

# Sustainable Tourism Future

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This project is made possible with funding by the Government of Ontario and through eCampusOntario's support of the Virtual Learning Strategy. To learn more about the Virtual Learning Strategy visit: <https://vls.ecampusontario.ca>.



The content of this course was developed by faculty from the following institutions:



# The Capacity to Care in Tourism

## Learning Outcomes

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- To appreciate the absence of care in the way tourism is produced and consumed.
- To hone an understanding regarding the contributions of women scholars and women tourism stakeholders.
- To critically reflect on the philosophy of care, to understand the contributions of women in tourism.
- To critically consider how tourism networks support a value-orientation which has the potential to drive sustainable and regenerative practices in tourism.

## Pre-module Preparation

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1. Boluk, K. & Panse, G. (submitted) Women Tourism Social Entrepreneurs Implementing Regenerative Practices. *Journal of Tourism Futures*.
2. Read any contributions in the open access book: Correia, A., & Dolnicar, S. (2021). (Ed.). [Women's Voices in Tourism Research: Contributions to Knowledge and Letters to Future Generations.](#) Brisbane, Australia: The University of Queensland.



## Carelessness in our Everyday

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- Globally we fail to take care
- Failing to care has implications on people and the planet.

**(As stated in the module on Regenerative Tourism)** In this era of the Anthropocene, human activities are the dominant force causing detrimental impacts. Importantly, the selfish decision-making on behalf of billionaires operating multi-national companies (supporting the tourism industry) contributes to the destruction of biodiversity, greenhouse gases, causes poverty, hunger, poor nutrition etc. While we have enough resources on the planet to ensure the well-being of all, resources are unequally distributed and resources particularly food is wasted. Our irresponsible decisions have impacts and have led to contemporary crises in relation to the climate, food, health, wars, migration crises, extraction of resources etc. raises questions regarding if the state of the world is what we hope to sustain? The status quo is clearly not enough.

# Careless Practices in Tourism

Removing the ethics cloak

Commodity fetishism

Narrating self to reference groups

Binge flying

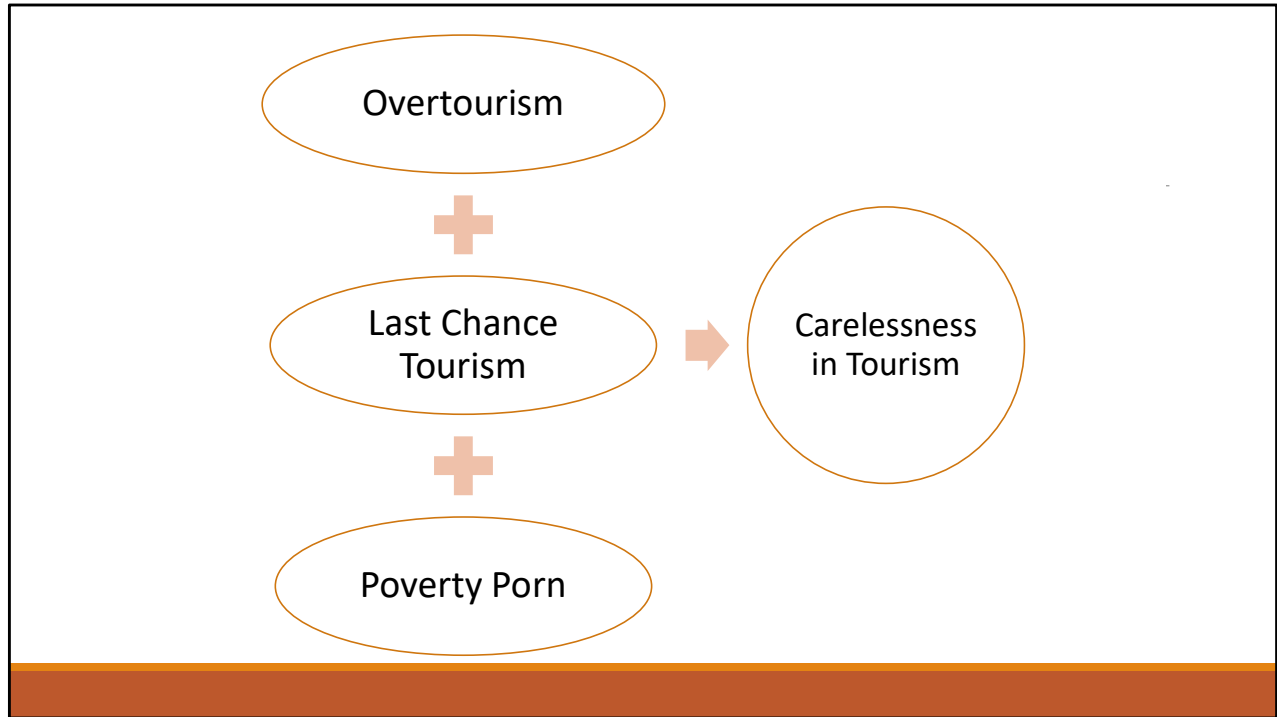
Tourism presents notions of freedom specifically presenting opportunities to travel to places and spaces in order to engage in relaxation.

There are a number of internal and external pressures which may support careless behavior.

Fennel (2006) uses the metaphor of a cloak, arguing that while at home citizens who engage with their neighbors on a day-to-day basis are more likely to treat these people with respect given that they know they will see them again; however, tourism encounters are temporary and fleeting and given the exchange of financial remuneration there is a different level of expectation. As such, when one travels, they sometimes remove their cloak, and leave their ethics at their doorstep.

Marx's (1965) commodity fetishism reflects the idea that consumers have limited understanding of the goods they may consume. Within the context of tourism, this may lead to thoughtless decision-making leading to a travel addiction. Geography can heavily influence this e.g., living in Europe given that the continent is so connected it is "easier" to take advantage of a city break on a weekend and venture to a different country on a weekend. Budget airlines make these kinds of decisions attractive to some given they are inexpensive. This may lead to binge flying if regular trips are booked within a short window of time.

Importantly, our desire to travel is tethered to our identity and as such we use our choices regarding where and how we choose to travel to narrate ourselves to particular reference groups (Boluk & Ranjabar, 2014).



The various examples of irresponsible, unethical, and careless ways of engaging and offering tourism illustrate that the tourism sector has not responded convincingly to calls for more responsible forms of tourism (Weeden & Boluk, 2014).

1.) Overtourism, whereby too many people visit the same place at the same time, places stress on destination communities and their environments. Overtourism may occur when destinations exceed their carrying capacity and may lead to diminished experiences for locals and visitors (examples include Venice, Barcelona, Machu Picchu, Mount Everest).

2.) Last chance tourism (LCT), is a niche that attracts travelers to features, species or landscapes that are at risk of disappearing (Groulx et al., 2019). Such places tend to be remote which is part of the appeal in witnessing the decline of pristine nature (Groulx et al., 2019). Examples in Canada include Polar Bear Safaris in Churchill, Manitoba & Glacier tourism in Jasper National Park in the Canadian Rockies. International examples include the Eroding Machu Picchu, the burning Amazon rainforest, sinking city of Venice, Australia's bleached Great Barrier Reef.

LCT prioritizes the interests of privileged travelers over the well-being of the peoples and environments they are consciously choosing to visit. LCT contributes to the same problems as overtourism and in combination can be destructive. They mutually illustrate how we may literally love places to their death.

3.) Poverty Porn- touring the Other through slum tourism has been described as poverty porn



(Higgins-Desbiolles, 2018) and volunteer tourism brings up questions about equity, access, power and demonstrates apprehensions regarding the general morality of tourism producers and consumers.



## WOMEN, CARE & TOURISM

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Photo: Vector Illustration [Five Women Of Different Ethnicities And Cultures Stand Side By Side Together Strong And Brave Girls Support Each Other And Feminist Movement Sisterhood And Females Friendship Stock Illustration - Download Image Now - iStock \(istockphoto.com\)](#)



## Women & Tourism

- Women are recognized as essential change agents
- More purpose driven than men
- Intention of making a difference
- Importance on community well-being

Photo: Vector Illustration [Multiethnic Women A Group Of Beautiful Women With Different Beauty Hair And Skin Color The Concept Of Women Femininity Diversity Independence And Equality Vector Illustration Stock Illustration - Download Image Now - iStock \(istockphoto.com\)](https://www.istockphoto.com/illustration/Multiethnic-Women-A-Group-Of-Beautiful-Women-With-Different-Beauty-Hair-And-Skin-Color-The-Concept-Of-Women-Femininity-Diversity-Independence-And-Equality-Vector-Illustration-Stock-Illustration-Download-Image-Now-iStock)

Critical tourism scholars have argued that there is limited engagement with feminist perspectives (e.g., Pritchard, 2018).

One analysis (Boluk & Aquino, 2021) noted that women are nearly completely absent in our understanding of the impacts generated by tourism social entrepreneurs.

This is surprising given that women are importantly seen in the role of caring in the hospitality and tourism sector, women are recognized as essential change agents in communities and “are generally more purpose-driven than men,” more likely to initiate businesses with the intention of making a difference (GEM, 2020, p.16), and place a high importance on community well-being (Tajeddini et al., 2017).

Kimbu and Ngoasong (2016) made a call for more research to understand how women engage in social entrepreneurial activities and benefit their local communities. Responding to this call, Higgins-Desbiolles and Monga (2021) highlighted the work of women social entrepreneurs in an event business focused on mitigating social inequity by supporting vulnerable women in Australia.

Yet,

Furthermore, we build on Kimbu and Ngoasong's (2016) call for more research exploring how women engage in social entrepreneurial activities benefiting their communities. Building on Higgins-Desbiolles and Monga's (2021) work exploring the role of Australian women tourism social entrepreneurs we will use ethics of care here to examine how Canadian women may contribute to just, caring and regenerative tourism futures. While the feminist notion of care may be an inherent attribute of social entrepreneurship, and This is problematic given the current landscape in tourism

## Feminist Perspectives

- Women are integral to the achievement of the SDGs.
- Video: [The facts about gender equality and the Sustainable Development Goals](#)
- Evolving interest in the lived experiences of women in tourism.
- Attending to gender in tourism is political.
- Lack of engagement with feminist perspectives (Pritchard, 2018).

Women bring unique and valuable insights to sustainable tourism development this is why SDG5 of the 17 Sustainable Development Goals is particularly focused on achieving gender equality. Gender equality cuts across all of the SDGs but gender equalities are pervasive.

Watch the facts about gender equality and the SDGs (2:24min)

<https://www.youtube.com/watch?v=K-oc4GOoWOI>

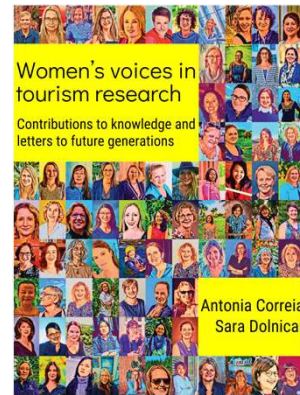
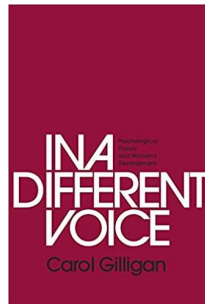
There is evolving interest in the lived experiences of women in tourism and specifically the ways patriarchal structures work to oppress women and women of difference (Boluk, Cavaliere & Higgins-Desbiolles, 2019).

Gender in tourism is mutually a “scholastic and a political endeavour” (Swain, 1995, p.264).

Pritchard’s (2018) work refers to the lack of critical engagement with feminist perspectives.

# Attending to Women's Voices

- Leaning into the women's experience (1982)
- Correia & Dolnicar (2021)



The origins of care theory can be traced back to Carol Gilligan's (1982) influential book entitled *In a Different Voice*. Importantly, Gilligan's (1982) work drew attention to a preference for listening to and attending to the masculine experience. Realizing the tendency to naturally lean on the male experience, has recently encouraged us to pay attention to the silenced experiences of women and attend to the tension between responsibilities and rights (Gilligan, 1982).

Gilligan (1982) argues

In the different voice of women lies the truth of an ethic of care, the tie between relationship and responsibility, and the origins of aggression in the failure of connection (p.173) [...] The failure to see the different reality of women's lives and to hear the differences in their voices stems in part from the assumption that there is a single mode of social experience and interpretation. (p.174).

Critically, Gilligan (1982) emphasises that care is an activity of relationship responding to individual needs to ensure "no one is left alone" (p.62).

Carol Gilligan's work challenges the patriarchy and speaks to the importance of feminism watch this 5 minute interview with Carol Gilligan here:  
<https://www.youtube.com/watch?v=0yUwwmeBvKA>

Photo: Amazon.ca

In 2021 an edited collection (Correia & Dolnicar, 2021) was compiled (and it is still ongoing) to showcase the contributions of women tourism scholars. This is an important text recognizing the voices and contributions of women tourism scholars and the first of its kind.

# Why are women important to the achievement of sustainability?

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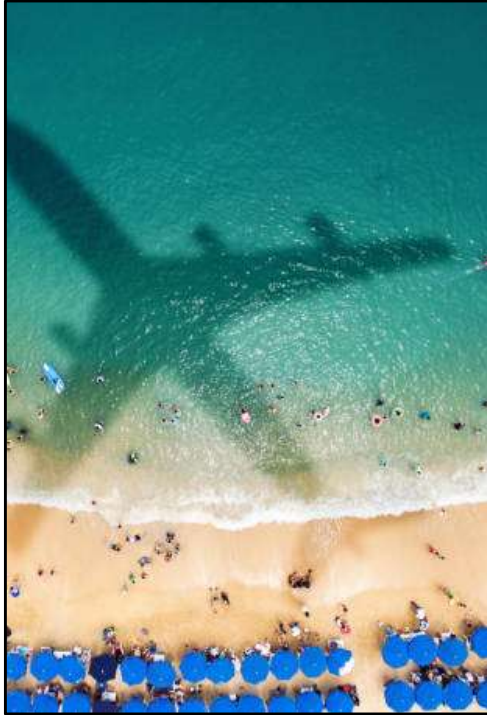
Reflect on the following.



## Canadian Women Tourism Social Entrepreneurs

Adopting	Adopting a Regenerative Mindset & Enhancing Well-being
Supporting	Supporting the Consumption of Real Food
Educating	Educating Communities for Regenerative and Just Futures

Boluk & Panse's (submitted) analysis of 11 semi-structured interviews carried out with women food tourism social entrepreneurs in Canada in the spring of 2021, revealed a caring mindset adopted by the informants. Specifically, the authors noted an intentionality in the way their businesses enhanced the well-being of their communities mutually producing and consuming real food and providing educational opportunities supporting regenerative and just futures. An ethic of care was evident in their conscious decision making of their day-to-day practices (e.g., sourcing ingredients prioritizing local, in some cases indigenous, organic, and fairtrade products). The importance of relationships was apparent in some of the programs endorsed by our informants (e.g., farm to fork, Prairie Farm Project) and certifications (e.g., Fair Wage Employer, Feast On, Canadian Biotech Action Network (advocating for policy against GMOs). Furthermore, their processes e.g., Demonstrated the importance of building intergenerational relationships with farmers who prepare the land for their future generations. In one unique case, an informant visited producers on a farm in Sri Lanka to experience first-hand how the tea leaves were produced, ensuring their practices were in line with the entrepreneur's philosophical approach. This visit and their subsequent relationship building demonstrates a higher level of care Pollock (2019) refers to. Specifically, their informant demonstrates care towards producers who remain largely invisible to western retail outlets and consumers purchasing their products (Boluk & Panse, submitted). This example of care emphasizes the complex web of interdependence with others (Gilligan, 1982) bridging geographical borders.



## Centering Care

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1. Re-define tourism
2. Reconsider how we do tourism
3. Tourism Futures Education
4. Consider our *caring* capacity

Photo credit: [Airplanes Shadow Over A Crowded Beach Stock Photo - Download Image Now - iStock \(istockphoto.com\)](#)

Scholars have been making noise about the importance of tourism for decades and specifically recognizing the impact of the tourism industry and knock-on effect for the supply chain. Moving forward post vaccine it is more relevant now than ever before to center and lead with a caring philosophical approach.

There are several ways in which we may do this drawing on the scholarship the following pathways will be explained in the subsequent slides.

# 1) Re-define Tourism

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(Higgins-Desbiolles, Carnicelli, Krolkowski, Wijesinghe & Boluk, 2019)

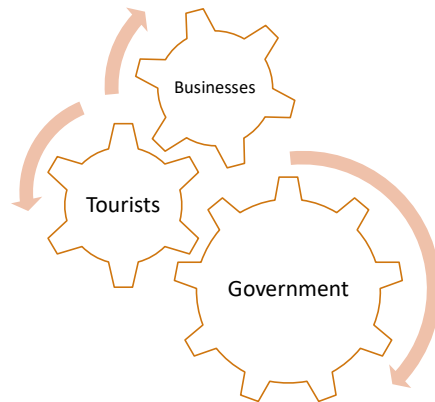
Tourism must be redefined. Current textbook definitions focus on tourists and the nature of their demand and/or the industry that supplies products and services. Tourism for sustainability and regeneration must focus on the needs and interests of the local community.

Traditional definitions of tourism reinforce the dominance of neoliberalism and prioritizes an understanding of tourism as a business sector rather than a social-cultural force (Higgins-Desbiolles, 2006) and this has serious implications for the future of tourism.

Recently scholars have offered a new definition of tourism as: “the process of local communities inviting, receiving and hosting visitors in their local community, for limited time durations, with the intention of receiving benefits from such actions. Such forms of tourism may be facilitated by businesses operating to commercial imperatives or may be facilitated by non-profit organisations. But in this restructure of tourism, tourism operators would be allowed access to the local community’s assets only under their authorisation and stewardship (Higgins-Desbiolles et al., 2019,

p.1936).

## 2) Reconsider how we do Tourism



- Stakeholders should lead with care
- Follow social enterprise models (Higgins-Desbiolles et al., 2019; Mottiar, Boluk & Kline, 2018).

All stakeholders involved in tourism likely have some work to do to be better. Governments could review the structures of their tourism industries encouraging, if not enforcing organizations to follow sustainable social enterprise models (Higgins-Desbiolles et al., 2019). Social entrepreneurs are one stakeholder who have been under researched and recently scholars have pointed out that they need to be mutually taken seriously and considered a significant stakeholder regarding their potential role in contributing to rural tourism development (Mottiar, Boluk & Kline, 2018).

Practicing care may lead to human flourishing and affect something greater than oneself. Ultimately, we need to facilitate the shift from exploitative approaches performed by multinational corporations to community partnerships and empowerment approaches (Higgins-Desbiolles et al., 2019).

### 3) Tourism Futures Education

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- Education for tourists (Krippendorf, 1999).
- Change tourism education (Boluk et al., 2019; Boluk & Carnicelli, 2019; Carnicelli & Boluk, 2020).
- Cultivate Critical Tourism Citizens (Boluk, Cavaliere & Duffy, 2019).
- Tourism Education Networks: e.g., TEFI

Changing tourism education is essential so that future leaders of tourism policy and planning understand tourism in terms of a moral endeavor and in terms of its value for human well-being.

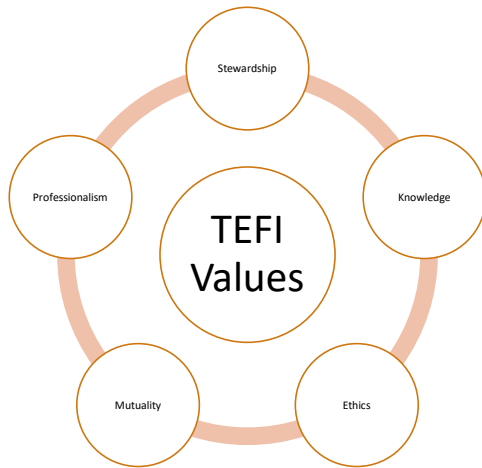
Recent work on pedagogies that are critical and transformative are promising in this regard (e.g., Boluk & Carnicelli, 2019; Boluk, Cavaliere & Duffy, 2019; Carnicelli & Boluk, 2020).

There are important activities being carried out by tourism networks such as TEFI (Tourism Education Futures Initiative) a values oriented global network that seeks to be a leading, forward-looking network that inspires, informs and supports tourism researchers, educators, those working in the sector to passionately and courageously transform the world for the better (see <http://tourismeducationfutures.org/>)

Thinking through how education is and/or could be a core piece of tourism products is going to be increasingly important as travelers seek authentic and meaningful travel opportunities specifically post-COVID vaccine. So, education doesn't stop within

university walls. But really we need to be to be supporting co-education among all stakeholders.

# TEFI Values



**Stewardship:** Sustainability, sustainable development goals, regenerative practices, responsibility, and service to the community

**Knowledge:** Purpose-led, critical thinking, innovation, creativity, networks

**Ethics:** care, honesty, transparency, compassion, authenticity

**Mutuality:** diversity, inclusion, equity, humility, care, collaboration, intergenerational learning

**Professionalism:** leadership, practicality, services, relevance, timeliness, reflexivity, teamwork, pro-activity.

The five core values guiding the TEFI network are illustrated here.



#### 4) Consider Caring Capacity

#### Tiaki Promise



As part of a reformed tourism, Boluk et al. (2021) argues that “tourists are compelled to transform their attitudes from one of privileged consumers to one of responsible guests” (p.163). The Maori Tiaki Promise reminds us that tourism happens within local communities and guidelines can play an important role in incentivizing tourists. The guidelines for showing care for New Zealand when visiting as guests to protect nature, keep NZ clean, drive carefully, be prepared and show respect. Air New Zealand has recently incorporated an inflight channel educating their passengers on the Tiaki Promise. By drawing on indigenous ways of knowing the Tiaki Promise helps travelers realize the important role they play in demonstrating care for peoples, places and cultures.

In what ways have women tourism scholars considered care in the way we understand tourism?

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Reflect on the following question.

## Key Takeaways

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- We have behaved carelessly
- We all have a role to play
- Centering care may be the impetus to enhance tourism encounters and experiences.

Recognizing the careless practices in tourism may be the wake-up call to plan tourism differently.

All stakeholders have a role and responsibility to improve our practices recognizing the human element of tourism.

Drawing on a feminist ethic of care (Gilligan, 1982) may be a useful lens to help us realize the importance of relationships and the human elements within communities and the broader tourism sector.

If we lead with a caring philosophical approach we may enhance our encounters, providing more authentic, and meaningful experiences for all those involved in and affected by tourism.

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