical ethnography seeks to deconstruct power-laden social and cultural processes that have existed in Cape Coast's tourism's entanglements with colonialism. This approach is useful in interpreting and representing the socio-cultural, economic, and political issues that may be present in tourism education and considering how the processes of historic oppression can be unpacked for people to engage in addressing them (Given, 2008). I will utilize participant observation, interviews, memory work, and focus group discussions to engage tourism students (both undergraduate and graduate), tourism faculty, and tourism staff at University of Cape Coast as tools for data generation.

As a creative project, this study will offer resistance to tradition and imagination for alternative possibilities of tourisms that unsettle and generate more just, liberatory, and locally-meaningful tourism narratives, developments, and educations. Specifically, using critical ethnography will illuminate the culture of tourism education in tourism institutions, and possibly unearth the power relations and cultural erasures that serve as the foundational underpinnings for colonialist thought, organization, and infrastructure of current tourism trends, policies, and practices. Finally, my PhD research will also contribute to efforts being undertaken by critical tourism scholars to create space for new knowledge construction and allow for tourism institutions to be more decolonial in their policies, systems, educations and relationships.

Britton, S. G. (1982). The political economy of tourism in the Third World. *Annals of tourism research, 9*(3), 331-358.

Chambers, D., & Buzinde, C. (2015). Tourism and decolonisation: Locating research and self. *Annals of Tourism Research, 51*, 1–16.

Fidgeon, P. R. (2010). Tourism education and curriculum design: A time for consolidation and review? *Tourism management, 31*(6), 699-723.

Given, L. M. (Ed.). (2008). *The Sage encyclopedia of qualitative research methods*. Sage.

Liburd, J., Hjalager, A. M., & Christensen, I. M. F. (2011). Valuing tourism education 2.0. *Journal of Teaching in Travel & Tourism, 11*(1), 107-130.

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.

Veracini, L. (2015). *The settler colonial present*. Springer.

Wolfe, P. (2006). Settler Colonialism and the Elimination of the Native. *Journal of genocide research, 8*(4), 387-409.

Title

Promoting Tourists' Responsible Behavior through Nudges: A Systematic Literature Review

Author

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Abstract

Purpose – The effectiveness of different types of nudges, choice architecture, and behavioral interventions in the tourism industry shall be investigated. Accordingly, this article examines systematically the extant literature about empirical findings of behavior interventions focusing on the tourism industry. With a constant growth of global tourist arrivals of 4% (UNWTO, 2019) to 1.47 bn (Statista, 2022) in the pre-Covid19-pandemic year 2019, recovery of this steadily increasing demand is expected between 2023 and 2024 (UNWTO, 2021). The *Nudge Theory* (Thaler & Sunstein, 2008) can be a tool within the architecture of choices to influence consumers' behavior. Choice architecture interventions shall help people to make beneficial decisions for society and for themselves. According to Gössling (2015), there is an important potential for water savings in accommodation and many other tourism-related activities. Thus, we want to find out how we can achieve this water-saving via interventions of the behavior of tourists. This will then help to draw conclusions on what interventions to apply to make hotel guests save water. Water scarcity is one of the main global challenges that must be faced in the upcoming decades and constitutes one of the global sustainable development goals (SDGs) for 2030.

Design/methodology/approach – A systematic literature review methodology is used to expose the published state of the art of behavioral interventions in tourism. It incorporates a flow chart guiding through the literature search and screening process. For the literature search, a two-step strategy similar to Antonova et al. (2020) has been applied ejecting after an initial search in the databases Scopus and Web of Science around the key term *tourism* 408,806 articles and subsequently searching within these results for the key term *behavior interventions, nudges, and choice architecture*. From this second step of the systematic search a total of 609 articles has been retrieved. After the screening process, reviewing abstracts and key words and applying the established inclusion and exclusion criteria as well as reading 46 studies finally yielded a sample of 30 articles constitutes the base of this research. MAXQDA© has been used to support the coding.

Findings – The research is categorized into three main behavior interventions with their subcategories influencing decision making according to Münscher et al. (2016). First provide, translate, or visualize information; second adapt the structure by either influencing the choice with defaults or the change of composition of options; and third give assistance to the person by using reminders of commitments. Information is the main intervention tool as 74% of the interventions analyzed are information related, either translating it (38%), making it visible (18%), or providing the information as a social reference point (18%). Within this main category of information main, effects range from local, organic, or fair appeals, giving reference information of the peers or framing (positive/negative). The only domain investigated according to the outcome from the databases was sustainability. Solely labels

were the information-related choice architecture tool that did not show a main effect on the behavior of the tourist.

Research limitations/implications – The intended in-between comparison of strength of main effects between articles could not take place, as in some cases sample size could not be compared or one study could not be quantitatively compared via the main effect with another one. So only the studies with the related intervention categories are representative for the strength of the behavior intervention. As only one of them resulted in no main effect, it is still representative. By searching in only two databases (Scopus and Web of Science), it may not have drawn all relevant studies in hospitality research. Because of the search process the scope is broadly set to nudges, and tourism and could not give enough results detailing on water-saving.

Originality/value – This is the first systematic review drawing findings from tourism and choice architecture interventions with the aim to make water saving in tourism more efficient with the tool of behavior interventions, specifically nudges. The findings can be used to set up a field experiment in a hotel environment and to further create a conceptual framework for water-saving opportunities in tourism.

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Title

Transformative Effects of Overtourism and Covid-Caused No-Tourism on Residents: An Investigation of Social Movements in Mallorca

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Abstract

Before the Covid-19 outbreak interrupted the steady growth of international tourist arrivals, protests of residents against overtourism received much attention in tourism research, practice and policy (Blanco-Romero et al., 2019; Colomb & Novy, 2016; Milano, 2018). The following Covid-caused travel restrictions led to an enormous decline in international tourist arrivals and turned previous developments upside down virtually overnight (Agencia de Estrategia Turística de las Illes Balears, 2022; World Tourism Organization, 2022). The two extreme situations of overtourism and almost no-tourism within a short period of time made residents even more aware of the massive impact of tourism on their places of residence. While a negative attitude towards tourism among the visited had existed in various destinations for decades, the protests during the period of overtourism reached a new dimension: rather small and spontaneous neighborhood actions morphed into (international) coordinated social movements demanding politics for fundamental changes (e.g., SET - Ciudades del Sur de Europa ante la Turistización/Southern European Cities against Touristification, own translation). Some protest groups even called for turning away from the dominating growth-driven capitalist system (e.g., ABDT - Assemblea de Barris pel Decreixement Turístic/Assembly of Neighbourhoods for Tourism Degrowth, own translation). Those demands demonstrate the politicizing effect of tourism and give rise to the assumption that frequent exposure to high numbers of visitors can lead to fundamental effects on residents' political attitude, worldview and behavior.

So far, these impacts have been under-researched among tourism scholars (Amrhein et al., 2022; Gössling et al., 2020). The purpose of this paper is to explore the profound effects of overtourism on residents, their political engagement, as well as the influence of the sudden, Covid-19 related reduction of tourist arrivals in this respect. The Balearic Island of Mallorca, which was strongly affected by both phenomena, and which has seen the development of strong protest movements, was chosen as a case study. During the summer of 2021 we conducted twelve interviews on the spot with members of social movements focusing on tourism effects in their direct environment. The interpretation of the results, drawing on the transformative learning theory developed by the American sociologist Jack Mezirow (1978), reveals serious effects on the personal development, attitudes and opinions of individuals.

Transformative effects could also be detected, but—and this is an interesting finding—they were strongly dependent on the age of the individuals. The Covid-related drop of tourism flows, on the other hand, turned out have to no fundamental influence on the primary convictions and attitudes of the respondents. However, we found that the situation of no-tourism influenced the overall approach of movements regarding their political demands, their mutual understanding and the development of alternatives to the previous tourism model.

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Title
Making and Relating: Creative Tourism Generating a 'Third Room' Space

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Abstract
Creative and artistic activities have repeatedly been shown to be important to human development and flourishing, that is, 'to becoming fully human' (Wright & Pascoe, 2015). The humanistic concepts of human flourishing; relating to self, others, and place; and contributing to the common good can inform creative tourism practices (Duxbury & Bakas, 2021). From an individual perspective, opportunities for creative inspiration, expression, and personal reflection—"specific practices that allow for aspects of 'self' to be expressed, reflected upon, and cared for in different ways" (Steckler & Waddock, 2018, p. 191)—are important for sustaining oneself over time. The processes of connecting with others through the social practices surrounding creative endeavour also play a significant role in how creative making activities can provide individuals opportunities to learn, grow, and change (Gauntlett, 2018).

At the heart of creative tourism is creation, making, and other types of embodied creative practices linked to the place where they occur. International observations on the motivations of creative tourists and research from the CREATOUR project in Portugal have found that both social and creative dimensions are at play: creative tourism participants seek opportunities for personal self-development and creative skills development intertwined with social interactions and exchange (Duxbury & Vinagre de Castro, forthcoming).

Responding to the call for research that re-thinks the world more in terms of relations and moves beyond the binary separation between individuality and collectivity, this paper critically explores and analyses the ways in which creative making processes within creative tourism contexts can nurture different types of relationships. Past research shows that creative tourism promotes relationships at various levels: between tourists and the place, amongst tourists, between tourists and the self, amongst local residents, and between tourists and residents. Creative tourism engages tourists in activities that contain the elements of active participation, creative self-expression, learning, and community engagement—all underpinned by a connection to place (Bakas et al., 2020). Creative activities undertaken by tourists can reinforce an openness to connecting with others (Duxbury & Bakas, 2021). In making together, creative tourism activities can create a metaphorical shared space—the 'third room.' In a collaborative context, the third room "defines the unexpected opportunities that collectively we can discover when we join our efforts" (Kallis, 2014, p. 59). This perspective suggests that acts of making and creating in a group context can go beyond individual benefits of belonging and transformation of self, with collaborative work and relations in a social context of making potentially also generating collective 'happenings.'

Using interviews, participant observation fieldnotes, and lived memories, the authors analyse how humanistic concepts can inform creative tourism practices and how 'third room' opportunities can be created for tourists via creative tourism. This paper draws on knowledge created in CREATOUR, a 44-week research and application project that created a network of 40 organizations in small cities and rural areas developing and offering creative tourism activities. The creative tourism activities developed during the CREATOUR project have led us to observe that processes of creation and making enable greater relating to the world, exploration and discovery, learning, self-expression, socialization, and personal enjoyment. In the current research, the authors explore what kinds of relations are forged through engagement with creative tourism activities. This analysis is undertaken from the point of view of creative tourism producers and researchers.

Incorporating elements of creative engagement for tourists presents a hopeful direction for envisioning tourism as a tool for connecting and relating to each other and the landscape(s) in which we are living through a mutual discovery journey. This is the time to be positive together.

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Title

Overtourism and Undertourism in One Country: A Case for More Tourism-Driven Inclusive Growth in Croatia

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Abstract

The aim of this research is to understand the constraints towards tourism-driven inclusive growth in a country with lagging regions. Terms such as overtourism and undertourism are being used to describe the impact of tourism on a specific area or country (Milano, Cheer, & Novelli, 2019). In areas where tourism has a significant negative impact on a destination, this is described as overtourism. In areas where tourism is limited and is expected to contribute to an overall positive impact if increased, this is described as undertourism. Countries can be dealing with concerns of undertourism and overtourism at the same time. Croatia is one of these countries, as places such as Dubrovnik and Split have experienced rapid growth of tourist arrivals, while in Slavonia the tourism sector activity is low. The economy of Slavonia, the eastern part of Croatia, is amongst the poorest in the European Union, and has been growing more slowly than comparable regions (Eurostat, 2021). Tourism is considered by the government as one of the main pathways for economic resurgence. In 2019, Slavonia generated just 0.5% of the total number of overnight stays while the region represents 22% of the land area and 20% of the population (Croatian Bureau of Statistics, 2021). To achieve greater tourism-driven inclusive growth in the country, there is the need to understand which are the binding constraints for Slavonia to expand its income from tourism. This research applies the tourism-driven inclusive growth diagnostic (T-DIGD) which uses a mixed-method approach (Bakker, 2019). Initial findings show that limited awareness of the region as a destination, limited linkages within the sector and lack of skilled staff are the main constraints.

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Abstract
The ongoing COVID pandemic has dramatically impacted tourism in nearly every destination
worldwide. One of the most striking of these impacts can been the way it quickly and
decisively ended growing complaints about "overtourism" in many popular destinations in
the years prior to the pandemic, instead replacing these with newfound concerns about the
negative economic consequences of the resulting "undertourism" produced by pandemic
travel restrictions. Most tourism planners are now strategizing to manage the tourism
regrowth already beginning or projected to begin once the pandemic further recedes. Yet
these responses take very different forms in different locations: while some places aim
merely to restimulate tourism to pre-pandemic levels or beyond, even further liberalizing
regulation to achieve this, others appear to be taking the pandemic as an opportunity to
proactively manage or limit tourism regrowth to forestall a return of overtourism and its
discontents. But a less analyzed option is degrowth, through a reorientation of activity in the
Global North in favor of improvements in equity, justice and collective well-being. Starting
from the basis that tourism does not have to be a capitalist activity, it is proposed that
sustainable tourism requires the acceptance of limits based on the commons and promoting
them through post-capitalist forms of production and exchange.

In this reflection, we explore how a range of prominent tourism destinations previously
experiencing overtourism are situated within this spectrum. Taking documentation of the pre-
COVID debates concerning overtourism as a baseline, we explore how these discussions and
associated policy measures have transformed in the time since in preparation for a post-

pandemic future. We ask how new measures introduced or proposed promise to address the pre- or mid-pandemic tourism impacts to which they are directed and what the likely outcomes of such interventions will therefore be in years to come. We also explore more radical proposals to reform tourism more dramatically away from the growth-oriented model long dominating the global tourism industry. The purpose of this research is therefore, on the one hand, to diagnose re-growth trends and, on the other, to explore alternative 'spaces of hope' to develop a roadmap of pathways towards post-capitalist tourism.

Title

Residents' Perceptions on Tourism Impacts: Is Tourism in Alentejo (Portugal) Perceived as Sustainable?

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Abstract

Tourism is always a relational activity. Residents, tourists and places are brought together through tourism. At the same time, it has become evident with the current pandemic that human choices are transforming our, usually assumed as, secure living into a very dangerous time for life. Before the pandemic, residents were starting to be considered (mainly) by academics as powerful agents to influence the experience tourists live at destinations—ones whose needs and perceptions have to be considered for a successful (sustainable) destination. With the pandemics, sustainable tourism has gone from being an "old" academic concept to a central concept in the sector's discourse.

This study aims to analyse the existence of differences between the perceptions of tourism impacts between residents from the inland and coast regions of the Alentejo (Portugal). Additionally, an exploratory reflection on the determinants of those different perceptions is presented.

A quantitative methodology was chosen to achieve these objectives. A survey was undertaken with the residents of Alentejo, using a probabilistic sampling method (multi-stage cluster sampling process). A total of 2,619 questionnaires were collected, representing residents from 34 municipalities, during 2019-2020. These residents reported their perceptions on economic, social, cultural and environmental impacts of tourism development at their municipality of residence.

Results show that residents from the coastal municipalities reported more negative perceptions of tourism development than those from the inland. Different factors seem to explain these perceptions, namely the number of tourists at the municipality, the sociodemographic profile of the residents and the specific types of tourism impacts.

Considering the residents' perceptions on tourism development seems to be crucial for implementing adequate sustainable tourism strategies for destinations. In this context, for the sustainable tourism concept to be central not only in the tourism agents' discourse but to be

truly applied by them, it is essential to recognise the needs and wishes of residents for their place of residence as a tourism destination—a step this study hopes to start.

Title

Chinese Tourism in the Post-COVID Era: A Perspective of (Internal) Orientalism

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Abstract

This conceptual paper aims to develop a framework to understand Chinese tourism in the post-COVID era through the lens of Orientalism. As a Western ideology stemming from colonial power, Orientalism, coined by Said (1978), is a discourse of knowledge that builds on the epistemological and ontological distinction between the Orient (the East) and the Occident (the West). It is an act of Western postcolonial power and domination through a form of representation, by inventing and constructing the Orient, and having authority over it. In this hierarchical binary set, the East is represented as an enclosed space, which is backward, mysterious, exotic, sly, and irrational, to be set in contrast with the civilised, advanced, masculine, and rational West (Echtner & Prasad 2003; Said, 1978). The Orient is fabricated and 'created' (Dirlik, 1996) to stabilise and legitimate 'the West.' In this practice of Western dominance, the Orientals' opinions are neglected; they cannot speak, act, and represent themselves. However, the Orient participates in self-Orientalism by constructing and reinforcing the discourse (Yan & Santos, 2009). In tourism, studies have been conducted investigating how non-Western destinations reproduce or reconstruct the Western imagination of the Orient (Bryce, 2007; Bandyopadhyay & Morais, 2005). Most studies focus on tourists from Occident and hosts from the Orient, with few studies looking at the tourists from the Orient and the hosts from the Occident (e.g., Moufakkir, 2015).

The conceptual paper is situated in three contexts. First, up until the pandemic, Chinese outbound tourism was one of the biggest outbound segments globally. With increasing consumption power and confidence (Jin et al., 2020), the growth of Chinese outbound tourists, on one hand, is great for the economy; on the other, it threatens and destabilises the power dynamics between the Occident and the Orient. Second, Since the COVID-19 outbreak, the misleading media and statements of some political leaders have resulted in a hostile environment with stereotyping judgement and increased hate crimes toward Chinese in the UK (Gray & Hansen, 2021). A report by The Guardian shows anti-Asian hate crimes increased by 21% during COVID-19. By othering and demonising the Chinese, the orientalism discourse is strengthened. Although this is countered by the #StopAsianCrime movement, the hostile environment in the West has affected the mental health of Chinese tourists and their intentions to visit (Zheng et al., 2020). Third, as China has applied the zero-COVID strategy, the Chinese outbound tourism flow has shifted to domestic travel. In China, there is a binary opposition between the majority ethnic group Han from the East, who are more affluent and able to travel, and the minority ethnic groups in the West, who are Orientalised as primitive, backward, and exotic. The domestic tourism flow tends to be from the East to the West. In this case, the Western part of China is Orientalised internally.

This conceptual paper situates Chinese tourism in the post-COVID geopolitical environment. The lens of Orientalism (Said, 1978) is applied to conceptualise 1) the shifting power

dynamic between the Orient and Occident during the growth of Chinese outbound tourism, and how the Chinese resist or self-Orientalise in this power relationship; 2) how the power relation of Orientalism has been reinforced through 'othering' Chinese people since the outbreak of the COVID-19 pandemic, and how this has resulted in a series of hate crimes; and 3) how, in the domestic tourism context, the discourse of internal Orientalism is being fabricated. Chinese, on one hand, are silenced subjects in such Orientalist framings; on the other hand, they practice and perform internal Orientalism in Western China during domestic travel.

This presentation contributes to the understanding of Orientalism by placing Chinese tourists on both sides of the Orientalist gaze. A framework will be developed to conceptualise the Chinese tourists not only as the Orientalised subject, but also as those who shift and reproduce the discourse through resisting and challenging the power dynamics, and practising internal Orientalism in domestic travel.

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Title
With Risk: Teaching Innovation in Dangerous Times

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Abstract
Innovation is one of the biggest buzzwords. It is something that most people understand through the lens of technology and computers. The tech sector has built a system for incubating new ideas and supporting innovation in a variety of ways. Could this system, designed to foster innovation in the tech sector, be adapted to the tourism industry? This question is at the heart of the origin story of the Tourism Innovation Lab at Thompson Rivers University.

Join us to learn about the creative and entrepreneurial journey of the founder of the Thompson Rivers University Tourism Innovation Lab. Discover the partnerships being forged to combine the powers of a technology incubator, a DMO, and a university to create a source of programmatic innovation. Explore the questions and meanings that arise when teaching tourism business development and experience design.

After the first real year of operations, this session will reflect on the ups and downs of teaching students to pursue the inherently risky path of entrepreneurship. Although young people have a much higher risk profile than most of society, what does it mean to encourage them to pursue entrepreneurship with all the risks we now see in our world?

Title
Communicating the 21st Century Botanic Gardens Mission: A Content Analysis of the
Iberian Macaronesia Botanic Gardens Websites

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Abstract
There are over 3000 botanic gardens around the world, and together they receive over 300
million visitors a year (Aronson & Gardens, 2014). According to (Funsten et al., 2020), a
third of world travelers visit a garden during their trip, which makes gardens an interesting
tourism niche market. Botanic gardens have been studied from architectural, biological,
environmental, and tourism points of view (Blackmore et al., 2011; Cannon & Kua, 2017;
Mounce et al., 2017) However, studies have not been carried out on how botanic gardens
communicate their mission to society or how they promote visitation and leisure activities
through their websites.

According to the Global Strategy of Plant Conservation (Brikinshaw et al., 2013), Botanic
Gardens are deemed to play an important role in their 21st century mission—the necessary
call for action of social and environmental responsibility. With the climate crisis facing the
Earth and the real risk of a sixth mass extinction happening, gardens can function as a wake-
up call to act for a more sustainable tourism (Young & Duchicela, 2020).

Our scope of analysis is the Portuguese and Spanish botanic gardens, two countries that
played an important role in plant globalization; from the 15th century onwards, species from
all continents traveled from their native place to this so-called Iberian Macaronesia region
which is also a Europe's biodiversity hotspot and presents the highest degree of native plants
in Europe, many of them in several conservation levels present in The International Union for
Conservation of Nature's Red List of Threatened Species.

This study is ongoing research that aims to analyze, through a content analysis methodology
(Zhou, 2016), the mission they assume and communicate in their websites, which projects
and leisure and tourist activities promote, and to what extent they communicate
environmental responsibility actions. Our goal is to comprehend to what issues Portuguese
and Spanish botanic garden websites give more attention and to what extent they show
dissemination of their collections and environmental education actions to visitors.
Preliminary results of our research show that the equilibrium between the discourse on
conservation and research, on one hand, and education, culture, and leisure, on the other, is
unbalanced. Botanic gardens created in the 18th century to the first half of the 20th century are
more concerned with communicating their history, landscape architecture, and also the exotic
species brought from the *philosophical travels*—the expeditions undertaken, at the end of the
18th century and during the 19th century, by naturalists with scientific training, illustrators

and technicians specialized in the collection, conservation and transport of objects and specimens from the natural world—to other continents. They also show that botanic gardens created from the mid 20st century to the 21st century are more specialized in native plants.

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Title
Critical Posthumanism and Agency: Biocultural Identities of the Wolffish in Tourism

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Abstract
As the Anthropocene exacerbates the realities of extinction, climate induced disasters and disease, we are in fact all living in dangerous times—all of the time. Yet, how we perceive our identities with and amongst our home(s) and each other determines the fate of many amidst the evolving crises (Cavaliere and Ingram, 2021). Humans are dependent upon our interrelationships with all biodiversity and so are the fates of flora and fauna upon us. This interconnection is often unrealized, disregarded or prioritized upon neoliberal capitalist value and perceived attractiveness of the animals or plants. According to Callus and Herbrechter (2018, p. 94), "Critical posthumanism can be understood as the discourse that deconstructively inhabits humanism and critiques its anthropocentrism." In this light, the authors seek to explore and share the story of the The Bodø Wolffish (Steinbit) that live in Saltstraumen, Norway from a critical posthumanistic lens. This exploration aims to enact the call from Kline, Hemmstra and Cavaliere (2021 in progress) to extend ideations of Wildlife Equity through research strategies that further posthumanistic inquiry for progress in wildlife policy and conservation interventions.

Who are the Wolffish and where do they live? Saltstraumen is located just above the Arctic circle in Norway, about 10 kilometers southeast of the town of Bodø. There is a small strait between the open ocean and Skjærstad Fjord, which creates one of the strongest tidal currents in the world. Wolffish were previously hunted to near extinction as they have a unique lifecycle dictated by the moon and they spend long periods of time in darkness—creating conditions that make it easier for humans to kill them. Today, the Wolffish has become an iconic species both for divers and fishermen. Human interests weigh heavily in marketing, selling, and experiencing tourism encounters with Wolffish that includes sport fishing, culinary experiences and diving to engage in interactions with the animal.

The story of the Wolffish is perhaps changing in conjunction with the newly created MPA and the correlated evolving alternative perspectives of the animal's identity. In 2013, Saltstraumen became one of the first of three areas in Norway to earn the status of a Marine Protected Area (MPA). The purpose of Saltstraumen marine conservation is to preserve an area containing endangered, rare and vulnerable nature, that has a specific scientific value. In this research, we focus on the role of animal-agency in the management and utilization of this MPA in Norway and study animal-agency from a posthumanistic perspective. Through the application of a qualitative case-study, we intend to understand the agency of this marine

species in coastal tourism practices. We aim to understand how the behavior of this fish influences decision-making, policy making, collaboration and tourism activities resulting in changes of co-constructed human and fish biocultural identities.

Through the application of the Biocultural Identity Framework (Cavaliere, Branstrator and Niemiec, 2021 in progress) we engage with various human stakeholders in and around the MPA to understand the stories of the lived experiences of the Wolffish. The human stakeholders consist of tourism business owners (including accommodation, camping, diving, and fishing operators), artists, photographers, researchers, government representatives, Destination Management Organizations, independent diving clubs and local residents. We will share our methods of engagement with the various human stakeholders in Saltstraumen whose relationships with the Wolffish serve to co-construct and evolve their mutual identities.

We acknowledge that our limited human understanding of the Wolffish requires attention, and we pursue a critical posthumanistic lens by exploring the many identities, functions, and values of the animal. This requires an extension of consideration beyond speciesism and anthropocentric perceptions. What is the Wolffish's role in our collective changing identities? How can our intentional critical inquiry into the animal's identity as a sentient being with rightful equity change our perceptions of tourism and ourselves? Can our evolving co-constructed realities of survival and ongoing threats reinforce the need for feminist critical posthumanism research to progress equitable governance?

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Title
Responsible Inclusive Leadership: Mitigating the Social Impacts of Tourism in UNESCO Biosphere Reserves

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Abstract
While there is an extensive body of research examining the social impacts of tourism in protected areas (Deery et al., 2012; Eagles et al., 2002; Mbaiwa, 2003; Snyman, 2012; Spenceley & Meyer, 2016) almost none explicitly explores responsible inclusive leadership as a method to mitigate the negative social impacts of tourism. This study analyzes the social impacts of tourism in the Adirondack High Peaks Region of the UNESCO Champlain-Adirondack Biosphere Reserve and explores responsible inclusive leadership as a means to mitigate these impacts. A mixed qualitative methods study including a media analysis, document review, focus groups, and semi-structured interviews revealed significant socio-economic inequalities related to tourism in the region and conflicting interests among tourism stakeholders. Findings highlight the importance of responsible inclusive leadership to address social inequalities related to tourism development and the need to monitor the social impacts of tourism, contributing to the broader discussion on the social sustainability of tourism in UNESCO Biosphere Reserves. Responsible inclusive leadership facilitates an environment where power is distributed among stakeholders and viewed as *power with*, which focuses on co-created actions and mutuality among stakeholders (Ford, 2016). The notion of leadership as a shared responsibility of the collective, advanced by Ford (2016) and Booysen (2020), is of particular interest when considering the highly complex and dynamic tourism ecosystem and the diverse, and at times, competing stakeholder interests involved in this system. Responsible inclusive leadership presents an opportunity for tourism managers in protected areas to rethink and approach leadership in a more inclusive manner to reduce the negative social impacts of tourism.

This research took place during the COVID19 crisis, when navigating the so called 'new normal' and being *with in dangerous times* has meant that the tourism industry, host communities and visitors have been rethinking ways of 'being *with* each other' and shifting towards what is widely referred to as 'proximity travel and tourism,' in order to face the uncertainties of travelling far away from home *in dangerous times*. This contribution will therefore also provide timely reflections on the implications of this increasing pattern, particularly affecting natural areas such as the UNESCO Biosphere Reserve under investigation. The findings from this Biosphere Reserve study are particularly relevant to the thriving social and natural ecosystems that characterize the UNESCO Menorca Biosphere

Reserve where the Critical Tourism Studies Conference is set to take place.

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Titre
Mener une recherche *sur* la sous-traitance *avec* les femmes de chambre. Violence et stratégies de légitimation de la sous-traitance du nettoyage dans l'hôtellerie.

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Résumé
« Qui nettoie le monde ? » demande la penseuse féministe décoloniale Françoise Vergès (2019). Les travaux féministes éclairent la manière dont le travail reproductif, soit le travail de reproduction de la force de travail—travail domestique, de soin et d'entretien—est traditionnellement assigné aux femmes (Federici, 2019). Depuis les années 1980, conjointement à la progression des femmes blanches occidentales dans la sphère professionnelle, le travail reproductif fait l'objet d'une vague de privatisation (Federici, 2019). Le nettoyage, ou plutôt « la propreté » est devenu un secteur à part entière en occident embauchant principalement des femmes racisées immigrées ou descendantes de l'immigration d'anciens pays colonisés dans des conditions précaires (Vergès, 2019). Dans ce contexte, les luttes des travailleuses du nettoyage contre la sous-traitance se multiplient depuis plus de 20 ans. Des universités aux hôtels, les employés demandent la fin de la sous-traitance désignée comme responsable de conditions de travail détériorées (Bezuidenhout & Fakier, 2006).

Ancrée dans une épistémologie féministe ce papier se propose de mener une recherche non pas *sur* mais bien *avec* celles qui sont concernées (Clair, 2016) à la croisée de la théorie des organisations et des Critical Hospitality Studies. *Avec* les femmes de chambre en grève contre la sous-traitance, j'interroge l'organisation du travail violente qu'elles dénoncent (cadences élevées, travail dissimulé, pénibilité accrue, violences sexuelles, etc.), conjointement aux pratiques de légitimation de la sous-traitance par les hôteliers donneurs d'ordre. Comment les donneurs d'ordre légitiment-ils la sous-traitance tout en faisant face à la violence qu'elle produit dans le cadre de ces conflits sociaux ?

Pour répondre à cette question je me base sur une étude de cas du secteur hôtelier français. Depuis le conflit opposant salariés du prestataire Arcade au groupe Accor en 2002, le secteur a connu une multiplication des luttes contre la sous-traitance. Prenant comme point de départ les conditions de travail des femmes de chambre en grève au sein d'hôtels parisiens, je me base sur les archives produites par les syndicats, journalistes et chercheurs, pour appréhender le fonctionnement de la sous-traitance et les conditions de travail qui lui sont inhérentes. Pour affiner ma compréhension, j'ai également réalisé 8 entretiens auprès de travailleuses, militants syndicaux et inspecteurs du travail impliqués lors du dernier conflit fortement médiatisé de l'IBIS Batignolles (2019-2021). Afin de saisir les stratégies de légitimation à l'œuvre, j'interroge dans un second temps les acteurs de l'hôtellerie sur le fonctionnement de la sous-traitance, leur responsabilité en tant que donneur d'ordre et leur posture face aux conflits sociaux. Le sujet étant sensible pour ces derniers, j'utilise un échantillonnage boule de neige m'ayant permis de réaliser 14 entretiens.

Des résultats préliminaires tendent à montrer que, malgré ce qu'affirment les travaux en

Hospitality Management, les stratégies d'externalisation ne sont pas exclusivement légitimées par des logiques économiques visant principalement à gestion facilité de la volatilité de la demande et la réduction des coûts (Lamminmaki, 2011). Dans une perspective féministe, je montre que les professionnels de l'hôtellerie exploitent le stigma du nettoyage et sa dévalorisation liée à l'assignation de genre pour légitimer l'externalisation. Le nettoyage n'est pas censé supposer de compétences réelles puisque réalisé de manière invisible et gratuitement par les femmes dans les foyers (Benelli, 2011). Il est dès lors considéré comme une fonction non essentielle susceptible d'être externalisée à moindre coût et assignée à celles les plus précaires, alors qu'il constitue paradoxalement le cœur de métier de l'hôtellerie, comme le reconnaissent les professionnels eux-mêmes.

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Title
"All God's Children Need Travelling Shoes": Critical Dialogues on Race, Gender, Identity and Belonging

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Abstract
All God's Children Need Travelling Shoes is the title of Maya Angelou's fifth book in her seven-volume autobiography. In this book Angelou recounts her travel to Ghana and the four years she lived there between 1962 and 1965. Angelou's text represents travel as an important means of reinforcing the commonality amongst peoples; it is what makes us human. This is evident from the following quote from the text:

> *Perhaps travel cannot prevent bigotry, but by demonstrating that all peoples cry, laugh, eat, worry, and die, it can introduce the idea that if we try and understand each other, we may even become friends.*

Yet, simultaneously, travel can highlight themes of resistance and survival that are pertinent for Black women. In addition, Angelou's text speaks to questions of home and away and her statement that "*The ache for home lives in all of us, the safe place where we can go as we are and not be questioned*" arguably establishes a binary dualism between home and away which is especially problematic for diasporic populations.

Against this backdrop, in this presentation I undertake a critical dialogue between myself (a Black, diasporic female subject) and Angelou's text, problematizing all the mentioned themes using insights from black feminism and Homi Bhabha's work on identity and belonging. Methodologically I draw on the storytelling technique of Critical Race Theory (CRT) which, according to Yosso (2002), can serve as an important 'consciousness raising' strategy. Fundamentally what I seek to portray in this dialogue are the intricacies of diasporic travel for Black women who, through their journeys, must navigate the complexities which lie at the intersection between, race, gender, identity and belonging.

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Title
Indigenous Tourism and Marginalisation: Closing the Gap?

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Abstract
That tourism can advance host communities is widely touted and is evidenced by the extent to which economic growth at macro and micro scales are tied to expansion of the sector. However, it's unintended and adverse impacts give a glimpse of the evident trade-offs, particularly the marginalisation of vulnerable and power-deprived stakeholder groups. As Cheer (2018, p. 730) outlines, "In tourism, marginalization, inequity and social justice are intertwined and often derived from a number of sources in both obvious and ambiguous manifestations, not all apparent immediately, with most underlined by slow, unfolding regressive transformations that tend to exist beyond the clutches of authorities, and seemingly oblivious". Cheer adds that (2018, p. 728) "The issue of marginality as a broad framework is central to critiques of tourism in the developing world where one of the preeminent and nagging themes concerns the extent to which host communities might garner more favorable outcomes." We hone in on the intersection between Indigenous tourism and marginalisation at Uluru in Central Australia. Despite decades of touristic enterprise, well-being outcomes for Anangu, the traditional owners of Uluru, remain underwhelming. This mirrors broader ambitions to 'close the gap' between Indigenous and non-Indigenous Australians. We query why Anangu remain marginalised and have been unable to realise long-term beneficial gains.

Our aim is to examine the historical trajectory of tourism development at Uluru and explicate how the marginalisation of Anangu has become entrenched, and how tourism might now help the 'closing the gap' agenda. We employ a critical historical geographies lens, situating the examination of tourism in reportage concerning the historic trajectory of tourism *in situ*. Drawing on long-term engagement with Anangu, particularly the community at Mutitjulu, we also leverage secondary and archival primary source material, as well as early stage observational and ethnographic fieldwork. Marginalisation of host communities is seen in the ripple effects of tourism development on the built and natural environment, and in the way displacement, exclusion and exploitation arises. We explicate how despite decades of tourism development, the marginalisation of traditional owners has persisted. The critical factors that have driven enduring marginalisation are explained, raising important implications for the forward planning and development of inclusive tourism in Indigenous contexts, and how Indigenous futures tied to tourism might be placed on more solid footing.

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Title

A Proposal for a Dynamic Index to Measure the Sustainability of Tourism Destinations

Authors

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Abstract

Tourism has been widely demonstrated to be an effective trigger of economic vitalization (Brida et al., 2020), as also confirmed by the recent COVID-19 travel shock, which hit tourism-dependent economies harder than the others. However, if not properly designed and managed, tourism may burden the environment. Therefore, one of the main risks of going back to pre-pandemic levels is the revitalization of negative effects of overtourism. This is the opposite of what researchers hope for, as they call for new trajectories, business models and government policies to make the industry more sustainable and equitable (Gössling et al., 2020; Higgins-Desbiolles, 2020).

Therefore, it becomes fundamental to develop new measures and metrics to support the identification of how well the tourism industry is performing for visitors and communities (Lew et al., 2020). In fact, one issue of persisting relevance is about the measurement and monitoring of sustainability at the destination level and beyond (Hsu et al., 2020; Szuster et al., 2020).

In this work, we estimate a synthetic index with a dynamic factor model based on mixed frequency variables (i.e., MIDAS models), to evaluate the environmental externalities generated by tourism development in the twelve provinces of the Italian region of Lombardia.

In particular, while this index takes into account a large set of variables related to different domains (such as demographics, wealth and economy), we also include three of the most significant environmental phenomena intertwined with the tourism industry: solid waste production (Dolnicar et al., 2020; Comerio et al., 2022), air pollution (Saenz-de-Miera & Rosselló, 2014; Zhang et al., 2020) and energy consumption (Katircioğlu, 2014; Azam et al., 2018), which in turn can influence CO_2 emissions.

Although dynamic factor models have been employed in the tourism field of study only recently, as they allow us to identify objective weighting mechanisms, we add another element of novelty, that is, the integration of the MIDAS component into the estimation process. This allows us to obtain a continuously updated index according to the new data available, making it an important tool for policy makers for at least two main reasons. Firstly, it can be used for a timelier monitoring of the actual tourism situation, without the usual delay of classical statistics. Secondly, since new and more sustainable paradigms (Ateljevic et al., 2020; Benjamin et al., 2020) should be developed to minimize the negative externalities of the tourism industry, this index can be used to simulate ex-ante the future impacts of specific policies on the economy as well as on the environment (e.g., setting limits on the

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Title
At Home with Airbnb: The Fragility of a Homeliness Shared with Guest and Platform

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Abstract
The rapid growth of the sharing economy has allowed the widespread commodification of things that were once held as private, most prominently homes. The commercialisation of living spaces has created a time and world that is dangerous for the essence of homeliness, with this being driven by Airbnb placing the home with the away, host together with tourist. This welcoming into the home, however, is not reduced to just a guest, but further extends to the welcoming of Airbnb into the space. Existing studies of Airbnb have considered its disruptiveness and innovation (O'Regan & Choe, 2017), issues of discrimination (Edelman & Luca, 2014), and tourist motivations (Guttentag et al., 2018); however, very few authors have considered the notion of home, one exception being Roelofsen (2018).

This notion of home is where the focus of this doctoral study will lie. Centring around cohabiting hosts in Airbnb, this research will look to establish the impact that such a platform can have on the homeliness of hosts. Home can be seen as comprising a number of different elements, such as the material (Gram-Hassen & Bech-Danielsen, 2004), the spatial (Gregson & Lowe, 1995), and the sensory and visceral (Longhurst, Johnston, & Ho, 2009; Pink & Leder-Mackley, 2012), as well as the social, underpinned by notions of belonging and dwelling. An individual can feel homeliness through a subjective combination of elements that come together to create a specific idea of home. In this, a precarious balance of elements is required to create home, and it is these elements that will be examined to understand home and its fragility for hosts. It will also seek to take a critical view on the relationship between the home, hospitality and the sharing economy.

The performance of hospitality, along with all other aspects of the host-guest relationship, has the potential to seriously disrupt the socialities of home, as well as emotions imbued on the spaces. Furthermore, the presence of the guest may cause changes in the everyday routine of the host, along with the sensorial landscape of the home. This transactional relationship, and experience of being with the guest, could very much interrupt the performance of home, potentially causing its unmaking. Alongside this, the host also has to coexist with the demands of the algorithms of Airbnb and the expectations they create. Extending to the materialities as well as demanding certain behaviours from hosts, including emotional labour, the presence of Airbnb is capable of creating a sense of alienation, further eroding the experience of home.

This paper will look to pose these questions of how the home can coexist with guest and platform, aided by preliminary data findings. The study design of this ethnographically informed project will follow an interpretivist paradigm, incorporating a relativist ontology and a subjectivist epistemology (Levers, 2013). Focussed interviewing will be used in sit-down interviews with hosts, centring discussions around particular experiences, allowing participants to highlight significant elements (Bauman & Adair, 1992; Fiske & Handel,

1947). This part of the research will have a focus on socialities and host relationships with Airbnb. Tours of the homes of cohabiting hosts will be used to explore the materialities, spatialities and senses of home. Such walking interviews can help create ethnographic 'moments' that bring everyday practices into view (Wilmott, 2016), while also being very useful in discovering the relationship between person and place (Kinney, 2017). This will look to explore the host relationship with different areas of the home, and with the various physical and non-physical elements that comprise the space. Advice available to hosts online, as well as host forum discussions regarding Airbnb, will be collected to inform questions asked in the interview process, as well as providing a background to the online host community. Initial instances of this research will be presented and allow for a fledgling look into what this research hopes to discover about the socialities, materialities, spatialities and senses of home, what this paper considers to be the key areas in assessing whether the performance and experience of home can remain for hosts when placed with Airbnb and a guest in these potentially dangerous times of commodification.

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Title
Producing Lifestyle Migration and Housing Precarity on the Periphery: An Exploration of Uneven Pandemic (Im)mobilities in Rural Nova Scotia, Canada

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Abstract
Significant in-migration to rural tourism destinations has been observed during the pandemic (Sheller, 2021) and, in Nova Scotia, has been fueled by a prominent imaginary representing the Canadian province as a safe, affordable, and idealized maritime leisure destination. The #WorkFromNovaScotia marketing campaign was launched in December 2020 by Tourism Nova Scotia in collaboration with the Department of Business to support targeted population growth (TNS, 2020) according to state-sponsored gentrification (Aalbers, 2019; Alexandri & Janoschka, 2020). Whereas uneven housing market dynamics precede the pandemic era, the simultaneous instrumentalization of a region-wide rent gap (see Yrigoy, 2019) and emergence of a generalized housing crisis in Nova Scotia have triggered the urgency of examining the complex and multiscalar process of housing commodification. Indeed, as a social and spatial justice issue, the financialization of the housing market detaches housing from the values that ought to *define* it and is therefore dehumanizing, encouraging a speculative relationship to housing, in general, and to one's own home, in particular (Farha & Porter, 2017; see also Aalbers et al., 2020; Gaudreau, 2017; Rolnik, 2013). Thus, applying a 'mobility justice' lens (Sheller, 2018), it is suggested that access to both travel and housing is reserved for the most fortunate individuals and groups, at both local and global scales. Whereas the increase in demand for rental housing and real estate may contribute to demographic and economic growth in (non)urban Nova Scotia following decades of generalized stagnation and out-migration, it is argued that the instrumentalization of housing for lifestyle mobilities is fundamentally incompatible with the right to housing for all. This research project, combining urban and tourism studies, begins by outlining the ongoing and multiscalar process of housing commodification, contrasting the simultaneous production of precarity with the increase in lifestyle migration to rural Nova Scotia, Canada.

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Title

Grappling with Precarity and Fulfillment: A Reflection on 'Non-Essential' Tourism Work and Workers in Rural and Peripheral Regions during the Pandemic Era

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Abstract

Employment opportunities within the tourism industry are often described as low-wage, seasonal, unskilled and feminized. Indeed, women are more likely to occupy precarious tourism jobs through both waged work and self-employment (UNWTO, 2020), a pattern observed in a range of urban, rural and enclave tourismscapes worldwide. Moreover, involving the simultaneous production and consumption of experiences, tourism transactions are inherently performative, integrating worker emotions, personality and style into the immaterial product being sold (Veijola, 2009). Moreover still, feminized, precarious and performative labour, characteristic of late capitalist consumer economies, is place-specific, tying the tourism encounter to the location in which exchange takes place (McDowell, 2009). Thus, in Atlantic Canada where the post-industrial development of tourism activities has been a key economic strategy in recent decades, the labour market within rural and peripheral towns such as Lunenburg, Nova Scotia, has been increasingly fraught with shortages, over- and underwork, deregulation and informality.

Drawing upon pre-pandemic (auto)ethnographic research, engagement in tourism work is shown to be meaningful, challenging and socially rewarding. Thus, a tension emerges between the potential for tourism work to be fulfilling and the structural precarity to which tourism workers are subject (see Pagliarin, 2017), highlighting the flexibility and 'slipperiness' of the tourism industry (see Gibson, 2009; Lapointe & Coulter, 2020). However, as the COVID-19 pandemic rapidly destabilized the global tourism industry, tourism work and workers gained (or were reduced to?) the status of 'non-essential,' raising broader questions about the value of this type of labour (Rose, 2021) as well as its potential to 'recover.' Indeed, reflecting upon the absence of tourism and the simultaneous implementation of the Covid emergency response benefit (CERB) in Canada, which established the minimum livable income at $2000 CAD per month, it is suggested that attention must be granted to how workers perceive and practice tourism, during and following the pandemic. Drawing attention to both embodied tourism workers and the precarity of the tourism industry, the aim is to critically reflect upon the post-Covid tourism labour market, particularly in rural and peripheral zones where the industry is structured by seasonality and the 'shuffle'—the constant coming and going—of tourists, residents, workers, and small and micro-businesses.

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Title
Being with Red Foxes: Dangerous Pathways to Love in Captive-Wildlife Tourism

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Abstract
The animal turn has drawn attention to pervasive anthropocentrism in tourism practice and research. Consequently, exploitation of non-human animals, who are often conceptualised and treated as a mere 'resource,' can be found across a multitude of tourism settings. In this context, there is an urgent need for tourism scholars to (re)imagine the ethical possibilities of being with other animals. I explore these issues through the case study of Kitakitsune Farm—a small captive-wildlife tourist attraction that predominantly displays Ezo red foxes in Hokkaido, Japan—at which I conducted short-term multispecies ethnographic fieldwork over the course of eleven months. The foxes at this attraction live in a walk-through enclosure within which visitors must not stray from the path, creating retreat spaces for the vulpine inhabitants. This set-up affords barrier-free wildlife viewing and, on occasion, some of the friendlier foxes allow themselves to be petted by visitors. Here, every fox is given a name, and daily updates about their lives are shared through social media to a devoted online community. The discursive framing of these foxes as individuals with their own names and personalities bestows upon them a form of quasi-personhood. This creates new possibilities for interspecies relationality through the recognition that some non-human animals are unique subjects rather than merely 'substitutable items in a common category' (Knight, 2020, p. 2). The emotional investment of repeat visitors in the foxes is evident in social media comments expressing affection, love, and even grief when they die. Against a historical backdrop of foxes being farmed for their fur and a contemporary context in which many of their descendants are now exploited in low-welfare private zoos in Japan, tourism encounters that promote compassion towards foxes have an emancipatory potential. However, tourists' encounters at Kitakitsune Farm are influenced by popular cultural discourses such as *'kawaii,'* which translates as 'cute' in English but carries additional connotations of weakness and dependency. Framing foxes as *kawaii* can thus lead to infantilisation and an unquestioning attitude towards their captivity. For example, non-human residents of all ages at the farm are referred to online by staff and visitors as 'children,' which implies their need for guardianship. There is certainly danger on the pathway to loving another species, as well-intentioned expressions of admiration and care have the potential to cause harm. Nevertheless, I argue that these physical and virtual encounters with red foxes provide an experiment in multispecies relationality that may allow us to creatively reimagine more ethical ways of being with other animals through wildlife tourism.

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Title
Finding Meaningful Student Globalization Experiences Nearer Home

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Abstract
Several great waves of chaos hit society in the 2020s—rising financial precarity, tribulations of life in the time of COVID, and the tsunami that is digital and social media. Each has contributed to declines in student mental health and grit, as well as drawing away students' time on task (i.e., the dreaded 'attention economy'). At the same time, a recent review speaks to major trends in worldwide tourism, placing at the top of the list sustainability issues, such as overtourism, ecological travel, and airplane carbon emissions (Dragomir, Girniceanu, & Mazilu, 2021).

A particularly interesting paradigm to consider travel motivation is transmodernism (Ateljevic, 2016). Transmodernism speaks to the creation of a global relational consciousness, which travel can play a key role in forming. These journeys develop of new ways of being, knowing, and doing in the world through activities and experiences of purpose, meaning, adventure, and exploration (Ateljevic, 2020). While posited as a trend led by 'cultural creatives,' Gen Zers (born c. 1996-2010) are now the overwhelming majority of students in higher education. As a broad group, they have similar travel demands as the creatives (Dimitriou & AbouElgheit, 2019).

One set of prolific authors has suggested students should develop a global outlook through "effective and responsible engagement with a multicultural and globalizing world" (Jones & Killick, 2013). But this formulation combines multi-cultural and global issues, speaking to embedded layers of local, regional, national, and international diversity, equity, and inclusion (DEI, Özturgut 2017). Globalization and DEI share common goals: diversity (the range of race, socioeconomic status, and cultural/environmental influences), equity (dealing with everyone in the same way, regardless of background, lifestyle, race, etc.), and inclusion (policies and tactics that increase interaction among and across groups and individuals with varied attitudes, values, and beliefs) (Drape, Lawrence, & Westfall-Rudd, 2019).

Students must cultivate intercultural awareness, learning how to relate and communicate in multicultural environments. This requires making comparisons and employing reflection during deep levels of globally diverse interaction and engagement (Wang & Sun, 2021). Interacting locally, regionally, and internationally allows for culturally and socially relevant learning experiences that serve, and in turn, engage those communities (Graml & Jackson, 2021).

Returning to the needs of today's students, this requires the creation of a wide range of practical, affordable, and sustainable multicultural and global experiences. Some activities are obvious, like international exchange programs and faculty led travel courses—but also regional experiences more usually linked with multi-culturalism. For one of the authors, residing in Western New York means ample opportunities for in-depth interactions with Indigenous nations nearby (the tribes of the Iroquois Confederacy—Cayuga, Onondaga, Seneca, Oneida, and Mohawk, as well as independent groups such as the Tuscarora). In addition, the border location also means that cross-national opportunities are also at hand in the multi-cultural hotspot of the Greater Toronto Area, and slightly further afield to the deeply French-Canadian culture in and around Chicoutimi, Quebec. For the other author, the Chinese government has worked very hard recently to highlight and promote the diverse cultural practices inherent within the Chinese nation—the 54 non-Han ethnic groups.

Of perhaps even more interest are intensive virtual experiences, such as telecollaborative course work and social media engagement. The flourishing of easily available meeting technology over the internet has made long distance collaborations hugely easier. Of even more promise is the imminent development of simultaneous translation for these meetings (for example, between the author's students in China and America). These lower carbon ventures, with local underlying psychological safety nets, speak directly to the green and sustainable—as well as to the financial and mental health frailty of Gen Z students (Twenge, 2018).

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Title

Tracing the Soul of Goods in "Product Origin Tourism": A Contribution towards More Sustainable Production and Consumption in Tourism?

Author

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Abstract

Tourism is an industry well-known for bearing great potential to benefit destination communities; however, it is also one that often fails to utilize this potential and 'deliver.' Since the onset of the COVID-19 crisis, hope exists for the tourism industry to experience a shift towards a more socially inclusive, responsible and sustainable pathway (Cheer, 2020; Higgins-Desbiolles et al., 2020), with tourists taking increasingly more decisions towards localized and small-scale options that benefit communities (Everingham & Chassagne, 2020). Without doubt, the COVID-19 pandemic has led many to challenge and question their consumption and, as a consequence, buy with a greater consciousness in regards to sustainability and the sourcing of their products (Cambefort, 2020). This interest by consumers to better understand where their products come from has often been "lived out" while travelling, also prior to the pandemic. It is not new that tourists seek to learn more about the origin and production of their day to day goods while travelling (e.g., coffee, chocolate or beverages), above all in the context of gastronomy/culinary tourism (Sloan et al., 2015; Stone et al., 2021). However, the question that emerges now is whether this newly discovered interest in more sustainable and conscious consumption owing to the COVID pandemic is giving rise to what I term 'product origin tourism,' a form of tourism that is specifically aimed at exploring products' origins and production processes in the form of an immersive educational experience. In addition, it is worthwhile investigating whether this kind of tourism bears potential to, in turn, reinforce more sustainable consumption patterns also at home in our day-to-day lives.

This research therefore traces the development of product origin tourism, a form of tourism that not only answers changing consumers' demands, but at the same time can foster education, community involvement and more beneficial tourism encounters based on the admiration of locals' skills and knowledge. At the same time, it critically discusses the motivations of companies to offer 'product origin tours' as a marketing strategy to further profit-driven interests and thus contribute to the machinery of capitalism through practices of greenwashing. This presentation is of a conceptual nature, discussing the significance and meaning of a kind of tourism where the true 'soul' and origin of the product are at its core. It does so by drawing on examples such as tourism linked to coffee/cocoa routes and the production of wool/knitting tourism in Latin America, as well as the production of wine and beef in Europe. At the same time, it presents first ideas for primary research avenues with both tourists and communities in 'production sites in the destination. The aim is therefore to create a research agenda for a kind of tourism that has the potential to challenge consumption and production patterns in tourism and beyond—while, at the same time, running the ever-present risk of greenwashing.

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Title
Decolonizing Management: An Elusive Quest?

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Abstract
Sustainable tourism management seldom addresses the basis upon which knowledge on the environment is constructed. Rather, a Western-centric epistemological order prevails that positions Indigenous knowledge as the "Other." Such an approach limits the capacity to instil a desire for and belief in organizational change. Based on a growing body of knowledge on African management philosophies, this research explores the values and norms characterising Indigenous management approaches in an African-country context. This knowledge is leveraged to build a foundation for sustainable capacity development. Drawing on fieldwork conducted in Tanzania, this study explores the diverse approaches to environmental practices adopted or aspired to by hotels operating in Zanzibar. This allows capturing how sustainability knowledge is institutionalized and (re)produced across different levels. Contradictions and tensions abound when speaking about "African" management and conceptions of sustainability therein. At the core of these tensions lies the often-limited recognition of cultural heterogeneity and prevailing socio-economic realities, which are superseded by the imposition of Western knowledge in management development. By integrating Indigenous voices with a critical management perspective, this study challenges and further extends dominant notions of organizing sustainably in tourism.

Title
Slow Walking: Proximity Tourism in Iceland's Westfjords

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Abstract
This presentation is about earthly connections or finding rhythms and encountering atmospheres through walking narratives. We demonstrate how the process of walking demands acknowledging the surroundings as vital agent *with* whom we walk, rather than merely walk *in,* to underline the importance of more-than-human intimacy as an important aspect of tourism in uncertain times.

The paper illustrates an experimental hiking tour led by one of the authors, Elva. It was designed with a technique in mind she called *enjoy and don't rush.* It emphasises slow but steady rhythms that allow for awareness and bodily sensations, and get those who partake enwrapped in the narratives that the landscape entails. Thus, it makes space for present absences to emerge and materialise.

The technique was carried out with a small group of people walking for four days through old mountain routes, on the seashore and in the forest, with Elva as the local guide. Additionally, the walk was inspired by spiritual ceremonies along the way. The presentation's main focus is on how more-than-human elements and textures played their part in tuning the rhythms of the walk and activated the participants' experience, and how they in turn adjusted with the surroundings. Finally, the paper addresses how the participants claimed that they felt some kind of proximity with earth in the (un)familiar landscape whilst moving through it.

Title

A Beacon of Light in Dangerous Colonial Times: A Sami Touristic Pilgrimage 'Trail of Tears'?

Author

Richard Ek
Karlstad University, Sweden

Abstract

The Sami Nation in the Nordic Region were colonized several hundred years ago by the kingdoms that eventually would become Norway, Sweden, Finland and Russia. This was a slow, drawn-out process that speeded up in the late 19th and early 20th centuries. In Sweden, it was accelerated 1905 when the union between Norway and Sweden was dissolved and Norway forbid Samis to cross their border to reach to the sea with their deers. Thousands of Sami individuals were by force relocated by the Swedish governments during the first decades of the 20th century, first from their homes in Norway into the very northern parts of Sweden, and then in turns further south. This is a story that has not been told, but erased by an official history of Sweden turning into *the* prime example of the welfare state model. Today, the Sami Nation is still in colonial times: now by corporate-and-neoliberal state interests: global corporations in mining scramble for new ore deposits and pressure the public authorities to approve their applications at haste, the whole city of Kiruna is being moved in order to make the mining close-by continue, and thousands of windmills are planned in Sami country, much more than in southern parts. The transformation of the economy to a 'sustainable' one devours resources that have to be taken from somewhere. The Sápmi, the land of the Sami, is an easy target here.

This presentation will tell a story about how an idea to establish a Sami touristic pilgrimage 'trail of tears' came about and became a research project: an idea coming from two Sámi tourist entrepreneurs, with ideas about providing a beacon of light in what can be theoretically understood as the *colonial present* of Sápmi: of possible colonial reconciliation, individual rejuvenation and contemplation in post-Covid times, as well as the unfolding of Indigenous forgotten epistemologies and ways to relate-to-the-world.

Title

The Unbearable Heaviness of Frivolity: The Poetics and Politics of Camp in the Eurovision Song Contest

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Can Seng Ooi
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Abstract

Critical Event Studies (CES) is a rapidly growing creative research field on the power-infused politics and poetics of events. As a comparatively recent research field (in comparison to for instance 'critical tourism studies'), this opens up for a multitude of critical scholarly contributions from a vast array of theoretical and philosophical perspectives. In this presentation, we introduce the concept of 'camp' to CES in order to reveal the poetics and politics of nationalism, gender, and moralities in Eurovision. 'Camp,' here, builds on Susan Sontag's original essay (1966, see also Mallan & McGillis, 2005), as a certain mode of aestheticism and one way (among many) to see the world as an aesthetic phenomenon. Consequently, our introduction of this concept in CES addresses the visualities of the event, responding to the call by Pernecky and Rakic (2019) for a more systematic interest in the visuality of events ontologically, epistemologically, and methodologically in order to reach a richer understanding of events phenomena. We also draw on other streams of research, for instance Bloc (2020), pointing out the aestheticism of the actual management of the event. The Eurovision Song Contest, as a specific visual and cultural phenomenon, constitutes a particularly appropriate empirical example in this context: it is an immensely rich event, infused with a plethora of performativities and cultures, and laced with political and ethical tensions related to nationalism, gender, subjectivities, and moralities. The Eurovision Song Contest, as a visual pop-cultural global event, offers an exemplification of camp aesthetics, and the politics and poetics of event aesthetics in an increasingly dangerous world.

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Title

Envisioning a Sustainable Future in the New Normal: A Transformative, Collaborative Approach

Authors

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Marije Poort
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Abstract

Climate change is one of the pressing issues in the new millennium and has been Goal 13 in the Sustainable Development Goals (SDGs). Climate change has been reported to impact tourism and destinations worldwide with ski and winter tourism, alpine areas, coastal areas and small-island states being the most vulnerable (Scott et al., 2016). Although tourism has been identified to contribute with at least 8% to global greenhouse gases, it is the sector with the least responsiveness in taking measures to reduce its carbon footprint (Scott et al., 2016). Research on carbon footprint mitigation actions from tourism practitioners is still very limited (Zeppel & Beuamoth, 2014), and there is also a need to integrate lessons already learnt into the planning of tourism (Fountain et al., 2020). Besides climate change another urgent global challenge is the COVID-19 pandemic. Although the COVID-19 crisis severely hit travel and tourism, it has also contributed to the first in history reduction in greenhouse gas emissions because of reduced travel and industrial production (Gössling et al., 2020). As the world is now focusing in mitigating the adverse impacts of the pandemic and bringing the economy and tourism 'back to business,' there are also voices sounding the alarm that measures taken in the pressure of emergency to combat economic recession from COVID-19 should not jeopardise long-term environmental goals, and the SDGs should not be overlooked or neglected (Hall et al., 2020). Instead, COVID-19 has been discussed as an opportunity for tourists and the industry to reconsider their options and adopt more sustainable practices in the post-COVID-19 era and for tourism scholars to adapt transformative approaches to research (Ioannides & Gyimóthy, 2020).

In this presentation we report on the workshops organised under a research project aiming to use the experience developed during the pandemic to alert and engage tourism stakeholders around climate change. Tourism companies have gone through a crisis which has been embodied and experienced in several ways during the pandemic. In the presented project, we have worked to bring in this experience, embodiment, and new ideas generated into workshops where stakeholders worked collaboratively to develop a vision and a path to a more sustainable new normal. Very importantly, methodologically we worked with collaborative disruptive methods to trigger transformation in the system and enable a discussion with stakeholders around changes in our understandings of development, vulnerability, climate change and sustainability. In this presentation we will discuss the

transformative approach in our research, the relevant research design and the main outcomes of the two collaborative workshops.

As the analysis of the two workshops has shown, tourism stakeholders, based on their experience of the pandemic but also of climate change, envisioned a sustainable future which would not be based on growth but rather on a fair distribution of visitors in time and place. Diversification (of the product, of distribution channels) to be resilient was also part of their vision together with an appreciation of the importance of people: people understood as locals and visitors, but also employees. Staycations and workcations were also part of a vision to diversify and attain a more sustainable future.

This research contributes to discussing a transformative approach in working with tourism stakeholders for a sustainable future in the new normal. It combines two global crises to stimulate this transformation and social learning.

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Title

Couple Tourism: An Ally of Lasting Couple Relationships

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Abstract

Thematic tourism is an increasingly important segment in the business of modern tour operators and in new approaches to the hospitality industry. The aim of the paper is to identify how tourism can contribute to the sustainability of couple relationships. A couple's relationship is lasting when it is a genuine, harmonious, deep, loving relationship that provides security. A couple's relationship is lasting if the emotional needs of the couple's protagonists are nurtured. The results indicate that tourism can be considered an ally in meeting emotional needs and in creating and maintaining intimacy in the couple's relationship. The research results are a foundation for the conceptualization of couple tourism and thematic tourism products, on the line of couple tourism. The results are useful for tour-operating travel agencies that develop thematic tourism products, but also for the operators from the hospitality industry. Regarding theoretical implication, the research contributes to the conceptualization of a new form of tourism—couple tourism—and potential ways for future research are discussed.

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Title
Resilience and Cocreation in the Tourism-Crisis Nexus: Community Tourism Operators in Rio de Janeiro's Favelas and the Covid 19 Pandemic

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Juliana Mainard-Sardon
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Abstract
In this paper we are presenting research into how community tourism organizations and their practitioners in Rio's favelas were affected by Covid 19 and reacted to the sudden drop in tourist numbers. Despite the exceptionality of the Covid 19 pandemic, crises are a regular phenomenon in tourism and questions over crisis resilience and crisis response have been addressed widely (Faulkner, 2001; Floyd et al., 2004; Lew, 2014; Pennington-Gray, 2018). Crises are even more common in the context of this study, where they are arguably part of the attraction. Favela tourism is a prominent example of how a set of crises, such as housing, poverty, and crime, are turned into an attraction (Freire-Medeiros, 2011; Frenzel, 2017). The study contributes to advancing the understanding of how tourism organisations respond to crisis, specifically considering Covid 19 (Gretzel et al., 2020; Zenker & Kock, 2020), in addressing three specific gaps: 1) tourism operator resilience to crisis in crisis-prone contexts and communities, 2) the role of co-creation (tourists and wider audiences) in crisis resilience, and 3) the role of crisis as attraction.

We used a Participant Action Research (PAR) approach working with 8 community tourism operators, pursuing in-depth empirical fieldwork, and using virtual participant observation, interviews and focus groups to collect data over a period of 18 months (Kemmis & McTaggart, 2005; Kindon et al., 2007). The PAR approach included the development, implementation and evaluation of targeted training programs and joint innovation and product development

We found actors could use previous crisis experience in reacting to Covid-19. They mobilized extant audiences to co-create new virtual connections, addressing needs in the community and adapting and innovating their own tourism production. For the audiences, we found that there was a direct response, in which a new crisis became an attraction, supporting new forms of virtual engagement. New audiences, domestic in the main, also entered the tourism system of these community operators. We also identified barriers in responding and adapting to crisis, leading to practical suggestions for support, growing out of the research project. The findings point to the wider, thus far mostly unrecognized, role of crisis in tourism, i.e. as an opportunity and trigger of innovation, and crisis as an emergent attraction.

We conclude that community tourism operators can achieve crisis resilience by engaging traditional audiences in enabling the co-creation of new (virtual) attractions and by relating to new audiences, too. Understanding this case brings important insight for the wider

understanding of tourism and crisis management, and in particular the role of co-creation in crisis resilience.

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Overcoming Mechanist Economic Science Ideology: From Cartesian Science Ontology towards a Transformative and Compassionate Tourism Science

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Abstract

A crisis like COVID-19 shows the capacity to challenge the current growth paradigm inherited by the mainstream tourism science tradition and criticized by several scholars (Hall, 2010; Andriotis, 2018; Higgins-Desbiolles, 2020; Gretzel et al., 2020; Everingham & Chassagne, 2020; Fuchs & Sigala, 2021; Tomassini & Baggio, 2021). Following Brodbeck (2012), the aim of this contribution is to challenge economic science's most important weapon, that is economists' belief that their fundamental *ontological* assumptions are based on reasonable and consistent arguments. Having adopted the Cartesian ontology of modern science rooted in classical physics (Putnam & Walsh, 2014), economists presume that 'objective things' can be assigned the empty measurement unit of 'money' in the form of a 'price' (Brodbeck, 2019a). However, because of this flawed ontological transformation of social acts into a mathematical form, production processes as well as social acts of exchange, technological processes and even the arts and human skills, such as caring and hospitality, stop being social processes, becoming instead abstract elements in 'economic equations' (Brodbeck, 2011). Consequently, the uniqueness and diversity of social acts of exchange are transformed into a comparable but empty unit: *money* (Brodbeck, 2019a, 16). By referring to this untenable ontology failing to describe the consequences of pecuniary socialization (Brodbeck, 2019b), one can easily show that economic science is neither value-free nor an empirically exact science because humans do not behave like mechanical objects of classical physics. Rather, economic science represents an *implicit ethics* (Brodbeck, 2014). In the second part, the contribution outlines the elements of a post-mechanist economic theory which assigns humans' creativity a central role and defines 'The Economy' as a socio-communicative network for meaning creation (Brodbeck, 2001). Feldman's (2014) 'innovative region' follows this concept and is described as inter-connected, open and free territory which—through its unique history and specific beauty—fosters place makers' creativity and interactions to transform location features into assets with high symbolic meaning. The applicability of this concept is corroborated by findings from a nationwide survey of Norwegian micro-entrepreneurs in nature-based tourism (Fuchs et al., 2021). The presentation concludes with propositions for a *transformative* and *compassionate tourism science* which reclaims the voice of those who are methodologically excluded as 'things' and treated as 'incentive-objects' (Gretzel et al., 2020). For this aim, Eastern metaphysics is stressed, where compassion is not a superficial moral rule or imperative but is based on the mindful insight into the universal principle of interdependence (i.e., dependent origination) and the emptiness of all phenomena which have no substance, i.e., no nature of self, or ego (Loy, 2014; Siderits, 2021). Notably, in Buddhist critical philosophy, compassion is considered the highest form of knowledge; thus, ethics cannot be separated from epistemology (Daniels, 2007; Brodbeck, 2011; Brown & Zsolnai, 2018). Transformative tourism scientists are expected to empower humans in tourism-related contexts to use their

awareness for their own cognizance (i.e., gnosis) and mental self-shaping to realize that there is neither a metaphysical (i.e., neo-Darwinian) nor a biological (i.e., 'the selfish gene') reason condemning humans to a particular destiny (Brodbeck, 2012; Fuchs & Sigala, 2021, 28).

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Title

Theorising Critical 'Hostipitality' for a Post-Pandemic World

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Abstract

This conceptual paper responds to Lynch's (2017) considerations of the possibilities of hospitality to create healthy societies by proposing a critical 'hostipitality' framework based on the complex interplay between hospitality and hostility. It also rests on a seminal paper by Pritchard, Morgan, and Ateljevic (2011), where the focus on 'hopeful tourism,' as a values-based, transformative perspective based on partnership, reciprocity and respect, was driven by the then ever-present need for a paradigm shift to create a more equal and sustainable world, a call which crossed the boundaries of time and could not have been more appropriate now. This paper argues for utilising critical 'hostipitality,' a framework derived from Derrida's (2000) conceptualisation of 'hostipitality' based on the premise that an evaluation of hospitality always requires the appraisal of hostility by future researchers in tourism and other social sciences to uncover the dialogues and interactions in creating a just post-pandemic world.

Since the outbreak of COVID-19 there have been calls for new ways of theorising and doing tourism (Benjamin et al., 2020; Cheer, 2020; Nepal, 2020; Pernecky, 2020), and whilst this new framework is proposed to assist in post-pandemic tourism by contributing to a new paradigm shift of hopeful and critical tourism, its potential is farther reaching. Critical 'hostipitality' calls for a critical evaluation of both hospitality and hostility, not as standing in opposition to one another but rather as mutually congruent, impossible to exist without each other. Thus, the critical evaluation of hospitality always requires the appraisal of hostility. Derrida's (2000) conceptualisation of 'hostipitality' states that hospitality does not exist without its self-contradiction, hostility. Its Latin origin, *hostis*, means both guest and enemy, which "merge into one another, standing, paradoxically, in self-contradiction" (Derrida, 2000; Gibinska, 2019, p. 7). Therefore, a tourist may be a welcomed stranger and treated like a friend, or indeed a stranger regarded as an enemy.

Critical 'hostipitality' can be applied to further understand the extent to which East Asian tourists feel (un)welcome arriving in the UK. Hostile preconceptions and misleading media coverage towards East Asian tourists (from China, Hong Kong, Taiwan, Japan and South Korea) during COVID-19 have already led to an increase in hate crime (Grierson, 2020). Future research can also focus on employing this framework to uncover the nuances experienced by the customer-facing staff, such as receptionists, having to wear masks or work behind a protective shield in their negotiation of this new, potentially less welcoming space and their subsequent interactions with guests. New policies, procedures and management standards could be based on the level of welcome given and received. Whilst 'hostipitality' exposes the complex interplay between hospitality and hostility in the host/guest interaction (Derrida, 2000; Gibinska, 2019), critical 'hostipitality' uncovers the

struggle between acceptance and rejection, approval and renunciation, in larger, less defined social contexts. Thus, its theoretical contribution to critical tourism research and scholarship is such that it offers a new understanding of tourism as hopeful and critical, providing opportunities for a positive change in the world. Such a paradigm shift can also lead to methodological innovations, contributing to new ways of understanding tourism by bridging the still present gap between hostility and hospitality.

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Title
What Constitutes Educational Leadership? Insights from Germany

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Abstract
Leadership, in general, and in academia, particularly, is associated with obligations at different levels. As a professor, one is equally involved in teaching and research activities, academic self-administration and the initiation of third-party funded projects. The question of what constitutes academic leadership has been the subject of controversy in the literature not only since Macfarlane (2013) published a widely cited book *Intellectual Leadership in Higher Education: Renewing the Role of the University Professor*. Different understandings of leadership and management as well as of terms such as innovative, administrative, intellectual, academic, or professional are attributed different, sometimes contradictory meanings in the literature. Critically intervening leadership on one hand in teaching, but also with pressure on political activities, industry or NGS, on the other hand, offers the potential to work towards positive social change (Dredge & Schott 2013). Moreover, the association between gender and various types of leadership has not been clearly differentiated (Munar et al. 2015; Gewinner 2020). For instance, it remains open whether engagement with external stakeholders and ties to the non-academic community has a different effect on gendered leadership and, thus, career progression.

Against this background, the research question arises as to what constitutes academic leadership? What is the relationship between gender and engagement with external stakeholders or use of social media channels in academic leadership? The study deals with career paths in academia and new forms of educational leadership. It examines to what extent the new role of universities in terms of the third mission (Ranga & Etzkowitz, 2013) is reflected in academic careers in tourism and hospitality and which strategies professors develop to implement academic leadership.

For this purpose, 19 tourism and hospitality professors at various German universities were interviewed by means of episodic/focused interviews; the data material was then analyzed with MaxQDA using grounded theory. An interview guide was applied; it was divided into four subsections, each of which focused on one of the three leadership concepts: intellectual, administrative and innovative. Research productivity of the interviewees was examined with questions about the research focus, the connection between their own topics and non-university actors, the type of publication of the research results and the general desirable skills to be able to conduct research. Questions on administrative leadership addressed the demands on the team and the colleagues, the relationships within the team, and the attitude towards committee work at the respective college or university. The aim of the questions was to gain insight into the managerial productivity of the professors. Questions on innovative leadership addressed the importance and the extent of knowledge transfer, self-promotion, and change for the respondents. These questions focused on self-presentation in the non-university environment, the role and nature of cooperation and exchange, the initiation of

cooperation, and successful scientific work overall. Finally, the guide addressed social origin and the doctoral discipline of the professors.

The understanding of leadership as a transfer of knowledge to society and industry with the aim of addressing their concerns could be strengthened through the study. Both the proactive search for cooperation and exchange as well as the acceptance of interests brought forward could be worked out as a strategy in the analyses. This goes hand in hand with the strategy of joint knowledge development with external actors, which should represent a benefit for both. In addition, the consideration of the family with a reflected role model could be identified as further strategies, which can be found at least partially in the interviews. Likewise, a hierarchization of tasks between teaching and research and knowledge transfer could be identified, which, however, depended on the respective institution. Finally, the representation of personal values, which increased with age and professional experience, could be identified as a strategy of academic leadership.

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Title

A Postcolonial Perspective of Higher Education in India: Exploring the Differences in the Teaching and Learning Environments between India and the UK

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Abstract

In recent years the number of postgraduate students from India studying in the United Kingdom (UK) has significantly increased, bringing substantial economic benefits to the higher education sector and the wider economy. In particular, Indian students studying on postgraduate programmes in the UK form the second largest group of postgraduate students with 84,555 students from India studying in the UK in 2020/21 (British Council, 2022; HESA, 2022). Thus, even the pandemic did little to curb the interest of postgraduate students from India as this was an increase of 19% from the previous year (HESA, 2022). Similar, to many international students, Indian Postgraduate students may face a variety of issues, such as adapting to the new teaching and learning styles, language barriers, difficulties adapting to independent learning and engaging in critical thinking. Indeed, there are various groups of international students who have come from different academic backgrounds and encounter various challenges moving to an unfamiliar teaching and learning environment (TLE). Therefore, it is crucial that higher education institutions (HEIs) understand these differences and how these differences create various issues and challenges that impact student experience. Indeed, large numbers of Indian students study at various levels in UK universities, including postgraduate, undergraduate and direct entrants, with many undertaking induction and orientation programmes to support them. However, despite these efforts many students, to some degree, are still experiencing issues and challenges, as they make the educational journey from their home TLE to a new TLE in the UK. The purpose of this research is to explore the differences in the TLE between India and the UK because a deeper understanding may help host institutions to design effective support strategies to help students to successfully adapt to their new TLE. Thus, the study presents details about three important historical periods that have helped shape and influence the development of the higher education sector (HES) in India. The discussion begins with a description of the ancient Indian educational system and highlights its uniqueness and similarities to the teaching and learning practices being used in higher education today. The second stage looks at the development of the colonial educational system and the reasons behind its implementation by the British, before discussing its connection to the widespread problems that currently exist in the higher education sector in post-colonial India. Certainly, the discussion would not be complete without a discussion on the motivational factors that influence Indian students to pursue a postgraduate education in the UK. Finally, the study draws out the key differences in the TLE between India and the UK, which are not widely known in the west.

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Title
Towards Difference with Touristic Critical Friends

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Abstract
Behind the concept of the Touristic Critical Friend is the idea that the tourist as temporary 'resident,' through asking questions, can bring difference and innovation in a tourism destination. "By bringing several things together, something new can arise and regions and/or entrepreneurs can become more innovative. The focus of this article is whether processes of serendipity may arise when the Touristic Critical Friend is added to local innovation initiatives. Serendipity is translated as the as the art of making an unsought finding (Andel, 1994). Organizing a serendipitous processes is not possible; however, facilitating serendipitous processes is possible." The question is How much do serendipitous processes take place by facilitating Critical Friend Circles with added Touristic Critical Friends. The article is based in field research conducted in Antwerp in April 2022. Eight Critical Friend circles were created and, apart from other members, tourists from different backgrounds participated as Touristic Critical Friends. During the research they were confronted with challenges from local entrepreneurs in the Critical Friend Circle. Research shows that serendipitous processes took place, especially when the Touristic Critical Friends participated in several different Critical Friend Circles. By participating in different Critical Friend Circles, Touristic Critical Friends could make new and unique combinations. In these cases, The Touristic Critical Friend engaged in an act of creative brokering (Lingo, 2020). The concept of Touristic Critical Friend is theoretically informed by two distinct concepts: this is first the stranger from Simmel (1950) and secondly the concept of the Rhizome from Deleuze and Guattari (1987). Firstly, a stranger's position within a group, whether ephemeral or lasting, "is determined by the fact that he has not belonged to it from the beginning" and "that he imports qualities into it which do not and cannot stem from the group itself" (Simmel, 1950, p. 402). Secondly, a rhizome ceaselessly establishes connections between semiotic chains, organizations of power, and circumstances relative to the arts, sciences, and social struggles. (Deleuze & Guattari, 1987, p. 7). Since the Touristic Critical Friends can be regarded as strangers in Simmel's (1950) sense, they may create rhizomatic connections.

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Title

Tensions and Mutual Complicity: Negotiating Tourist Relations in Highland Peru

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Abstract

Togetherness in tourism is contentious. While travel can facilitate new connections and expand the understanding of others, in many places tourist encounters are shaped by colonial legacies and structural power inequalities. In the city of Cusco, Peru, I saw graffiti that read "Tourism is colonization." Tourist relations emerge through active performance (e.g., Urry & Larsen, 2011), and, according to MacCannell (1992), they often involve "a certain mutual complicity […] a shared utopian vision of profit without exploitation" (p. 28). Drawing from research in a small tourist destination in the Peruvian highlands, I explore this mutual complicity and the ways in which hosts and visitors perform and frame their relationships. One main theme is that those involved often describe these encounters as friendships. While this framing can reflect genuine emotional connection, it also allows tourists to sideline the often profound material inequalities that underlie these interactions. Discursive strategies narrowly focussing on local Peruvians' spirituality and happiness can serve the same purpose (Hill, 2007). Conversely, local people may draw on the concept of friendship to establish networks of support and reduce the alienation of commodified hospitality.

Alongside mostly friendly interactions there are also indicators of strong underlying tensions. In extreme cases, tourists in the Andes have been suspected of being *pishtacos*, mythical figures of White men who are believed to suck the life force out of Andean people and kill them. This can be read as a powerful metaphor for the extractive practices of colonialism and, more recently, globalization and tourism (Weismantel, 2001).

The pandemic has highlighted and increased inequalities worldwide, and Peru has been one of the countries worst affected. In 2020, UN Secretary-General António Guterres stated optimistically that "tourism can be a platform for overcoming the pandemic. By bringing people together, tourism can promote solidarity and trust." In order to rebuild tourism in more responsible and equitable ways, I believe it is important to reflect on the complex tensions and inequalities that characterize many tourist encounters.

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Title

The Production of Coastal Tourist Spaces in the Context of Climate Change and the Emergence of the Space of Constraints

Authors

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Abstract

Tourism actively participates in the production of coastal spaces. At the same time, non-human forces, such as climate change, shape these spaces.

The articulation of the theory of the production of space (Lefebvre, 1974) with some dimensions of political ecology revives a structuralist theoretical framework involving an obsolete nature/culture rupture. Indeed, in the geological era of the Anthropocene, major environmental transformations emphasize the agency of objects long considered inert and outside human influence (Latour, 2004, 2015). The tourist development of the 'natural' attractions of a *territoire* constitutes a fertile area to investigate the extraction of resources under environmental transformations (often provoked or accentuated by humans).

In this presentation, we want to analyze the tripartite production of a coastal tourist space in the context of climate change (space conceived by planners, space perceived in everyday life, space experienced in representations). Then, we plan to highlight the emergence of a fourth moment in the production of space, which we call the space of constraints, a moment subject to the resurgence of hazards and risks that transform symbols and spatial practices, and then are imposed on often outdated institutions. This theoretical discussion will be reinforced by the results of a living lab, semi-directed interviews and participant observation days carried out in the counties of Rivière-du-Loup and Rimouski (Quebec, Canada). We also wish to insist on the implications of the results and of our theoretical discussions on the understanding of the roles that tourism can play in the adaptation to climate change, particularly in peripheral regions. Indeed, several of our encounters revealed some tourism actors capable of realizing the environmental transformations underway, but also of taking concrete action to adapt to them.

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Title

Tragedy of Tourism: The Impacts of COVID-19 on Tourism Economy. A Case Study from Upper Mustang, Nepal

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Abstract

Before the advent of COVID-19, tourism was one of the world's largest and fastest growing industries. Consequently, in the last two decades, the unprecedented expansion of tourism has not only given rise to a multitude of economic, socio-cultural, and environmental impacts (both positive and negative, but it has also stimulated scholarly research on many aspects of the tourism phenomena (Mathieson & Wall, 1982; Hall, 2013). Globally, households in regions with high levels of tourism are rapidly diversifying their livelihoods or transitioning to tourism-based ones. While the impacts of tourism are felt by both hosts and consumers (i.e., tourists), the decisions of consumers dominate the tourism literature. The impacts of tourism and decision-making processes of various stakeholders to engage in tourism (or not) in host destinations are comparatively understudied and undertheorized (Byrd, 2007). Even after two years since the outbreak of COVID-19, the majority of the world is still high and dry amidst an ongoing global pandemic. As the pandemic-associated lockdown and travel restrictions prevented the movement of people (domestic and international), the tourism industry was one of the hardest hit sectors (Gossling et al., 2020). In a country like Nepal, where tourism is a major industry that makes significant contributions to the national GDP (7.9% in 2019), the impacts are much worse.

COVID-19 has exposed the uncertainty of the tourism industry in a much more convincing way than the Nepal earthquakes of 2015 (Le Billon et al., 2020). There are ample studies on the pandemic outbreak's impact on the tourism industry, but most of them are, as scholars would say, "opportunistic papers" with hasty conclusions. In addition, there is a lack of empirical studies on the impact of COVID-19 on the tourism industry in rural areas (see Marques et al., 2022; Amelia, 2021; and Silva, 2021) in general, and this is non-existent on the Himalayan region such as Upper Mustang, Nepal. As a politically sensitive border region with unique cultural and natural features, only opened to tourism in 1992, and subject to recent major infrastructural changes, Upper Mustang, Nepal, is an ideal region in which to examine these dynamics. My pilot research findings conducted in 2018 suggest that 90 percent of the participants would transition to a tourism-based livelihood if they could. In the region of Upper Mustang, as the shift to tourism-based livelihood strategies has exponentially increased in the past decade, the risks and uncertainties associated with a tourism livelihood are high as it is and are exacerbated in the wake of a global pandemic (Gurung et al., 2021). While the tourism industry is in limbo, this article explores the negative impacts, the nature of the impacts of the pandemic on tourism, and how the decisions of locals whether to engage in a tourism-based livelihood are impacted in Nepal using Upper Mustang as a case study. As a response to the COVID-19 crisis, understanding the potential impacts of the pandemic on the ground will be instrumental in designing evidence-based policies aimed at post-COVID economy recovery, capacity building, and operational sustainability.

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Abstract
Embodied connection with each other has been fraught with danger these past two years, with people turning to digital methods to find friendship and connection. As such, use of virtual reality (VR) headsets surged through this time (Slide, 2021), and it is now becoming a burgeoning point of interest in tourism research. However, VR headsets and experiences are usually discussed within the realm of tourism *marketing* with little focus on leisure use or on people with limited mobilities (PwLM), mentioned only in passing (Guttentag, 2010).

People with limited mobilities (PwLM) can largely be excluded from research in tourism (Garrod, 2021), especially adventure tourism. By its nature, adventure tourism generally requires high levels of mobility, and a lack of mobility is rarely the main focus of discussion (da Mota et al., 2014; Buckley, 2020; Chikuta et al., 2018).

This phenomenological pilot study sought the inclusion of PwLM, and to understand their embodied, lived experiences using VR headsets for adventure tourism experiences, connecting *with* the world, digitally. This pilot study, and its following main study, hope to contribute to this neglected viewpoint.

The work in this paper is the pilot study, a methodological reflection of the pilot and a technical trial of the methods, due to its focus and use of VR technology. As there is limited use of this tech for leisure, this pilot study aimed to also examine whether people with little to no VR contact could adapt to or be taught how to use VR. My ability as a teacher and researcher also had to tested.

A convenience sample of two participants took part, between the ages of 25 and 85, and one wheelchair bound and one bedbound. One participant experienced a safari experience, whilst the other experienced a Machu Pichu adventure and, at a later date, a jungle hike. The twenty-minute safari and Machu Pichu experiences were followed by an unstructured interview, which was updated to a semi-structured interview for the participant's second adventure, the jungle hike. Then, to allow time for the participants to better reflect on their experience, the participants wrote a postcard 'home' a day after their adventures. One chose to write as if they had been on a non-virtual holiday and the other mentioned it was VR and offered improvements upon the experience.

This pilot study successfully identified parts of the methods that needed adapting, such as a move from unstructured to semi-structured interviews. It fulfilled its aim of allowing me to better understand the challenges that can come with using technology in research, such as the possible difficulties of the VR headset itself, my ability to teach its usage, and the limitation of the participants and their adaption to the technology. This pilot study also helped me to

understand the limitations of myself as a researcher and interviewer. It also showed a high level of enjoyment with the methods, which led to a high level of interest and engagement. These methods were technically successful and, with the changes, are being used in the main study.

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Title
WITH Beach Access: A 'Right' of Passage for *All* Kiwis?

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Abstract
This presentation will critically explore the complexities of beach access from the perspectives of stakeholders for accessible tourism in New Zealand. Our research promotes the passionate voices of stakeholders, especially those with lived experience of disabilities, who attest to their determination for change, and explains the essential factors for an accessible journey and joyful experience during holidays at New Zealand's beach destinations. The research fits within the wider agenda to ensure tourism is for all (Gillovic & McIntosh, 2015; Pritchard et al., 2011). Indeed, New Zealanders perceive accessing a beach as a cultural norm; it is seen as an inherent national right. In practice, access to these natural tourist attractions has not always been equitable. We describe how localised beach access initiatives have been put in place over the last few years throughout beaches in New Zealand, but these have been sporadic and not without their challenges.

An interpretive paradigm was followed, and we carried out in-depth interviews with 12 stakeholders to garner their views about the current and future potential of accessible tourism in a New Zealand beach destination. Content analysis revealed critical findings and recommendations about the need for 'inclusion' and 'information,' and raised issues surrounding problematic 'public perceptions and assumptions,' 'designing for access' in a challenging natural environment, and the 'expense of access.' An important conclusion was reached that committed leadership is required if these sporadic efforts are to become more considered and consistent, to pave the way for new possibilities. Strategy and funding are recommended to affirm the importance of beach access for tourists with disabilities. The opportunity to provide life-changing inclusion *with* New Zealanders with disabilities was viewed as a social agenda that should be grasped firmly while the tourism industry is focused on enhancing domestic travel and preparing to welcome back international visitors in a post-pandemic world.

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Title

Responsible Tourist Citizens in the Time of Covid-19?

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Abstract

This qualitative study is the first outcome of the project Travelling Post-Corona, which aims to produce knowledge of potential effects of the pandemic upon future holiday mobilities. We seek to unpack how Covid-19 affected Norwegian tourists' holidaymaking and ask if the pandemic has brought about new awareness of social and ethical responsibilities to act and/or to be more attentive to otherness (White, 1990). Pre-Covid-19, being a tourist entailed "the promise of mobility and freedom" (Brouder et al., 2020, p. 743). This logic is imbued with neoliberal ideologies founded on marketization, privatization, growth, and consumer culture, not dealing with the many problematic sides of travel and tourism (Higgins-Desbiolles, 2020). The pandemic, however, has made critical tourism scholars hope for more mindful and conscious tourists, regarding the sustainability of their own tourism practices (Stankov, Filimonau, & Vujicic, 2020).

In early autumn 2021, we conducted 15 interviews with 30 Norwegian tourists in the municipality of North Cape, Norway. The preliminary findings indicated that the informants were loyal citizens taking responsibility by adhering to state-imposed measures and that they accepted authorities' trial and errors. However, they also questioned some measures and the personification of infection-prevention norms. There were reflections on polarizations in debates on responsibility for holidaying in Norway and on the egoists who did not give up their freedom and left. The analysis also demonstrated a change in travel habits for most of the informants during the pandemic. Although travelling abroad was possible in the two summers of the pandemic, they followed the authorities' recommendation on domestic holidays. Important was not to contribute to the import of infection. Domestic holidays were a positive eye opener, but they also missed and planned to go abroad once it felt safe again. Moreover, the informants were aware of the interrelationship between tourism mobilities and climate change; however, they were split in their views on their own responsibility through changing their travel habits. Some wanted to continue as in pre-pandemic times, some thought the pandemic was a wakeup call, and some believed in small changes. Thus, to some regard the pandemic had made them more mindful tourists caring for the other. Yet taking responsibility for the climate crisis through changing travel habits post-Covid-19 also seemed to be a difficult lifestyle change to make for many of them.

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Title
Practicing Sustainability in Cruise Destinations: A Critical Review and Research Agenda

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Abstract
Cruise tourism is a troubled industry, which has received a lot of negative attention in recent years because of the handling of the Covid-19 pandemic on board and in destinations, the way cruise ships contribute to pollution of the seas and air and to the crowding of destinations, and because destinations seem to benefit very little from welcoming cruise ship guests on land. In this critical review we aim to shed new light on local controversies around cruise tourism and explore what sustainability means for cruise destinations by discussing how cruise-related practices in destinations either contribute to or hinder sustainable development. Thereby, we contribute to the ongoing debate on negative and positive impacts of cruise tourism on the host community. To examine how sustainability is addressed in empirical studies of cruise destinations, this study undertakes a systematic literature review of 130 peer-reviewed empirical journal articles from 2015 to 2021. The process was guided by an integrative review in which the authors contributed with knowledge by mapping, critically analyzing, and synthesizing existing scientific results. We identify and categorize cruise practices in destinations and review the literature on the advantages and disadvantages of these practices for host communities from a sustainability perspective. We also examine how mitigating practices to deal with cruise-related challenges in destinations are discussed in the literature. By analyzing the empirical research on cruise communities, we discuss the meaning and practices of sustainability in the contemporary cruise literature. Our analysis shows a main focus on economic sustainability in empirical cruise tourism studies, fragmentation of stakeholder groups, and a lack of holistic approaches. Most empirical studies argue that cruise tourism is either benefitting or damaging for specific groups like local entrepreneurs, inhabitants, or governments. The overall understanding of the trade-off between costs and benefits for all stakeholders within the destination as a whole is lacking, which holds back progress in research on sustainability in cruise communities. We therefore propose a path ahead for future research guided by two overarching goals. First, we advocate for a practice-based perspective, focusing attention on local cruise-related practices and how cruise tourism stakeholders co-exist and contribute to sustainability. Second, we call for a research approach of staying with the trouble, anchored in an ethics of care, where cruise activities are seen as intertwined with the fate of local stakeholders.

Title

The With-Dom of Indigenous Peoples: Tourism and the Overdue Recognitions of Relationality

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Abstract

This presentation concerns the epistemicide of Indigenous peoples through tourism and related industries and fields. It concerns the fashions in which tourism has committed sometimes overt and sometimes out-of-sight conceptual and identificatory violences against the primal populations of the world … yet it also speaks to the corrective-cum-empowering role of tourism (today) in the cosmological renewal and cultural restoration of Indigenous populations.

Recently, much valuable work has been carried out in Tourism Studies on the function of tourism in helping restore the vitality of Indigenous groups and communities, but certain lead researchers in the field have frequently deemed the research quality thereon to be 'halting.' This Menorca presentation seeks to improve awareness on the productive agency/authority of tourism in Indigenous / so-called-peripheral settings by providing rich field-translated exposition of Denzin, Lincoln, and Smith's (2008) landmark handbook on vital 'critical' and 'Indigenous' thoughtlines: it highlights the under-recognised role of tourism in not only the aforesaid epistemicide of Indigenous knowledges, but the poverty of Tourism Studies in decently identifying / counteridentifying / disidentifying the hailed ontologies of such supposedly 'distant'/'removed' peoples. In thereby examining the critico-creative capacity of tourism to help Indigenous populations not only 'revitalise' but empower themselves towards emergent new-sense aspirations of being and becoming, the Menorca paper inspects seven key 'genius-of-cultural-production' issues, each of which addresses important levels of reflexive agnotology (i.e., perceptivity of ignorance) about such Indigenous milieu on the part of scholars in the academic field and practitioners in the industry.

Taken in toto, the presentation thus constitutes a critical scrutiny (via the Denzin, Lincoln, and Smith magnus opus) of the relational ontology of Indigenous peoples … viz., of the wisdoms and the with-doms of primal peoples. It thereby offers contemporary and emerging observations on crucial matters of:

> reciprocal relationality;
> culture / nature inseparabilities;
> the interconnectedness of the human with the nonhuman; and,
> the power of tourism / Tourism Studies to positively engage in the faithful and decently-informed collective storying of Indigenous people and their places / spaces.

Title
The Ontological Shift from Qualitative to Postqualitative Inquiry—1 of 2: Tourism Studies and the Edge of Theory/Practice

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Abstract
This presentation is the first of two on the critical thinking that is involved in the current shift to embrace postqualative and posthumanist approaches across the social sciences. It provides a primer on the new forms of thinking that are gestating in soft science understanding as many kinds of innovative concepts and fresh / empowering practical provocations are being fertilised under the new materialisms of postqualitative and posthumanist vistas. Drawing from relational ontologists Donna Haraway, Karen Barad, and Rosi Braidotti—hey, gentlemen of the world, where are the male-fellas here?—the presentation is predicated upon the view that research methods courses in Tourism Studies have just not been prominent in the van of new materialist and critical posthumanist thinking. Starting from the important premise that tourism and travel are vital means through which the world is seen and known, this first of two dovetailed Menorca presentations reveals how the turn to embrace postqualitative understandings can be deeply unsettling for those who work in Tourism Studies about matters of subjectivity, culture / nature, and knowledge. In this light, this EDGE OF THEORY/PRACTICE delivery explains what postqualitative inquiry is and how it is stimulated by critical posthumanist worldviews.

Ergo, the following orientations to "conceptual research" (as opposed to 'empirical research') will be prominent:
□ matters of becoming (vis-à-vis matters of being);
□ anti-methods;
□ the ontological (re)turn;
□ performative engagement in research;
□ (re)imagined possibilities; and,
□ intermingled bodies / intermingled events.

Hopefully, this first of two linked presentations will galvanise radical thinking in Tourism Studies in terms of the affirmative power of alternative potential and generative relational encounters (i.e., the *with-doms* of this Menorca gathering).

ADDENDUM 1:
WORKING DEFINITION: POSTQUALITATIVE INQUIRY
The doing of inquiry inspired by postfoundational thinking such as poststructuralism, posthumanism, postcolonialism, and feminist 'new materialism'—— adapted from Kuby, 2021.

ADDENDUM 2:

PUBLIC HEALTH WARNING ON CO-BEING (VIZ., CO-BECOMING)

This presentation involves large shifts of thinking beyond anthropocentrism towards nonhuman realms. In the past, **a lot of animals** (and Aborigines / abodes / arts / antiquities / articles-of-faith / affiliations / avicultures / alps / archipelagos / et cetera) **have been harmed** through the contained thinking of universalist cum linear social science and even through the limited thinking of conventional humanist inquiry.

<u>**Title**</u>
The Ontological Shift from Qualitative to Postqualitative Inquiry—2 of 2: Tourism Studies and (Re)Imagined Possibilities

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<u>**Abstract**</u>
This presentation is the second of two on the critical thinking that is involved in the contemporary turn to cultivate postqualitaive and posthumanist insights within and across social science fields. Carrying on from its bedfellow paper (i.e., the preceding EDGE OF THEORY/PRACTICE presentation), this follow-up delivery is predicated upon the judgment that that far too much of the research in Tourism Studies has been platformed upon 'a substance ontology' where its favoured (and overly-prescribed) methodologies are cripplingly essentialising and are thereby poor at recognising the worldmaking entanglements of particular populations about the culture/nature domains and the cosmological/spiritual spheres which they inhabit. In challenging existing methodological practices (and philosophical-cum-political outlooks [should that be inlooks?]) about the lived world that our tourisms and our travels reach out to, this second of two Menorca linked presentations seeks to distend, to lubricate, and to thaw received qualitative approaches. While the earlier (companion) EDGE OF THEORY/PRACTICE presentation provides a primer on the 'thinking-with' orientations of postqualitative/posthumanist thought, this (RE)IMAGING THE POSSIBILITIES presentation seeks to reveal what is entailed on the ground under the newly-advocated / alternative ways of thinking vis-à-vis 'responsible' and 'response-able' approaches.

Thus, after St. Pierre, this second of two deliveries explains what is transpiring here and there across the social sciences in general—and oh-so-gradually within Tourism Studies in particular—*terminologically*, where:
□ 'methodology' is being conceptually replaced by 'inquiry';
□ 'method' is being conceptually replaced by 'practices'; and,
□ 'analysis' is being conceptually replaced by 'interpretations [plural]'.

Hence, like its bedfellow presentation, this second Menorca delivery revolves around the palpable need in Tourism Studies for an increased number of researchers [read 'inquirers'!!] to be critically alert to 'thought-without-foundation'!! It constitutes a call to rethink thought as *relational understanding without prescription* as we (in Tourism Studies) endeavour to discover how the different peoples of the world are (after Barad) entangled in their traditional and their transitional networks of contiguity and becoming. The lessons for the field's knowledge, research, and pedagogy are profoundly immense. Let our curiosities into the imbrications of the nonhuman **with** the human flower profusively over the coming decades. Let our postqualitative and posthuman disruptions enable us to imagine (and/or to reimagine) whole (???) new salient worlds of ordinary/mundane and special/sacred experiences.

Title
Time Together *with* Chipmunks

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Abstract
Our material understandings of time, life course, activity, and being-with nonhuman kin – including flora, fauna, bacteria, rocks, water, and wind – are informed by the embodied time stamp of the human heartbeat. Sixty beats a minute. Sixty minutes in an hour. Twenty-four hours in a day and three-hundred and sixty-five days in a year. Thump-thump. Our clock. Our temporal rhythm. So steady and persistent that we forget that it is even there. But it is there. It is entangled with the temporal rhythms of nonhuman others in tourism encounters – from geologic time to the one-day life cycle of the shaggy mane mushroom. The temporal rhythms of the more-than-human world are enfolded into material relations of togetherness – being *with* in tourism encounters – and co-producing the experience. Raising questions like: how might attuning to the entangled temporal rhythms of more-than-human kin provoke different ways of relating and being *with* in dangerous times?

Three-hundred and fifty heartbeats a minute. More than three times the rate of the average human adult. The chipmunk's dizzying rat-tat-tat-tat of the heart provokes anxiety, stress, and discomfort in a human listener… until it doesn't. This presentation follows the curious ways that attuning to the temporal rhythm of chipmunks impacts on understandings and perceptions of the temporal-materiality of protected area tourism. I employ a methodological practice informed by methodologies without methodology and researching-*with* more-than-human kin in/with Silent Lake Provincial Park, Ontario, Canada. In particular, I attend to how this more-than-human encounter, this togetherness in time *with* chipmunks, simultaneously troubles the bounded spaces of campsites, attunes to other human-nonhuman entanglements in parks, and offers possibilities for an embodied conservation ethics based in kinship, care, and response-ability.

Title
Pilgrimage Tourism in Palestine: The Backbone of the Palestinian Economy

Author
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Abstract
Introduction
Pilgrimage, either traditional and religious or modern and secular, is experiencing renewal around the world, and long-established shrines still act as magnets for those in quest of spiritual goals (Digance, 2003). Examination of the pilgrimage metaphor has produced many interesting discussions in tourism but limited discussions on pilgrimage itself (Attix, 2002; Cohen, 1979; Graburn, 1989; Vukonić, 1996). Pilgrims and pilgrimage are also recognised by local and national governments in charge of pilgrimage paths and sites by issuing certificates or passes. In Japan, for example, pilgrims have special books in which they collect stamps and inscriptions from the shrine visited during pilgrimage. These are also issued on the pilgrimage to Santiago de Compostela (Stausberg, 2011).

There is significant evidence, despite the lack of reliable statistics, that religious tourism has experienced considerable growth over the past 30 years, although it appears that the greatest increase has taken place over the last decade. The number of foreign pilgrims travelling to perform the Hajj in Saudi Arabia has increased from 1.4 million in 2001 to 1.8 million in 2011, according to the Saudi Supreme Commission for Tourism and Antiquities. The Religious Conference Management Association reports that delegates at religious conferences increased from 4.4 million to 14.7 million between 1994 and 2006. The economic impact of this niche market is unclear and speculative. In Palestine, tourism is the backbone of the national economy, and pilgrimage accounts for a significant part. However, the social-cultural and economic impacts of tourism, and specifically pilgrimage tourism, are not sufficiently studied. Therefore, this chapter sets out to fill this gap—to analyze the socio-cultural and economic impacts of pilgrimage tourism, and also, touch upon the political implications facing the pilgrimage tourism market. Its intention is to formulate a new tourism discourse about the country's political, social, economic, and religious situation. To do this, in addition to the government tourism strategies, the chapter reviews the recent developments that took place in association with the UNESCO world heritage sites and protection initiatives, whose intention included boosting the pilgrimage tourism sector.

Methods
For this study, almost all data is based on secondary sources and previous research and publications. Further, an informal discussion is done with the Marketing Director at the Ministry of Tourism and Antiquates (MOTA) and a representative of the Task Force Group and a regarding the recovery of Bethlehem's tourism sector from the COVID-19 pandemic. In addition, the research included the collection of data in terms of reports and progress regarding the economic as well as the social impacts of pilgrimage. The data collection took place in the months of June and July 2021.

Findings

The tourism industry in Palestine employs more than 32,000 persons through direct job opportunities in various tourism sectors. The tourist hotels in East Jerusalem and the rest of Palestine employ more than 8,800 workers who support about 7,500 Palestinian families. As hotels and guesthouses offer 9,955 rooms with 17,830 beds, the total direct revenue in 2019, through hotels, at an occupancy rate of 70 percent throughout the year, amounted to US$176 million. Over 1 million tourists, including the day visitors, entered the territories of Palestine in 2019. The 50 Palestinian incoming tour operators create a variety of work for tourist service providers in Palestine. In Palestine, there are over 210 hotels and guesthouses, 650 tour guides, 250 souvenir shops, 1,250 tourist buses, 650 handicraft factories, and 135 specialized restaurants for incoming tourism.

The increasing number of tourists to Palestine is crucial for Palestine: yet a high percentage of visitors are pilgrims who only target religious sites. This has triggered the need for the Palestinian government and the private sector to work towards diversifying their marketing strategies and providing new approaches to tourism, including promoting, safeguarding, and protecting Palestinian cultural heritage, and using it as a tool for economic growth and development in order to attract visitors who are interested wholly or partially in the country's historical, cultural, artistic, and heritage offerings. Consequently, Palestine has redefined cultural heritage tourism as an important ingredient for development and sees it as a pioneering approach that generates income and contributes to improving the population's living conditions through upgrading the physical historical fabric, archeological sites, and cultural landscape, bringing the historical centers back to life and promoting the hiking trails for pilgrimage such as Palestine Nativity Trail, which starts from Nazareth to Bethlehem. Among the wide range of cultural heritage projects that have been implemented to boost development, the most valuable and remarkable is the Rehabilitation of Hisham's Palace in Jericho, funded by the government of Japan. It is one of the pioneer projects led by the Palestinian Ministry of Tourism and Antiquities to link cultural heritage with tourism. This project, which involves removing rubble to uncover the world's largest mosaic floor for public display, is expected to boost tourism in Palestine and Jericho, develop tourism services, and generate income. Efforts to preserve cultural heritage and cultural identity, as well as to promote tourism, are also being made in Jerusalem. The valuable pioneer initiative of the Custody of the Holy Land, the creation of the Flagellation Museum in Jerusalem, highlights Palestinian cultural identity.

Simultaneously, a range of projects were executed in the Bethlehem Governorate to promote hiking paths for pilgrimage, but also for other market segments, and to advance tourism facilities and services. One of these appreciated projects is The Rehabilitation of Star Street in Bethlehem, funded by the government of Russia through the Bethlehem Municipality. This project intends to develop the street, transforming it into a vibrant route that leads to the Church of the Nativity, which has been inscribed in June 2012 as a World Heritage Site by UNESCO.

This study has policy implications that may be adopted by the Ministry of Tourism and Antiquities in Palestine to create alternative forms of pilgrimage tourism by promoting Islamic and Christian places in Palestine as well as inviting new tourists to visit. Peaceful

resolution is playing a vital role between the Palestinians and Israelis in enhancing and encouraging the tourism industry and opening regional markets. Supplementing the traditional pilgrimage tourism, as defined earlier, with cultural and heritage-based tourism will produce further new products that have emerged in recent years in Palestine. Opportunities exist to bundle traditional pilgrimage and travel experiences along with activities related to culture and heritage to make unique innovative tourism packages. Palestine needs to devise a new strategy for the further development of the Islamic pilgrimage market from the member states of the Organization of Islamic Countries.

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Title

The right to boycott: Tourism as a tool to normalize Israel's occupation of Palestine

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Abstract

For the first time in the group's 30-year history of documenting human rights violations in the occupied territories of Palestine, the West Bank, East Jerusalem, and the Gaza Strip, B'Tselem has classified Israel as an "apartheid regime." According to the research, Israel complies with international law's definition of apartheid, which is defined as "inhuman acts done with the purpose of establishing and maintaining dominion by one racial group of persons over any other racial group of persons and systematically oppressing them." The main goal of this conceptual paper is to investigate Israel's exploitation of Palestinian tourism and international complicity by focusing on key examples of international companies and tour operators that are contributing to the business of Israeli colonization by misleading tourists by exploiting a lack of knowledge, obscuring the lines between Israel and occupied Palestine, and thus making international operators and tourists complicit in a variety of crimes. Findings indicate that Airbnb, Booking.com, and Expedia are, listing settlements properties and attractions, participating in Israel's plans to boost tourism to Israel's illegal settlements, and helping sustain and expand them. These international companies contribute to this problem by advertising rooms, restaurants, and other attractions as being in Israel when they are in fact located on occupied Palestinian land. By continuing to advertise listings in Israeli settlements (and without clarifying that these listings are located in illegal settlements), these companies are not only themselves complicit but are knowingly misleading consumers who wish to make an ethical choice, making them complicit too. Most state and international bodies have long recognized that Israeli settlements are illegal under international law. For example, the European Union has stated "settlements building anywhere in the occupied territories of Palestine, including East Jerusalem, is illegal under international law, constitutes an obstacle to peace and threatens to make a two-state solution impossible".

"That is why ethical tourism initiatives in Palestine are not adequate; they should be reflected by a boycott of tourism in Israel," Mitri (2016, p. 154) says. Israel is clearly violating international law and human rights in its dealings with the Palestinian tourism sector, and it should be dealt with in the same manner the international community has dealt with past incidents in this regard." In the commercial sector, there is a strong push for ethical tourism. Several companies and websites offer 'ethical' vacations to their customers, and ethical and responsible travel is frequently featured in newspapers and periodicals (Butcher, 2015).

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Title

Business and Beyond: A Systematic Literature Review Exploring How Together We Really Are

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Abstract

Academics (should) play a key role in creating a better world, but this paper seeks to explore how together we really are. Taking a sub-discipline (tourism) and mapping out its knowledge in parent discipline (business) journals, the paper finds that even within (arguably) the same discipline, we are not as together as we could be. The paper provides data on how tourism is conceptualised in business journals: the main keywords used to represent tourism-related work, the principal methodological approaches employed, the tourism and hospitality journals cited, and the affiliations of the authors. Overall, the analysis shows that business articles' understanding of tourism is rather narrow, confined within a limited number of publications originating from Western institutions, which merely frame tourism as a business or an industry. This body of knowledge rarely refers to the political and socio-cultural power structures underpinning tourism and overlooks the depth and complexity of the field discussed in niche tourism journals. Moreover, as tourism knowledge in business journals is mainly driven by quantitative, positivist stances, it does not reflect the diversity of non-positivist and critical developments characterising the field.

Title
Neurodiversity and Equity of Family Holiday Experiences

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Abstract

The term 'neurodiversity' is a neologism and is relatively new among scholars. It describes the state of neurological difference associated with individual conditions that include any or a combination of the following: developmental co-ordination disorder (DCD)/dyspraxia, autism, Tourette syndrome, dyslexia, dyscalculia, and attention deficit (hyperactivity) disorder (AD[H]D). Neurodiverse conditions can be diagnosed in children or adults but sometimes have no diagnosis at all. When neurodiverse people are children, they often go on holiday with their families, which inevitably also includes neurotypical members (those who do not have such conditions) and can thus be described as 'neurodiverse' families. For neurodivergent people and neurodiverse families, however, there is often a dichotomy between the holidays they are expected to have—as times set aside for the purposes of having fun, bonding with each other and making happy memories—and the holidays they actually experience. This expectation is fuelled by tourism marketing, advertising and the media. Because the tourism industry continues to offer holiday products and services that are designed to meet the needs and wants of neurotypicals, neurodiverse families systematically experience their holidays in more complex, challenging, limited, stressful and ultimately less satisfying ways. This serves to marginalise neurodiverse families, who are effectively disabled by society from deriving the same benefits from their family holiday as a neurotypical family does.

Neurodivergence is manifested in different ways in different people. Those with DCD/dyspraxia are often original and strategic thinkers, determined, motivated, good problem solvers, intuitive and empathetic. Their condition affects their fine and gross motor coordination, which impacts upon their ability to perform activities such as self-care, writing, typing, playing, driving a car, DIY, organisational skills and many other educational or recreation activities. People with autism tend to have good visual skills, exceptional memories, sequencing and fine detail processing. Autism can be challenging for many people, as it affects how they communicate with and relate to other people, as well as how they make sense of the world around them. For people with Tourette syndrome, observational skills, cognitive control and creativity are all positive attributes, while challenges take the form of involuntary and uncontrollable sounds and movements known as motor and vocal 'tics.' Motor tics could involve eye rolling, jumping or copying other people's gestures (echopraxia). Vocal tics could include whistling or repeatedly saying socially unacceptable words (coprolalia). People with dyslexia are creative, intuitive, multi-dimensional thinkers,

and have the ability to connect ideas visually, but they find reading, writing and/or spelling more difficult. They might also experience other challenges with auditory and visual processing, phonological awareness, oral language skills and reading fluency and short-term and working memory. Dyscalculia can occur in association with dyslexia. People with the condition have good verbal and innovative thinking skills but find learning and processing basic arithmetic facts and concepts, and performing accurate and fluent calculations, more challenging. People with AD(H)D can adapt well to new situations and change; they are detail orientated, helpful and imaginative, and they show energy and passion. They tend to experience difficulty in staying focused and paying attention, controlling behaviour (which can lead to impulsive fits of temper and emotional outbursts) and managing hyperactivity and/or a lack of inhibitions.

There has been a tendency for the causes and consequences of the different conditions included under the heading of neurodiversity to be investigated in isolation from mainstream medical research. The origins of the term can be traced back to autistic groups in the US in the 1990s, who demanded not to be stereotyped as 'disabled' or 'abnormal,' but as 'diverse' and 'different,' and to be treated with the same respect as anyone else. Study of neurodiversity began predominantly with two pioneers: the sociologist Judy Singer (1999), whose doctoral thesis included the chapter "Why Can't You Be Normal for Once in Your Life?" and Mary Colley, an educator, humanitarian and visionary. Colley founded the Developmental Adult Neuro-Diversity Association (DANDA) in 2003 and was the first researcher to recognise the behavioural overlaps (positive as well as negative) between neurodivergent conditions. More recently, Hughes (2020) notes that the term neurodiversity is being applied in broadly three different ways. Firstly, it is being used to describe variations in human neurology in the same way in which biodiversity is used to describe variation within an ecosystem. Secondly, it refers to a social movement (the 'neurodiversity movement'), which has the principal aim of bringing about changes in the ways in which societies view and respond to the neurodivergence in our communities. Thirdly, it is being applied to ways of thinking about the neurological and cognitive differences between neurodivergent people, commonly referred to as the 'neurodiversity paradigm' (Chapman, 2019). The neurodiversity paradigm and neurodiversity movement are still in their infancy, and are not without their critics (den Houting, 2019). Only recently, therefore, has there been a positive shift in understanding neurodiversity and in social attitudes towards people with neurodivergent conditions.

Within tourism, and more specifically holiday experiences, important touch points can be identified throughout the stages of a holiday where challenges arise as a result of a person having neurodivergent attributes. As an example, the challenges for children with autism while on holiday are illustrated in Table 1. There is also the possibility that repetitive behaviour and stimming will increase as an autistic person experiences a range of emotions brought about because the familiar environment of home is replaced by that of a changing holiday environment (Hamed, 2013). Information provided at important touch points, such as at the airport, on transportation or at accommodations should furthermore be mindful of a neurodivergent person's ability to process important information. Such information should therefore be clearly written, unambiguous and include visual representations to help people who might be dyslexic or have AD(H)D. For holidaymakers who have DCD/dyspraxia,

companies within the tourism system should make adjustments such as allowing electronic signatures and reducing the need to handwrite forms, offering assistance for motor skills and depth perception such as hotels and restaurants offering straws for drinking, and smaller cutlery, or 'sporks' (a type of cutlery that combines the characteristics of spoons and forks) which are lighter and easier to control.

Table 1: A Neurodiversity Example: Challenges for Children with Autism while on Holiday

Attribute	Condition	Challenges
Sensory demands	Many people with autism process stimuli such as sights, smells, noises, tastes and textures differently. Some may be 'hypersensitive' to such stimuli.	Many new stimuli encountered during a tourism trip may lead to the child becoming stressed and eventually being overwhelmed and having an emotional meltdown.
Stereotypical and repetitive behaviour	More commonly known as 'stimming,' this may involve pacing in a set path, flicking fingers or flapping arms. Many autistic people use this as a means of calming or comforting themselves when experiencing stress or overstimulation of the senses.	Such behaviour may annoy other tourists, such as passengers on a train, or not be possible due to safety regulations, e.g., the need to be seated on an airplane, causing the child to become stressed and potentially have a meltdown.
Routine	Many people with autism prefer to adhere closely to set daily routines.	The inevitable changes in routine involved in a tourism trip may cause a child with autism to become stressed, which may lead to meltdowns.
Communication challenges	Some people with autism are non-verbal, while others process language differently, perhaps taking things literally that were not meant to be taken as such.	Children with autism will not always be able to make their needs and wants clear to service staff. They may also need to be communicated with in different ways, for example, interpretation at a visitor attraction. Safety announcements may need to be presented differently.

Social interaction	People with autism sometimes have difficulty maintaining eye contact when speaking. Some may resist interacting with people they do not know well and will not speak to strangers. Some have difficulty interpreting body language, gestures, emotions and facial expressions.	Families with children who have autism often avoid visiting certain attractions or doing particular activities because they expect their child with autism not to engage with it or enjoy it. The child with autism may become bored and need to stim or demand attention from other family members.
Sleep	People with autism often find getting to sleep, and staying asleep, very difficult.	This may be heightened when trying to sleep in an unfamiliar room and bed. Getting to sleep may therefore be stressful, while a person waking early may become bored. Without enough sleep, the person with autism may be tired during the day, and less able to regulate their emotions and behaviour.
Medical problems	Many people with autism have associated medical conditions such as gastrointestinal problems, seizures or anxiety dysfunction.	These may flare up because of the stresses of being away from home, causing the person discomfort. Many require special diets, which may not be provided by many foodservice providers in the holiday destination. There may be difficulties obtaining medicines while on holiday.

Source: After Hamed (2013)

There is currently a lack of support within the tourism industry with respect to recognising and meeting the needs and wants of neurodivergent people. This conflicts with the United Nations Sustainable Development Goals (UN SDGs) by not offering inclusive products and services to reduce inequality (SDG 10), thus denying people opportunities to ensure their lives are healthy through opportunities (such as holidays) to enhance their well-being (SDG 3). It could be argued that the ignorance of neurodiversity in the tourism industry is a result of the heterogeneity of neurodivergent conditions, and a lack of understanding of complex behavioural variations such as those associated with ADHD or autism, which are often perceived as difficult both to manage and study (Fletcher-Watson & Happé, 2019). Within the tourism literature, a growing number of calls have appeared for more research to be undertaken with neurodiverse populations. There have also been calls for tourism to be designed to be inclusive of the needs and wants of both disabled and non-disabled people. Such calls would seem hollow were they intended to mean only the needs and wants of physically disabled people. Yet the lack of inclusion of people with neurodivergent conditions is notable in many public discourses, including the human right for a person to take a holiday. There remains, therefore, an important gap in knowledge when it comes to understanding—

and then acting upon—the tourism needs and wants of adults, children and families with both neurodivergent and neurotypical members.

Although no studies in tourism to date have embraced neurodiversity explicitly, there have been some important studies into aspects of it, most notably in autism (Amet, 2013; Hamed, 2013; Sedgley, Pritchard, Morgan, & Hanna, 2017; Freund, et al., 2019). These studies have begun to critique the idealistic and homogenous nature of holiday products and services aimed at neurotypical audiences, while also beginning to unpack some of the complexities experienced and associated with neurodiverse conditions. New contributions to knowledge in neurodiversity and tourism are therefore needed to help neurodivergent adults, children and families to exercise their human rights and benefit from family holidays in the same ways as neurotypical families (Hamed, 2013). Future research should aim for a more holistic understanding of the complexities and challenges of tourism experiences for neurodivergent people in order for key stakeholder groups—including governments at various levels, companies within the tourism system, parents and guardians and children with or without neurodivergent conditions—to understand the importance of recognising and taking responsibility for neurodiversity across the key stages of the holiday lifecycle (the pre-visit/ planning stage, during the holiday, and the returning/post-holiday stage). Longitudinal studies that seek to identify relevant and realistic management strategies and measures to effectively support neurodivergent people on holiday are of particular importance.

Finally, future research should be done *with* and not merely *for* neurodivergent people, by including them throughout all the stages of the research process, from the design of aims and objectives through to the dissemination of outcomes.

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Title
Blue Spaces: Wellbeing and Connection

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Abstract
Fear and disconnect characterised the 'dangerous times' of Covid lockdowns across the planet. It was/is a time of existential and real claustrophobia. For many, the response to this entrapment was to spend time in nature, and in particular, blue spaces. Water, and the coast in particular, symbolise freedom, perspective, awe and calm. Blue space allows us the opportunity to connect—*with* ourselves, *with* others, and *with* the environment, or water itself. As such, blue space is a co-creative agent in healing our bodies, minds and souls in times of extreme fear. These therapeutic landscapes (Gesler, 1992) have always been important as tourism sites, but they take on additional meaning and importance in our current lives.

This paper argues for blue spaces as sites of wellbeing and healing—beyond that of just 'the tourism destination backdrop.' The Japanese notion of 'living water' is explored—the idea that when we immerse in water, we pour some of our worries into the water, and it too gives us healing and peace or joy, in a wonderful symbiotic exchange of human and nature. The principles of mindfulness are also explored through blue space engagement as a way of enhancing visitor experiences and their nature-self connections. This paper presents an overview of the research on how and why water is good for our psychological, physical, social and emotional wellbeing. Preliminary qualitative research conducted at the height of lockdown in the UK is presented—seeking thoughts from people about their feelings of 'missing' the water when disallowed to travel to it and reflecting on the real meaning of blue space to our personal wellbeing. Examples are given of personal narratives, communities and communities of practice from the UK that engender blue space wellbeing. Recommendations are made for how tourism sector businesses might better centralise blue space wellbeing in their service and experience offerings in a proactive way. Shaping and promoting these offerings through a deeper understanding of how and why water matters to visitors' wellbeing is an opportunity to be further developed in these times of disconnect.

Title
Understanding the Travel Decision-Making Behaviour of Ethnic Minority Tourists in the UK

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Abstract
The UK travel market has traditionally been treated as a homogenous group, with little allowance for cultural, ethnic and other differences. Further, stereotypical beliefs about travellers with ethnic minority backgrounds (e.g., British Black and Asian communities) travelling to familiar destinations, rarely exploring new places, has meant little interest in these groups from the travel and tourism sector, leading to them being largely excluded from actively engaging and benefitting in mainstream tourism experiences. This is notwithstanding the fact that ethnic minorities constitute almost 17% of the UK population (Office for National Statistics [ONS], 2021), whose cultural identities will hugely influence their aspirations and choices. The ethnicity hypothesis recognises the integral role of race and ethnicity on tourism motivations and destinations choices (Washburn, 1978, as discussed in Klemm, 2002). A growing middle class of people from ethnic minority backgrounds, who are mostly young, tech-savvy, keen explorers of new destinations and tourism experiences create huge opportunities for travel brands, destinations and tourism marketers (Koroma, 2015).

Utilising a mixed methods approach involving qualitative and quantitative methods, this study aimed to develop a better understanding of the travel motivations, influences and decision-making processes of tourists (Karl, 2021; Cohen, Prayag & Moital, 2013) from ethnic minority backgrounds in the UK. In so doing, it aimed to highlight this population segment as a profitable segment in the UK's Travel Industry that should not be ignored by destination managers/marketers, hospitality, tourism and other travel services. To achieve this, the study developed three interlinked objectives: (1) determine the travel propensity and patterns of tourists from ethnic minority communities (to enable the development and design of products and services to meet the needs of this segment, as well as encourage more engagement in tourism and hospitality activities); (2) understand the travel decision-making behaviour of this market segment (at the level of their group and individualized travel, tourism and hospitality consumption influences and patterns before and during the current COVID-19 crisis); and (3) develop evidence-based research, practice and industry recommendations, enabling destination management organisations (DMOs), hospitality and tourism marketers and developers to understand the importance of equality, diversity and

inclusion (EDI) in the (re)design (of new and existing) tourism, travel and hospitality products and services.

Online surveys were conducted to examine their travel motivations, influences and decision-making processes. A sample of UK residents of white ethnicity and ethnic minority backgrounds (e.g., African, Caribbean, Indian, Pakistani, Bangladeshi, etc.) was targeted, and using convenience sampling, respondents were recruited by leading market research companies. Then a series of focus groups and interviews with representative groups of ethnic minority tourism and hospitality consumers and service providers were conducted to further examine their destination choices, risks and concerns using snowball sampling. The data was collected between June and August 2021. Based on data triangulation, the analysis revealed a substantial demand and market of ethnically diverse tourists who are young, financially independent and adventurous. Ethnic minority tourists were identified to be more rational and adaptive to their circumstances, whereas white travellers tend to be more impulsive in their travel decision making due to relatively lower risks perceived in travel and tourism.

Constraining factors of racial conflict and discrimination were highly associated with ethnic minority travellers, which was further supported in the qualitative data analysis.
This study confirmed a substantial lack of EDI in travel provision by the industry for tourists from ethnically diverse communities, as reflected in the narratives of the participants, despite their potential travel demand and expenditure. There was unanimous acknowledgement among industry professionals from ethnic minority communities in senior leadership positions both in tourism organisations and DMOs that, although there is some affirmative action, tourism provision continuous to be geared towards white travellers, with all non-white travellers bunched together as a homogeneous travel segment. The industry is ergo missing out on maximising opportunities to cater to individual communities informed by different social and psychological factors that influence their travel decision making and behaviour. Finally, a dearth of statistics available from the UK government or literature about the size, travelling patterns, and volume of expenditure in the tourism sector by residents from ethnic minority communities means that this segment continues to be an "unheard and undervalued" travel segment.

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Title

The role of social tourism in promoting prospection: Can social tourism enhance prospection?

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Abstract

As humans we have a tendency to focus on the past, yet it is actually more useful to think about what lies ahead. Being driven by the past is not a suitable framework for human living. Through cognitive mapping we can navigate into future and in this way, we are not simply reacting to what happens around us. This has shown to have therapeutic benefits, changing expectations through cognitive therapy which includes imaginative simulation of possible futures (Beck et al, 2015). According to Seligman et al (2013: 127) the prospecting brain allows individuals to free themselves from their actual conditions to a 'to do' mindset of possibilities. Yet, for individuals with weak socio-economic security, planning for the future may appear futile. Living with a present temporal orientation, acts survival mechanism since one cannot afford to think too far ahead, yet in normal life we need to be able to plan ahead.

In recent years there has been a steady increase in research highlighting the benefits of tourism to disadvantaged groups, indicating the positive impact on family capital (Minnaert et al 2010), well-being (McCabe and Johnson 2013; Pyke et al, 2019; Vento et al, 2020) and even job search behaviour (Kakoudakis et al 2017). Yet, little attention has been given to how social tourism may enhance prospection, in this paper I present findings from a three-year mixed-method research project exploring the benefits of social tourism not only in improving family efficacy and family functioning but also the key role it can play in prospection, future thinking. Prospection initiates powerful cognitive constructive processes, when thinking about possible futures individuals are going beyond the given evidence. "Hoping, planning, saving for a rainy day, worrying, striving, voting, risking or minimizing risk, even undertaking therapy, all have in common the presupposition that which future will come about is contingent on our deliberation and action" (Seligman et al, 2013: 136). Prospection is thus a very fundamental human action. Whilst on holiday families are able to build an evaluative map of the possibilities that the new environment affords them, it allows individuals to cognitively stretch beyond the actual holiday experience and to begin to think optimistically and opportunistically about the future (Seligman et al, 2013). Thus, the holiday offers a unique place where individuals are pulled by the future rather than driven by the past (Seligman et al, 2013; Bronk and Mitchell, 2021).

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Title
Tourism's Socio-Economic Impact: A Justice Perspective

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Abstract
Contemporary approaches to study tourism's economic impacts mainly refer to methodologies employing multipliers and intersectoral linkages (Comerio & Strozzi, 2019). However, most tourism economic impact studies are theoretically embedded within a narrow growth-oriented framework focusing on aggregated indicators, thus, allowing little analytical room beyond the GDP-perspective (Lee, 2009; Dwyer, 2020). This reductionist view on tourism development systematically overlooks socio-economic dynamics as well as grievances for the tourism workforce (Gallagher et al., 1999). This is particularly critical, as it is argued that tourism is a significant driver for regional development, and that tourism systems are characterized by low entry barriers that allow a large share of the local and regional population to participate in various earning opportunities (Liu & Wall, 2006). Indeed, economic theory should aim to analyze not only what, how and how many tourism services are produced, but also be capable to solve social and distributive problems, including poverty reduction and avoidance (Rauhut et al., 2005). While unequal distribution of socio-economic benefits relates to issues of distributive justice and precarious working conditions (Daniels, 2021), unequal income distributions make it increasingly difficult to sustain a decent life and pursue the desired livelihood for a growing number of tourism workers (Baum et al., 2016; Dabla Norris et al., 2015). After critically discussing major justice theories and their use in tourism (Sen, 2012; Higgins-Desbiolles et al., 2019), our mixed-methods study addresses distributional and (in)justice issues regarding tourism workers by extending traditional economic impact methodology. We, firstly, *disaggregate* income effects gained from regionalized Input-Output models to obtain income inequality measures, like Gini-indexes and Lorenz curves, for major occupations in the regional tourism sector of Jämtland-Härjedalen, Sweden (Daniels, 2004; Daniels, 2021). Additional qualitative data from interviews with representatives from major tourism institutions, such as the regional tourism association, labour unions, employment service, or the chamber of commerce, help us to gain an in-depth understanding on poverty issues affecting the regional tourism workforce. Results show that despite institutional framework conditions of the 'Nordic model' (Kronenberg & Fuchs, 2021), particularly occupations with little or no educational requirements are most strongly affected by issues of injustice. Our proposed approach broadens the traditional view on tourism economic impacts and helps to improve the process of tourism-induced socio-economic sustainability (United Nations, 2022).

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Title
Critical Tourism in the Middle East/North Africa Region

Author
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Abstract
This research seeks to examine the role tourism in the MENA region on a governmental leve played in knowledge production about people, cultures and places throughout the 20th century. By doing so, questions of how tourism reifies or goes beyond Orientalism comes into mind. This research departs from a premise that tourism in the MENA region was an epistemology prior to what would come to be universally recognized as the Arab Spring—a series of popular anti-regime protests across the Arab World that started in 2010 with the Tunisian Jasmine revolution. How did government-sanctioned and -organized travel/tourism in a 20th century temporality, on one hand, construct robust images and enduring East/West relations or encounters drawing from colonial worldviews, but on the other hand serve as a catalyst for populist resurgence and challenge to these deep-seated East/West paradigms? One very interesting instance is the Tunisian case, where groups of western tourists were secluded from the natives in luxurious resorts in which the native culture was mediated to them in burlesque spectacles and where tourism was notorious for masking Tunisian government authoritarianism and oppression of dissenters.

Title

Alterity, Mobility, and Territory: Conceptualizing Tourism Space in World in Flux

Author

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Abstract

It is a truism to state that tourism is constituted through the triad of mobility, alterity, and territory. While those three dimensions of the tourism phenomenon have already called for many inquiries, the intersection of the three is exposing some issues that needs to be deconstructed and explored. Following our previous works on territory (Lapointe, 2021) and alterity (Lapointe, 2020), this chapter will tackle where both papers were pointing in their conclusions, the continuous territorialization/deterritorialization movement of tourism, and the relevance of Deleuze and Guattari's philosophy, especially the general theory of stratification (Jacques, 2014) as exposed in *Milles Plateaux (Deleuze and Guattari, 1980)*. Indeed, there is a whole naturalist dimension of Deleuze and Guattari's works around the concepts of stratas and the process of territorialisation and deterritorialization that could offer new perspectives to understand tourism. We will enter this discussion in conceptualizing each element of the triad, starting with alterity that operates along two threads: visitors experiencing the alterity of the place visited and the residents that cohabit with an industry catering to non-locals. These two threads are fueled by mobility, mobility that accentuates alterity or that can decrease it through virtual movement and stratification of presence and absence, that accumulates in the territorialisation process, constitutive of a subjectivity in place reproduced in time, and the deterritorialization process that virtualizes subjectivity and praxis. In a moment where tourism is in turmoil, this conceptual apparatus seems important to engage with to think beyond the actual (in a Deleuzean understanding).

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Title

Regenerative Tourism as Entanglement: Conceptualizing and Reflecting through Anna L. Tsing's Work

Author

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Abstract

As the tourism world went to a halt in 2020, many called for a transformation of tourism industry and worldmaking. In the research for answers to the multiple crises at play in this new decade of the XXith century, regenerative tourism is one of the fast-rising concepts. Inspired in part by the regenerative agriculture movement, regenerative tourism tends to be defined as a form of tourism that leaves more to the host communities than it takes, while being associated with concepts like resilience, circular economy, and alternative economy (Ateljevic, 2020).

The purpose of this presentation is to engage philosophically, and conceptually, with regenerative tourism through the work of Anna L. Tsing. The presentation will especially focus on her articulation of scales, alienation, and entanglements in the salvage economy, and how it entangles and disentangles with dangerous time we are in, referring to ghost and monsters mentioned in the *Art of Living on a Damaged Planet* (Tsing et al., 2017). Then we will discuss how it can contribute to the understanding of tourism in general, and regenerative tourism in particular, while closing with a philosophical perspective for theory and praxis, for thinking tourism and reinventing tourism.

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Title
Covid Passes and Tourism: Ticket to Freedom or Loss of Privacy?

Authors
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Stuart Reid
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Abstract
The issue facing tourism in a pandemic and post-pandemic situation is how to enable travelling as well as tourist activities in a way that is accepted as safe. During the Corona pandemic Digital Covid passes were introduced over the world as a way to navigate this terrain. They offer a solution to opening up societies by letting vaccinated and tested people enter populated premises and activities. Although many countries have let go of these passes due to the slowing down of the pandemic, some still use them, and now that the precedent is set and the architecture in place, they may be readily reinstated in the future. In making mobility and service access conditional, Covid passes strike at the very core of the tourism system, having a profound effect on the performance of tourism. Given recent experience, and the scale of tourism effects, it is timely to consider the implications of this development in terms of the conduct of tourism and the social and spatial interactions that feature in it.

There have been different views over the way that Covid passes have been used, and the level of implementation ranges from managing external borders to internal controls over access to public venues. While in the popular press these passes have been seen as a ticket to freedom, a way to restart travel and tourism, it has also been mentioned that these passes potentially bring other kinds of consequences, in terms of geopolitical and personal discrimination, surveillance and erosion of rights of privacy. The likely benefits and risks vary according to different approaches used in different national contexts. Consideration of different practical approaches provides a way to explore the implications of digital Covid passes on tourism and social systems, and highlights the range of potential effects. This paper reviews approaches and perspectives on the use of Covid passes. The purpose is to problematize Covid passes in tourism and open spaces for further research and debate. To achieve this, we first do a systematic literature review of academic articles on the topic of Covid passes and tourism. A conceptual overview is presented to show various perspectives discussed in literature so far. We also point to avenues of future research related to Covid (or other health) passports in relation to tourism.

The literature review shows the various foci of research so far, illuminating emerging views and debates. The most common topic was on behavioral issues, followed by technical issues. Other topics—legal/regulatory issues, policy issues, and ethical issues—largely emerge as secondary concerns, suggesting that wider implications and critical perspectives have not yet been widely considered. Moreover, it is surprising to find that tourism remains relatively underrepresented in the literature (as opposed to in the popular press), suggesting that the

import of Covid passes has not yet been widely considered or that the main concern so far lies elsewhere. Further research and wider problematizations on health passports such as Covid passes are thus desired.

In particular, ethical aspects need to be further considered in tourism research, as it seems that ethical considerations of using Covid passes remain under-researched, such as research related to issues of integrity and privacy, but also in relation to civil responsibility. Discussions on integrity and privacy in relation to digitalization are apparent in other realms, such as research on digitalization in general (e.g. Fuchs, 2014), or in political science (e.g., Zuboff's, 2019, discussion on digital surveillance), but such matters have only started to be addressed in tourism research (see, e.g., Gössling, Larson & Pumputis, 2021, conceptualization of surveillance in the sharing economy). It could therefore be fruitful to problematize the use of digital Covid passes in the tourism system in relation to social surveillance and its relation to issues of vaccine equity and biopolitical control. This is in line with research on tourism and biopolitics pointing at "the structuring of control via (im)mobilities and technologies" (Lapoint & Coulter, 2020). Here, digital Covid passes may amount to biopolitical technologies in terms of their "management of bodies" that simultaneously incorporates functions of protection (from being infected as well as to infect) and control (inclusion vs. exclusion from touristic spaces) (cf., Minca & Ong, 2016). In a world where pandemic risks remain, the ethical implications of response strategies also need to be considered. The risks remain real. More research is needed because ignoring the risks is dangerous.

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Gössling, S., Larson, M., & Pumputis, A. (2021). Mutual surveillance on Airbnb [Article]. *Annals of Tourism Research*, *91*. https://doi.org/10.1016/j.annals.2021.103314

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Zuboff, S. (2019). *The age of surveillance capitalism: the fight for a human future at the new frontier of power*. Public Affairs.

Title
Cosmopolitanism, Bioregionalism, Food, and Tourism in US National Parks

Author
Katie LeBesco
Marymount Manhattan College, USA

Abstract
US National Parks are emerging as spaces of self-making for cosmopolitan travelers seeking authentic and distinctive experiences in pristine settings. Visitation is at record levels to these spectacular sites, set aside "to conserve the scenery and the natural and historic objects and the wildlife therein and to provide for the enjoyment of the same in such manner and by such means as will leave them unimpaired for the enjoyment of future generations" (US Department of the Interior, 1916). Yet the wonder and curiosity afforded to omnivorous cosmopolitan travelers exists in tension with both Indigenous sovereignty and environmental conservation. As the overtouristed lands and the dispossessed locals of the US National Parks find themselves in dangerous times, bioregionalist food tourism initiatives present a possible remedy. This presentation explores the racialized and classed dimensions of cosmopolitan identity and details the history of its expression in travel to US National Parks, enabled by the invention of the automobile and the birth of mass tourism. I investigate the disenchantment of cosmopolitan travelers with the industrial park concessions system, in contrast to the preference for food experiences animated by bioregionalist concerns for sustainability, conservation, cultural heritage preservation, and commensality. The presentation concludes by evaluating existing and potential bioregionalist food tourism initiatives in the national parks, assessing the impacts (on the land and the locals) of the more "authentic" food experiences they offer.

US Department of the Interior. (1916, August 25). Act to establish a National Park Service (Organic Act). Pub.L. 64–235, H.R. 15522, 39 Stat. 535. https://www.nps.gov/foun/learn/ management/upload/1916%20ACT%20TO%20ESTABLISH%20A%20NATIONA L%20PARK%20SERVICE-5.pdf

Title
Methodological Challenges of Researching Experiences of Transatlantic Cruising

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Abstract
The spatial and temporal nature of cruise travel is unique, with experience shaped by the architecture and fabric of ships, their onboard communities and the ocean (Bennett, 2016; Ranklin & Collins 2017; Lester et al., 2021). Such travel experiences are also framed by the imagination, and concretised through memories (see Lester, 2011) and the history of leisure cruising. Reading *The Only Way to Cross* (Maxtone-Graham 1972), a fascinating narration of the heritage of transatlantic voyages from Europe to New York, triggered self-reflective curiosities about the sustained provision and consumption of transatlantic travel. Taking Cunard Cruises as the case study, I am interested in passengers' experiences of such voyages. Influenced by the anthropological framing of being and dwelling in tourism (see Palmer, 2018) my research sets out to explore the 'doing' of transatlantic cruising. I embrace the notion that experience is relational, and in this context, I am interested in Palmer and Tivers' (2019, p. 1) positioning of heritage as a construct that narrates a past, and significantly, "…how something *becomes* heritage for use in the present." It is this connection with heritage in relation to 'doing' transatlantic tourism that forms the basis of my inquiry.

This focus necessitates research in motion, attaining access to passengers as they 'do' tourism at sea, an endeavour fraught with methodological challenges, particularly in relation to access, ethics and ethnographic informed research in closed spaces. To date, shipboard research on passenger experience has primarily been conducted from the position of observational and autoethnographic research whilst on vacation (Foster, 1986; Noy, 2014; Tivers, 2019). My presentation sets out the theoretical framework of the research, unpacks some of these methodological challenges and invities critical discourse on how we can 'do' research in such contexts.

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Foster, G.M. (1986) South Seas Cruise: A Case Study of A Short-lived Society. *Annals of Tourism Research*, 13: 215-238

Lester, J. (2011). *Tourism and Film: real, 'reel' and imagined spaces of cruise ships*. (unpublished Ph.D.), Cardiff, UK: Cardiff Metropolitan University

Lester, J., Holland, J. & Palmer, C. (2021)The contemporary cruise tourist experience. In Sharpley, R. (Ed.) *Routledge Handbook of the Tourist Experience*, London, Routledge: 408-423

Maxtone-Graham, J. (1972) *The Only Way to Cross*. New York, Barnes & Noble Books (edition published 1997)

Noy, C. (2014) Staging Portraits: Tourism's panoptic photo-industry. *Annals of Tourism Research*, 47: 48-62

Palmer, C. (2018) *Being and Dwelling through Tourism: An anthropological perspective*. Abingdon, Oxon: Routledge

Palmer, C. and Tivers, J. (Eds.) (2019) *Creating Heritage for Tourism*. Abingdon, Oxon, Routledge

Rankin, J. R. and Collins, F. L. (2017) Enclosing difference and disruption: assemblage, heterotopia and the cruise ship. *Social & Cultural Geography*, 18 (2): 224-244

Tivers, J. (2019) Creating heritage for cruise tourists. In Palmer, C. and Tivers, J. (Eds.) (2019) *Creating Heritage for Tourism*. Abingdon, Oxon, Routledge: 64-76

Authors
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Maria do Rosário Borges
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Abstract
Spiritual tourism has received increased attention during the last few years in tourism research. COVID-19 made us rethink the way we live and the way we travel, particularly in the developed world. A huge part of the developed world population stopped travel and suffered the impact of being closed at home for long periods of time. Spiritual-related practices, and the associated values and resources, are believed to be critical for dealing better with the negative consequences of the COVID-19 pandemic (Chirico, 2021), and their benefits for humans' physical and mental wellbeing gained visibility and recognition during the last two years (Coppola et al., 2021). Some countries even reported a high reliance on spiritual beliefs during the pandemic and that this fact was associated with better mental health (Lucchetti et al., 2020). We now have a new world, to which all people need to readapt. Now it's time to become reenchanted with the world, attributing true meaning to expressions like care, purpose, and hope, starting this process with the connection with ourselves. Travel is also different now, and spiritual tourism, due to its features as tourism product and to the described societal context, has more conditions to grow, gaining more visibility and demand.

In this context, the present study aims at reviewing the academic published literature that involved empirical studies, focusing on understanding the demand for spiritual tourism, which is a necessary step for developing research in this field. To accomplish this objective, electronic searches were conducted using a specialist research database, SCOPUS, to select scientific articles considered as directly relevant to the subject matter of the paper. This systematization of the literature provides an analysis of the published research, focused on the demand for spiritual tourism in recent decades. The main contribution is the in-depth analysis of empirical articles about the demand for spiritual tourism, allowing us to understand what is known about the profile, motivations, expectations and behaviour of spiritual tourists. From this analysis, it is possible to identify gaps in the literature which help to set up research pathways for the future. In doing so, it also raises awareness with regard to future analytical methods and to the most frequently included dimensions of the concept.

Chirico, F. (2021). Spirituality to cope with COVID-19 pandemic, climate change and future global challenges. *Journal of Health and Social Sciences*, 6(2), 151–158.

Coppola, I., Rania, N., Parisi, R., & Lagomarsino, F. (2021). Spiritual Well-Being and Mental Health During the COVID-19 Pandemic in Italy. *Frontiers in Psychiatry*, 12.

Lucchetti, G., Góes, L. G., Amaral, S. G., Ganadjian, G. T., Andrade, I., Almeida, P. O. de A., do Carmo, V. M., & Manso, M. E. G. (2020). Spirituality, religiosity and the mental

health consequences of social isolation during Covid-19 pandemic. *International Journal of Social Psychiatry,* 1-8.

Title

The Generative Power of Paradoxes in Post-Disaster Volunteer Tourism: Insights from the 2011 Japanese Tsunami

Authors

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Mihaela Kelemen
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Abstract

Volunteer tourism has become one of many variations of post-disaster tourism in Japan in the aftermath of the 2011 Tsunami. The label of volunteer tourism is a paradox that brings together two opposed terms, and in so doing mixes the altruistic aspects of volunteering with the hedonistic aspects of tourism. Its paradoxical nature (Holmes, et al., 2010, 2018) is highlighted in existing academic debates with supporters arguing that volunteer tourism leads to both personal development for the volunteers and the social and economic development of the host community as a whole (e.g., Eddins, 2013). On the other hand, critics (e.g., Godfrey, Wearing, & Schulenkorf, 2015) question its ethics and effectiveness in light of neo-colonialism theory, the global south-north divide that is typically capitalized to set concept apart from purely geographical reference, the authenticity of volunteer tourists' motivations and the potential harms to the local community.

Although volunteer tourism has many variations, it is often viewed as consisting of "pro-poor"/ "pro-disadvantaged" activities (e.g., Hall, 2007; Rogerson, 2003; Singh, 2002). Most of the literature indicates an unequal and uneven social relation between the volunteers (givers) who give their time, work or knowledge and the host community (receivers). Volunteer tourism tends to be seen as a one-way process in which the voice of the community is usually unheard. The uniqueness and potential of volunteer tourism to create a genuine human experience and relationality requires further exploration (Wearing & McGehee, 2013; Wearing et al., 2017, Wearing, Beirman, & Grabowski, 2020).

In this paper we shed light on the subtleties and complex relationships between volunteers and the local community in a natural disaster setting and in the context of a developed country. The paper presents a case study of a bottom up, community-driven volunteer tourism initiative in Japan, after the 2011 Tsunami, to examine the ways in which volunteering and tourism diverge and converge simultaneously, leading to paradoxes that are generative and conducive to social innovation and "kizuna" (bonds and connection in Japanese) beyond a "host-guest dichotomy" (Holmes et al., 2010). We draw on a three-month volunteering experience which enabled ethnographic fieldwork that focused on the relationships among various volunteer tourism actors, and the challenges facing the community in building a grassroots sustainable tourism offering. This research will add to existing debates on volunteer tourism which mostly focus on less-developed host destinations, as well as having practical implications for post-disaster tourism development and sustainable community

rebuilding in areas affected by natural disasters.

Eddins, E. (2013). Bridging the gap: Volunteer tourism's role in global partnership development. *Sustainable tourism and the millennium development goals*, 251-264.

Godfrey, J., Wearing, S., & Schulenkorf, N. (2015). Neo-colonialism and the volunteer tourist gaze: Commercial volunteer tourism in Cusco, Peru. In *Council for Australasian University Tourism and Hospitality Education Annual Conference*. School of Business and Tourism, Southern Cross University.

Hall, C. M., ed. (2007). *Pro-poor Tourism*, Clevedon: Channel View.

Holmes, K., Smith, K. A., Lockstone-Binney, L., & Baum, T. (2010). Developing the dimensions of tourism volunteering. *Leisure Sciences*, *32*(3), 255-269.

Rogerson, C. M. (2003). Towards pro-poor local economic development: The case for sectoral targeting in South Africa. *Urban Forum*, *14*(1), 53–79.

Singh, T. V. (2002). Altruistic tourism: Another shade of sustainable tourism: The case of Kanda community. *Tourism: An International Interdisciplinary Journal*, *50*(4), 371–81.

Wearing, S., & McGehee, N. G. (2013). Volunteer tourism: A review. *Tourism management*, *38*, 120-130.

Wearing, S., Beirman, D., & Grabowski, S. (2020). Engaging volunteer tourism in post-disaster recovery in Nepal. *Annals of Tourism Research*, *80*, 102802.

Wearing, S., Young, T., & Everingham, P. (2017). Evaluating volunteer tourism: has it made a difference? *Tourism Recreation Research*, *42*(4), 512-521.

What Next for Telling Stories of Tropical Paradise in Belize? Incantation, Speculation, Fabulation

Author
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Abstract
I wrote *On the Nervous Edge of an Impossible Paradise: Affect, Tourism, Belize* as part of an on-going project in storytelling, considering tropical tourism as a generative force that instantiates worlds through the stories it invents. Evoking an impossible and tragic-comic topical world through six "bad examples" of tourist encounters, the project evokes the threat to, and the wisdom of, lives lived on the thresholds of local community control in the fictional coastal village of pre-COVID Wallaceville, Belize. I asked how an emergent world of tourist encounters mobilizes a riotous hustle and laughter that fills Wallaceville beach and street life with hope and pride, even if it is cut through by despair and the precarious circumstances of life lived in a "tourist state." The book channels the ways tourist scenes of encounter form the dynamic feel, sounds, and images of a possible fortune and futurity that back-talks privation and tradition for something that recalibrates the social, the citizen, and the sovereign nation. It tracks how the street noisy stories (in Kriol, *naansens or bak chat*) of "the impossible," "the unspeakable," and "the ineffable" work as a tactic of refusal and disruption and as an aesthetic of hope for the making of possible futures in Belize.

This conference experiment picks up on recent calls for inventive forms of speculative fabulation and extends the work of my book. I suggest that speculative fabulations do well to channel both local Wallaceville rage about its current predicament and my chance to dream worlds otherwise, playfully yet seriously, with those whose dreamworlds have dropped into almost laughable confusion. As such, this paper focuses on how stories of Wallaceville tourism operate as forces of affective intensity that collectively act like a pinched nerve in the body politic, that generates an aesthetics of noise that works to morph the powerful forces of a tourist economy.

What I offer is not a research paper. It's an incantation. We must not forget that we live under a perilous spell, a spell that captures life to make it impossible. It's time to cast another spell, to call other worlds into being, to conjure other worlds within this one. The pressures to remake Belize into a popular tropicalized pleasure world are deeply felt in Wallaceville. Much of everyday life there lingers at the unpredictable intersections of tourist-local relationships: between exotic pleasures and cultural predicaments, a wild sense of cultural and economic opportunities (work and income), inchoate futures, mixed with a growing feeling of haunting loss and unclear possibility, the felt impacts of late-liberal global worlds and national interests rubbing up against a sense of craziness that has become what the local and ordinary is said to feel like today. I am especially interested in lingering in local relations and scenes and focus on the way tourist encounters generate imaginative displays of these puzzling entanglements, especially now with the lingering chaos of the COVID pandemic,

what locals call "the 19."

To do so means working at the limits of language, at the edges of imagination and the unspeakable. We need experiment and radical disruption to learn other ways to see, feel, and know. So, I turn to the unfinishedness of these Belize encounters today, to their fabulation and so to their generative potential for forging new "im/possibilities" through novel experiments of relationship and responsibility.

Title
The Role of Insurgent Citizens in Developing 'Community and Tourism' Entrepreneurship in the Favelas of Rio de Janeiro

Authors
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Fabian Frenzel
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Abstract
This article explores the actions of entrepreneurial favela tour guides who are growing a solidarity-based tourist community via active contestation in six favelas of Rio de Janeiro (Brazil). In our digital ethnography study, we use James Holston's (2007, 2009) concept of insurgent citizenship to understand how community tourism operators are drawing attention to the social responsibility of business. These key actors are performing favela tourism while claiming a space of visibility within a city and taking action to improve their communities. As favela residents, they share their daily experiences of stigmatisation and discrimination by a State that does not recognise them as full citizens. Therefore, the notion of insurgency adds another layer to our understanding of how community tourism entrepreneurship is developed and maintained. Insurgency mobilises these social actors to gather *with* their experiences of marginalisation and provide alternatives forms of tourism.

Consequently, this project is immersed in the life of people in their working settings and pays attention to favela tour guides "everyday interactions, situations and occurrences" (Ciuk, Konning & Kostera, 2018, p. 271), while they are also adapting their tours in a context of this global pandemic. We focus on tourism practitioners and observe how their working identities are formed as "the conception of the self reflexively and discursively understood by the self" (Kuhn, 2006, p. 1340) and how their entrepreneurship identity is a reflection on the place that they live (Gill & Larson, 2014; Reuschke et al., 2015). Therefore, we consider how social reality is built in relation to the connections that favela tour guides have *with* their own living world.

Data collection started in June 2020 in collaboration with a multi-disciplinary research team and is ongoing. The project set out to investigate how favela tour guides responded to the COVID-19 crisis in Rio de Janeiro. The research was conducted in six favelas of Rio de Janeiro with local tourist guides, collective tourist guides and two favela museums. We organised 17 in-depth semi-structured interviews with community social entrepreneurs lasting one hour each, sometimes with several participants. We also conducted digital participant observations and team observations at work, examining the production of a website and seven favela tours' promotional trailers, which were co-created with research participants. A tailor-made training for virtual tourism (six hours) was developed and the training sessions observed, while archival material, photographic records and social media content was analysed. We also observed the conduct of nine online tours presented and

recorded as part of the project and with a total of 1,200 participants. In addition, we collected evaluation and feedback data following the tours, from both guides and audiences.

In the cases discussed in this paper, we look specifically at community tourism operators in favelas who have grown from a critical rejection of overly commercial tourism, while offering community-based alternatives (Moraes, 2017). We contribute to the study of community entrepreneurship by a) understanding how contestation is helping to reinvent the status quo in the tourist industry; b) presenting the concept of insurgent citizenship as a mode of collective entrepreneurial contestation in the form of favela tourism; and c) adding the political role of entrepreneurship into the business model of social enterprises.

Ciuk, S., Koning, J. and Kostera, M. (2018). 'Organizational Ethnographies', In: *The SAGE Handbook of Qualitative Business and Management Research Methods: History and Traditions* (1st Edition), pp. 270-285. SAGE Publications, London.

Gill, R. and Larson, G.S. (2014). Making the ideal (local) entrepreneur: Place and the regional development of high-tech entrepreneurial identity. *Human Relations, 67*(5), 519–542. https://doi.org/10.1177%2F0018726713496829

Holston, J. (2007). Insurgent Citizenship: Disjunctions of Democracy and Modernity in Brazil. 1st ed. USA: Princeton University Press.

Holston, J. (2009) 'Insurgent Citizenship in an Era of Global Urban Peripheries'. *City & society*, *21*(2), pp. 245–267. https://doi.org/10.1111/j.1548-744X.2009.01024.x

Kuhn, T. (2006). A 'Demented Work Ethic' and a 'Lifestyle Firm'. *Discourse, Identity, and Workplace Time Commitments. Organization Studies, 27*(9), 1339–1358. https://doi.org/10.1177%2F0170840606067249

Moraes, C. (2017). *Favelas ecológicas: passado, presente e futuro da favela turística*, FGV CPDOC: Teses, Doutorado em História, Política e Bens Culturais, https://hdl.handle.net/10438/18364

Title
World Tourism Cities in Crisis: Insights from Previous Research and Current Debates

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Abstract
World tourism cities are multi-functional places and popular destinations that attract many visitors due to their characteristics. In their recent book on Word Tourism Cities, Morrison and Maxim (2022) identify five main features of world tourism cities: they act as gateways for tourists visiting a country; they are influential cities, being significant generators of domestic tourists as well as a source of international visitors; they are innovative and creative hubs that economically impact other areas within a country; they are cosmopolitan places; and they are easily recognised.

Although world tourism cities are important destinations and perform various functions, they also face many challenges (Maxim, 2019), including severe crises and disasters. This became evident over the past two years, with world tourism cities being among the most affected destinations during the COVID-19 pandemic. The same characteristics that entice many tourists to visit those places made them more vulnerable in the face of the fast-spreading coronavirus that killed many people worldwide.

Destinations in general are prone to many natural or man-made crises and disasters, and world tourism cities are even more so. Still, there is limited research on crises in tourism cities, with scholars starting to look into this area mainly after 2000. This may be a consequence of the lack of attention received in the past by the field of urban tourism in general, with more studies turning their attention to this area of research over the past two decades.

To gain an understanding of what has been published to date on world tourism cities in crisis and how this field of study evolved over the years, a systematic literary review was conducted. This helped comprehend the state of research on the topic so far by discussing emerging themes and trends, and by identifying new avenues for future research.

A number of key databases such as Scopus, EBSCO, SAGE and ProQuest were used to identify and collect the research papers published on the topic. Among the aspects considered in the analysis of these papers are the year of publication and the journal, the types of crises discussed, the cities and regions covered, as well as the methodological approach employed in those studies. In addition, content analysis was performed to try to identify the key themes covered by the papers, grouping them under the main stages of crisis management.

Findings highlight the limited research published on crises in world tourism cities, with more studies emerging over the past few years as the world has been battling the coronavirus pandemic that had a devastating impact on tourism cities. A number of gaps and imbalances are identified, which relate to the types of crises discussed in the papers analysed, the

regions / cities studied, the research approaches employed, and the topics addressed. The findings of this study could help scholars in directing the future research agenda in world tourism cities and crises, and in progressing the knowledge in this important area of study.

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Abstract

Sailing with the Relict of Ship Galeb: A Rhizomatic Reading of Post-War Heritage

Author

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Abstract

This study will follow the interesting journey of the ship Galeb (Seagull), once used by former Yugoslavian dictator Josip Broz Tito for diplomatic voyages and now in the process to be transformed into a floating museum in Rijeka (Croatia). At first conceived as a banana cargo ship, then used as a military vessel by the Italian Navy and the German army, the Galeb sank-off Rijeka shores in 1944 subdued by allied forces. The ship was then rehabilitated and used as a training ship. Ultimately in the 1950s, Tito started to use it for diplomatic voyages. As part of the European Capital of Culture Programme, Rijeka planned to renovate the historic vessel and transform it into a museum. In the meantime, the museum of Rijeka hosted an exhibition dedicated to the fourth life of the historic vessel.

Using the exhibition as well as document material produced for the European Capital of Culture Programme as text, and a Foucauldian discourse analysis as a methodology, this study will first look at the narratives used to bring ship Galeb back to life. Subsequently, it will look at this example of cultural heritage as a rhizome (Deleuze and Guattari, 1987). Specifically, this research will look at the rhizomatic concept of asignifying rupture. For Deleuze and Guattari, an assignifying rupture is a process by which a rhizome resists territorialization, or attempts to signify by a diagram, an overcoding, dominant power. During this process a rhizome frees itself from its boundaries and inner structure (deterritorializes) and then reassembles itself elsewhere (reterritorializes), often assuming a renovated identity. The ship Galeb has been promoted for its last journey and its association with Tito, Former Yugoslavian dictator. Tito's legacy is characterised by controversial feelings ranging from idolatry to resentment. While one possible reading of this cultural heritage site links it to a perfect example of dissonant (Tunbridge & Ashwort, 1996) and difficult heritage (Macdonald, 2010), a rhizomatic reading reveals a more complex and deeper layer of cultural heritage which transcends dissonance by being able to encompass different and (apparently) contrasting stances regarding relations *with* the past, and in turn reveals the complex process of post-war Croatian identity.

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Author
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Abstract
An Gorta Mór, the Great Irish Famine, took place between 1847 and 1852 in Ireland, which killed approximately one million people, made millions homeless, and around one million emigrated from Ireland. This research paper focuses on a documentary titled *An Gorta Mór: Passage to India* which was written and produced by one of the authors of this paper. It traces Irish migration to India during the times of An Gorta Mór and brings to light the unique story of Irish migration to India during this famine period. The documentary is based on ethnographic fieldwork conducted by the author, who traced seven generations of his ancestral roots to the town of Clonakilty in County Cork, Ireland. The research discovered that his ancestor John Footman was a famine migrant; he left his home in Clonakilty sailing for eight months to arrive, settle and make Madras (now Chennai), India, his home.

The paper explores genealogy tourism through documentary filmmaking. By using the documentary as a background this research investigates two emergent themes. The first is that genealogy tourism involves a multiplicity of fluid places, roots and transnational identities that question 'fixed' notions of 'motherland,' 'place of origin,' 'home' and 'family.' The second refers to genealogy tourism as a vehicle to propel social capital by establishing empathic connections with people from different cultural backgrounds.

Title

Eating 'Luxury'

Authors

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Abstract

Food-based experiences are a growing interest in the hospitality and tourism industries. This has driven destinations to better manage and market their unique gastronomic experiences. Meanwhile, food tourism allows visitors to deeply connect with a place through taste and gain knowledge about the local culture and environment. While certain countries are known as gastronomic destinations, other regions, such as the UAE, are working towards developing themselves as gastronomic destinations. This study analyses how luxury hotels in the UAE promote gastronomy through identifying visual features of social media posts (N=1866). Drawing from a visual methodology that conducts content and semiotic analysis, the Instagram accounts of four UAE hotels (The Burj Al Arab, Emirates Palace, The St. Regis Saadiyat Island, and The Atlantis) were studied over two years, from 11 March 2019 to 11 March 2021. The analysis includes one year pre-Covid-19 and the first year post-Covid-19. Results show that the most relevant drivers of luxury gastronomy are the discovery of cultures, experiences in the hotel environment, and the promotion of a luxurious place and lifestyle that is seen as authentic, prestigious, and sophisticated. The results of this study demonstrate the meaningfulness of gastronomy in hospitality and tourism experiences, and the presentation discusses its marketing impact, focusing on both the signifier and the signified. This study uniquely contributes to the understanding of the crafting of luxury food experiences by analysing visual representations pre- and post-pandemic to anticipate new trends in hospitality and tourism marketing.

Title

We and Wadden Birds: How to Bridge the Gap between Attitude and Behavior towards Bird Protection in the Wadden Sea Area?

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Abstract

Introduction

"Onbekend maakt onbemind" [Unfamiliar makes unloved] is a typical Dutch saying that refers to unfamiliarity with people, places, food or other aspects, leading to a lack of emotional connection, support and/or care. With this in mind, nine nature organisations in the Netherlands started to work together to increase awareness, experience and knowledge on the unique nature values of World Heritage Site the Wadden Sea area among a broad public. The overall aim of the cooperation is to improve support for nature protection with a special focus on birds. Their campaign is part of a large interdisciplinary project called "Wij & Wadvogels" ["We and Wadden Birds"], which is running from 2019 to 2026. The project is unique as it does not only focus on physical measurements to improve the natural habitat of birds; it also includes social aspects by focusing on improving people's awareness, attitude and behavior towards birds (Vogelbescherming, 2018).

In this paper, we investigate how aware visitors and inhabitants are of birds in the Wadden Sea area, what their attitude is towards bird protection, and to what extent they take birds into account during their recreational activities. Recommendations are given on how we can improve our relationship with Wadden birds.

Study area and data collection

The location of our study was the UNESCO World Heritage Dutch Wadden Sea area. Visitor data was gathered at 10 popular tourist destinations and data on inhabitants was gathered in 12 regions, spread over the Dutch Wadden Sea area, from May to November 2021. We carried out face to face and online questionnaires among visitors and inhabitants. Furthermore, we carried out in-depth interviews with entrepreneurs in the Wadden Sea area to find out to what extent they offer services to visitors regarding bird experiences and protection.

The role of birds in people's bond with nature

Based on an extensive literature review, we identified what kind of aspects would influence the bond with nature and specifically birds (Folmer, 2016; Folmer, Haartsen, & Huigen, 2019; Hammitt & McDonald, 1983; Moore & Graefe, 1994; Budruk et al., 2011), support for nature protection (De Boer & Langers, 2017), and effects of recreational activities on bird

disturbance (Van Haaren, Querl, & Vertegaal, 2002). Several specific questions about the project Wij & Wadvogels were added as well, in cooperation with the nature organisations which commissioned this study. The questionnaire included open questions on people's favorite place in the Wadden Sea area, and what people think about Wadden birds.

Results

It was found that most people are well aware of Wadden birds during their visit in the Wadden Sea area. Many people observe birds when they are in the Wadden Sea area. However, not many people regard themselves as bird experts or find themselves knowledgeable about birds. Most visitors and inhabitants are very supportive towards nature and bird protection. Respondents think they take birds sufficiently into account during recreational activities. Interestingly respondents—both visitors and inhabitants—think that 'other people' should take birds more into account. Inhabitants think that visitors should be better informed about bird protection and how not to disturb birds during recreational activities. This is in line with experiences of the bird protection organization (personal communication, 2021). They find that recreationists blame 'others' for disturbing birds; for instance, birders blame walkers, while walkers see birders disturb birds by getting 'too close.'

Among entrepreneurs in the Wadden Sea area we found much support for bird protection as well. Some entrepreneurs already offer products and services with regard to experiencing birds in the area. However, in order to improve knowledge on birds among visitors, entrepreneurs are calling for more professionalization of interpretation services. Too many of these services are reliant on volunteers.

Recommendations for management and further research

Our study shows that we enjoy seeing and hearing birds in the Wadden Sea area, whether we are experts, casual birdwatchers or beginners. Our attitude towards Wadden birds is positive; we are willing to follow rules with regard to bird protection. However, actual behavior proves to be different. There is a gap between attitude and behavior which should be addressed. Nature organisations should focus more on increasing awareness on what kind of recreational behavior is disturbing for birds. For instance, many Wadden bird species fly more than 2000 km before they take a rest on the mudflats of the Wadden Sea area. The birds need their rest for their survival. If we come too close and they fly up, this can have severe negative consequences for the birds. This could be communicated.

As birds are very important in the overall valuation of nature in the Wadden Sea area, it is important to foster the relationship between us and the birds. There is a delicate balance between experiencing and disturbing birds which nature organisations will continue to work on. Involving entrepreneurs and professionalisation of interpretation services of nature organisations will be important in closing this gap. Further research is needed on the attitude-behaviour gap, in order to fine-tune bird watching possibilities that are not disturbing and to amend physical measurements in the field.

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Title

Movilidades, turismo y contestaciones urbanas. El caso de Barcelona / Mobility, tourism and urban responses. Barcelona in the focus.

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Abstract

La pandemia del COVID-19 supuso una crisis profunda de las sociedades contemporáneas basadas en hipermovilidad. En este escenario global de vacíos turísticos hemos asistido a una reapropiación y resignificación material y simbólica de espacios históricamente turistificados. Las disputas de estos espacios y las percepciones locales en torno a los procesos de turistificación y de reactivación de los viajes internacionales están representando un área de gran interés para la investigación social de las movilidades.

Esta comunicación pretende explorar los efectos de la crisis de movilidad inducida por la COVID-19 en el contexto del barrio de Gràcia en la ciudad de Barcelona. A partir de un enfoque metodológico basado en la etnografía, el trabajo de campo y las entrevistas semiestructuradas llevadas a cabo a partir del año 2018 con diferentes miembros de asociaciones y entidades locales, el objetivo es explorar los discursos críticos y las contestaciones urbanas de los movimientos sociales acerca de obras orientadas a la revalorización patrimonial y turística del barrio como el Mercat de l'Abaceria y el jardín de l'Alzina y las Casetes del Calle Encarnación. A partir del año 2015 Barcelona ha sido testigo de un proceso de especialización de sus movimientos sociales hacia el activismo turístico que durante la pandemia ha orientado sus reclamos y denuncias en torno a las estrategias políticas y las financiaciones publicas del sector turístico.

En el marco de la amplia producción bibliográfica en torno a los movimientos sociales y el activismo turístico (Boissevain, 1996; Kousis, 2000; Colomb & Novy, 2016; Milano, Novelli & Cheer, 2019), esta ponencia explora los efectos de la crisis del turismo urbano inducida por la COVID-19 en la ciudad de Barcelona, analiza las respuestas políticas inmediatas y las respuestas de los movimientos sociales respecto a la reactivación y al desarrollo de iniciativas y obras orientadas a la promoción turística y cultural del barrio.

The COVID-19 pandemic has brought a profound crisis in contemporary societies based on hypermobility. In this global scenario of tourism vacuums, we have witnessed a material re-appropriation and symbolic re-signification of historically touristified spaces. The contestations of these spaces and the local perceptions related to processes of touristification, and reactivation of international travel are representing an area of great interest for social research on mobilities.

This paper aims to explore the effects of the mobility crisis induced by COVID-19 in the context of the Gràcia neighbourhood in the city of Barcelona. Based on ethnography and fieldwork carried out from 2018, the aim is to explore the critical discourses and urban contestations of social movements about urban infrastructures and developments aimed at the heritage and tourist revaluation of neighbourhoods such as the Mercat de l'Abaceria and the garden of l'Alzina and the Casetes of Calle Encarnación. Since 2015, Barcelona has witnessed a process of specialisation of its social movements towards tourism activism, which during the pandemic has focused its claims and complaints on the political strategies and public funding of the tourism sector.

Within the framework of the extensive bibliographical production on social movements and tourism activism (Boissevain, 1996; Kousis, 2000; Colomb & Novy, 2016; Milano, Novelli, & Cheer, 2019), this paper explores the effects of the COVID-19 induced urban tourism crisis in the city of Barcelona, analyses the immediate political responses and the responses of social movements with regard to the reactivation and development of initiatives oriented at the tourist and cultural promotion of the neighbourhood.

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Title
Hard at Work, Hard at Play? Exploring US Attitudes towards Travel and Leisure

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Abstract
Johan Huizinga (1950) argued that play and leisure shouldn't be seen as an antithesis of work, but rather as a state of mind: play can make even challenging tasks joyful. However, for centuries "the American tradition placed an emphasis on work which made it the chief purpose of existence. […] Puritanism placed a religious sanction on this concept. Idleness could have no place in a world where labor was the greatest good" (Dulles, 1940, p. 365). To this day, Americans have a fraught relationship with leisure. Daniels (1995, p. ix), described this well when he wrote: "*On the one hand, they pursue pleasure relentlessly, even wantonly. Licentious, narcissistic, hedonistic: all of these adjectives could be used to describe behavior that revolves around sexuality, individual gratification, and conspicuous consumption of everything. […] Yet, on the other hand, many people, particularly foreigners, feel that Americans do not know how to play properly. According to this view, the seeming hedonism of Americans camouflages their true inability to relax. […] Americans work too hard at play, a sure sign that they are not very good at it. They take their leisure and recreation just as they take their role in the world—too seriously.*"

This presentation will review influences that underlie the US attitude to travel and leisure. The country's puritan roots were already mentioned, and they have long been a synonym for "the dour, the joyless, the repressed" (Daniels, 1995, p. 4). Church and employers decry commercial amusements and try to steer people towards recreation that is morally edifying and socially constructive: according to the dictates of puritan inheritance, leisure was not so much an opportunity as a problem to solve (Dulles, 1940). Shopping, and the trappings of consumerism, offer a solution to the problem of leisure: in the modern United States, the art of living is increasingly interpreted as the skill to find special objects or services that can solve perceived problems, and gaining the power to possess them once found: shopping skills and purchasing power (Blackshaw, 2008). Rampant consumerism and conspicuous consumption are indeed factors that can be seen to stand in the way of 'true leisure': the USA is the most consumer-oriented society in history. Americans spend three to four times as many hours shopping as their counterparts in Western European countries (Schor, 2008).

However, while puritanism and consumerism no doubt influence how Americans experience leisure, and how much of it they experience, there are also structural inhibitors that affect leisure and tourism participation. The USA is the only advanced economy in the world that does not guarantee its workers paid leave (Ray & Schmitt, 2007). As a result, the ability for people to participate in leisure and travel is intertwined with the ability to pay, and limited public assistance is available. The American state is the prototype of the 'residual welfare state' to the extent that it offers support only in response to the cumulative failures of the labour market and the family, by intervening on a case-by-case basis through programmes strictly reserved for vulnerable categories that are deemed 'worthy': ex-workers temporarily

pushed out of the wage-labour market, the severely disabled, and, subject to varying restrictive conditions, destitute mothers of young children (Chomsky, 1999, p. 46). Public aid programmes are under constant threat of elimination, "on grounds that their recipients must be snatched from their culpable torpor by the sting of necessity" (Chomsky, 1999, p. 51).

While the pandemic has brought about, for many, a new focus on the importance of leisure, at this time no structural changes in how US society approaches leisure/vacation time are on the horizon. A sad but indicative example of this is Project: Time Off, an initiative of the US Travel Association that aimed to transform American attitudes towards travel and change behaviour. The project was launched in 2015 and folded in 2018, when funding was pulled by the Trump administration.

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Title

"I Can't Give You Any Food If You Don't Do Something to Help for the Food": Social Power and Negotiation Strategies in Hospitality Encounters

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Abstract

This study explores non-commercial homestays, encounters where food and board are offered by hosts for a few hours of work by guests, facilitated by organisations like WWOOF, Workaway, HelpX, as well as au pairing. The presentation focuses on negotiation strategies employed by participants when faced with uncertainty regarding the rules of the exchange and, often, their perceived fairness. This is necessary as, while they are described as egalitarian cultural exchanges in the official narrative and the organisations' websites (Council of Europe, 1969; WWOOF, 2019; Workaway, 2019; HelpX, 2019), these encounters are characterised by a power asymmetry, lack of clarity on the rules of the exchange and a constant negotiation of boundaries (Kosnik, 2014). As a result, the complex relationship between the two sides is characterised by an ambiguity in roles, expectations and obligations.

Acts of hospitality performed by hosts and guests contribute to the creation of structures that form the foundation of this new relationship, a moral framework that is acceptable by both sides (Selwyn, 2001). While these acts of hospitality can enable the establishment of an ethical universe within which these encounters will take place, they are not sufficient. Communication, whether direct or indirect, is crucial for the hosts and guests to convey their perceptions of fairness and, thus, determine the moral framework of the relationship; in a process resembling Habermas' (1993) Discourse Ethics, albeit on a micro level. Habermas (1993) contended that the societal moral framework should ideally be established through the intersubjective process of public discourse that formulates society's ethical norms, a process contingent on the discussion being open and fair—a condition that should be fulfilled in non-commercial homestays if the relationships are indeed equal. Based on a multi-methods approach including an autoethnography and fifty semi-structured interviews, this study offers insights into this process of negotiation and how it is affected by social power differentials.

The nature of the relationship created between the two sides is multifaceted: host-guest, employer-employee, educator-student, with the interpersonal relationship often having the strongest influence on the actual experience. These roles are not static or mutually exclusive; they are dynamic, shifting, and all about agency. People in these settings do not inhabit roles but rather creatively take up positions and adopt strategies to deal with situations of uncertainty or perceived unfairness regarding their rights, obligations, and the rules of the exchange. This presentation discusses the negotiation strategies that the two sides implement to deal with these challenging situations, in a relationship that constantly changes, develops, improves, or deteriorates. These strategies have been placed on a continuum, from the most passive and subtle to the most direct and assertive ones. Interlinked with issues of ethics, control and a complex power dynamic, participants' reactions to uncertainty and/or perceived injustice are often used as a way to construct, confirm or alter the moral framework of the

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Title
Gendered (Im)mobilities in China: The Impacts of COVID-19 on Women in Tourism

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Abstract
It became evident early on in the pandemic that many of the impacts on livelihood, employment, income, and work mobilities are of a gendered nature (Assoumou Ella, 2021; Zulver, Cookson, & Fuentes, 2021). As women across the world are more likely to shoulder a higher share of domestic work and caretaking, the challenge to balance paid and domestic labour has increased for many women globally during COVID-19 (Adisa et al., 2020). Moreover, evidence shows that women are also more likely to be laid off or suffer decreased hours and salaries, as well as decreased career mobilities (Tyson & Parker, 2019).

While some work has been done in this regard in various Western contexts, Baum et al. (2020) also identify that we know much less about the impacts of COVID-19 on gendered mobilities in tourism and hospitality in the Global South. Our focus in this research is on the gendered experiences of hospitality and tourism workers in three tightly bound, yet differentiated regions in the Asia-Pacific: Mainland China, Hong Kong, and Macau. This research explores how experiences of work mobilities during COVID-19 within these regions' respective tourism and hospitality industries are represented and discussed online from a gendered perspective.

It is by no means unknown that Chinese women face many inequalities in the workplace. Indeed, the China Labour Bulletin (CLB, 2004) goes so far as to label the treatment of working women in China as that of second class workers. Despite the frequent references to Mao's assertion that 'women hold up half the sky,' issues of gender disparity are increasingly being silenced in Chinese society (Yang, 2021). Under the CCP government, popular hashtags such as #MeToo and #Feminism have been censored and many feminist voices have had their social media sites shut down by the government (Yang, 2021). To better understand this issue, we undertook a Foucauldian critical discourse analysis of texts in both social and mainstream media regarding women, COVID-19, and work in the tourism and hospitality industry. What surprised us in this study was not the shortage of online texts relating to gender and mobility in the tourism industry, but rather that we were able to locate as many texts as we did.

COVID-19 has not *made* China a difficult place to be a woman with aspirations of equality. What it has effectively done, however, is to exacerbate existing inequalities which make it

challenging for women to have successful and fulfilling careers in the tourism and hospitality industries. Through this critical discourse analysis, online texts suggested that women are more likely to be employed in precarious positions, making them more vulnerable to economic shocks such as COVID-19. We effectively identify narratives of lateral, backward and immobilities within the social media texts. The COVID-19 pandemic has made it more difficult for women to maintain their employment and to situate themselves in new positions or careers. It has caused many to lose their independence through having to return to their hometowns or being unable to leave their homes for work. Many have had to leave the workforce in order to care for children or ailing family members in the home.

In doing this research, our aim was to further our understandings of the practices of tourism workers in China, focusing on issues of inclusion, choice, (im)mobilities, (in)visibilities, and power through the lens of gender during COVID-19.

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Title
Power in Tourism Academia: An Ethnodrama

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Abstract
This conference presentation draws on Denzin's (2003, p. 187) 'call to performance'—a manifesto stating that "performance-based human disciplines can contribute to radical social change to economic justice, to a cultural politics that extends critical race theory"—and influential work on performance texts (Barone & Eisner, 2012; Conquergood, 1998) and ethnotheatre (Saldaña, 2008). It is grounded on the belief that performances are not acts that merely reproduce and represent social realities but embodied political performative practices that produce, challenge and reinvent the social world. Importantly, as political acts, performances can revolutionise ethnographic praxis by challenging traditional ethnographic texts and suggesting embodied ways of conducting/presenting/representing fieldwork.

Despite Denzin's (2003) 'call' and multiple examples of studies in the social sciences mobilising embodied performances as methodological avenues to disseminate research (Barone, 2002; Mienczakowski, 2001; Saldaña, 2008), ways of knowing through theatrical representations have been neglected by tourism scholars. As an attempt to contribute to current debates concerning epistemological diversity in tourism, in this conference we aim to present one of the scenes of an ethnodramatic script as an opportunity for discussion and reflection upon the methodological avenues that theatrical scripts and embodied performances can offer to tourism scholars. The ethnodrama—written, produced, and enacted by the authors based on autoethnographic work—focuses on the power structures and inequalities underpinning tourism academia through the eyes and experiences of an Asian Ph.D. student in tourism.

Overall, we believe that not only may epistemological diversity pave the way for alternative forms of representation, but it could also propel new ways of *being*. As such, 'other' ways of *knowing* and *being* may lead to research practices that are more democratic, just, and helpful to local communities/participants than the existing ones (Denzin, 2000). Aligned with the theme of the conference, which emphasises the importance of relationality in current times, we support forms of arts-based research, such as ethnodrama and ethnotheatre, as dialogical and dialectical ways of knowing and being, mainly grounded on a participatory paradigm that values reciprocity and exchanges between researchers, participants, and wider audiences (Finley, 2003).

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Title

Sport, Diversity, and Japan: A Life Story Analysis of LGBTQ Surfers' Experience In and Outside Japan

Authors

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Abstract

In the lead up to the Tokyo 2020 Olympic Games, the president of the Tokyo 2020 organizing committee, Yoshiro Mori, openly complained to the media that having a committee meeting with too many female board members would involve too much talking and "take too long" (BBC News, 2021). This statement raised international awareness of difficult gender issues facing contemporary Japan and put international pressure on Mori to resign. Through such international pressure, Japanese society is slowly beginning to acknowledge significant issues surrounding gender relations. However, conversations about LGBTQ rights and experiences are much more limited. Research concerning the impacts of homophobia for LGBTQ communities is also rare in the Japanese sport literature. In terms of surfing and surf culture, previous literature has noted the prevalence of homophobia in surfing spaces (Roy, 2016), including in Japan (Mizuno, 2020). One exception is Mizuno's (2020) research, which examined the gender relations of surfing in Japan and how women surfers negotiate a dominant masculine surfing culture. In her study, Mizuno mentions the struggles of the LGBTQ surfing communities and how group surf trips—surf tourism—can help create welcoming spaces and a sense of belonging for marginalized communities. The purpose of this presentation is to explore issues of diversity in Japan by contextualizing the experiences of the LGBTQ community in the lifestyle sport of surfing. Drawing on a life story methodology, this research asks: What is the life experience of LGBTQ suffers in Japan? What kind of meanings are given to surfing and the sea within the LGBTQ surfer community? And what role might surf tourism and travel play in helping LGBTQ surfers to carve out new spaces for themselves within, and outside, Japanese society? The study contributes to the understanding of diversity in Japanese society by listening to the stories of LGBTQ surfer experience both within and outside Japan. Hearing the voices of LGBTQ surfers is an important first step for understanding the meanings and experiences of surfing/ sea for diverse communities and encourages more nuanced understandings of how these communities negotiate their way through contemporary Japanese society.

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Title
A Dwelling Perspective on the Sharing Economy: Airbnb and the Mobilising of Home in Menorca

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Abstract
Dwelling is an important theoretical development in tourist studies that brings together tourism with contrasting concepts like home, familiarity, and the everyday. However, so far, discussions on dwelling have been mostly theoretical in nature and have not ventured into the actual dwellings of tourists. This presentation develops the notion of dwelling within the context of the sharing economy. In so doing, it brings the concept of dwelling into spaces that tourists inhabit away from home, extending philosophical debates on dwelling-in-mobilities to the actual temporary dwellings of tourists. There is already an extensive literature on the sharing economy in tourism, and yet there are very few examples of work that venture into actual homes. The main advantage of a dwelling perspective on the sharing economy is that it focuses our attention on the binding acts of homemaking and neighbouring on the move, transforming home from a noun into a verb. However, it is necessary to develop a more conflictual idea of dwelling that focus the attention on the competing claims that are made on home, at the disruption of dwelling. The presentation draws on preliminary conclusions from a combination of quantitative and qualitative analysis of digital data extracted from peer-to-peer accommodation platforms relating to the island of Menorca. It develops insights into the impact of the digitalisation of tourism on both the action and spaces of dwelling. The way platforms such as Airbnb are mobilising home for tourism highlights the fragility of dwelling within the context of tourism.

Title
Rival geographies and tourism: Towards queernormativity and a postgay era

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Abstract
The tolerance for LGBTQI+ persons has increased over the decades in many countries (Flores, 2019; Pew Research Center, 2013). This points towards a postgay era that is "marked by decreased stigmatization of non-heterosexual identities and increasing assimilation of gays and lesbians into the heterosexual mainstream" (Pham, 2020, p. 227). But we are still far away from a postgay era (see Vorobjovas-Pinta, 2021). Even countries that formally provide equal rights to LGBTQI+ individuals, discrimination at the informal level remains.

Edward Said introduced the idea of "rival geographies", as he engaged in geographical and political critiques of imperialism. As he challenged Orientalism, his rival geographies weaved together the structural, political, emotional and historical (Katz & Smith, 2003; Said, 1993). This emerging paper is inspired by Said. The transition to a postgay world opens up pertinent questions on globalisation and queer geographies. A postgay world will be more than LGBTQI+ persons embracing standards from heteronormativity, but instead creating a rainbow world of negotiated new norms, a mixed if not muddled understanding of queerness, and the creative appropriation of heternormativity. This so-called "queernormativity" (Fielding, 2020) is already emerging in our transition to a postgay era. With the unevenness of acceptance around the world, tourism is partly nudging some parts of the world further into a postgay era. Tourism is contributing to the emergence of rival geographies of largely anti-LGBTQI+ places. In this context, this proposed conference presentation examines three interrelated themes on the emergence of rival geographies and queernormativities through tourism.

One, many countries that are ahead in that transition are from well-developed industrialised societies (Flores, 2019; Pew Research Center, 2013). They are also the suppliers of lucrative tourists. These visitors – LGBTQI+ or otherwise – may place demands on host societies and businesses that are less tolerant. For example, activities of men having sex with other men are considered criminal in Singapore but partly because the city-state's desire to maintain a tolerant image to attract visitors (and talents for its creative economy), the discrimination law is not exercised (Ooi, 2010). Consequently, gay spaces in Singapore mushroomed, including clubs and bathhouses; and a form of Singaporean queernormativity emerges that reflects layered senses of situated intolerance and tolerance towards LGBTQI+ communities there.

Two, with the presence of gay spaces for LGBTQI+ visitors, these places inevitably become support spaces that would empower the local LGBTQI+ community and local activists. Queer residents build a sense of belonging, express their sexual identities and also learn about the transition towards some form of queernormativity in progressive places (Monterrubio, 2021). Tourists bring their stories, values and practices with them as part of globalisation (Ooi, 2021). A postgay future is being exported or globalised through tourism.

Three, pop culture is used in geopolitical soft power manoeuvring. Travel and LGBTQI+ equality are mainstays in pop culture, as reflected in music, screen and events (Yamamura & Seaton, 2020). Campness is a pop cultural expression of queernormativity, for instance. Events such as the Eurovision Song Contest and pride festivals draw tourists. Eurovision is popular internationally and is broadcasted to millions beyond Europe. Even relatively homophobic countries like Russia and Belarus participate in the event. Just as importantly, Eurovision's pop cultural images of people from different parts of the world, coming together to celebrate diverse sexualities and genders reflects a postgay global reality. These images present a rival geography to many.

By looking at these issues, this article looks at supposed queer travel frivolities, and how that contributes to rival geographies and the emergence of an array of queernormativities, all thanks to tourism.

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Title
Research on Silence: The Tourist Wall and China Visitors in Malaysia

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Abstract
The suggestion that Chinese visitors are "closed-minded" carries little weight when studies have shown that they are keen on wanting to engage with locals and go native (Ma, Ooi, & Hardy, 2018). Many are adventurous (Cai, 2018). But Chinese guest-host interactions remain selective. Malaysia has a formal discriminatory policy against its own ethnic Chinese citizens, and it is publicly known (Harris & Han, 2020). Despite the growth of ethno-nationalistic sentiments in China, the majority of China visitors seem ignorant or are ignoring the discrimination against ethnic Chinese Malaysians during their visit. There is an apparent wall between the Chinese visitors and the host society.

We define the tourist wall as the selectively manifested barriers and obstacles that prevent tourists from interacting and connecting with the host society. The barriers may be social, cultural or even technological, and are not necessarily insurmountable.

This study reviewed 150 travelogues posted on two major online travel communities of China (i.e., mafengwo.com and qyer.com). There is a silence on Malaysian ethnic politics in the travel reviews we investigated, even though some China visitors are aware of the policy after interacting with local residents. But largely, the China tourists seem to be walled out of Malaysian society.

The fraught silence in the reviews on discriminatory ethnic policies in Malaysia may arise from at least four interrelated reasons. First, many of these tourists are not interested in deeper engagement with the local Malaysian host society and find comfort and enjoyment in their protected tourist bubbles, even though such experiences may be considered "shallow" (Ye, Zhang, & Yuen, 2012). Second, many tourists desire to engage more with the local community but are not able to because they are walled out and are merely using sources of information from China through their social media and news channels that do not say much about Malaysia (Lajevardi, Oskooii, Walker, & Westfall, 2020). So despite their efforts for a more "authentic" experience, their interpretation of the local host society remains superficial. Third, many visitors do not care about politics and want to enjoy Malaysia for only its tourist attractions. Fourth, many China tourists may not want to engage with the issue because they consider the discriminatory ethnic policy irrelevant to their travels in Malaysia or they do not feel right to voice their outsider opinions (Fox & Holt, 2018). They have inadvertently fenced out politics from their tourist experience.

This study highlights "silence" in the construction of the tourist wall. What is not reviewed and spoken reveals much about the social and psychological spaces that tourists carry with

them. Our discussion on the Chinese tourist bubble highlights the Chinese tourist wall. Our desire to cater to the needs of Chinese visitors in using their social media platform, for instance, contributes to building that wall.

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Title
The Collapse of Colossus: Beautific and Horrific Fantasies of Tourism in Dangerous Times

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Abstract
Colossus was an enormous bronze statue that stood at the gate of the port of ancient Rhodes. Its collapse during an earthquake in 226 BC turned it into an enduring symbol of past glory. Colossus can be used as a metaphor for tourism development: praised as the world's largest industry, tourism has accelerated both growth and destruction for many places and is now facing a major crisis. This paper contributes to recent calls for radical approaches to tourism (Bianchi, 2009; Higgins-Desbiolles et al., 2019) by uncovering the radical contingencies, which hold potential for a reimagining of tourism towards a holistic, inclusive, socially just and environmentally viable development (Higgins-Desbiolles, 2020; Panayiotopoulos and Pisano, 2019). We use the case of Faliraki, Rhodes, as a paradigmatic case study (Flyvbjerg, 2006) of tourism in crisis: a place marked by tensions and crises following its development as a mass tourism resort. The case was researched using a quasi-longitudinal ethnographic approach, including observation, qualitative interviews, and archival sources in distinct phases from 2004 until 2012. Employing Political Discourse Theory (PDT) (Glynos and Howarth, 2007; Howarth, 2010), the study analyses the genealogy of tourism development, and examines development phases in context, revealing tensions, continuities and discontinuities which have shaped Faliraki spatially and socially. Cycles of development have been accompanied by evolving, interchangeable 'beautific' and 'horrific' fantasies (Glynos, 2011) among the local residents and tourism entrepreneurs: from modernisation to environmental and economic crisis and a turn to sustainability; and from small scale, locally controlled development to a renewed focus on growth following the more recent economic and health crises. In so doing, the analysis exposes radical contingencies and the processes by which certain development discourses become hegemonic as a response to a particular crisis. These processes are marked by needs for growth, struggles for identity, idealised pasts and desired futures.

PDT prompts a critical analysis of the ideological and political forces at play in a given social context. It draws attention to three 'logics of critical explanation': political, social, and fantasmatic (Glynos and Howarth, 2007), which enable us to "connect the world of practices and self-interpretations to our critical explanations of them" (Glynos and Howarth, 2008, p. 8). In the case of Faliraki, we analyse the different periods of tourism development in the area, and the significance of fantasy, in its horrific, as well its beautific dimension in framing local discourses of tourism development. Findings show how the initial beautific fantasy of mass tourism in the 1970s turned horrific with the collapse of mass tourism in the early

noughties, followed by the emergence of sustainable tourism as a new beautific fantasy. In turn, the financial crisis of the 2010s triggered a reframing of sustainable, low-scale development as horrific, and refocused on growth, a return to mass tourism as a new beautific fantasy. Thus, each crisis created a rapture with past discourses in terms of what was considered desired and desirable tourism modes.

Through its application of the logics of critical explanation, PDT reveals moments of disruption and contingency, which are important in identifying alternative political practices. In the case of Faliraki, while the ruptures discussed above opened up spaces for debate and consideration of alternative tourism models, the discussion was constrained by the existence of a dominant underpinning discourse, which focused on growth. This was presented as apolitical, technocratic and inevitable. It was enforced and enhanced by the *There is No Alternative* imperative (TINA). This, however, is situated within a political stance to further the neoliberal agenda with minimum resistance.

Today, the challenge of Covid-19 and the health crisis it imposed has also opened up space for re-evaluation and rethinking of how we do tourism. On one hand there is a dominant discourse around enforcing further neoliberalisation (collapse of tourism, further privatisation, digitalisation, precarity). On the other hand, there is an opportunity for reimagining tourism thought and practice to include the socialisation of tourism (Higglins-Desbiolles, 2020), radical approaches to tourism (Bianchi, 2020), social tourism (MacCabe 2009), and a social movements perspective of tourism (Milano et al., 2019). To conclude, Faliraki's sequential and interchangeable beautific and horrific fantasies offer an alternative reading of tourism, which allows us to rethink development and crisis as sites of ideological tension and conflict. Like Colossus, tourism development can also be seen as a chimera. Its collapse leaves us with an unfulfilled dream and fixates our lives to a gaze in the past. The impossible ideal of tourism as panacea becomes an obstacle for a radical reimaging of tourism, because it conceals radical contingencies within times of crisis and prevents new emancipatory discourses from arising. It is these critical moments and the opportunities for radical change they afford us that the paper aims to bring to light.

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Title

Trajectories of Change in Indigenous Tourism Entrepreneurship

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Abstract

In a quite short span of time, many Indigenous communities around the world have adapted their traditional ways of life and subsistence to enter a new and demanding sector, the tourism industry. Tourism has brought opportunities for economic development, personal and social growth, political activism and a medium to protect their natural and cultural ecosystems; however, the individuals, families and social groups involved in these adaptation processes have undergone significant changes. In this communication we present several trajectories into the business of tourism of two very dissimilar ethnic communities from distant parts of the world, the *Lacandon* of southeast Mexico and the *Nenets* of northwest Russia. Their traditional ways of life have served them to survive in the rainforest of Latin-America and in the tundra of Russian Arctic territories for centuries; however, in recent years both groups have gone through enormous transformations to adapt to an industry that requires high levels of professionalism on different levels. Understanding of the process of engagement of both groups with tourism seeks to contribute to the body of literature critically analysing the benefits Indigenous communities seek to gain during this process. We also rely on recent theoretical and practical considerations to support our findings (Butler, 2021; Scheyvens et al., 2021; Padilla-Meléndez et al., 2022).

This communication is the result of an ongoing academic discussion between the authors, where we are confronting our long-term research experiences and results from both areas and looking for new insights into the societal transformations caused by tourism. On this occasion we have looked at the main actors in the rise and evolution of tourism business in their respective communities, trying to identify common emerging themes. Analyzing the individual paths into tourism business, we have identified three distinct generational groups, which we have called the "launchers/originators," the entrepreneurs and the globalized youth.

This work is a result of the collaboration between the two authors, who first met during CTS 7 and both have long-term specific links to these Indigenous communities through their field research. This work has allowed us to reflect on the value and importance of the complexity of doing community-based Indigenous research.

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Title
Beyond God: Spirituality That Really Matters among Non-Western Volunteer Tourists

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Abstract
Evidence of the relationship between spirituality and international volunteer tourism is accumulating (McIntosh & Zahra, 2008; Shalbafian & Zarandian, 2019; Zahra, 2006; Zahra & McIntosh, 2007). However, empirical research on the spiritual dimension of international volunteer tourism remains relatively sparse. The same is true of theoretical explanations for the mechanisms underlying this relationship. More broadly, researchers argue that the spiritual dimension of contemporary tourism remains contested (Smith, 2021; Willson, McIntosh, & Zahra, 2013). Spirituality is a highly problematic topic of study, as Polus and Carr (2021, p. 201) put it: "… both within its links to religion and faith, and in its transcendence form, as well as across all three." In other words, spirituality is exceptionally personal; it means something different for everyone. Another problem is that the existing literature on spirituality and international volunteer tourism primarily focuses on international volunteers from Western countries and destination institutions in non-Western countries. Simply put, studies have been framed and measured using a supposedly universal or homogeneous standard that essentially holds a Western bias. Thus, empirical knowledge about how spirituality is related to the international volunteer tourist experience from the 'other' perspective is needed.

The present study aimed to address this gap by examining what non-Western international volunteer tourists understand by 'spirituality' and 'spiritual experience' when participating in international volunteer tourism. Empirical data is presented in the form of 'portraits' (presenting each participant's rich story as a unique individual journey) from eight non-Western international volunteer tourists who participated in international volunteering projects in another non-Western country through AIESEC (a non-political, independent and not-for-profit international volunteering organisation). The voluntary activities ranged from 6 weeks to 12 months. Individual portraits were compiled using data from the interview transcripts and other information provided by participants, including social media posts, articles from blogging and photographs. The individual portraits were analysed using thematic analysis through an inductive approach following Walters (2016).

The portraits focus on the terminology that is used by the international volunteer tourists to define spirituality within the volunteering experience and how they make sense of the spiritual experience. Analysis of the portraits reveals that despite the majority of the participants being devout followers of faiths, they viewed spirituality as beyond religion. Further, the portraits illustrate how the volunteer tourism journey can provide individuals with spiritual experiences, in particular connection with the Self, others and the World. There were significant differences in the conceptualization of spirituality and how spiritual

experiences are understood and conceived in the context of volunteer tourism. For most participants, spirituality is a personal construct that is expressed as a journey of self-discovery. However, a vital element in the spiritual experience of the participants is in its communal character, which is linked to the practice of showing love and respect, being present, acceptance and appreciation of difference, communication and embracing life challenges. This research not only provides a valuable and necessary counter to the dominant paradigm of international volunteer tourism, but also provides insights into the complexities of cross-cultural understandings of spirituality.

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Title

Biopolitics and Tourism Mobility Control Strategies: Territorialization Processes Analysis of the Cruise Tourism Industry in a Caribbean Destination

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Abstract

The logic of the cruise tourism industry's business model is based on maximizing the capture of passenger spending (Weaver, 2005). Spatial control of passengers is relatively easy within the port enclave but more difficult to maintain beyond this area. The Cruise tourism industry must then implement strategies to territorialize the living space of destinations. This presentation aims, through the analysis of the establishment of a port of call in Belize, to reveal the strategies of territorialization of space by the industry. I show how the scope of domination is linked to the territorialization of space through a biopolitical vision of the codification of tourism (Minca, 2009) that disciplines them through the internalization of specialized norms (Lapointe and Coulter, 2020). This work is based on an analysis grid of the cruise tourism space that I have developed, on 40 hours of interviews and on 90 days of participatory and non-participatory observations.

Results show how the industry has strategically invested in the living space of the destination to establish enclosed (cruise tourists only) and open (with the local population and stayover tourists) excursion sites. From there, by dissecting the micro-strategies of territorialization in open excursion sites, I show how the industry controls its customers' mobility even though they are wandering in a public space. Following Agamben (2003), the ship and the tourist enclave meet the criteria of the state of exception which exercises a real biopolitical power in the sense of a recoding of identities, which tends to remove all subjectivity from the tourists, the biopower (Foucault, 1980).

The issue raised here concerns the spatial scope of power relations in a perspective of control of tourists inside and outside the limits of the enclosed zone where industry exercises its sovereignty. In other words, it is a question of grasping how industry manages to deploy its biopolitical power through the principle of extraterritoriality of its activities by allying itself with the host state's own manifestation of biopower in order to reproduce elements of the state of exception within the space of life of the host community. I highlight this alliance of biopolitical power through a detailed analysis of the territorial dynamics of the cruise tourism space, which allows us to shed light on the material and discursive dimensions of the exercise of power over tourists, but also over the hosts and local stakeholders who evolve on the margins of the decision-making power levers controlled by the cruise tourism industry (ITC) and the host states authorities. A better understanding of this control can allow the development of territorial resistance strategies by local actors, thereby reducing the negative socio-territorial and economic impacts of cruise tourism in the context of the inevitable post-pandemic revival of this activity.

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Title

Reconfiguration of High-Intensity Tourism Practices in Times of Pandemic: The Impact of Mobility Constraints in Eastern Quebec

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Abstract

Following the closure of its borders with the United States and Eastern Canada, Quebec residents in search of seaside destinations have turned their interests toward the maritime region of Eastern Quebec, Canada. Based on 15 semi-structured interviews and content analysis of French-language print media in Quebec from March to November 2020 and using the notions of mobility and proximity as social capital (Ferreira et al., 2017), we analyze the reconfiguration of tourist flows that emerged due to the pandemic. These reconfigurations have confirmed certain tourist practices that mainly exist in the tourist imaginary, while at the same time giving rise to new, unexpected practices. In this context, this highly sought after tourist region has seen the emergence of new management constraints on living spaces, but local stakeholders have also identified new opportunities for territorial development in regards to a degrowth perspective.

From these new dynamics has also emerged a restructuring of the socio-territorial relationships mediated by the mobility/proximity interface, which also participate in redefining tourism practices in times of pandemic. This restructuring also implies new center/ periphery relationships that show how the dynamics linked to proximity capital can play in favor of a peripheral space that is more resilient than the center in the face of disrupted mobility. It is not only a question of tourism dynamics, but also of global socio-territorial management, of a 'moment' that offers opportunities for the peripheries to enhance their capacity to take charge of their living space and to ensure a sustainable development that meets their respective aspirations. In other words, through an analysis that reflects Bauman's concept of liquid life (2000), the aim is to highlight the strengths of localism in a global world, while avoiding the extremist pitfalls of fluidity and stagnation.

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Abstract

"Is the future given or is it under perpetual construction?" (Prigogine, 1997, p. 1). And how does this question relate with our thoughts and practices in tourism planning? The tourism planning literature has been reviewed before, through different lenses. Previous reviews have included the diversity of planning processes and issues planning is concerned with (Getz, 1986), the similarities between tourism planning and planning theory (Costa, 2001; Rahmafitria et al., 2020), approaches in tourism development and planning (Saarinen, Rogerson, & Hall, 2017), and shifts in social thought that have had repercussions for tourism planning knowledge (Dredge et al., 2011; Dredge & Jamal, 2015). However, while "the question of how to shape the future is perhaps the one that most distinguishes planning as an activity" (Bertolini, 2010, p. 413), the ideas of time and future are often overlooked in tourism planning theorisation and practice. In this presentation, we champion the idea that the main (and unexplored) contributions that postmodernism, interpretivism, and critical thinking have made to tourism planning are related to changing understandings of the future and how the future can be transformed.

We use an integrative method (Torraco, 2016) and a social complexity standpoint (Byrne & Callahan, 2013) to interrogate the literature in relation to a) how causation is approached in the planning process, b) assumptions in relation to predictability, and c) the position of tourism planning in relation to social order and social change. An early analysis of the results allows us to identify three fuzzy and interconnected sets of tourism planning literature that reflect diverse positions about time and future. In the first group, tourism planning is understood as a linear, rational, value-free activity aimed at finding the best solutions to achieve desired results. In the second group, the future is unknown, as the rationality and cause-effect assumptions of previous approaches are questioned. In the third group, tourism planning is a dynamic non-linear socio-political process, in which our actions and interactions in the present, shape and construct the future. Our preliminary results indicate that the idea of future, approached from a social complexity viewpoint, provides new ways of understanding tourism planning thought and the position of researchers and planners in relation to whether the future is given and real, or constructed and a possibility. Finally, we discuss the coexistence of linear and non-linear approaches in tourism planning theorisation and practice as an area for further research.

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Being with Data: Drawing as a Tool for Reflexive Thematic Analysis in Critical Tourism Research

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Abstract

Reflexive thematic analysis (TA) is a flexible analytical method which can be used to construct meaning-based patterns (themes) across a qualitative data set (Braun & Clarke, 2022). While TA is one of the most used methods to analyse qualitative data, the ways in which it is put into practice often remain implicit. As a community of critical researchers, we need to be clear about the theoretical assumptions that guide our research but also be "[…] transparent about the tensions, struggles, and realizations" which occur throughout the analysis process (Trainor & Bundon, 2021, p. 705). Therefore, being WITH data requires researchers to think about how their positionality, values, background, decisions, and interests shape the interpretation of data. Drawing is a well-known tool to evoke such reflections. While participant-created drawings are already an established tool to collect data in the social sciences, the potential of researcher-centred drawings (drawings made by the researcher) for qualitative analysis are less well documented (Ho et al., 2021; Fish, 2017).

To address this gap in the literature, this paper explores how researcher-centred drawings can be used as a tool for reflexive TA. It explores Judith's data analysis process and reflects on how the act of drawing has helped her to 'unfreeze' her thoughts while feeling isolated from the academic community due to the pandemic. Furthermore, the paper highlights how being WITH data can be challenging, especially when a participant's comments clash with the researcher's positionality. In this presentation, we firstly delve into a range of drawings which Judith made to visualise data collected from netnographic research and image elicitation interviews (e.g., a participant portrait gallery) and how these drawings contributed to her interpretation of the data. Secondly, we reflect on how drawing has helped Judith to contain difficult material and how it became a conduit to express and examine her positionality (e.g., self-portraits and abstract art). Overall, this paper contributes to a better understanding of the researcher's role, especially their subjectivity, in conducting reflexive TA and shows how researcher-centred drawings can be used to unlock their thought processes.

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What Does It Mean to Be a 'Good' Traveler in the Age of Social Media?

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Abstract
Any successful tourism system depends not only on the practitioners in that destination, but also includes and must consider the behaviors and conduct of the incoming travelers. There has been much industry talk of destination management practitioners aiming to attract 'good travelers,' but what does this truly entail? What truly constitutes a 'good' versus 'bad' traveler, and how does this dichotomy vary by destination and condition? There is much to unpack here among calls for tourism researchers to realize the importance of developing a tourism-specific list of values to encourage responsible tourist motivation (Weeden, 2014).

Additionally, due to certain factors like the standardization of social media throughout the travel process (Hvass & Munar, 2012) there has been an uptick in tourists behaving badly in order to capture media content to post to their respective social networking profiles (Boley et al., 2018; Gretzel, 2019; Liu et al., 2018; Lo & McKercher, 2015; Lyu, 2016; Siegel & Wang, 2019). Incidents like selfie-seekers falling to their death, destruction of natural landscapes for photographic purposes, and general deterioration of quality of life for local residents all contribute to a steady decline in many tourism ecosystems.

Tourists are outsiders, in general, and culturally distant first-time visitors are particularly extreme outsiders (McKercher et al., 2008); however, they can influence the social, cultural and economic activities of a site (Marzetti & Mosetti, 2005). Smith and Duffy (2003) postulate that ethical principles are especially important in touristic settings as this is an opportunity for cultural exchange, and there is merit in exploring pathways to 'good tourism' that is both ethically and socially responsible (Jamal & Camargo, 2018).

There is a predominance of quantitative literature around the social impacts of travelers, which limits our ability to gain a more in-depth understanding of the impacts to host communities (Deery, Jago, & Fredline, 2012). Furthermore, research on socio-cultural impacts is dominated by issues such as host perceptions, regenerative tourism and entrepreneurship, but there is lack of focus from the perspective of the travelers themselves and their responsibilities to practice socially sustainable behaviors independently.

To achieve the study objectives, a combination of case study research and stakeholder interviews were employed. Several destinations that have publicly had a variety of negative tourism incidents were studied, and interviews were held with destination managers at several levels to explore the characteristics that they would include in defining what a 'good' traveler is.

This research identified specific guidelines which address what it means to be a responsible traveler in a time when behaviors are muddled due to social media's impacts and changes to

tourism practices. Elements include considerations of physical space in photographic spots, appropriate dress relative to local communities, reduction of noise pollution and restraint from geotagging, among others. The guidelines established through this research encourage travelers to take responsibility for their own behavior and help them to act more conscientiously in their conduct onsite. This research also contributes to the wider sustainable tourism literature particularly in the social sustainability of traveler practices and ethical traveler responsibility by incorporating modern societal factors.

There are limitations to this research as having knowledge of the appropriate, responsible behaviors expected in a destination does not guarantee that they will be practiced. For the best chances at success, a much more mainstream approach needs to be taken by the travel and tourism industry at large for responsible travel behaviors to become widespread and incorporated into customary travel practices on a mass scale.

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Title

Why Do We Litter the Places We Love? Putting the Beach User at the Centre of Policy and Intervention Design

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Abstract

The beach is a shared space, a place for being with nature and with others, "anomalously located between land and sea, nature and culture" (Urry, 2002, p. 36). On average, 625 pieces of litter can be found for every 100 metres of Northern Irish beach (KNIB, 2019). The same beach users, valuable to the tourism economy, contribute to the degradation of the beaches they love. This research posits that this, like many environmental challenges, is a human behavioural challenge. It aims to take a novel, blended User-Centred Design (UCD) and behavioural science approach to understanding what influences beach littering behaviour in beach users and to identifying what will reduce it. It explores behavioural enablers and inhibitors, as well as beach-derived values that span the individual and the collective, and which influence behaviour (Moreno et al., 2011). The research objectives are to identify what, for beach users, is the value of the beach; to understand, through user engagement built into the process, what influences beach users' littering behaviour; and to identify and define themes to inform future decision-making regarding beach management and intervention design.

The study combines tourism, psychology, and the environment in taking a multi-disciplinary approach. It introduces an original, blended methodology underpinned by theory, namely the COM-B Behaviour Change Framework (COM-B, Michie et al., 2011) and User-Centred Design (see Font et al., 2018). Research combining the application of UCD and COM-B is, to date, limited and tends to be information technology related (Handley et al., 2015). Extending it to behaviourally driven problems within the natural environment is a natural progression and one reflective of calls such as that of Torgler et al. (2009) for better understanding of the environment/actor exchange.

Taking an iterative approach to seeking deeper behavioural understanding that embeds learning at each stage, qualitative data collection relates to two test beaches in Northern Ireland, Ballywalter and Tyrella. It comprises interviews with 15 professionals responsible for their management ('professional users'); interviews with 14 recreational visitors

('recreational users'); and study beach observation on 10 occasions throughout the 2021 bathing season.

The findings presented are threefold: the value of the beach; the target behaviour; and the behavioural themes identified as being required to drive it. The research finds that beach users identify seven values of the beach: economic, wellbeing, social, public right of access, recreation, landscape, and ecosystem. Notably, data shows a disconnect between policy-makers and the locality of which they are in charge. This has implications for user-centred policy design. By applying the COM-B framework to interview design and coding, further inconsistencies have been identified; for example, while professionals expect visitors to remove all waste from the beach entirely, recreational beach users prefer the use of bins. This has implications for user-centred littering intervention design. In addition, professional beach users advocate litter education, while recreational beach users appear to prefer a focus on practical facilitation of 'not littering.' Further, through observation and interviews, a theme of territorialism was identified. Recreational users often set up 'camp' territories on their visits, with their sense of containment and ownership impacting their ability to identify as their own waste that which has fallen beyond their 'territory'—resulting in littering. Such territorial behaviour also impacts on successful littering intervention design.

This research moves beyond a purely humanist approach towards one that identifies the connectivity and even reciprocity of recreational users in nature (Evers, 2019), while recognising tourism's unique opportunity for embedding behavioural science and understanding of human behaviour into beach management. It incorporates a perspective that moves beyond the binary, recognising the value of the beach as spanning the anthropocentric and the biocentric. It re-evaluates the commodifying of nature, recognising that the beach comprises 'formed integrity'—with this being value of an objective kind, independent of subjective valuing (Rolston, 2012). The study itself comprises a rigorous approach to providing new ways for public sector agencies to experiment with consumer-relevant, sustainable beach user communication and behaviour change interventions: an approach that does not have user awareness of sustainability as a prerequisite.

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Title
The Complex Emotional Spectrum of Young Visitor Experiences

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Abstract
How do children's emotional worlds develop and manifest during a visit to a museum attraction? We address this question by attending to the relational, embodied and specific experience as young children and their families interact *with* a display at the Workers Museum in Copenhagen, Denmark. Taking inspiration from ethnographic methods, this study of the emotional experiences of visitors shows how embodiment and relationality are core in the making of emotional worlds. Thereby, it contributes to our understanding of emotion beyond the binary divisions of hedonic/non-hedonic, individual/collective and human/non-human. The ethnographic method consists of fieldwork, walking interviews and video-based interaction analysis. These interdisciplinary methods are an appropriate way to explore how human beings interact with each other and with objects in their environment. The analysis is inspired by the theory of emotion in tourism scholarship and the psychological tradition of the social construction of emotion. The analysis centres around a detailed and visual description of six '*being-with*' encounters in the museum context, each one presenting a different emotional landscape. The paper shows how children's emotions are complex, manifest and develop in context, and are socially constructed. Such understanding is key for stakeholders of tourism, which are engaged and responsible for the design of experiences and attractions for young visitors and their families.

Title
Proximity with/in the Ruins of Mass Tourism

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Abstract
They say Niagara Falls, Ontario has been spoiled by tourism. There was just an article about it on BlogTO, marking it as one of the most disappointing cities on earth. The tourist area is often painted as naught but a "low-brow tourist trap … a great fungus-growth of museums, curiosity shops, taverns, and pagodas with shining tin cupolas" (Wurst, 2011, p. 256) leaving a spectacular circus of kitsch, tack, and junk in its wake (Macfarlane, 2021). It is apparently wrecked, ruined, over-run, corporate, depressing, and fake. Many of its previous attractions are abandoned. Niagara Falls is colloquially emblematic of the worst of mass tourism: a horrific carnival, a spectacle that has denigrated the sublime, iconic waterfall. It is "pure nature" ruined by "culture." It has become a tourism non-place—an empty place, uninhabited, absent of itself (Varley et al., 2020). It is a testament to what we should leave behind.

But mass tourism cannot be dismissed so easily, even as we renew our attention to how such forms and practices of tourism might be implicated in climate crisis, and how tourism is subsequently affected by COVID-19. Indeed, in the midst of these tensions we are seeing an increase of insightful and poignant scholarship in *proximity tourism*. Traditionally, proximity tourism marks a type of local, situated, and intra-regional tourism that allows people to participate in tourism-related experiences in close and familiar environments (Diaz-Soria, 2017; Jeuring & Diaz-Soria, 2017). Proximity tourism is allied with turns toward sustainable tourisms and with geopolitical ethics in that it asks us to think about space, place, and tourism differently. However, as Rantala et al. (2020) offer, proximity tourism should not be conceptualized as a distinct "type" of tourism, but instead should be actualized as a means by which to orient ourselves to our surroundings: with sensitivity, with intention, with *care*. The beautiful and striking work growing from this recent turn reminds us that we might do tourism with—and learn from—myriad plants, animals, natural places, and weather patterns. With close and mundane natures. With those things that seem ordinary.

I am interested in considering this particular orientation to proximity, and how it might be enacted in both our tourism and research practices with mass tourism non-places that have been marked as ruined, degraded, or "beyond saving." In doing so, I want to test the boundaries of proximity tourism, such that we are careful to not accidentally invoke proximity tourism solely as a new romanticization of nature. Instead, I wish to explore proximity tourism through and with the polluted and contaminated detritus of Niagara Falls via embodied methods informed by *critical proximity* (Jóhannesson et al., 2018). Drawing some of its inspiration from actor-network theory critical proximity also refers to and demands care (Jóhannesson et al., 2018). This care is fostered by suggesting researchers "[stay] empirically close to the subject matter, [open] up 'matters of fact' and [acknowledge] the creative potential of distributed research processes" (Johanneson et al., 2018, p. 47). To

me, this requires a political practice of active noticing, listening, sensing, and attunement, and a "cultivating a close and generous attention" (Kanngieser & Todd, 2020, p. 387). Here, I might wander through the parking lot of the abandoned IMAX theatre as I hear the rush of the cataract in the distance, harmonize with the noisy and garbled static emanating from old Skylon Tower advertisement boards. I might care for the Frankenstein-themed Burger King, commune with the paint-peeling palm trees that line the hollowed-out Planet Hollywood. I might attune to the carnival, to the waterfall, to everything marked as the worst parts of mass tourism, noting where even "[the] material presence [of mass tourism] can also be an active partner" in reconfiguring possible tourism futures (Vainikka, 2013, p. 270). Because: if we forsake mass tourism places as already-ruined, where does it leave us? Abandoning these (non)-places does nothing except reaffirm that we should cast aside those things we have used up—throw away the "tourism we did wrong"—instead of seeing what we might build from their vestiges.

All along we have lived with/in the ruins of mass tourism. It (has) remains. And I don't want to leave Niagara Falls behind.

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Title
Tracing the Materiality of Reconciliation in Tourism

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Abstract
In this presentation, we illuminate the material-discursive means by which tourism objects are imbricated with desire, are storied, and intervene in relations of reconciliation. Engaging an actor network theory methodology informed by relational accountability, we trace the materiality of reconciliation through a multi-storied totem pole located within Algonquin Provincial Park, Ontario, Canada. By attending to these totem pole relations, we show how the agencies and materialities of tourism objects participate in awakening an ethics of reconciliation among Settler Canadians, and how engagements with tourism objects might enact a lively contemporary politics supportive of Indigenous resurgence. Informed by Indigenous and non-Indigenous relational methodologies and tourism literatures, we argue that tourism objects can work to disrupt colonizing narratives and realize reconciliatory desires in tourism.

Title

With Tourists: The Intersection of Gazing with Arts-Based Research, as Artist, Researcher, and Viewer

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Abstract

My presentation extends the existing photographically framed understanding of the tourist gaze (Urry & Larsen, 2011) through arts-based research. There is much research devoted to the ocular nature of tourism as a set of visual practices, and consequently to the tourist gaze. Within this construct, it is suggested that tourists' and others' visual practices and performances, such as photography and sightseeing, form an intersection of gazes (Crang, 1997; Lutz & Collins, 1991). At present, much consideration of the tourist gaze is captured and framed through photographic practices: particularly those undertaken by tourists, and within tourism settings (Ekici Cilkin & Cizel, 2021). Indeed, contemporary travel and tourism have become recognised strategies for taking and sharing photographs (Haldrup & Larsen, 2011; Larsen & Urry, 2011), with the exponential growth of digital and social media platforms intensifying this (e.g., Dinhopl & Gretzel, 2016; Höckert, Lüthje, Ilola, & Stewart, 2018; Pearce & Wang, 2019).

As a transdisciplinary approach which combines tenets of creative arts in research contexts, arts-based research uses the artistic process as a way of understanding (Leavy, 2020). Limited attention has been devoted to tourism as a subject for visual artists, or to researching tourism with arts-based research (Tribe, 2008). Accordingly, although the tourist gaze is of interest on interdisciplinary bases, there is little consideration of this through arts-based visual practices.

I will reflect on my intersected gaze and visual practices of my reflexive 'others': as an artist, researcher, and viewer. I will then discuss my arts-based method to understanding the tourist gaze, with tourists and tourism subject to my intersected gaze. My approach involves visual art practices of drawing and painting, both within embodied tourism contexts, and through using tourists' photography as source materials. My recent research and artwork will be discussed through the intersection of my reflexive others' gazes. I will conclude my presentation by considering the potential of art-based research, and specifically visual arts practice, as means of studying and understanding the intersection of gazes, along with the potential for arts-based research in critical tourism studies.

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Abstract
In the last few decades, the growth of tourism (UNWTO, 2020) has been interweaved with an enduring questioning of such industry and its role within a neoliberal, globalised world, underpinned by an intense mobility of capital, goods, and people (Boluk et al., 2019). Tourism has been widely critiqued as an expression of a fluid global society, affected by the 'tourist syndrome' (Bauman, 2000; Franklin, 2003). It is a global society divided by mobility justice (Sheller, 2018) and social justice through the identification of the dichotomy between *tourists* and *vagabonds* (Bauman, 1996; Ritzer, 2012). While the uncontrolled growth of tourism—often understood as the 'overtourism phenomenon' (Milano, Cheer, et al., 2019; Milano, Novelli, et al., 2019)—has seen widening economic and social inequalities, and unbalanced power-relations (Bianchi, 2018; Jamal & Camargo, 2014; Jamal & Camargo, 2018; Higgins-Desbiolles, 2018), the COVID-19 pandemic crisis exposed new fears and uncertainties for contemporary society and its 'tourist syndrome' (Jamal & Budke, 2020; Jamal & Higham, 2021; Higgins-Desbiolles, 2020; Rastegar, 2020). This conceptual paper builds on the idea that crises reveal meaning and can facilitate a critique of a given condition (Mbembe & Roitman, 1995; Roitman, 2013). Its aim is to critically reflect on the space of tourism. In doing so it draws on the three propositions on space elaborated by the social scientist and geographer Doreen Massey (2005) that look at space as the product of interrelations constituted through interactions, as the sphere of multiplicity and of coexisting heterogeneity, and as always under construction. The approach we propose is grounded in Massey's conceptualisation of space as a lively, heterogeneous, and political response to global capitalism, social inequalities, and the power geometries it generates. The term 'power-geometry' was introduced by Massey (1999, 2009) to point to the ways in which spatiality and mobility both shape and reproduce power differentials in society (Bélanger & Silvey, 2020). We argue that despite the urgency to embrace a more just, ethical, and sustainable tourism (Jamal & Higham, 2021; Boluk et al., 2019), the space of tourism has not yet received a sufficient forceful reflection. In this paper we extend Massey's idea of 'power geometries' to tourism studies. This approach enables us to interweave the notions of space and justice, where justice concerns "people's lives, their well-being, homes, communities, and work; the places they travel to, and the journeys they undertake" (Jamal, 2019, p. 28). For us this means setting the ground for novel conceptualisations of future-proof just tourism, where "for the future to be open, space must be open too" (Massey, 2005, p. 12). We do so by exploring how the notion of relational space, imbued with multiplicity, heterogeneity, and always under construction, can intersect tourism and disrupt its neoliberal, market-driven, anthropocentric power geometries. We examine it within a novel framework, where the presence of tourists needs no longer be synonymous with a commodification of space

(Gainsforth, 2019), and where a critical reflection on spatial justice in tourism can be intertwined with posthumanism conceptualisations that question a more humanist paradigm, with its *civilising* ideal of universal commodification (Braidotti, 2006, 2013, 2019). Hence, moving from Massey's ruminations on space (2005), posthumanism can offer theoretical guidance for a novel understanding of the spatialities of tourism, one that goes beyond the dominant discourses of anthropocentrism, neo-colonialism, and neoliberal capitalism (Guia & Jamal, 2020; Guia, 2021; Cohen, 2019).

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Title

The Colour of Your Passport: International Students and Travelling to New Zealand

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Abstract

The increase in international travel over the last century and the change in who can travel and where increased the importance of attempts to standardise, regulate, and control tourists' identities and documents (Salter, 2003). Passports, visas, and other travel documents are the means through which governments can impose their authority and regulate international travel through and across their borders (Bianchi & Stephenson, 2014). Visas enable a sovereign power to control who enters a country even before the entrant arrives at the border (Salter, 2004).

The dominant representations of mobility portray it as liberty or progress (Creswell, 2006). However, the security approach to mobilities has emphasized more control and exclusionary practices (Lahav, 2013). The notion of exclusion, together with risk management and biometric technologies, generates strategies of "preemptive immobilization" (Wilson & Weber, 2008, p. 127) that target certain categories of travellers. Based on ethnicity and other categories, modern nation states institute the notions of inclusion and exclusion, which provide a basis for legalized forms of othering (Annus, 2011). Othering leads to establishing group boundaries, which forces the formation of a strong group identity among the members of a community that were included while excluding others.

The inclusion of former students in the skilled migration outcomes created a powerful incentive for international students to study in New Zealand (Chiou, 2017). Reduced barriers to the migration of highly qualified students facilitated their entry into the labour market after graduation (OECD, 2019). However, international students in New Zealand are positioned in contradictory ways—as a (desirable) source of revenue; a resource to promote 'local' students' engagement with 'difference'; and as (deficient) 'outsiders' (Anderson, 2013, 2014).

We employed a transformative paradigm and used a critical mobilities lens to study the experiences of international students who currently live and study in New Zealand. We used narrative inquiry as our methodology and conducted semi-structured interviews and focus groups with the students. The findings revealed that students have experienced exclusionary practices based on their race and nationalities. Instead of seeing the multifaceted benefits of international students to New Zealand, they are now seen as risks to be managed.

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Title
Exploring the 'Routes' of Lifestyle Travellers

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Abstract
Alternate tourists have been known by different names over the course of time, including drifters (Cohen, 1973), wanderers (Vogt, 1976), hippies (Pearce, 1990), explorers (Cohen, 1972), backpackers (O'Reilly, 2005), and—the focus of my research—lifestyle travellers (Cohen, 2011). Lifestyle travellers can be understood as people for whom travel is not an escape but a lifestyle in itself. The research done in this area so far has been largely 'western centric'—i.e., conducted by western researchers on travellers from the western part of the world, thus conveying the idea that they are the only 'lifestyle travellers' (see, for example, Cohen, 2009, 2010, 2011; Anderson & Erskine, 2014). Yang and Ong (2020) remark that western-centric ideologies have been internalised so acutely that this is not even viewed as a problem by some researchers in tourism academia. Similarly, as pointed out by Cohen (2016) and Tripathi et al. (2020) the research on lifestyle travellers remains largely focused on tourists from Anglophone and European parts of the world.

While there is hence a need for non-western voices within the research around lifestyle travel, seeking an alternative discourse also carries the risk of further polarising the discussion and leading to essentialism and binarification of groups. Earlier work which has challenged the colonial discourse, such as Said's (1985) Orientalism, has been critiqued by researchers such as Hung (2003), and Yan & Santos (2009), for inducing further essentialism and being based on the assumption that western and non-western civilisations are ontologically different. In a post-colonial world where factors like migration have become common phenomenon, identity is not about who we are or where we are from, or in other words it is not so much about roots, but rather it is about coming to terms with our 'routes' (Hall, 1996, p. 4) and hence denotes becoming. Therefore, it becomes crucial to establish that the purpose of looking for other voices in tourism studies is to facilitate a multidimensional understanding of a tourism phenomenon, for example lifestyle travel, rather than searching for binary opposites to already existing dominant (western) voices. Indeed, Adams (2020) calls for researchers in critical tourism studies to challenge deep seated binaries such as north and south, west and east, tourists and migrants, home and away, that have structured tourism research over time.

As my paper will discuss, my PhD research aims to address these issues in order to enable more pluralistic dialogues in the space of lifestyle travel, and consequently to contribute to the de-centring of tourism scholarship (Tucker & Zhang, 2016; Tucker & Hayes, 2021).

For this research, I plan to conduct ethnographic fieldwork in different destinations of India such as Old Manali, Kasol, Hampi, and Pushkar that encounter lifestyle travellers from different countries and cultural backgrounds. The research methods will include participant observation, along with casual, in-depth interviews with open-ended questioning techniques. While lifestyle travellers are known to be present in different parts of the world, the rationale for choosing India as a research site is that the country has been, and still is, a host to lifestyle travellers and other alternate tourists like backpackers and hippie travellers (Maoz, 2007; Cohen, 2010; Sobocinska, 2014).

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Title
With in/out Limited Good

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Abstract
"The social and political legacy of peasant culture is bound to endure long after peasant economies disappear… There is even the possibility that future global… crises will be resolved by drawing on the world's peasant legacy… Time will tell…" (Bryceson, 2000, p. 324).

Responding to the call for papers, as well as the call from Jenny Cave and Diane Dredge (2020) to learn from diverse economic practices, in this CTS contribution I want to think *with* the peasant cultural image of 'limited good.' Originally identified by anthropologist George Foster (1965) as a cognitive orientation which helped explain many peasant community behaviours, the image of limited good refers to the belief that "all of the desired things in life, such as land, wealth, health, friendship and love,… *exist in finite quantity* and *are always in short supply*" (Foster, 1965, p. 295).

Having the view that all 'good things' exist in finite and limited quantities has various implications, two of which I will focus on here: The first is the view that there is little or no possibility for growth, and so life is lived simply in the pursuit of *enough,* not more. As Öztürk et al. (2018, p. 248) put it, peasant sociality is "based on the struggle to balance (rather than exploit) human–nature relations." In other words, an image of limited good engenders a symbiotic unity between production and consumption.

Another consequence of the belief that land and all good exists in finite quantity is the social principle that one person's gain with respect to any 'good' must by necessity be another's loss; "an individual or a family can improve a position only at the expense of others. Hence, an apparent relative improvement in someone's position with respect to any 'Good' is viewed as a threat to the entire community" (Foster, 1965, p. 297). According to Bailey (1971), this principle engenders in the peasant moral economy a constant "competing to remain equal." This is explained by Nash (2007, p. 4) such that peasant sociality, as derived from an "image of limited good," "balances the collective needs of a population with available land and resources, while the opposing specter of unlimited growth cultivated by neoliberal market economics benefits only a few" (Nash, 2007, p. 4).

In the paper, I will draw on my longitudinal ethnographic study of tourism moral economy dynamics in Goreme in Cappadocia, Turkey, to consider what we might learn from peasant communities who live *with,* and develop tourism *with in,* 'limited good.' Conversely, I will also draw attention to what occurs when living and doing tourism occurs *with out* 'limited good,' or in other words, with an image of 'unlimited good.' *Hope*-fully, this discussion of peasant sociality and its engendered moral economy will resonate a particular poignancy in

today's (somewhat troubled) world, and thereby contribute towards what Cave and Dredge (2020) identify as the need for new imaginaries about tourism and diverse economies.

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Title
"A Women's Place Is on Top": French Women's Transformational Habitus and Field Changes in Mountaineering

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Abstract
This article examines the habitus adaptation of women in mountaineering. Bourdieu's theory on habitus was applied to ethnographic narrative accounts of women mountaineers in France to assess the changes in their attitudes, behaviours, and choices with response to the changes in the mountaineering field. Mountaineering is often associated with masculinity, and the narratives of women mountaineers are underrepresented in the field. The paper identifies the contemporary challenges, dynamism, positive social capital, capacities, and ambition of women mountaineers. These are related to the transformations in field conditions that determine and structure their roles in mountaineering. The analysis shows the importance of the transformation and feminisation of the mountaineering field, concluding with recommendations for policymakers.

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Abstract
Australia hosts a number of world-renowned LGBTQI+ events such as Sydney Gay and
Lesbian Mardi Gras, Midsumma Festival, Broken Heel Festival, and Tropical Fruits Festival.
The ultimate aim of these events is to promote inclusivity and acceptance of LGBTQI+
communities, as well as to influence policies and advance human rights, such as the cause of
marriage equality (Ammaturo, 2016; Lewis & Vorobjovas-Pinta, 2021; Vorobjovas-Pinta &
Hardy, 2021). The 2017 Same Sex Marriage vote proved that Australia was ready for
individuals of the same sex to marry and achieved a high-profile goal set out by many of
Australia's LGBTQI+ festival and event organisers. As such, the role of LGBTQI+ festivals
and events in regard to the societal change has shifted.

This study examines the shifting social image and meanings of LGBTQI+ pride festivals and
events by focusing on two Australian LGBTQI+ hallmark events: Sydney Gay and Lesbian
Mardi Gras (SGLBG) and Melbourne Midsumma Festival (MMF). Specifically, this paper is
structured around two overarching research questions:
  * How did the role of LGBTQI+ festivals and events in Australia change over the last
    decade?
  * What role do LGBTQI+ festivals and events play in contemporary Australia?

To address the specific research questions, this study adopted a thematic analysis as a method
of qualitative data analysis. Specifically, this research has drawn on the information provided
in the Annual Reports of two hallmark Australian LGBTQI+ events: SGLBG and MMF. The
annual reports published between 2010 and 2019 (inclusive) were analysed. Annual report
documents as sources of analysis were deemed appropriate for this study as they represent the
direct and official communication by the event organisers (Donnelly & Wickham, 2020).
Five overarching themes related to the function of LGBTQI+ events were identified: 1)
Mainstreaming LGBTQI+ events as tourist attractions; 2) Supporting LGBTQI+
communities; 3) Encouraging the visibility and education of and about LGBTQI+ culture; 4)
Challenging the political and social status quo; and 5) Addressing and enabling
intersectionalities.

LGBTQI+ events continue to play a significant role in Australia. By showcasing LGBTQI+
culture, pride events not only empower those who are normally excluded, but they also
enable wider acceptance in the society. Pride events provide LGBTQI+ communities a
platform for their voices to be heard and to engage with the community and decision makers
on political issues such as marriage equality, treatment of refugees, recognition of mental

health issues and gender identity rights, thereby pushing further social change in Australia and globally.

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Vorobjovas-Pinta, O., & Hardy, A. (2021). Resisting marginalisation and reconstituting space through LGBTQI+ events. *Journal of Sustainable Tourism, 29*(2-3), 448–466.

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Abstract
Festivals play a significant role in our social systems. Indeed, festivals and events have become catalysts in shaping the identity and branding of many destinations (Jago et al., 2003). In recent years in Australia, some regional areas have experienced unlikely success in niche events, which achieve wider local community involvement, a phenomenon that has not seen clear parallels in Australia's major cities (Vorobjovas-Pinta & Hardy, 2021). Such success has been observed in particular in regional LGBTQI + events such as Broken Heel Festival in Broken Hill (New South Wales), FABalice in Alice Springs (Northern Territory) and other similar events (Vorobjovas-Pinta & Lewis, 2021). Many such events are perceived as quirky, unusual, or incompatible with the traditional perceptions of a destination. They often challenge the heteronormative, mono-ethnical, and mono-industrial image/brand of a destination.

Marginalisation is often referred to as a "product of the cultural politics" that plays out differently in the context of locally-specific social relations (Hubbard, 1998, p. 56). LGBTQI+ voices remain largely marginalised (Verrelli, White, Harvey, & Pulciani, 2019). In regional Australia this is even more pronounced. The contemporary marginalisation of various individuals and community groups is not always an objective fact, but rather a power play bound by their placement on the margins of social imagination and paradoxical third space (Hubbard, 1998; Smith & Pitts, 2007). Marginalised individuals and community groups are often subject to covert and overt discrimination, bullying and animosity. As a consequence, members of LGBTQI+ communities often seek spaces that are inclusive, supportive and free of discrimination. In the tourism literature, such spaces are referred to as 'gay space' where members of the LGBTQI+ communities can address the social and emotional nature of their identity and relate to the identities of others (Vorobjovas-Pinta, 2018). Such spaces not only qualify as leisure spaces (Blichfeldt et al., 2013), but also as the catalysts for political advocacy and human rights movements (Caudwell, 2018; Ong & Goh, 2018).

This study employed the interpretive/constructivist paradigm within a qualitative framework. The nature of this working paper and presentation is exploratory; therefore, it required depth of information to comprehend emerging phenomena (Patton, 2002). The study focused on two regional Australian towns hosting LGBTQI+ events: Broken Hill

(New South Wales) and Alice Springs (Northern Territory). In order to explore the significance of LGBTQI+ events for regional destinations and to capture the elements of the transformative power of events on communities, and events as destination brands and identities, semi-structured interviews with key stakeholders (local government, industry associations, event organisers, etc.) were conducted.

The originality and significance of this study lie in two key dimensions. Firstly, the study contributes towards a broader understanding of how regional LGBTQI+ events are transforming the traditional norms and perceptions of and about the community (e.g., heteronormativity, mono-ethnicity, and mono-industry), and, as such, how it becomes a brand and an identity of a particular destination. Secondly, events can create spaces that bring people together and provide an occasion to build resources and tribal networks (Ong & Goh, 2018; Vorobjovas-Pinta, 2018; Ziakas & Costa, 2010). It allows often marginalised people, albeit temporarily, to reclaim space through events.

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Informal Practices for Mapping Host Event Zones: The Case of London 2012
Conference Stream: Critical Events Studies

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Abstract
This article examines how the formal and informal practices of urban planners impact the spatial mapping, configuration, and territorialisation of space at mega sporting events (MSEs), specifically Olympic Host Event Zones (HEZs). Although academic and policy interest in these processes and the relationship between events and public spaces is high and continues to intensify (e.g., Hall, 2006; Raco & Tunney, 2010; Ghertner, 2010; Duignan & Pappalepore, 2019; Duignan, Down, & O'Brian, 2020; McGillivray & Colombo, 2022), to date, little empirical work has looked at the complex urban planning arrangements and stakeholder interactions between macro, meso, and micro-level actors involved in producing these types of event spaces.

We claim this is academically significant as current understanding is limited to the notion that HEZs are formed as the result of predominantly formal mechanisms (e.g., Host City Contracts with contractual obligations, operational protocols, and legal mandates). Therefore, research often fails to recognise the autonomy local actors possess—and the complexity of the relations involved—to influence what appears to be impenetrable contractual formalities. Though we recognise formalities greatly determine the mapping, configuration and territorialisation of space, we present a more hopeful case: One that recognises that Olympic planning is both a unilateral-formal process as well as a multilateral-informal (negotiated) process that does not always ignore or circumvent local actors, thus opening up new lines of emancipatory thinking and doing.

Recognising local agency and idiosyncrasies is also practically and critically significant as the construction of HEZs, whether that be for a large stadium or a Last Mile (demarcated routes to and from an Olympic Park or other event stadia for example), is considered to disrupt and/or displace existing social and economic activity in a way that often leads to the exclusion of host communities (local residents and businesses). This is one of the central reasons why global populations and national governments are vetoing the hosting of MSEs, particularly the Olympics, on the basis that they contravene inclusive and sustainable development principles. Negative outcomes are framed by critics as the consequence of exclusionary formal mechanisms, for example the London Olympic and Paralympic Games Act (LOPGA, 2006, 2011), that seem to dominate to such a degree that host communities, local authorities, and even national governments are unable to push back on the event's

demands: Local actors who are characterised as being mere bystanders and unable to influence the fait accompli of Olympic plans and machinations (Gogishvili, 2018).

Our findings counter this absolute position, illustrating how event organisers and local authorities in particular played a central role in influencing and even co-creating the production of HEZs whilst attempting to mitigate negative local impacts. Therefore, our work demonstrates Olympic urban planning was—and may be for other major event cases—more democratic and inclusive than previously reported (e.g., Raco & Tunney, 2010; McGillivray & Frew, 2015; Duignan, Pappalepore, & Everett, 2019), as intimated by Duignan, Down and O'Brien's (2020) findings during the Rio 2016 Olympic Games. We argue such insights have not come to the fore as previous research rarely includes high-level organisational and governmental perspectives to reveal such insights, whereas our empirical work (undertaken between November 2015 and April 2016) draws on 17 in-depth elite interviews with those at the coal face including senior managers at the Olympic Delivery Authority and members of the London Olympic resilience team, and Cabinet Secretariat, for London 2012.

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Title
Encounters on the Silk Road: Towards a Genealogy of Hospitality

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Abstract
In the paper the authors seek to understand the co-productions of hospitality- (or hostility-) making on the 'Silk Road.' These routes are viewed as a spatial-temporal conduit through which hospitality is experienced and formed, in which thought, hope, and culture mingle and merge. The authors explore the entanglements of hospitality through an analysis of the written accounts of people who travelled along these routes. A rhizo-textual analysis is used to augment affect and relationality in the 'written' encounters. Findings reveal how such encounters on the Silk Road routes fold around what the authors sense-make as four dominant striations: the Material, Emotional, Ideological, Behavioural, and that these each co-exist to (re-)produce hospitalities and/or hostilities. The study suggests that certain historicised acts of hospitality underscore many aspects of commercial hospitality today. It is proposed that this paper co-contributes towards further understanding and development of the genealogy of hospitality.

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Title
Commercial Mass Mountaineering and Management of Mountain Destinations: A Comprehensive Perspective

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Abstract
Mountains of different heights and a wide range of shapes, climates and ecosystems cover 25 per cent of the earth's surface. They have fascinated humans for thousands of years. Mountaineering is an activity that evolved through several stages across the history of the development and evolution of human presence on mountains. Drawing on previous research we identified the six stages of mountaineering: pre-alpinism, early mountaineering, classic mountaineering, modern mountaineering, contemporary mountaineering and commercial mass mountaineering. More specifically, we propose a new period, commercial mass mountaineering. For two centuries, mountaineering was an elite sport, but its popularity has grown in recent years, and many mountainous regions have developed products for various categories of mountaineering tourists. The popularity of mountaineering can be explained by the increased interest in nature among urban dwellers, in mountainous areas in particular, as well as the improved accessibility to mountaineering resources. However, inexperienced and unprepared tourists bring negative environmental impact on the fragile high-altitude mountain environment and local communities and create additional challenges for policymakers at the destinations. We propose that a mountaineering management plan should be developed with cooperation between the government administration, local governments, nature conservation services, pro-environmental organisations, scientific institutions, tour operators and mountaineering tourism organisations and their participants. The above stakeholders are required to cooperate to consider each of the objectives, and the plan should be built on consensus. We highlight that implementation of the management plans for mountain destinations should consist of (1) development of even more specific guidelines, (2) communication, (3) education, (4) monitoring and (5) conducting (physical) preservation measures.

Title

"I Came, I Saw and I Instagrammed": How Instagram Influences Tourists' Choices on Hainan Island

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Abstract

Despite growing research on tourists' information search for destination choices, there is a comparative paucity in islands tourism research on tourist information search in Instagram. To explore the information channels they use in the process of choosing tourist destinations and their evaluation of Hainan travel-related content on Instagram, and overall to understand the self-reported impacts of Instagram on tourists' choices, we conducted a mixed-method study. More specifically, we carried out 87 surveys among Hainan inbound tourists. Then netnography was used to collect data from Instagram. Content analysis was used to determine the characteristics of Hainan travel-related content on Instagram. For this research, we identified ten Hainan-related Instagram accounts and nine hashtags, as well as added geolocation which helped us gain a deeper understanding of the search habits of Hainan's inbound tourists. Findings reveal that Hainan's Instagram content is mainly provided by tourists who come to the island to see attractions and Instagram about them. Five themes include 1) scenic spots, 2) beaches and activities, 3) accommodation and food, 4) personal recommendations and impressions, and 5) news. These key themes highlight that Hainan's tourists rely on the visual content on Instagram from fellow tourists, as travel content from official sources is scant. Furthermore, we propose recommendations for regional government, destination management organisations, and marketers to co-create a Hainan tourism marketing strategy on Instagram. Finally, we provide a virtual mind map of Hainan's Instagram presence, offer recommendations for policymakers, and outline future research areas.

Title
I'm Not a Fisherman Anymore. What am I? (De/re)constructing Identity in Marine Tourism Diversification

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Abstract
Overfishing, reduced fishing opportunities, and increased global competition have resulted in the income of many fishers becoming insufficient, leading to a decline in their number globally, as well as in the UK (Johnson, Acott, Stacey, & Urquhart, 2018). While diversification into tourism work is increasingly common, and coastal and marine tourism are understood to be the 'critical new frontiers' in tourism (Rogerson & Rogerson, 2019), the literature on tourism diversification has paid limited attention to identity in diversification studies (Ohe, 2018), including in marine tourism diversification (Burbano & Meredith, 2020). Moreover, previous diversification studies largely omit an explicit theoretical and qualitative engagement with identity as a psychosocial construct (Winchenbach, Hanna, & Miller, 2019), thereby neglecting the link between the self and the social (Adams, 2007; Burkitt, 2008). Against the backdrop of social change and the challenges posed by living in 'liquid modernity' (Bauman, 2000), this research offers a way to be *with in dangerous times* by exploring the experiences of people transitioning from traditional fishing into tourism-related work, and how they attach meaning to their work lives.

From a social constructionist perspective (Burr, 2003) and supported by principles of a phenomenological enquiry (Eatough & Smith, 2017), empirically, this paper draws on interviews with 7 participants in Cornwall, UK, who fully or partly transitioned from fishing to tourism. Subsequent analysis and interpretation was guided by Braun and Clarke's (2019) reflexive thematic analysis, which is increasingly used in tourism studies (Walters, 2016), including narratives on identity and diversification (Fortin, Hurst, & Grimwood, 2021).

Throughout the corpus of data, perceptions of self and identity in tourism-related livelihood transitions were nuanced, complex, and sometimes even contradictory. Findings show the ways in which psychological, physical and relational dimensions play a role in how identity is deconstructed and reconstructed in the transition from commercial fishing to tourism work. The findings indicated that livelihood transitions can create opportunities for constructing healthier identities, both physically and mentally, leading to increased self-respect, thus challenging common narratives of people feeling devalued when transitioning into service work (Lindsay & McQuaid, 2004). In terms of social interactions with customers, a dynamic interplay between maintaining and constructing identity (Caza et al., 2018) became apparent, in which participants engaged in identity work to navigate self-respect and respect as both fishermen and service providers. Finally, this study showed how participants deconstruct and reconstruct their identities at times of social change in their diversifications experience. Participants remained deeply rooted in their fishing identities, while at the same time trying to justify and make sense of their role; thus, identities at times might be experienced as confusing and contradictory (Adams, 2007), challenging previous understandings of either

identity as either producer or service oriented (Canovi, 2019).

To effectively guide and facilitate transitions from fishing to tourism in times of social change, tourism and fisheries stakeholders, as well as funders and policymakers supporting such moves, might do well to pay attention to the experiences of those who diversified. There is a need to move beyond the predominantly economic narrative of tourism diversification by considering psychological and relational aspects, both positive and negative, and the complexities involved.

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Title

Pandemic Immobilities as Provocative Pauses: Reflections from Macau's Non-Resident Worker Community

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Abstract

This research explores the lived experience of waiting and its social implications in the context of travel restrictions and resulting immobilities for Macau's non-resident worker community during COVID-19. Waiting has become a defining experience for most people over the past two years as we wait for the pandemic to end and for 'normal' life to resume. Although often associated with passivity, non-action, boredom and even 'stuckedness' (Hage, 2009, p. 101), waiting can alternatively be a purposeful action aimed at identifying and realising opportunities of the future (Bendixsen & Erisken, 2018). An understudied area on the whole (Bendixsen & Erisken, 2018), in the context of travel, waiting has been explored only infrequently, despite being an intrinsic part thereof. Watts and Urry (2008) examined waiting in the form of relatively brief time-phases during travelling, elaborating how time spent waiting can be experienced differently depending on the situated practices and activities of tourists. Exploring waiting as an unexpected and undefined event disrupting travel practices, Birtchnell and Büscher (2011) focused on the experiences and practices of tourists who were stranded in Iceland during the eruption of Eyjafjallajökull in 2010, identifying an almost compulsory desire to be "somewhere else" (p. 7), reinforced by the open-endedness of this period of suspended travel mobilities.

In light of COVID-19, travel mobilities have been disrupted and suspended, impacting on people's occupational mobilities (Kramer & Kramer, 2020), educational opportunities (Cairns et al., 2021), wellbeing (Stieger et al., 2020), sense of belonging (Castillo & Amoah, 2020) and more. Such travel restrictions have affected different communities unequally due to varying strategies to combat the virus and the politicised nature of travel. At the beginning of 2022, Greater China, including the PRC, Hong Kong and Macau, was the only area in the world still pursuing a (dynamic) zero-COVID strategy. In Macau, travel has been effectively suspended for its non-Chinese non-resident worker community since early 2020, when Macau instated a no-entry policy for non-residents with the exception of Chinese, Hong Kong and Taiwan nationals, meaning foreign non-resident workers had no options to re-enter Macau regardless of their occupational status or family remaining in Macau. Therefore, unless willing to abandon their lives in Macau indefinitely or even permanently, this community has been unable to access travel for work, VFR, education or leisure. Macau's restrictive approach to managing COVID-19 has produced 'anxious immobilities' (Hannam & Zuev, 2020), which have been amplified by the small size and high population density of Macau, and the intermittent closure of workplaces as well as many common leisure venues.

This research explored how COVID-19 and the associated restrictions on mobilities have been experienced and negotiated by Macau's international non-resident community. For this purpose, phenomenology was chosen as a methodology focused on 'lived

experiences' (Finlay, 2014) investigating people's perception of the world and their meaning-makings (Landridge, 2007). A total of 15 phenomenological interviews with participants from Africa, Europe, Central America, Australia and Asia residing and working in Macau were conducted over the year 2021.

Participants' stories revealed complex emotional experiences marked by different kinds of waiting: waiting for travel to resume, waiting for a decision on their permit to remain in Macau, waiting for work redundancy to hit them or for work to return to 'normal,' waiting for new opportunities elsewhere, waiting for daily life to return to normal or be altered further by government measures. However, attitudes towards, and experiences of, waiting for 'normal' mobilities to resume varied greatly. For some, waiting in Macau was marked by unsettledness, insecurity and boredom, echoing Hage's (2009) notion of stuckedness, perceived to offer neither an 'in-order-to' or clearly delineated 'because' justification. Waiting equally emerged as a provocative pause as enforced immobilities contrasted with previously hyper-mobile lifestyles, giving rise to reflections on the value of being-in-Macau versus Macau as a gateway to other places. Macau and its social and cultural fabric were often explored anew, sparking reassessments of the role of travel in participants' lives post-pandemic. At the time of the interviews, many participants also watched people back home regain parts of their mobile lifestyles and saw their Chinese counterparts in Macau slowly regain the opportunity to travel home and return, albeit with strict quarantine requirements. While existing citizenship rights have always afforded differentiated access to mobilities across borders (Bianchi & Stephenson, 2014), mobility regimes have traditionally favoured many Western citizens, and so the suspension of the freedom to travel and reversal of position of power within Macau's mobility regime emerged as a catalyst for reflection on previously taken-for-granted rights to travel and assumed cosmopolitan citizenship particularly among participants with traditionally 'powerful' passports (Mongia, 2003).

Based on participants' stories of living through the pandemic in Macau, this research seeks to further insights into the social implications of (enforced) periods of waiting and immobility and expand on conceptualisations of waiting as more than empty periods of inactivity (Bissel, 2007; Gasparini, 1995), while providing insights into a microcosm of Macau's non-Chinese migrant workers during the pandemic. Critical reflections are sought on the pandemic creating provocative pauses wherein pre-pandemic norms of access to travel and the urge to be on the move are highlighted in their contingent nature.

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Title

Transforming Religious Hospitality in the Pilgrimage/Tourism Context: Examining the Intersections of Mobilities, Commodification and Spiritual Labor

Author

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Abstract

The Covid-19 global pandemic has increased awareness of the risk of contact with others, raising critical questions concerning the hospitality of accepting and welcoming others. This crisis of hospitality is an opportunity to reconsider why and how we have been accepting and hospitable to others in tourism. Drawing on ethnographic research conducted over the past six years in Koyasan, a sacred site of Shingon (Esoteric) Buddhism in Wakayama Prefecture, Japan registered as a part of UNESCO World Heritage Site, "Sacred Sites and Pilgrimage Routes in the Kii Mountain Range," in 2004. The purpose of this study is to trace the transformation of religious hospitality in the process of modernization and offer insights into the new practices of religious hospitality being offered in the context of pilgrimage and tourism to sacred sites today. This study explores how the three perspectives of mobilities, commodification and spiritual labor intersect and interact to transform and remake religious hospitality in sacred sites. The results of the study show that the development of transportation mobilities has made travel to sacred places more popular but has tended to reduce opportunities to provide religious hospitality. The concept of spiritual labor then offers insights into the life of monks, demonstrating the emergent separation of labor and spirituality, making the provision of religious hospitality at this site limited. However, the study also suggests that commodification of religious hospitality does not necessarily distort and change its meanings to the hosts. For the hosts, hospitality remains a central facet of their religious practice as they find new ways of doing and expressing hospitality along with societal changes.

Title
Indigenous Community–Determined Codes of Conduct for Welcomed Tourist Behaviours:
Voices from the Tibet Autonomous Region, China

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Abstract
Higgins-Desbiolles and Bigby (2022) argue that the COVID-19 pandemic serves a as transformative moment for local tourism in which local people's voices get heard. Our study presents locals' voices on the welcomed tourists' behaviours, aiming for practical changes. Scholars involved in Indigenous studies argue that it is important for researchers to prioritize community benefits from their research (Chilisa, 2012; Higgins-Desboilles, 2009; Holmes et al., 2016; Smith, 2012; Wilson, 2008). One strategy for centering community priorities is to engage with Indigenous participants to determine research questions that resonate with them. The purpose of this chapter is to report on the process and outcome of developing in collaboration with Tibetans a list of codes of conduct for visitors to Tibet Autonomous Region (TAR). The chapter draws on four months of fieldwork in TAR, China, which focused primarily on the travel- and tourism-related issues that Tibetans consider important for further discussion and examination. Consultations with 19 participants led to the decision to document codes of conduct for welcomed tourists. Tibetan collaborators sought to align these codes with religious requirements, to support community autonomy, and to address increasing tourist numbers and inappropriate tourist behaviours. The codes of conduct that were identified focused on Buddhist items, photographing, environmental pollution, and unknown items/practices for tourists. The necessity of documenting and informing tourists about codes of conduct ultimately aims to support and inform three main community-identified priorities: respect of religious sites, the abundance of religious sites across Tibet, and the need to gain some degree of local autonomy in tourism management.

Participants stated that: "We welcome any visitors, both Buddhists and non-Buddhists, who are interested in and respect our cultural and religious practices." Readers can sense their welcoming attitude towards visitors, which echoes Holmes et al.'s (2016) study in the Lutsel K'e Dene First Nation in Canada and Cole's (2007) study in Ngadha, Flores, Indonesia: local communities extend a welcoming attitude toward tourists. Thus, the goal of developing codes of conduct is to shape tourism toward moral, just, and culturally sensitive forms of development (Holmes et al., 2016).

According to the statistics of the Sixth National Census, 3 million people live in the TAR,

among which 2.71 million are Tibetans (90.48%) (National Bureau of Statistics of the PRC, 2012). A total of 0.2 million Han Chinese live in TAR and account for 8.17% of the total population. The remaining 1.35% of the population in TAR is composed of other ethnic groups, such as Hui, Monpa, Lhoba, and Nashi (National Bureau of Statistics of the PRC, 2012). Aside from the TAR, Tibetans also live in other ethnic autonomous prefectures and counties in Qinghai Province, Sichuan Province, Yunnan Province, and Gansu Province. All the 19 participants are Tibetan.

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Title
Privileging Indigenous Voices: A Sketch of Tibetan People's Travel Behaviours

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Abstract
Responding to the call for engaging Indigenous knowledge in the tourism field, this study aims to privilege and center Tibetan peoples' knowledge as tourists, rather than as objects for tourists to gaze upon. We elaborate on two major forms of travel taking place in contemporary Tibetan society: *yukour* and *neikour*. *Neikour* refers to religiously motivated visits to distant spiritual sites. *Yukour*, which refers to non-religiously motivated travelling, is similar to sightseeing, tourism, or leisure in the literature. Engaging Tibetan concepts might open up new ways of understanding. Participants held two different ideas: *yukour* is a form of *neikour* versus *yukour* is different from *neikour* due to its primary trip purposes. Both views differ from those in current literature, which normally considers pilgrimage to be a niche market of religious tourism (Olsen, 2019; Fleischer, 2000). This research cultivates dialogue space between Indigenous and non-Indigenous knowledge, as suggested by Hollinshead (2012). It also establishes the fact that Tibetans are actively traveling, whether considered *yukour* or *neikour*, both within their homeland and outside. Rather than asserting any confirming tone, our paper serves as a modest opening for the purpose of inviting more studies to broaden our understanding of tourism and pilgrimage via centering Indigenous voices.

Reminder:
As a result of the nature of this study, I took a careful and cautious approach in the assertion of any universalized or totalized statements. The significant role of specific contexts to any individualized responses and, thus, the conclusions that may be drawn from them remained an overarching concern throughout the course of the study. For instance, some phrases include terms such as 'western-centric'. In statements like these, I am not referring to every single person from the west, but rather the specific groups mentioned within the text. Conversely, when I speak of a 'Tibetan perspective', I am not using a universalized blanket term to refer to every single Tibetan. The word 'Tibetan' in the findings sections mainly refers to participants' identification of being Tibetan. My arguments apply only to a particular context, culture, and even specific people or moments.

Participants, including Lhakpa, Chokyap, Lhakpa Tsering, Norbu, Pasang, Dorje, Drolma, Karma, Chimy Dolkar, and Nyima Tsering, also worried about their opinions becoming generalized.

The intention of this work is to provide insight to the furthest extent possible with the information available, with any assumptions and conclusions falling within the limitations of the participants' interviews and experiences.

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Title

Assessing Butler's (1980) *Tourism Area Life Cycle* Model with State-of-the-Art Applications from the Perspective of Regional Governance: A Comparative Case Study on the Evolutionary Difference between the Balearic Islands, Spain, and Hainan Island, China

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Abstract

Tourism, being one of the fastest growing industries in the world, requires comprehensive and adaptive approaches to inspire its full potential from political, sustainable, socioeconomic, and cultural aspects. Due to the dynamic and ever-changing nature of tourism, destinations and attractions are in constant need of well-thought-out management. The relationship between tourist capacity and sustainability concerns has been the subject of debate throughout history. One of the pioneers is Richard W. Butler, a geographer and a professor in tourism who established the *Tourism Area Life Cycle* (TALC) Model, which is theoretically proven to be generic in analyzing the evolution of development scenarios in certain tourist destinations over time.

The purpose of this study is to examine the TALC model in depth and apply it to two coastal tourist destinations, the Balearic Islands, Spain, and Hainan Island, China, respectively, and then assess the accuracy and sustainability of the TALC model in their different stages of evolution under the influence of regional governance. In order to achieve the proposed aims and objectives, a wide range of qualitative and quantitative research methods can be applied. On one hand, to collect professional opinions and cutting-edge insights, semi-structured interviews with tourist administrators will be conducted; on the other hand, with the purpose of gathering the most intuitive feedback, a series of photo/video-based surveys with on-site tourists will be organized.

The study has demonstrated that the Balearic Islands have reached the stagnation stage in the TALC model, where seasonality has weakened tourism as an economic pillar of Spain, both financially and environmentally. Furthermore, despite the reorientation of tourism policies over the last two decades, the seasonal variation of tourism has not been solved. Hainan Island is currently in the involvement stage, where the newly announced policy of the Hainan International Island strategy has increased the number of international and domestic tourists, which inevitably benefits the regional economy. Similarly, the potential effects of seasonality can be recognized in the upcoming future of Hainan Island according to the TALC model. In general, the TALC model can be used to illustrate potential outcomes when tourist destinations are developing under various strategic management approaches, as well as to predict sustainable urban planning for tourist destinations. The findings of this study can help replenish the limitations when practicing the TALC model. Based on the comparative case study analysis of the two coastal tourist destinations, it is suggested that the TALC model is universally applicable but insufficiently comprehensive to account for all aspects, such as the different outcomes affected by different government management in various regions, even at the same stage of evolution. The study also provides credible evidence that it is critical to

consider the realistic political context of the region and the country as a whole when implementing specific policies and tourism infrastructure based on the TALC model.

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Title
COVID-19 and Its Impact on Kwahu Easter Festival, Kwahu, Ghana

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Abstract
The tourism sector is one of the most affected sectors by the COVID-19 pandemic due to strict restrictions on travel and recreation. Gossling et al. (2020) have stated that, as of March 31st, 2020, more than 90% of the population globally were in countries with certain level of international travel restrictions, as well as restrictions on internal movement. According to the United Nations World Tourism Organization (UNWTO) (2021), international tourist arrivals declined beyond 90% throughout the second quarter of 2020, compared to the same quarter of the previous year.

The COVID-19 pandemic has led to several interventions such as lockdowns, quarantines, curfews, and stay-at-home orders, taken by states around the world to reduce the spread of the disease. The case is the same for most governments in Africa as they acted promptly with several forms of intervention to control the spread of COVID-19. The government of Ghana, for instance, on 15 March, 2020, banned all school activities and social gatherings, including tourism events. The government further closed the airports and borders and restricted the movement of people in major cities like Accra and Kumasi. These interventions taken to reduce the spread of COVID-19 have had a direct impact on the tourism and hospitality industry, especially on festivals (Baum et al., 2020).

In Ghana, the tourism sector is one of the main and fastest growing sectors of the Ghanaian economy. Festivals, especially, play a vital role in the development of tourism in Ghana. Festivals also aid in building communities through the opportunities they present. As proposed by Felsenstein and Fleischer (2003), traditional festivals are important tools for tourism development globally. There are a variety of festivals and other cultural events that Ghana can boast of. The Kwahu Easter Festival is one of them and is very influential in defining festival tourism in Ghana due to its performance over the years. Therefore, it is important to be able to outline the impacts COVID-19 has had on the Kwahu Easter Festival so it can act as standard for other festivals in Ghana. Considering this, the paper aims to uncover the impact of COVID-19 on Kwahu Eater Festival and prospects for recovery.

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Title
On the Marginalisation of Muslim Women in Tourism

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Abstract
Aligning with CTS's theme of reflecting on with *in dangerous times*, Muslim travellers have a higher tendency than most to be marginalized when traveling in non-Muslim destinations (Tavakoli & Mura, 2021). Meanwhile, the emerging literature on the experiences of Muslim travellers remains fragmented, oversimplified and generalised through research focused on 'halal tourism,' 'Muslim-friendly tourism' and 'Islamic tourism,' among others (Prayag, 2020). The majority of enquiries predominantly explore Muslim travellers as a product segment, principally focused on identifying useful product and service development strategies and marketing approaches. An evident lacuna exists highlighting the largely superficial nature by which research entreaties into Islamic travel have been undertaken. Much less attention has been dedicated to the lived experiences of Muslims in tourism, particularly Muslim women, and their attendant marginalisations and social justice concerns. As Nagra (2018, p. 276) highlights, "Muslim women are increasingly "Othered" in mainstream society with the hijab playing a key role in this racialisation process," and Muslim women are often marginalised due to their physical appearance. In general, research on Muslim women in tourism tends to conceive of them as a homogenous group (Feldbauer & Jeffrey, 2021). Yet, of the 1.9 billion Muslims globally, an estimated 85-90% of Muslims are of the Sunni denomination, while the rest are considered followers of Shia Islam. These two denominations have significant theological and legal differences. Therefore, the implication is that the experiences of Muslim women in tourism are nowhere near homogenous. The experiences of Muslim women may not necessarily be a result of religious beliefs, but rather are instead deeply rooted in cultural traditions and values that are separate and quite distinct from the teachings of Islam (Feldbauer & Jeffrey, 2021; Masadeh et al., 2018). This presentation highlights limitations on the research of Muslim women in tourism. In this multi-stage research endeavour, we argue that the nuances and underlying layers to the marginalisation of Muslim women as a whole must be queried, to seek better understanding of how Muslim women can be empowered for inclusive tourism. We set out to develop a corpus of knowledge on the marginalisation of Muslim women in tourism by undertaking an interdisciplinary exploration that drills down into the intricacies between the everyday and their travel experiences. The paper identifies ways in which the marginalisation of Muslim women should be explored for future researchers and identifies the main aspects to consider. This paper draws upon the wider literature on marginalisation of Muslim Women, and a critical appraisal is conducted following Cohen and Gössling (2015). The research contributes to the development of knowledge on marginalised groups in tourism, with a particular focus on Islamic women. Accordingly, we contribute new knowledge to interdisciplinary understandings of Muslim women within gender and Islamic tourism

research contexts. Furthermore, by understanding the experiences of marginalisation of Muslim women in tourism, marketers and policymakers are able to better understand the needs and challenges of Muslim women in a less superficial manner, and therefore mitigate their marginalisation in tourism. Additionally, this paper has implications not just for Islamic women or women in general, but also for women who openly demonstrate their religious affiliation when traveling.

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Title
On Collaboration and Mediation

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Abstract
The encounters between Eva and Jasmine happened because of Svalbard. About a year ago, Jasmine started a project about interdisciplinarity, place-based memory, and environmental change in Svalbard. More recently, Eva defended her PhD thesis, a practice-based artistic research project also focusing on Svalbard. Previously a no-man's land, Svalbard is subjected to human consumptions, in forms of early polar expeditions, resource extractions, and in recent decades, scientific research, education, and tourism. While conventionally portrayed as authentic, wild, barren, and increasingly politicized in global climate change scenes, Svalbard, like anything and anywhere else, has always been embedded in relations: encounters, collaborations, and frictions.

Inspired by the collaboration between Lauren Berlant and Kathleen Stewart (2019), Jasmine invited Eva to work with her on an experiment on mediation. We both are interested in how the Arctic and Svalbard is and can be mediated through images, narratives, and their makers. Crossing the fields of cultural geography, science and technology studies, and film practice, this experiment explores what this collaboration may bring into CTS, the world (in dangerous times!), and our own futures. In this presentation we will specifically contemplate together about how the value of contingency is embedded in material and imaginary relations, through which mediation is always already a part. By enacting an exchange of anecdotes and materials, we explore our occupation with the force and necessity of mediation.

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Title

Becoming/Being with COVID-19 in Tourism: Understanding through a Lens of Affect

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Abstract

In this paper, we mobilise theories of affect and more-than-representational thoughts, aiming to enquire into the concept of becoming/being with COVID-19 in tourism. Central to the affective turn is to understand in encounters how our bodies are "capable of being affected or affecting other bodies in an increased number of ways" (Spinoza, 1997/1678). As such, an emphasis of affect theories is placed on "endeavouring to configure a body and its affects/ affectedness, its ongoing affectual composition of a world, the *this-ness* of a world and a body" (Seigworth & Gregg, 2010). In light of this, we view affect as the process of becoming (Deleuze & Guattari, 1987). It emerges out of various relations and tensions between human, non-human, and otherwise, thus bringing vital "more" to life. Our aim, therefore, is to discuss how affect as a tourism research lens could be utilised, in order to elaborate on "the direct or derivative relations between the new corona virus and the embodied experience of tourism manifest in emotional, affective and embodied ways" (Jensen, 2021). By doing so, we hope to contribute to understanding the peri-COVID 19 world and our becoming/being within.

Specifically, through an affect lens, the COVID-19 pandemic is not just representing a salient background or context but a new actor in the tourism network. Its intensities are interwoven with individuals' lives and society, affecting how individuals and organisations engage in doing tourism. In particular, an affect lens provides new conceptual and methodological ways of thinking about how myriad (re)configurations of bodies, objects, places, times and meanings are taking place, and new relations are becoming in the dynamic tourism network entangled with COVID-19. Ultimately, we argue that attending to affect and the concept of becoming/being with COVID-19 in tourism is a promising pathway for tourism researchers and practitioners to explore interesting, critical and vital possibilities.

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If the world is
relation, if we
are relation, and
if relationality is
not safe, then
how to live?

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