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TeToWaCo 2024

- Teaching Tourism Walking Conference:
learning and teaching multiliteracies in tourism

Edited by Eetu-Antti Hartikainen and Johan Edelheim

Center for Advanced Tourism Studies, Hokkaido University



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TeToWaCo 2024

- Teaching Tourism Walking Conference:
learning and teaching multiliteracies in tourism

Edited by

Eetu-Antti Hartikainen and Johan Edelheim

Center for Advanced Tourism Studies

Hokkaido University



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TeToWaCo – the Teaching Tourism Walking Conference 2024

proceedings forewords

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Introduction

Welcome to this edited collection of submissions from the ‘*Teaching Tourism - Walking Conference*’, hereafter referred to as TeToWaCo, an event held at the end of August / early September 2024. This conference was no ordinary gathering; rather, it was an immersive experience that took place mostly outdoors in the suburbs of Sapporo. TeToWaCo was organised by a group of postgraduate students at Hokkaido University: Ms Youping LIU (websites, communication, videography); Ms Kuriko KAWATE (community liaison, sponsorships); Mr Yiqin ZHANG (operations, route-mapping); Mr Eetu-Antti HARTIKAINEN (academic liaison, peer-review); Dr. Jianhong ZHOU (operations, secretary); Ms Elvira KINZHAEVA (photography), all led by Professor Johan EDELHEIM who acted as the conference chair. The whole organising team belonged to the *Graduate School of International Media, Communication, and Tourism Studies* (IMCTS) at the time of the conference. TeToWaCo brought together a diverse group of educators, researchers, students, and professionals from around the world, all eager to explore the interface between tourism and education through the unique lens of multiliteracies and multimodality.

The central theme of the conference, ‘Multiliteracies in Tourism Education’, sought to reimagine how we engage with tourism as a subject and a practice. Participants were invited not merely to present, but to literally step out of conventional conference spaces and into a walking environment. This innovative format encouraged deep conversations

while hiking, allowing participants to reflect on and challenge their own understandings in real-time and in a ‘real’ space. The hiking experience created a rare space where everyone could act as both “learner” and “teacher,” breaking down the traditional barriers between presenter and participant, and fostering a collaborative approach to learning. Such spaces are rare in higher education, where rigid structures and hierarchies often separate “experts” from “learners,” limiting opportunities for genuine exchange and mutual growth. In contrast, collaborative learning empowers participants to engage actively, contribute meaningfully, and respect diverse perspectives. From a values-based standpoint, this approach fosters humility, empathy, and a sense of shared responsibility, essential qualities for socially responsible educators and researchers in tourism. Embracing these values helps build a more interconnected academic community and supports the development of students and scholars who are mindful of their impact on the world.

Conference Theme and Ethos

TeToWaCo was founded on a philosophy of immersive and interactive learning, aiming to disrupt traditional academic settings. Academic conferences are often highly structured, indoor events where rigid adherence to time, space, and hierarchy can stifle genuine interaction. Certain individuals are elevated as keynote speakers and treated as VIPs, often seated separately, limiting opportunities for meaningful exchange with other attendees. Such structures sometimes reinforce power imbalances, where senior academics may dismiss the contributions of early-career researchers, and where graduate students are assigned marginal roles or experience dismissive behaviour. Unfortunately, this can create an environment that risks exclusion, hierarchical power struggles, and even instances of chauvinism or bullying (Edelheim et al., 2017). In contrast, while TeToWaCo followed a timetable, it embraced the openness and unpredictability of an outdoor setting, allowing for a more egalitarian, physically embodied experience that fostered genuine connections across academic roles.

With an emphasis on multiliteracies, the conference encouraged participants to engage with tourism education not only through words but also through visual, auditory, and experiential methods. By blending these diverse modes of communication, we hoped to inspire both personal and professional growth among tourism educators and students, empowering them to adapt to an increasingly mediated world. A primary objective was to explore how teaching can be a tool for critical reflection and positive change within local communities, promoting tourism practices that are responsible by design for all

stakeholders involved. To be outdoors, seeing, meeting, and listening to local actors was therefore an essential part of the event.

TeToWaCo built on the ethos of TEFI (Tourism Education Futures Initiative), a global network of tourism academics who highlight the need for tourism education to be values-based, and who have organised walking workshops before in Nepal and in Vietnam. A further inspiration for the event was CTS (Critical Tourism Studies) which is another global network of tourism academics who actively work for making tourism research more inclusive, caring, and less extractive of vulnerable actors.

Acknowledging our Keynote Speakers and Performers

The conference was greatly enriched by the insights of our keynote speakers and performers, whose expertise and active participation brought depth and perspective to our walking discussions. There was one keynote performance per day, starting on Friday when we still were on Hokkaido University campus grounds. All participants were welcomed to the land by Ms. Kimiko NARAKI, a local Ainu Indigenous elder who told about the Ainu people, Indigenous to *Ainu Mosir* [the land of the Ainu], which includes Hokkaido (originally *Yaunmosir*), Sakhalin, the Kuril Islands, and the north of Honshu (see attached map). Ms. Naraki told us about being born in Sakhalin, when it was still Japanese territory before the Second World War. Later, geopolitical changes led to all Japanese citizens,



including Indigenous peoples, being forcefully moved to Hokkaido, which was where she grew up. Her talk was followed by an interactive session of Ainu song and dance where stories were told in embodied multimodal ways.

Initially performed by Ms. Naraki and her five associates, and later including the conference participants who were invited to dress in Ainu traditional clothes and taught some songs and dances.

Day two was our first full walking day, but it started with rain pouring down, so our second keynote talk was held indoors at Hokkaido Historical Village. There Former Professor Chiaki SHIMOYASUBA talked about Sapporo Roundwalk. It is a trail that circumnavigates Sapporo, and that the conference was using. Sapporo Roundwalk was created by teachers and students at Hokkaido University under the leadership of Prof. Shimoyasuba, together with active community members with an interest in walking.

Our keynote speaker on the final day was Professor Kumi KATO who told about the spiritual connection between all land and its inhabitants, and the importance of treading lightly in the diverse communities and landscapes that tourism encompasses. We extend our sincere gratitude to Ms. Naraki and professors Shimoyasuba and Kato, whose presentations guided conversations around equality, social responsibility, and the evolving role of tourism education in community development. Their willingness to engage, not just as presenters but as active participants was invaluable. It contributed to a truly egalitarian atmosphere where all voices were heard, and all perspectives respected.

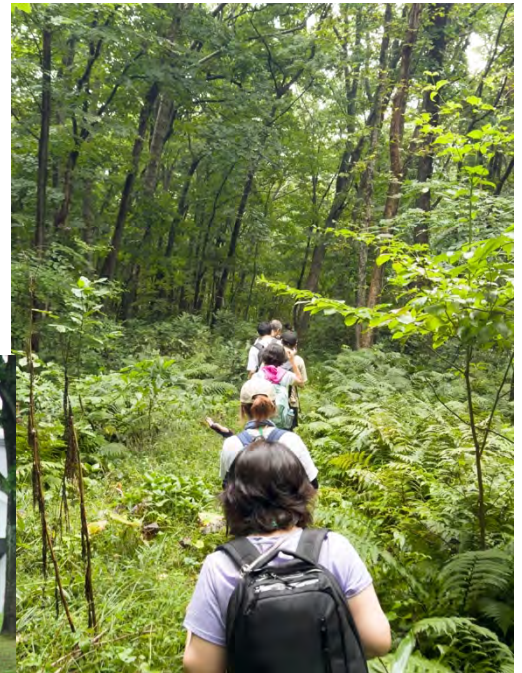
Appreciation of Our Sponsors and Supporters

Our sincere appreciation goes to the organisations that made this event possible. The primary support came from the JSPS KAKENHI Grant Number JP23K02542 which focuses on values-based tourism education in a vulnerable world. Another large financial support came from an internal grant from the Research Faculty of Communication and Media, aimed at enhancing collaboration for a future competitive grant about walking pedagogies. The local convenience store chain Seicomart contributed also with drinks that were offered at all meals that were served.

The support of Centre for Advanced Tourism Studies (CATS), Centre for Media and Tourism Studies (CMTS) and Hokkaido Summer Institute (HSI), all based at Hokkaido University, as well as The Japan Society of Tourism and Hospitality Educators (JSTHE), Sapporo Roundwalk, TEFI and CTS played a crucial role in transforming this vision into reality. Their commitment to advancing educational innovation and fostering international collaboration is deeply appreciated. With their help, the conference was able to create a unique learning environment that combined outdoor learning with academic exploration, demonstrating how collaboration between institutions can yield new models of educational engagement.

The Walking Conference Experience

TeToWaCo was not just an academic event but a journey in every sense. Over two days, we walked close to 15 kilometres each day, divided into four small “breakout rooms” or groups, each led by a member of



the organising team who was familiar with the trail. Each group navigated the routes while presentations unfolded along the way. Although the

initial plan was for presentations to be delivered while walking, some participants chose to stop and sit, allowing them to share their work in a setting where everyone could see and listen more easily. Some presenters, who had originally planned to use slides, adapted by bringing printed copies when they realised the unique, mobile nature of our conference. For others, presentations became embodied experiences, deeply intertwined with the natural surroundings of the walk, creating a dynamic and immersive learning atmosphere.

The conference began on a rainy morning, prompting us to take shelter in the Historical Village of Hokkaido. This open-air museum, while valuable in its preservation of settler-era buildings, primarily presents Hokkaido's ethnically Japanese history, with limited representation of the Indigenous Ainu culture that predates it. Moving from building to building, we found ourselves engaging in early discussions surrounded by an atmospheric mix of rain and history, which underscored the unpredictable, dynamic nature of an outdoor conference. This unexpected start reminded us of the flexibility and openness required in such a setting—a lesson that set a reflective, adaptable tone for the days ahead. For the rest of the two days, the weather stayed mostly overcast or sunny, keeping temperatures comfortably cool. Each day's walk concluded at an *onsen* (hot-spring bath), where those who wished could refresh and relax. We arranged for service vehicles to

transport participants' spare clothes to the end point, allowing everyone to enjoy the journey unencumbered.



Meals and refreshments along the route were sourced from local businesses. Members of the organising team set up food and drink stations at pre-arranged rest points, creating spaces for morning tea, lunch, and afternoon breaks. This approach not only provided nourishment but also supported local suppliers,

whose stories we

shared with participants. The routes we followed (Route 7 and Route 8 of the Sapporo Roundwalk) wove through riverbanks, parks, forests, and diverse neighbourhoods, revealing a layered mix of Sapporo's natural and built environments. We passed scenic riverside paths and lush forested sections, but also encountered thoughtfully designed walkways, concrete housing blocks from the 1960s, and urban infrastructure like powerlines. Together, these elements painted a balanced portrait of Sapporo, where both nature and human development contribute to the city's character in ways both beautiful and mundane. All participants presented their research twice—once each day—ensuring that members of different groups could hear diverse perspectives. Groups were reshuffled each day to keep the conversations fresh and engaging, while limiting group size to a maximum of eight to facilitate meaningful dialogue as we walked.



This conference challenged traditional ideas of academic gatherings and was a learning experience for all involved, organisers included. The format brought new insights into how research and ideas can be shared in a supportive, physically engaging environment, transforming academic presentations into genuine, shared journeys. Walking together was more than a way of moving from place to place; it was a deliberate return to an ancient method of learning. From the peripatetic schools of Greek philosophy to the traditions of Indigenous cultures, where knowledge is passed down by walking and observing the land, walking has long been a profound way of teaching and learning. By adopting this approach, the conference disrupted conventional ideas of academic exchange, opening new possibilities not only for how we conduct conferences but also for rethinking education and research as embodied, place-based practices.

Overview of the Contributions in these Proceedings

The submissions in this edited collection reflect the conference's commitment to academic rigor and innovative approaches to tourism education. Contributions were, double open peer-reviewed, categorised into four formats: keynote performances and talks, full papers, extended abstracts, and standard abstracts. Whereas we refer to all contributions here as 'papers' or 'abstracts', it is worth mentioning that we specifically allowed for a diversity of modes in submissions. Thus, amongst our contributions we have videos, manga-style cartoons, infographics, and 'regular' textual contributions, with or without visual elements, not to forget the songs, dances and stories of our first keynote performance - each bringing unique perspectives to the multiliteracies theme.

- Keynote performances: The keynote sessions added depth to the conference by exploring themes of cultural connection, environmental awareness, and community engagement. The texts in this volume capture the essence of these keynotes, presenting written versions of the talks and performances that inspired participants throughout the event. These contributions reflect on ancestral ties to land, the collaborative efforts behind the conference's walking route, and the importance of mindful engagement with the landscapes we move through, offering lasting insights that extend beyond the walking experience itself.

- Full Papers: The full papers offer in-depth explorations of transformative approaches in tourism and community education. John MELVIN's paper examines how family-centred experiences at visitor attractions can contribute to socio-cultural sustainability by fostering local engagement and empowerment. Daijiro YAMAGISHI's paper rethinks community-based learning in Japan, focusing on university-community collaborations that enable tourism education to meaningfully address local development needs through participatory and culturally relevant methods.

- Extended Abstracts: The extended abstracts offer concise but insightful discussions of emerging concepts in tourism, from educational strategies that promote indigenous values to approaches that connect tourism education with local social enterprises. Topics range from ecotourism initiatives that elevate community participation in Ghana to discussions on the value of multiliteracies in tourism education. Other contributions consider innovative methods, such as integrating English and practical training in Japanese internships, using arts to revitalise rural communities, and employing technology to support cross-cultural and language learning in tourism. Collectively, they highlight creative and community-focused approaches that enhance tourism education.

- Standard Abstracts: The abstracts in this collection capture innovative and concise explorations in tourism education. They include a multimodal approach that combines infographics with academic writing, a curriculum initiative in Vietnam supporting ethnic minority tourism professionals through multiliteracies pedagogy, and a critical examination of higher education's role in shaping career values within China's tourism and hospitality industry. These abstracts offer fresh insights into how tourism education can be reimaged to address local and global challenges.

Final Reflections on the Journey Ahead

As a culmination of our journey in Sapporo, this collection highlights the transformative impact of values-based, immersive education in tourism. It underscores the need for tourism education to embrace multimodality and multiliteracies, equipping students and practitioners to address contemporary challenges such as sustainability and social justice. We hope that this collection not only captures the collaborative spirit of our conference but also serves as a resource for innovative, socially responsible approaches in tourism education. May the insights within these pages inspire future journeys toward a more inclusive, interconnected world.

References

- Edelheim, J., Thomas, K., Åberg, K., & Phi, G. (2017). What do conferences do? What is academics' intangible return on investment (ROI) from attending an academic tourism conference? *Journal of Teaching in Travel & Tourism*, 18(1), 94–107.
<https://doi.org/10.1080/15313220.2017.1407517>

Conference video:

https://youtu.be/tO_Q-P8rixY

Call for Submissions video:

<https://youtu.be/Of9rD0aJR0M>

The Post-war Period of Karafuto (Sakhalin) Ainu

(樺太アイヌ＝エンチュの「戦後」)

Kimiko NARAKI (橋木貴美子)

Deputy President of the Karafuto Ainu Association





Kimiko NARAKI (榎木貴美子)

Deputy President of the Karafuto Ainu Association

イランカラッテ – *Irankarapte* –

Welcome

1. Introduction

Good evening, ladies and gentlemen! Thank you very much for joining us today. In Sakhalin, we call ourselves Enchiw, which means ‘human beings’ (Ainu in Hokkaido). Today I would like to talk a little bit about



the Ainu before the war, then about the Ainu after the war, and then about the life of the Enchiw / Sakhalin Ainu after the forced emigration, including the land where I was born and raised.

みなさんこんばんは！本日は多くの皆さまにご参加いただきましてありがとうございます。アイヌという言葉についてですが、樺太では自分たちのことをエンチュ（人間という意味です：北海道でいうアイヌの意味です）。今日はこれからすこしばかり戦前のエンチュについて、次に戦後のエンチュ、強制移住後の樺太エンチュの生活について、自分の生まれ育った土地などをお話したいと思います。

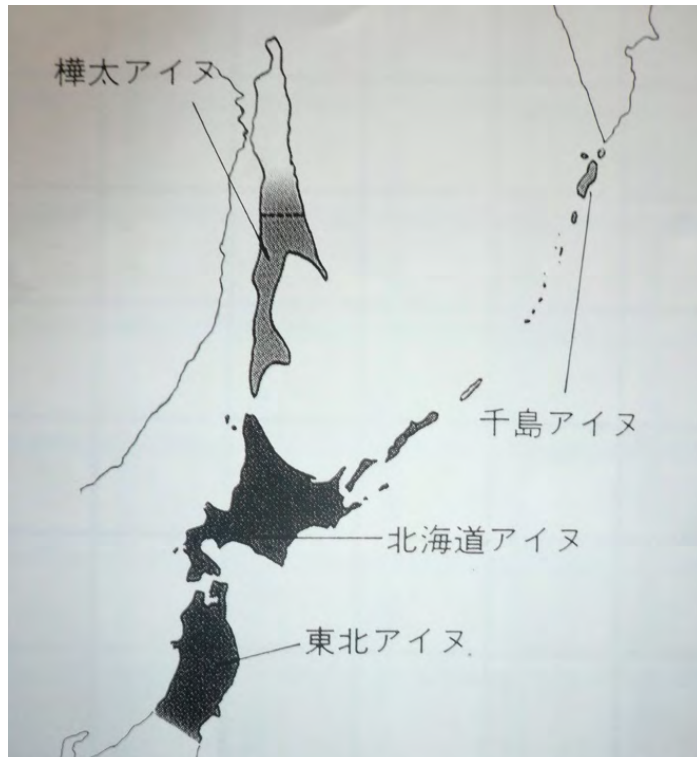
I would like to briefly explain where I lived in Sakhalin. The Amur River flows into the sea here, and the water that flows into the sea from here becomes drift ice, which flows along the east coast and finally reaches Okhotsk after a journey of about



1,000 km. I am not sure whether it flowed through the Mamiya Strait or the Soya Strait, but I remember when I was a child, a very small amount of drift ice drifted to Wakkanai, and because there was no food available, kelp, which was not usually caught, was washed up on the beach with the drift ice, which was valuable food at that time.

I remember that we could not get a lot of kelp, but we could go to the beach and take one or two kelps home and put them in miso soup, which turned out to be very tasty.

樺太のどこに住んでいたか簡単にご説明したいと思います。ここにアムール川があり、ここから海に注ぐ水は流氷となり、東海岸を流れ約 1,000 K の旅をして



ようやくオホーツクまでたどりつきます。もう一方間宮海峡を流れてきたのか宗谷海峡を渡ってきたのかさだかではありませんが、子どものころの記憶ですが、ごくわずかの流氷が稚咲内まで流れ着き、食べ物が無い時期でしたから普段はとれない昆布が流氷と一緒に浜に打ち上げられて、これは当時貴重な食糧でした。

たくさんはとれないが、浜に行って一本、二本を持ち帰り味噌汁にいれるだけで、たいへん美味しい味噌汁になったことを覚えています。

Karafuto Ainu



The photo on the left shows that the so-called Ainu (Sakhalin natives) are the same people as the Hokkaido Ainu, and among them there are many who have recently been inspired by the Japanese and who at first glance do

not differ from the people of the interior', while the photo on the right shows an image of an Ainu beauty



from Maoka. Many of them have become wives of the people of the interior and are helping them.’

左の写真は「(樺太の土人) いわゆるアイヌは北海道アイヌと同一人種にして、其の中には近来日本人の感化を受け、一見内地人と異ならざる者多い」と、右の写真は真岡のアイヌ美人として写されたものです。「アイヌ種族中に美人少なからず。多くは内地人の妻となって助けつつあり。」と記されています。

This photo shows an Ainu woman and her granddaughter, but she is young enough to look like a mother. The Ainu woman is wearing a Karafuto costume, and the granddaughter is wearing a Japanese kimono, showing how Japanese culture is becoming more and more prevalent.

この写真はアイヌ夫人及び其の孫の写真ですが、母親とも見える若さです。アイヌ夫人は樺太衣装を着ており、孫は日本の着物をきているのをみても、日本文化が浸透してきているのがわかります。



(イカラア)女孫の其及人婦ヌイア

Under the Treaty of Exchange of Sakhalin and the Kuril Islands concluded in 1875 (Meiji 8), the entire island of Sakhalin became Russian territory, and the Japanese government decided to relocate the Sakhalin Ainu to Hokkaido. In the same year, a total of 841 people from 108 households in 47 Kotans (villages) along Aniva Bay in southern Sakhalin were relocated to the Soya region.

宗谷岬 間宮林蔵 樺太出港の地
Cape Soya, where Rinzo Mamiya left port for Sakhalin



1875 年(明治 8 年)締結の樺太千島交換条約で、樺太全島が旧ロシア領となり、日本政府は樺太アイヌの北海道移住を決めました。同年、樺太南部のアニワ湾沿いにあった 47 コタンの計 108 戸、総勢 841 人が宗谷地方に移住させられました。

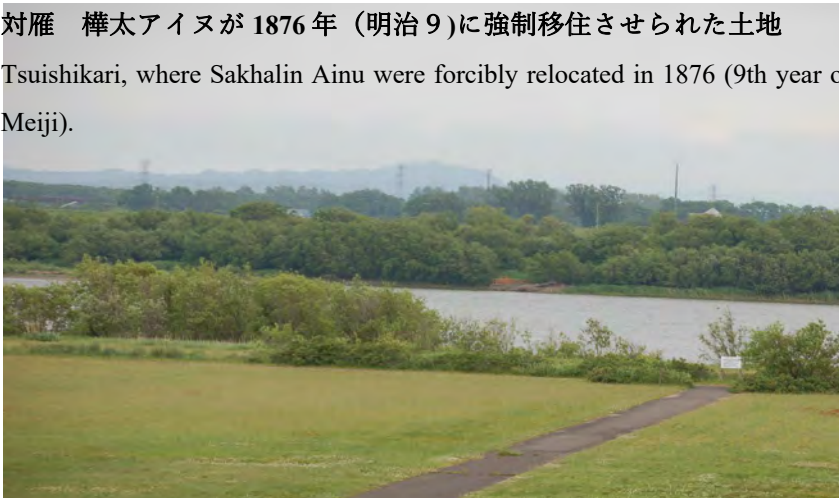
The second Prime Minister, Kiyotaka Kuroda, then Director General of Hokkaido, said: 'Soya is too close to Sakhalin. We don't want anyone to escape back to Sakhalin on the ship.' The following year, Sakhalin Ainu were taken from Soya to Otaru.

二代目総理大臣の黒田清隆、当時北海道長官は「宗谷はあまりにも樺太に近すぎる。船に乗って樺太に逃げ帰る者がいたらこまる。」と翌年宗谷から 樺太アイヌを乗せ小樽へつれてこられました。

In the same year, the Ainu were transferred from Otaru to a different ship, and brought up the Ishikari River to



対雁 樺太アイヌが1876年（明治9）に強制移住させられた土地
Tsuishikari, where Sakhalin Ainu were forcibly relocated in 1876 (9th year of Meiji).



Tsuishikari. This is where over 300 died of smallpox and cholera, which spread from 1879 to 1887, they were buried in Tsuishikari.

同年、小樽からさらに違う船に乗せ換えられ石狩川を遡り対雁に移されました。79～87年に感染が広がった天然痘やコレラなどで300人以上が死亡、対雁に埋葬されました。





As Minister Extraordinary and Plenipotentiary, Takefusa Enomoto signed the Treaty of Exchange of Sakhalin for the Kuril Islands, and it is thought that he tried to force the Ainu to come to the place where he owned 100,000 tsubo of land and to engage them in agriculture. Across one road from the riverbed is Enomoto Park, where a bronze statue of Takefuchi stands on a high pedestal, mounted on a horse, with one hand pointing forward.

特命全権公使として、千島樺太交換条約に調印した榎本武揚は、払下で得た土地を 10 万坪を所有していた場所にアイヌを強制的に連れてきて、農業に従事させようとしたと思われます。河川敷から道路一本渡ると榎

本公園があり、高い台座の上に馬に乗って片手を前に指し示す武揚の銅像が建っています。



In 1905 (Meiji 38), southern Sakhalin became Japanese territory again, and almost all of the survivors returned to Sakhalin. However, after the Second World War ended in 1945 (Showa 20), Sakhalin Ainu again became part of the former Soviet Union, and the Sakhalin Ainu were repatriated to the Hokkaido area.

1905 年(同 38 年)に南樺太が再度日本領になり、生き残ったほぼ全員が樺太に戻ったが 45 年(昭和 20 年)の終戦を経て、再び旧ソ連領になり、樺太アイヌは道内に引き揚げました。



Shinganji Temple in Ebetsu City has held funerals and memorials for many of those who lost their lives, and to this day, the temple keeps a register of all the victims. All of them have been given posthumous names, and their dates of death are properly recorded. During the time of the previous chief priest, we informed the surviving families of the existence of the register, and a

memorial service at their graves began to be held on the third Saturday of June every year.

江別市眞願寺には、その多くの犠牲になられた方々の葬儀・追悼を行ったことがご縁となり、現在もその犠牲者全員の過去帳が保管されています。すべての方に法名が授けられ、ご往生の年月日もきちんと記されていることです。前住職の時代に、その過去帳があることを、御遺族に申し上げ、墓前法要が毎年6月の第三土曜日勤まるようになったのです。



Talk event on writer Soichi Kawagoe's Naoki Prize-winning novel "Netsu-gen (heat source)," and the unknown relationship between the Sakhalin Ainu and Poland on 30th Oct. 2020

- *The Asahi Shimbun Digital*

作家川越宗一さんの直木賞受賞作「熱源」をめぐるトークイベント『『熱源』の舞台 知られざる樺太アイヌとポーランドの関係』

Tonkori performance, Chuo-ku, Sapporo, photographed by a Sapporo resident 直木賞「熱源」、民族の歴史とは 札幌でトークイベント



In a Hokkaido Shinbun article: ‘What are Ainu Rights’, I wrote about my thoughts on the post-war Sakhalin Ainu.

道新記事、アイヌの権利とは何かの中で戦後の樺太アイヌについて私の思いを書いています。

Visit my Roots: Karafuto Journey



My Enchiw grandmother died in Sakhalin at the age of 49; all of my mother's younger brothers were young, and one of her sisters also died at that age.

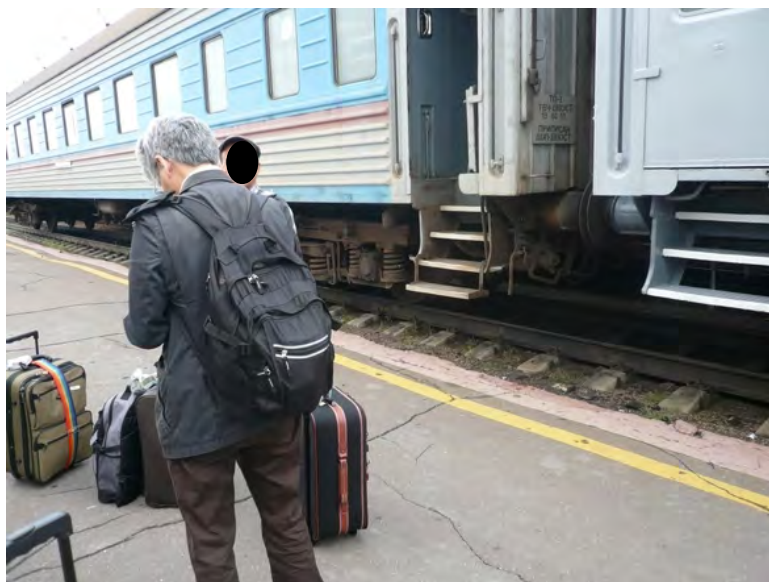
In 2011, my eldest sister and I joined a research team and visited my mother's hometown of Sakhalin for the first time. We visited holding a portrait of my mother, and showed her the scenery, which is becoming increasingly depopulated.

エンチウの祖母は 49 歳の時、私の母の弟たちはみんな幼いころに、姉も 1 人樺太で亡くなりました。

2011 年に、私とすぐ上の姉とで調査団に参加して故郷であるサハリンを始めて訪問しました。母の遺影を抱いて訪問し、過疎化の進んでいる多蘭泊の風景を母にも見てもらいました。

2011 I travelled by train from Toyohara (Yuzhno-Sakhalinsk) to Shikika, a journey of about seven hours, to the Otas Forest, Lake Talaika and the remains of the Kotan.

2011 年豊原から敷香まで列車で約 7 時間の旅をして、オタスの杜やタライカ湖、コタン跡まで行ってみました。



Karafuto Agency Museum (later to become the current Sakhalin Regional Museum) is built and opened August 1, 1937 by the Sakhalin Agency of the Japanese Empire.

1937 年 8 月 1 日 - 大日本帝国樺太庁により、(のちに現「サハリン州郷土博物館」建物となる)「樺太庁博物館」が建設・開館

The four pieces I am about to show you were on display in the museum in Yuzhno-Sakhalinsk.これからお見せする 4 点は、ユジノサハリンスクの博物館に展示していたものです。



Karafuto Ainu armor (leather)
樺太アイヌの鎧（革製）

Tokkari (made of seal fur) children's kimono
トッカリ（アザラシの毛皮製）子供の着物





The necklace is made of a series of large and small glass balls, called ‘tamasai’ in Ainu. The balls were so expensive that women could only afford a few, even with all the wages they earned working in the fishing grounds.

Tamasai (necklace, top) and Ninkali (earrings, bottom)
タマサイ（首飾り 上）とニンカリ（イヤリング 下）

Ear ornaments were made of thin brass, bent into a circular shape, some of which were silver-plated. The Ainu word is ‘ninkari’. Men also wore them until the end of the Edo period. They are available in various sizes, with some of the larger ones reaching 10 cm in diameter.

首飾りは、大小のガラス玉を連ねたもので、アイヌ語で「タマサイ」といいます。玉は大変高価で、女性が漁場などで働いた賃金すべてを使っても数個しか求めることができませんでした。

耳飾りは、細い真鍮を円形に曲げたものですが、なかには銀メッキしたものもあります。アイヌ語で「ニンカリ」といいます。江戸時代末期までは男性も着用していました。大小さまざまなものがあり、大きいものでは直径 10 cmになるものもあります。

Nettle fiber weaving (loom)

イラクサの繊維の織物（はたおり機）





Bronislaw Pilsudski - Enrolled in St. Petersburg University's Faculty of Law in 1886. Sentenced to 15 years in prison and exiled to Sakhalin (Sakhalin) in 1887 for his involvement in an assassination conspiracy against Alexander III.

ブロニスワフ・ピウスキ・1886年、サンクトペテルブルク大学の法学部に入学。1887年、アレクサンドル3世暗殺計画に連座して懲役15年の判決を受け、サハリン（樺太）へ流刑となる。

Bronislaw Pilsudski married Chuhusamma, niece of East Coast Ainu Kotan Chief Bahunke (Ainu) Japanese name Kimura Aikichi, and they had two

children.

ブロニスワフ・ピウスツキは東海岸アイ・コタン酋長バフンケ（アイヌ）日本名木村愛吉の姪、チュフサンマと結婚し、二児をもうけています。

Ainu kotan Otasu no Mori and the ruins of a Soviet prison オタスの杜 後ろに見えるのはソ連の監獄跡（現在は廃墟）





Japan-Russia border
(1905, 50th parallel
north latitude)
日露国境線（北緯
50度線） 1905年



Lake Nevskoye (Lake Taraika) where the Ainu Kotan was located.

Oysters with white shells are substantially larger than those seen in Japan. Only shijimi (whitebait) can now be caught because seawater no longer enters the area. We discovered many blades made of stone that were formerly used by the Ainu people.

ネフスコエ湖（多来加湖）アイヌコタンがあった場所 白い貝殻は牡蠣、日本のものに比べてかなり大きい。現在は海水がはい



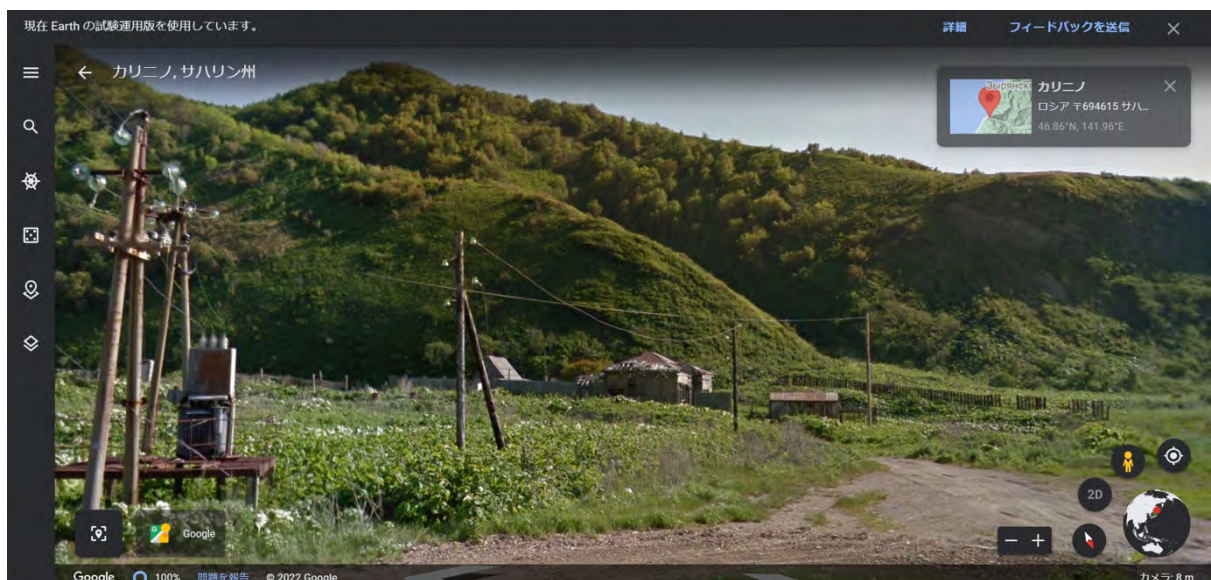
ってこなくなったためシジミしかとれなくなっている。辺りを良く見ると昔アイヌが使っていた石でつくられたナイフが何個か見つかった。

Ruins of a well at the site of a former kotan on the shores of Lake Talaika. Water gushed out when dug by hand.

タライカ湖畔にあったコタン跡にある井戸跡。手で掘ると水が湧いて出てきました。

Six indigenous people living in Shikika, Wirta and Nibuhu, came to meet us. The older of these could speak Japanese. They also had three names: a Japanese name, a Soviet name and an ethnic name.

敷香在住の先住民族、ウィルタ、ニブフ六名が私たちに会いにきてくれました。この中で年齢の高い人は日本語を話すことができました。名前も日本名、ソ連名、民族名と3つの名前を持っていました。



Grave in Kalinin (TaranTomari) House where relatives lived

カリーニノ（多蘭泊）
のお墓 親戚が住んでい
た 家

Visiting a grave in the
mountain
山の中のお墓参り



Main Street in Kholmsk (Maoka) and pictures of Ainu people on display. Noteworthy is that the memorial was installed in modern time, however the indigenous dresses are those of Hokkaido Ainu, not of the Sakhalin Enchiw, thus not representing the original inhabitants.

ホルムスク（真岡）のメインストリート 飾られているアイヌの写真



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イヤイライケレ

ご清聴ありがとうございました。

Thank you for your attention

What is Sapporo Round Walk?

Chiaki SHIMOYASUBA (下休場 千秋)

Representative Director of Walklabo Sapporo



TeToWaCo
Sapporo - 札幌
2024
テトワコ

What is Sapporo Round Walk?

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Introduction

My hometown is in the mountainous area of southern Osaka Prefecture, in a rural area surrounded by lush mountains below 1,000 meters which flourished as a post town along the Koya Highway from Kyoto to Koyasan. The culture of *Shugendo* [修験道] (Japanese mountain asceticism) and pilgrimages to sacred places remains there. As a child, I remember playing in the grounds of shrines and temples and hiking to nearby low mountains to enjoy nature.

I taught mainly two courses: ecotourism and regional creation at the Graduate School of International Media, Communication and Tourism Studies of Hokkaido University for five years from 2016 to 2021. After retiring from Hokkaido University three years ago, I am now the representative director of the non-profit organization Walk Lab Sapporo.

My research themes

My research themes are mainly two. First, I learned about regional ecological planning which is a future planning that aims at the sustainable development of local communities based on the premise of preserving local biodiversity, maintaining scenic beauty, and preventing natural disasters. I gained a deeper understanding of human happiness and the beauty of living in natural ecosystems.

The other theme, which was also the research topic of my Ph.D. thesis, was ecotourism and the preservation and inheritance of the lifestyle and culture of a small chiefdom in the Northwest Province of the Republic of Cameroon in Africa, with a population of several tens of thousands.

Comparing modernized life in Japan with life in rural Cameroon, which has not benefited much from modernization, I realized that while Japan has a strong sense of material wealth, people's spiritual wealth and sense of happiness are not necessarily proportional to it. Experiencing the rural culture in Cameroon makes me truly feel that the creation of tourism is a regional creation. Particularly I am convinced that moving from car-centered regional development to regional development where people can enjoy

walking and cycling and have diverse experiences will lead to regional revitalization and the creation of new tourism.

Based on this experience, I retired from the university and am working as a private citizen, engaging in NPO activities that aim to "encourage both residents and tourists to walk the streets of the city, take an interest in Sapporo, help it grow, develop an attachment to it, and help create a city that people can be proud of."

About the Sapporo Round Walk Concept

Background of the Proposal

For two years, starting in 2017, the Center for Advanced Tourism Studies at Hokkaido University hosted a tourism creation study group on the theme of "New Development through Extended Stay and Interactions with Locals in Walking Tourism".

Then, for another two years, starting in 2019, the "Study Group on the Implementation of Extended Stay and Interactions with Locals in Walking Tourism in Sapporo through Industry-Government-Academia Collaboration" continued with the cooperation of the Tourism-MICE Promotion Department, Bureau of

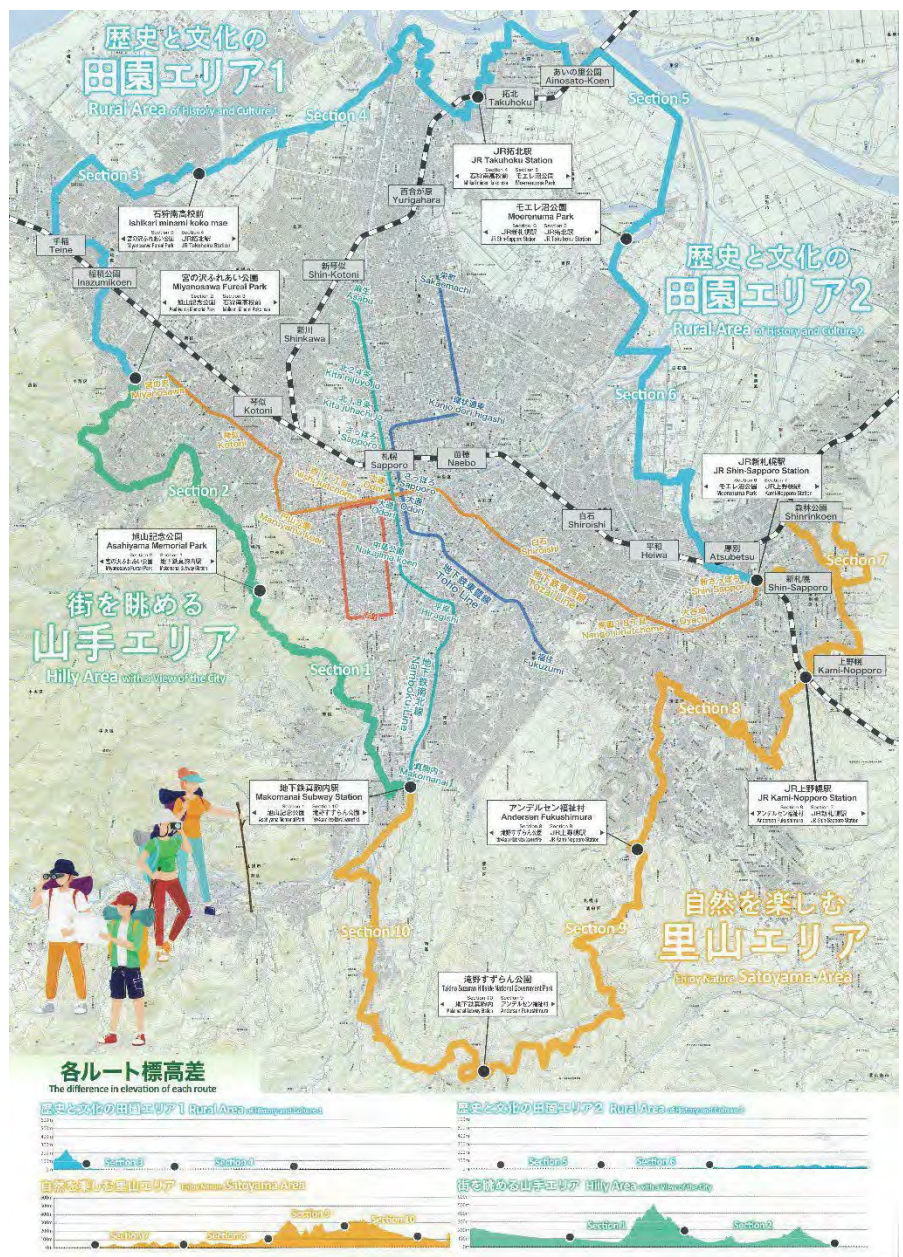


Figure 1: The route, divided into four larger sections, surrounding Sapporo City (Sapporo Round Walk, 2023)

Economy and Tourism of the city of Sapporo, the Sapporo Tourist Association, and the Eco Network in the private sector, a pioneer of walking tourism in Sapporo.

The specific outcomes of these study groups have been, as one of the concrete results of these study groups, we have come up with a proposal for a 140-km circular walking route around the city of Sapporo, called “Sapporo Round Walk” (Sapporo r-w, online).

Course Selection

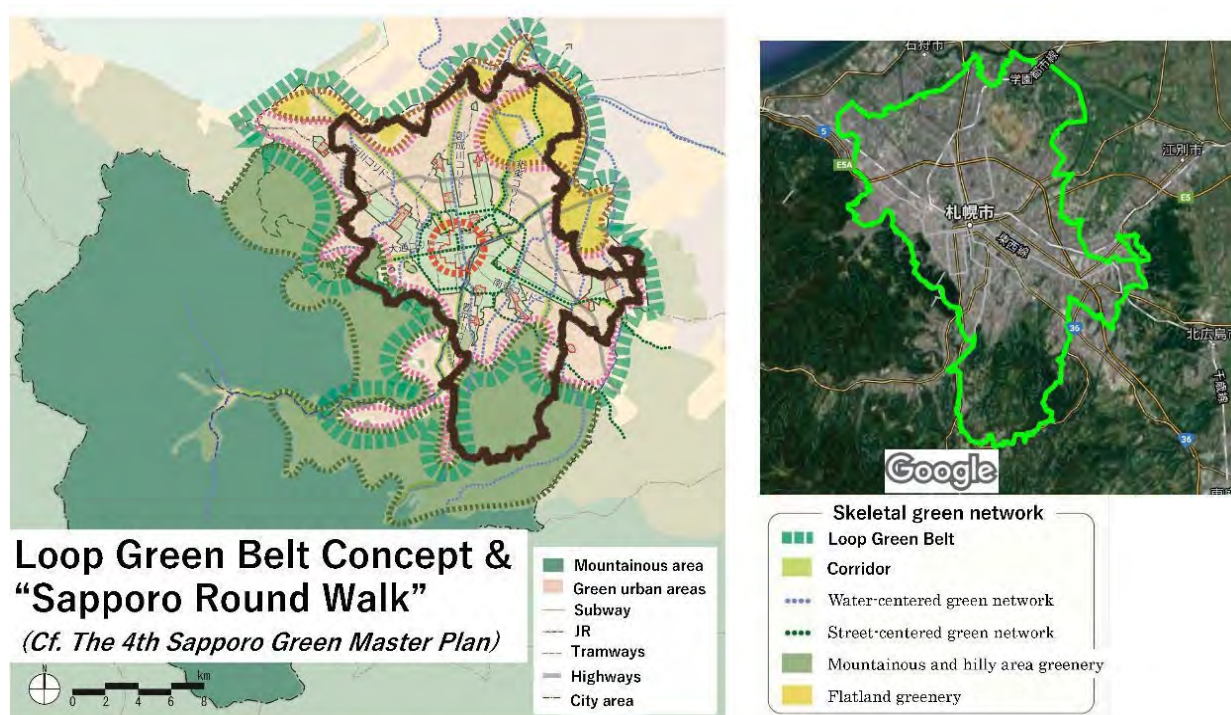


Figure 2: The route, laid upon the Loop Green Belt Concept of Sapporo City (Adapted from 4th Sapporo City Green Master Plan and Google Map, 2019)

The course of the “Sapporo Round Walk” was finally decided by the members of the study group, who gathered information and conducted field surveys. As a result, the course is almost in line with the “Loop Green Belt,” which has been established in Sapporo City’s urban planning since the 1980s. This circular course for walking trail can be roughly divided into three areas: “Rural Area of History and Culture”, “Satoyama Area for Enjoying Nature”, and “Hilly Area for Viewing the City).

This walking course was created with the aim of allowing visitors to fully experience the natural, historical, and cultural attractions of Sapporo, a city of approximately 2 million people. This course is not a new construction, but a combination of existing public roads, city parks, greenways, riverbeds, and nature trails that anyone can freely walk along.

Objectives

The COVID-19 pandemic has forced a major transformation in our lifestyle. We believe that it is of great importance to establish, promote, and develop the “Sapporo Round Walk,” a circular walk with themes of health, environment, tourism, interaction, and scenery, and to foster a culture of walking to spread the enjoyment of walking in Sapporo and to create new exchanges. We hope that both citizens and tourists will take an interest in Sapporo, fall in love with the city, become attached to it, and feel proud of it as they walk the streets. We, a non-profit organization, have established the “Sapporo Round Walk Charter:

Sapporo Round Walk Charter

- We must pass on the characteristics that we are proud of and that were created by our ancestors, such as Sapporo's streetscape, living environment, history, culture, and natural resources, to the next generation.
- We should cherish the joy of walking, the views of our ancestors on community building, and the lives of citizens shaped by these thoughts.
- With the goal of reaffirming the resources created through new exchanges, six charters were established.

Six Charters

1. Establishing courses to cultivate lush greenery and water (protection of nature)
2. Establishing courses to study and protect the hometown and teach our pride in it (Hometown Study)
3. Establishing courses to promote health (Health Promotion)
4. Establishing the courses as tourism resources to promote the value of Sapporo (Tourism Resources)
5. Establishing the courses to protect and transmit them in cooperation with citizens (Cooperation with Citizens)
6. Establishing courses familiar to as many people as possible to transmit them to children and grandchildren (Sustainability)

Aiming for implementation

NPO Walk Lab Sapporo was established in September 2020 with the aim of implementing the Sapporo Round Walk and was approved by the Sapporo City Government in December of the same year. Currently, there are about 30 members, 10 of whom are involved in the management of the organization as board members. Many of the board members are members of the study group and graduates of Hokkaido University's graduate school and the certificate program “Destination Manager Training Program.

Over the past four years, we have held briefings on the “Sapporo Round Walk” for a variety of stakeholders (government, citizens, tourists, and private companies) as well as walking events and symposiums for citizens to participate. In addition, with subsidies from the Japan Tourism Agency, we have been disseminating information through our website and creating and selling guide maps, goods, and smartphone map applications. To date, we have held about 10 walking events per year, with about 10 participants per event. We also hold a symposium about once a year, with 50 to 100 people attending.

About the future

We aim to increase the number of members and sponsors through volunteer activities

related to the maintenance and upkeep of the “Sapporo Round Walk” course, hold walking events in each of the 10 wards of Sapporo in cooperation with citizens to raise awareness, and create and sell walking tour products to domestic and foreign tourists visiting Sapporo.

Conclusion

The route that we will walk for two days, today and tomorrow, is part of the Sapporo Round Walk Course. I am very pleased that you have chosen the Sapporo Round Walk Course to hold this walking conference. I hope that everyone will enjoy the walk and that the conference will be very meaningful.

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Learning Destination Wellbeing through Walking

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Keywords: the land, the country, listening, soundscape, connection
ecohumanities, destination, wellbeing

Introduction

I'm honoured to be here and especially taking walking as a mode of learning, thinking and discussing tourism. I'd like to thank Johan-sensei and his great team sincerely for initiating this innovative and challenging, but very enjoyable collective learning opportunity for all of us. I am Kumi Kato from the Faculty of Tourism, Wakayama University and also Happiness Institute, Musashino University. I am the Co-President of ISA RC50 (the International Sociology Associations's RC50 conference held next year (2025) in June), and the EarthCheck Research Institute. I am also an affiliate to UQ and Griffith University in Australia where I previously taught before starting with Wakayama in 2008.

Today, as **walking** is a stream of movement, I'd like to present a stream of **keywords** that have inspired me over the decades drawing on some of the examples of the works I was fortunate enough to be engaged with communities in Australia and in Japan.

My current work centers around "sustainable destination management and policy" and I run seminars and training for destination managers, DMOs and policy makers, which could be quite *Outcome-focused* rather than *Process-oriented* and reflective, and this is my attempt to bring in much more fundamental to destination management discourse. Before talking about **Destination**, we have to understand the **Land**.

The Land

I just returned from Australia two days ago, and Brisbane, where I had previously lived over 20 years, belongs to Turrbal/Jagara people, and their land or Country is called *Meanjin*. As Indigenous Australian tradition, and acknowledging what Johan sensei and Naraki san taught us on the first day, I'd like to acknowledge:

...the traditional custodians of the land on which we have gathered and walked over the last few days, paying respect to their elders, past and present, and acknowledge their long tradition of teaching through sharing their connections with country, community, language and culture, stories and lived experiences.

The Country

Acknowledging the land is perhaps the most important learning I received during my time in Australia, from scholars, writers, artists, poets, practitioners and people who generously shared their stories.

One of my mentors who spent days and years with indigenous communities wrote:

.... the country knows, hears, smells, takes notice, takes care, is sorry or happy. Country is not a generalised or undifferentiated type of place..... Rather, country is a living entity with a yesterday, today and tomorrow, with a consciousness, and a will toward life (Rose, 1996, p. 7)

Davidson, another writer who walked 2700km on camel back across Australia in the 1980s, described a "Beautiful and barren country" or a lyrical portrait of the "Sunburnt country" in Dorothea Mackellar's 1906 poem "My Country" (1980).

Australian land/country is in my mind the red soil of Uluru, intensely blue sky and the ocean, bursting smells of gum trees and wildflowers, petrichor (the sandy smell of rain in hot summer day), the laughing bird kookaburra at the dawn, lyrebirds echoing across the valley, or owl's calls in the distance, or kangaroo quietly watching on a wide plain. Acknowledging the land was also to listen to the land, which became a methodological approach for some of my research projects.

Listening

Listening is a practice that awakens our senses to become more receptive to *More than Human*. The concept perhaps is already present in the Japanese concept of *Kiku* [聞く], as it represents much more than simply catching sound through the ears but it is an act of “attending to something mindfully with all of our senses”. I’d like to bring two examples of listening based research –

*ONE is a “Listening Gardens” created in Australia, three of them - one in wild forest, and two in urban parks. The forest one resulted from working with a community in Tasmania, committed to saving the forests from the very destructive development.

In the process of creating a garden, the community outrage/protests gradually turned into a series of celebrations. This was empowering for the community, as we found strength in listening to the land, playing music and reading poetry as a statement how so important the land and forest were for the community.

Another related to a group of women divers, ama, in Shima region in Mie. I was taken by the sound of *Isobue* [磯笛] or sea whistle, which is the sound of breaths the women take in between dives. But the sound represented the women’s ethical engagement with the sea and their sensory way of knowing the environment.

They were observing the massive changes of the ocean environment. They were clearly aware of the illegal operation surrounding them, but they kept strict rules and restrictions on their own harvesting, and never used oxygen tanks or other technological equipment, as they believed it would lead to overharvesting and disconnect their sense of connection with the ocean environment. The simple method of diving did not change since the time it was described in *Makura no Soshi* [枕の草子 - a book written by gentlewomen Sei Shonagon at the imperial court more than 1000 years ago].

This story became a radio documentary *Waiting for the Tide* (Kato - ABC Australia 2007) with my own narration, which is still available on the ABC website if you are interested. Here’s a few sentences from the story.

The fishery union estimate the catch declined to almost 1/10 in the last 20 years. Excess harvesting, illegal diving, pollution, erosion all caused this decline. For women, the word rankaku is like a curse, they repeatedly say, “So that we can come back tomorrow. So that we can come back next year”. Isobue, sea whistle, symbolises the women’s ethics to the ocean’s blessings they receive. They rely on their own physical limit, their senses, their

beliefs, and their connection with the mythology.
Out of such sensory engagement with a place emerges a concept of Soundscape.

Soundscape

Soundscape ‘helps humans to recognise their place in relation with the surrounding’ (Casey, 1996), and it generates a **sonic sense of place** that restores/cultivates connectivity with the more than human. This sonic way of knowing is referred to as **Acoustemology, or sonic epistemology** in Steven Feld’s work being in a Kaluli rainforest in PNG.

Acoustemology allow us to “**be with and know with the environment**” as the sound lets us hear interdependencies of the invisible world, which we are part of” (Voegelin, 2024).

Sensing the invisible and indivisible is perhaps what we have been doing through walking. **Being part of invisible and sensing connection** is what we may call spirituality, which is perhaps what I was pursuing in my work. This is also why I found Naraki san and her team’s presentation on the first day so powerful.

Here, as a last example, I’d like to draw on the story of wolves in Iitate mura, Fukushima, some 50 km away from the now defunct Fukushima Daiichi Nuclear Power Plant or 1F.

The story concerns with a restoration of some 240 wolf paintings on ceiling panels in a shrine that was lost in fire during the evacuation. This is a story of attempting to restore connection with the land.

Connection

Japanese wolf – was believed to be a messenger of mountain god, which comes down to the village during the farming season, and return to the mountain at the end of the season. They are invisible as we only **hear their howls** in distance and **sense their being** in the deep mountain inaccessible to humans.

Although wolves are regarded as a “scary bad guy” but none of the folktales I researched had such description. Rather, they were revered as a spiritual being, who also protected humans from disasters and misfortunes. One folk song in Yoshino, Nara praises wolves as a protector that brings good harvest to the community.

The last Japan wolf hunt was recorded in Yoshino, Nara, in 1905 that was the same year the original wolf ceiling was completed. The project started in 2012 as I was drawn to the

fact that wolves once revered as a mountain god were made extinct and now watching over the villages inhabitable to humans.

Restoring the lost wolf ceiling was a form of regaining spiritual connection with the land for the community who finally were allowed to return in 2017, but still only a quarter of the population have returned to the village. (1300 out of the 6500)

Scientific name for the Japanese Wolves is *Canis lupus hodophilax*, a path guide, who accompany people home, so I'm hoping that the wolves will walk people home again.

Ecohumanities

The approach that supported me through these works is Ecohumanities, which is now the basis for my tourism thinking that also belong to Critical Tourism Studies (Ateljevic, 2020).

Ecohumanities is defined as an inter-discipline which emerged specifically to address the fact that current ecological crisis, including extinctions, degradation and climate change, are anthropogenic, originating from the nature/culture divide. These ideas resonate with the foundational teaching of environmental ethics, such as Aldo Leopold's Land Ethics, which claims: "A thing is right when it tends to preserve the integrity, stability, and beauty of the biotic community. It is wrong when it tends otherwise" (Leopold, 1949)

Back in 2008, we "ecohumanitarian activists" issued a manifesto for living in the anthropocene, as a result of a thinking retreat just like this conference. It says:

Our thinking needs to be in the service of life—and so does our language.

This means giving up preconceptions, and instead, listening to the world.

This means giving up delusions of mastery and control, and instead, to see the world as uncertain and yet unfolding.

Our thinking needs to be - Curious; Experimental; Open; Adaptive; Imaginative; Responsive; and Responsible. We are committed to think **with** the community of life and contributing to its healing (Gibson et al., 2015, ii).

The guiding principles of ecohumanities are: *connectivity*, *connectedness* or *being connected* (Weir, 2008), arguing that "the imperative of learning to think about and with connectivity can expand the boundaries of thought and thinking itself – to enhance our ability to think in dialogue and, perhaps, in empathy with others".

The Ecohumanities perspective also challenges the boundaries and divides that are

prevalent in academia, and the ranking of knowledge systems that impedes “our capacity for knowledge sharing. Inclusiveness, Connectivity, and sense of reciprocity will challenge the hierarchical division of knowledge, and embrace more diverse ways of knowing and expressing, which should be fundamental in all forms of learning.

Destination

Now finally about the destination – by now, our attention may have shifted from “we/us” to “Land, Country, Listening, sensory knowledge” – Shifted from **Anthropocentric** to the “Earth-centric. With this, the language of Destination and Management now feel rather imposing and arrogant. This is where we should start. Such awareness shift should be mandatory for mandatory for all tourism practitioners, policy makers and managers before considering any part of “visitor economy”. And then we may consider destination wellbeing.

Wellbeing

Wellbeingⁱ in tourism is often interpreted as visitor wellbeing, or more narrowly physical and mental wellness of the visitors, but with shift of our awareness, the concept becomes more holistic, inclusive of environmental, social as well as economic wellbeing of the destination – the land. Contributing to the Destination Wellbeing, is the essence of Regenerative Tourismⁱⁱ.

What should be emphasised here, and what I always ask people in destination

ⁱ Common definition of wellbeing centers around “human” – our health, happiness, prosperity and integrity, but what we need to acknowledge is that this depends on the health, happiness, prosperity and integrity of a place, and of those community of being including animals, plants, and all the elements, also the people residing with us, and future generations to whom these land the seas will be passed onto. WHO (1946) defines health as a state of complete physical, mental and social wellbeing, not merely the absence of disease or infirmity. Seligman (2018) identifies five measurable elements – PERMA that make up wellbeing, which are: Positive Emotion, Engagement, Relationship, Meaning and Purpose, Achievement, Accomplishment.

ⁱⁱ Regenerative tourism/travel (EarthCheck Research Institute, 2023) is “a process where tourism sector stakeholders, collectively, exert care and guardianship (through decision-making and practices) for the improvement and enhancement of natural, human and human-made elements when moving to, visiting, living or operating in a destination” (EarthCheck, 2023).

management seminars, is the locally specific knowledge about the place - a word, a phrase, saying, song, dance, or story that tell us how we may live with the specific place as they support integrity, resilience and thus sustainability of a place. This may be called Traditional Ecological Knowledge, folk wisdom, and respecting place or destination wellbeing in tourism context should be a priority.

I often get rather blank look, and I fear loss of such senses and knowledge may be a bigger threat than many of the ecological crisis itself today. Without it, we won't be able to recognise or articulate wellbeing of a place.

Conclusion

This mode of learning, shifting our attention from “us” to “*earth others*” and “*more than human*”, from “*how we feel*” and “*what we see*” to “*how the Land sees us and feels us*”.

This gives us a different perspectives and scale, turning a destination into a land / place / country, from management to engagement. It also allows us to understand our own vulnerability, sensitivity and strength.

Walking is a great mode of learning for this, and I'd like to suggest this walk / think / discuss mode of learning to all those involved in tourism

Finally, if you want to keep walking, we have a Kumano kodo pilgrimage walk 3-6 January, to which you are all welcome to join. It will be four days of walking, thinking, discussing, while we enjoy onsen and local hospitality.

As the Kumano deities represents past, present and future, it is guaranteed to be a “rebirth” experience. The program has run over ten years with a help of local communities, and I'm hoping that our pilgrimage can be another tourism learning journey associated with this walking conference.

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Enhancing the Socio-Cultural Sustainability of Visitor

Attractions: Empowering Family Visitors

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Keywords: heritage attractions; interpretation; socio-cultural sustainability; family visitors; VRM

“Each interpreter should strive to communicate a sense of place or a sense of historic meaning in a personal, individualized manner. The many facets of interpretation are part of what makes it so fascinating... [telling] the story behind the scenery or history of an area... [can] help convey a fuller appreciation and understanding of a place.” Beck and Cable (2011: xxi–xxii)

Abstract:

Despite the ubiquitous nature of families within tourism, there has been an inexplicable dearth of studies with families as the research subject. For many visitor attractions, imparting the site's importance to visitors and educating them on its significance are highly desirable outcomes, so better understanding families can have significant implications for the site's socio-cultural sustainability as well as providing useful important business insights. Using marketing frameworks and visual research methods, this paper makes an important contribution to analyse families' experiences within a UK visitor attraction. 14 families took part, from a range of nationalities and socio-economic backgrounds. This was complemented by nine interviews with operational- and managerial-level staff. Important insights are revealed into the approach of the site towards its interpretive resources and how families actually experienced a site, including their interactions with the site's interpretation. The paper identifies the benefits accrued from their interactions, and the outcomes attained.

Introduction

One of the consequences of the rise of critical tourism research is the awareness of the need to actively seek out and include the voices of minority or neglected groups, such as families and young visitors, whose voices have been consistently overlooked (Carr, 2011; Gamradt, 1995). Despite the importance of the family visitor segment to both international and domestic tourism (Schänzel, Yeoman & Backer, 2012) and oft-repeated calls for more family-focused research (e.g. Carr, 2011; Michie, 1986; Stringer, 1984), they remain curiously neglected within the tourism literature. Within the limited body of research featuring families, studies usually fail to address diversity in terms of cultural backgrounds and family composition, assume too much homogeneity and rarely include negative aspects (Bronner and de Hoog, 2008; Schänzel, 2010). In addition to being an economically-significant visitor segment, families play an important role in socio-cultural sustainability. As education and learning are among their desired outcomes from family tourism, better understanding families is conceptually important too (Carr, 2011). This study focuses on the experiences of various families at Edinburgh Castle, particularly the meanings and learning that family members collectively and individually gained from their visit as a result of engaging with the interpretative resources and discusses ways how attractions can better facilitate visitors' experiences.

Heritage Visitor Attractions

This research adopts Hu and Wall's definition of heritage visitor attractions (HVAs) as "... a permanent resource, either natural or human-made, which is developed and managed for the primary purpose of attracting visitors." (2005: 619). As noted by Prebensen (2024), HVAs occupy a unique position within the social fabric of destinations, potentially providing economic, social, cultural and educational value to both visitors and the wider community. HVAs provide interpretation for visitors to help them engage with the site; this is defined by Beck and Cable as "*an informational and inspirational process, designed to enhance understanding, appreciation, and protection of our cultural and natural legacy... [through] rendering, by which visitors see, learn, experience and are inspired first-hand.*" (2011: xxi) Visitors engage with the HVA through various interpretive media, using both traditional methods, such as sign boards and models, as well as audio-visual technology and human re-enactors to learn and make sense of the site.

Due in part to higher visitor expectations and greater competition within the leisure

sector, HVAs are having to become less ‘curatorial’ and more welcoming in their approach, and are becoming more professional and visitor-focused (Minkiewicz, Evans & Bridson, 2014; Park, 2014). Providing a memorable, rewarding and meaningful experience for visitors is central for the competitiveness and survival of HVAs, and allowing them to achieve their organizational aims, such as conservation, education or generating profit (Leask, 2022). Despite this, much of the potential learning and meaning-making is only latent within the HVA service environment and gaining desired outcomes is dependent on visitors building on their own understanding and knowledge and playing a more active role in their value creation/co-creation (Grönroos & Ravald, 2009)

Families

Families have a range of motivations for engaging in tourism-related activities together. The benefits of interacting with loved ones through shared experiences include enhancing relationships, having fun, meaning-making and learning (McCabe, 2009; Melvin, 2020; Webster, 2012). HVAs offer a unique blend of learning and entertainment; the actual experience is an outcome of the motivations, expectations, affective and cognitive perceptions formed by the visitor in an interpersonal, interactive process (Apostolakis, 2003). Drawing from recent marketing conceptualisations of value creation, rather than value being created in a simple customer-organisational dyad, family members can gain much value (e.g. learning and meaning-making) not just as an *outcome* of their interactions within a service environment, but also from the *process* of interacting with each other, with other customers, as well as the HVA’s interpretation (Gummerus, 2013; Melvin, 2020; Mohd-Any *et al*, 2014).

While various models exist on family behaviour, the Framework of Identity Interplay (FII) can help us to most accurately capture families’ activities as well as account for these (Epp & Price, 2008; Melvin, 2024). As shown in Figure 1, FII posits that families

The Family Unit

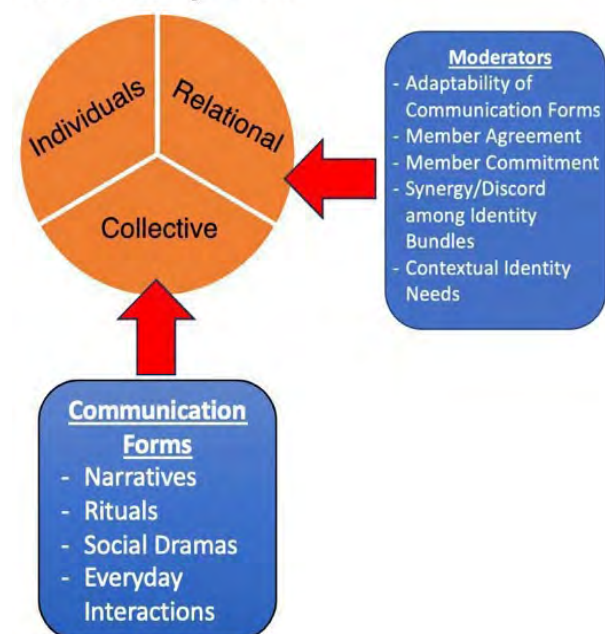


Figure 1: Framework of Identity Interplay (FII) (adapted from Epp & Price, 2008)

are an amalgam of *individual*, *relational* and *collective* identities, and the interplay of these drives their interactive behaviours, rituals and narratives (Epp and Price, 2008). In addition to family members' individual identities and a collective family identity, the relational identities encompass 'coalitions' (such as between siblings, or mother-daughter) and have a significant impact on family behaviour.

This study also utilises a conceptualisation of value creation from Grönroos & Voima (2013) to understand how family members individually and collectively create value during their visit. From their conceptualisation, traditional views of 'value-in-exchange' do not accurately account for current customer-organisational relationships and more active and empowered customers. Instead, value creation is more complex,

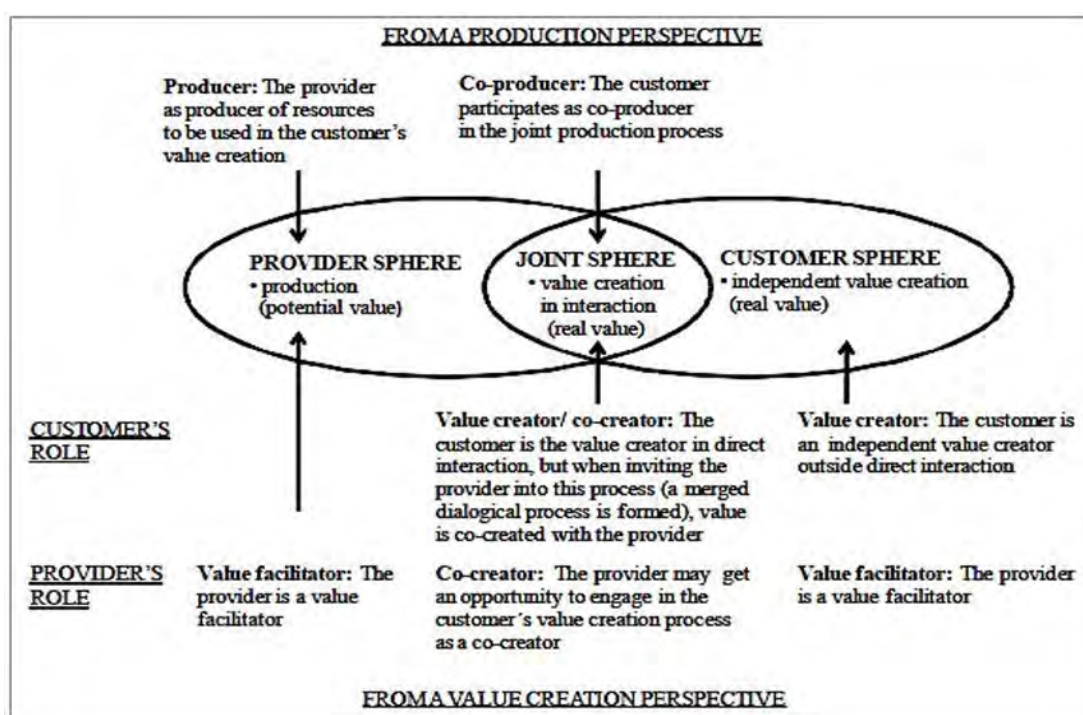


Figure 2: Value Creation Spheres (Grönroos & Voima, 2013)

interdependent and dynamic and *interactive value* is a more accurate term. Interactive value is the process where value is socially created "... *through the integration of firm-provided resources with other private and public resources*" (Vargo and Lusch, 2008: 148). These resources include customers' skills, knowledge and experience. In light of visitors' more active role in learning and meaning-making that this conceptualisation implies, this research can help to reveal the congruence between the experience that the HVA seeks to provide, and visitors' evaluations of how they actually experienced (Gummerus, 2013).

Figure 2 illustrates that this can be achieved through direct interactions with the castle's

various visitor-facing interpretive resources (using tangible and intangible resources in the ‘joint sphere’) as well as by interacting with each other and other visitors (in the ‘customer sphere’). Here the family members become independent value creators, with the castle adopting a passive value facilitator role.

Research method and methodologies

Research context

The research context is Edinburgh Castle (EC). Located in the historic city centre of Edinburgh, it is one of the most popular and iconic HVAs in the UK. It is operated by Historic Environment Scotland (HES), a quasi-governmental body responsible for the safekeeping of some of Scotland’s most important historical resources. It receives the majority of its funding from the Scottish government; its organizational remit includes social goals, e.g. widening access, education and conservation. To work towards triple-bottom line sustainability, HES acknowledges it “...*must champion a better understanding and sense of ownership... reach out to communities, ensuring that people of all ages and socio-economic groups better understand, enjoy and value their local historic environment.*” (HES, 2012: 3).

For Scottish people in general, and Edinburgh residents in particular, EC is an important symbol of national pride and cultural identity. It plays an important socialising role for locals as it is a repository of historical and contemporary artefacts covering its contribution to Scotland’s social, political and military past stretching back nearly 1,000 years. It also includes two regimental museums and a National War Memorial (see Appendix 1 for a map of EC). As a government-funded organisation it must be mindful of the story it tells; the underlying social values guiding the development of its interpretation have changed in recent years (Edelheim, Joppe & Flaherty, 2022), e.g. to acknowledge the role of Commonwealth soldiers and women.

In addition to its important role in socialisation, it was chosen as it is popular among both international and domestic visitors and attracts many school/educational trips. In light of its status as the HES ‘cash cow’, it is professionally-managed by a semi-autonomous team, generating vital revenue for the organisation’s conservation and outreach activities. It offers a range of interpretation to meet the needs of different visitors, from purposeful cultural tourists with a deep interest to casual tourists who may only have very limited pre-existing knowledge. In 2023 it attracted 1.9 million visitors (see Appendix 2 for recent visitation trends), and has consistently received a five-star rating

from VisitScotland, Scotland's national tourist promotion agency. For the purpose of this study, it ensures that the castle is operating at a certain externally- accredited standard, has full-time staff with experience in management and marketing, and has the ability to develop and manage an entertaining and educational experience (Campo-Martinez, Garau-Vadell and Martinez-Ruiz, 2010).

Research methodology

This study adopted a qualitative, multi-method approach, aligning grounded theory methods with a critical realist ontological base. Semi-structured interviews were held with both visitors and HES staff. They were complemented by visitor observations. It was felt that using mixed methods would help generate different ways of understanding in order to better capture the complex and dynamic process of family learning and meaning-making (Mason, Augustyn and Seakhoa-King, 2010).

Through two local schools in Edinburgh, 14 families were recruited, with a total of 57 participants. Each family had at least one school-age child. These were mixed in composition and also socioeconomic background; six nationalities were included. Appendix 3 shows that eight families were traditional 'nuclear' families, and the others were a mixture of single parent and 'blended' families, where one parent and a partner/other parent were living together but were not married. The sample size was in line with other qualitative studies that have aimed to develop an in-depth understanding of consumer behaviour, as opposed to generalisable results (Kerrane, Hogg & Bettany, 2012).

As social construction of tourism experiences occurs "*a priori, in situ and a posteriori*" (McCabe and Marson, 2006: 105), semi-structured interviews were held in families' homes both before and after their visit. Conducting these in a familiar and safe environment helped to make the families comfortable participating, particularly children or quieter family members. It helped convey the message that I was conducting research *with* families, as opposed to *on* families – an important distinction. It also provided me with greater insight into the group dynamics of the family and identify the 'relational' units of the FII (see Section on **Families** above).

As visual research methods (VRM) can facilitate the involvement of participants who have difficulties fully articulating their thoughts (e.g. children) and also reduce reliance on memory- based and researcher-driven interviews (Echeverri, 2005; Geeson, 2007; Rakić & Chambers, 2010), families were given recording devices to take pictures and videos during their visit. Guidance was deliberately vague, allowing families to use their

creativity and judgement in choosing what to record and share during the post-visit interviews.

Interviews were complemented by covert observations over a 2-month period of non-participating visitors to see the various forms of learning, meaning-making and interacting within the castle. To complement this with a provider perspective, interviews were also held with several staff members of HES, including EC managerial and customer-facing staff. Appendix 4 has details of the nine HES staff members interviewed.

The interviews were recorded with the families' consent and lasted between 35 to 90 minutes. They were manually transcribed then analysed independently by 3 researchers. A grounded theory approach to the analysis was adopted, and an iterative process of data collection and analysis was followed. Coding went through a 3-stage process: initial, focused and then axial, helping to categorize and unify the lower-level codes, and establish connections in the data (Charmaz, 2006). The FII framework proved invaluable in identifying different dynamics in families' interactions and the particular approaches of different family members that will be detailed in the Findings sections.

Findings

Provider Perspective

As noted in Section 4, HES manages historical properties all over Scotland. Its organisational remit is to manage its HVAs with the aim of making them more sustainable from a triple-bottom line perspective: this includes social sustainability, and the educational role of HVAs. While many in the industry still assume that visitors to HVAs with the sole purpose of learning, this has been disproved (e.g. Prentice, Guerin & McGugan, 1998; Prentice, Witt & Hamer, 1998). Those HVAs that are able to conduct market research will know learning is just one of their visitors' motivations. In order to survive in a very competitive industry and also to justify government funding – sometimes linked to how successful an attraction is in attracting visitors from a range of backgrounds – many HVAs now offer a blend of learning and entertainment (Leask, 2022), sometimes referred to as 'edutainment'.

From my observations, as well as content on the HES and EC websites and social media channels, interpretation at EC covers both 'high culture' of the social elites as well as the lives of other castle inhabitants, such as servants and prisoners and even pets, with the Dogs' Cemetery a hidden, but very popular feature of the castle. During an interview with the Executive Manager of EC, HES1, it became clear that this was a purposeful move to

make the castle more accessible by reconsidering their approach to interpretation. A greater understanding of what life was really like could be gained by exploring the perspectives of various inhabitants of the castle, including chefs and handmaidens to the royal family. As different visitors prefer particular learning mediums, the interpretation was extended to include more costumed reenactors, as well as more audiovisual exhibits. As the following quote reveals, this was partly motivated by market research, which had revealed that contemporary visitors were finding it more difficult to use their own knowledge and imagination to learn and appreciate the castle.

Excerpt 1: HES1, Executive Manager at EC

HES1: *...we were like a lot of people – we had this fantastically self-congratulatory market research all the time, going, 'oh yeah, we were great', and rather refreshingly, we started saying, 'Let's ask folk who don't come why they don't come?'*

Interviewer: Yes

HES1: *...[and] they said, 'Look, what you do is really important, these places they have to be there, it's quite right you do it, and we support your work but why not? Because they're worthy but dull'. You see that strapline, 'Just bring your imagination' [referring to a recent HES marketing campaign message]?*

Interviewer: Yes

HES1: *'We can't, we can't bring our imagination 'cause we don't have any.' You need to bring them [the castle's history] alive, and how do we do that? We stage events.*

This is a recognition that previous approaches to interpretation had not been successful in attracting and satisfying a range of visitors – with varying levels of knowledge and imagination. As the manager stated in Excerpt 1, in order to help bring it to life, the castle has been increasingly including more interactive experiences for visitors, such as hands-on sessions with artefacts, dressing-up sessions, falconry demonstrations and costumed re-enactors. This challenge was noted by HES7, an Events Executive at EC. *“...So it's about trying to make sure that, whilst you're both authentic it's also that little bit fun as well... but at the same time they're learning, and that balance is quite a difficult one to get... and it's about even as well trying to access all age groups as well, from kids to adults... now, and from other studies we've seen is that, because of history being taught*

less in schools, there's less of an overall perception of history, and so a lot of the time it's about using themes as opposed to the actual events."

Evidence of this approach was illustrated in Excerpt 2, during an interview with HES6, an Admissions Assistant who deals directly with visitors, including leading educational tours.

Excerpt 2: HES6, Admissions Assistant at EC

HES6: *They have made things more appealing to kids, you know, there's a lot more, I tell you there's a lot more colour than there used to be... you're maybe doing like giving them a bit of role-play, like there's costumes and stuff*

Interviewer: mmm, yes

HES6: *so they can dress up and you get them up in front and you say, 'Oh what do you think this person was meant to be?', and you've got like an executioner, and you've got a jester, and you know things like that, that gets them more involved, emm, and they do like weapons-handling sessions*

Interviewer: right, ok

HES6: *so obviously, like, you know getting like a mace... they try on the chainmail, and they're like, 'Wow, it's pretty', and they get to see, you know, that not everyone had armour*

Interviewer: [based on findings from my observations] *Kids especially seem to love the Prisoner of War bit*

HES6: *that's my favourite bit as well, I think it's fascinating* [laughs]

Interviewer: *The delight they get from the graffitied doors [in the Prisoners of War section], I don't know if it's because they can touch it, they can see that it's not just our generation that does graffiti*

HES6: *but I think one of these things that makes them think a bit more like, 'Right, people actually used to do this'*

Interviewer: Yeah, sort of personalising it for them

HES6: *yeah, 'Oh wait, we're not the first generation to have thought of that', which I think is what every generation likes to think*

Interviewer: [laughs]

HES6: *so... 'Oh, wait – this isn't cool anymore'.*

Although these observations are from the organisation's perspective, the reactions of the children as described in Excerpt 2 show the learning and meaning-making these hands-on, tactile experiences can provide. The sessions are clearly set out to make children think more about the lived experiences of people at the time, through considering artefacts and clothes. In a different way, seeing graffiti from hundreds of years ago, helped visitors including children to better personalise the lived experiences of prisoners in the dungeon and possibly imagine themselves in such a situation.

From observations of visitors, by experiencing the 'human story' of prisoners – such as through graffiti, and audio clips of imagined conversations – really connected with visitors and clearly helped create a more memorable impression. This is one of the fundamental aims of interpretation: Beck and Cable (2011: pp.1-2) note that in order to spark an interest, interpretation must relate the subject to the lives and situations of the visitor. Discussing the claim that people remember what they are interested in, they state *“Interpretive messages must be interesting to capture attention, meaningful so people care, and compelling so people no longer think or act the same after hearing them.”* The organisation's efforts at finding the balance between fun, learning and authenticity, and by using themes to connect with a broader range of visitors is evidence of their efforts to enhance their ability to educate as well as to facilitate visitors' learning and meaning-making. We can now consider the views of family members, discussing various aspects of their visit.

Visitor Perspective

From interviewing each family twice, it was possible to discern significant variations in their individual and collective levels of knowledge and orientation towards actively and passively interacting with the castle interpretation. These were even apparent within families, with some individual or relational units displaying notable differences, which the FII helped me to identify. Such differences naturally had a significant impact on their learning and meaning-making, as the following excerpts will show

In general, family members who lacked sufficient resources were less likely to realise the range of potential value from learning and experiencing the castle. Often, such family members were non-locals who did not have the same grounding of pre-existing knowledge about some of the historical events or individuals referenced in the castle's interpretation. Interviews also revealed that among the families, there were some members who simply lacked the ability to interact. This was often the case with younger visitors or family members who were from overseas, and who did not have the experience

of engaging with the service system within an HVA. For many visitors familiar with UK HVAs, the knowledge of ‘how’ to interact in an HVA by themselves in the ‘customer’ sphere (Grönroos & Voima, 2013) is assumed knowledge that is acquired through socialization; in some societies it is more common for passive interactions, or for visitors to be a member of a guided tour within the ‘joint’ sphere, where no active role is required.

Some family members with high levels of knowledge and experience were more comfortable with fewer – or more controlled – interactions with the interpretation, often avoiding opportunities to engage within the social dimension. Rather than interact with costumed re-enactors or the stewards, such individuals or relational units instead tended to favour interacting within the consumer sphere through tangible resources such as sign boards and models. They seemed to prefer the control that limiting their interactions offered. Such an approach was driven by preference, as opposed to the accessibility or appeal of the interpretation, and seemed to be a manifestation of their particular orientation towards interactions in general. This was in contrast to some family members or coalitions that were positively oriented towards interacting with the service provider in the joint sphere, yet lacked the private resources to more fully do so. Sometimes due to insufficient public-facing resources this led to instances of value creation being impaired. See Melvin (2024) for further consideration of visitors’ orientation styles and their value creating/co-creating activities.

The first example is the AD family who were living in Edinburgh but were from England. Their three daughters (aged 11, 14 and 17) had all been at least once with school or social groups, such as the Girl Guides. While they did enjoy family trips to HVAs, this was their first visit to EC together. The AD family had tended to do things as a collectively, though did sometimes break into two relational units of children and adults. The family had clearly been delighted with their visit, with the mother, ADF, commenting “... *we were very glad to go*” and the father, ADM, adding “... *we really enjoyed our day!*” However, during the interview, the family expressed mild frustration at how the castle had at times not provided sufficient resources to make up for their lack of knowledge and experience of the castle.

ADF had persuaded the family to take the 30-minute orientation tour, though Excerpt 3 shows that the family had gained only limited information from the guide. They had found it difficult to engage with the guide’s particular style, and this had contributed to them learning little new knowledge.

Excerpt 3: AD Family

ADF: The guide wasn't particularly good, it has to be said...

ADM: I thought that he took us and said 'Well that's over there and this is over there and this is ... in this courtyard you've got this and this and this and this.' And you kind of were bombarded with dates and maybe we didn't take it all in but you think okay, yeah, I know where that is now. ADF: Well, he knew his stuff but...

ADM: And I think that really ... well for me it worked... [although] the girls were arguing that we could have done it with a map and a few signposts.

ADD1: He'd memorised it.

ADF: He memorised it and churned it out.

ADD1: I was just zoning out, I just zoned out a lot with it...

ADF: Well he knew his stuff but he was... it was just off-pat, so he robotically reeled off the stuff... ADD1 and I were earwigging the next guide and he seemed quite animated and funny.

Despite the organisation attempting to make the interpretation (and learning) more accessible, the AD family had often not been able to connect with the stories or the themes. ADF went on to note “... *it's the little stories and all of that, they're the bits that remain with me. And I think you wouldn't have to use technology; you can tell stories however you want and they can come to life...*” This was backed up by the middle daughter, ADD2, who had been hoping for interpretation that can connect with visitors on different levels, stating that “*I don't know, I think it just goes back to sort of making, like Mum said, things coming more to life instead of just information... I think they should have made more of it [the castle's rich history]. There were a lot of bare rooms.*”

A similar account was made by the BC family, who were from Edinburgh. The mother, BCF, had worked in the tourism industry and had been a member of HES, so was highly knowledgeable; she went with her son, BCS1, (11). Both were confident about visiting attractions and both engaging with the interpretation in both ‘customer’ and ‘joint’ spheres to learn individually and collectively. Excerpt 4 shows how insufficient resources had impaired their ability to gain more value from parts of the castle. Here the family were recounting their experiences in the Royal Apartments, which are recreated rooms designed in the style of around 300 years ago. Despite being attractively designed and

steeped in history, BCF thought that they lacked ‘soul’ – and furniture – and they were critical of this. BCF and BCS1 had been disappointed in that they were not able to learn more and better appreciate the significance of the rooms.

Excerpt 4: BC Family

BCF: *I mean it's very interesting going round with two 11-year-old boys who just do not suffer fools... it has so much history it's almost like you don't know where to start... there's so many fantastic real-life characters that they could take forward... making it accessible... and grab the kids' imagination. It's lacking soul, but it's fabulous, you know, it's, it's obviously steeped in history, it's not, it's just not coming out...*

BCS1: *The Royal Apartments! They weren't very good. All they had was an electric fire, and walls and not very good feelings, and it wasn't very interesting... all you could do was look at the ceiling and go, 'Oh, that's nice,' and walk into the next room.*

The JP had a contrasting experience. Both parents were from Japan, but their daughters both attended local schools and the elder one, JPD1, had been to EC several times. Their collective learning experience was greatly enhanced by her pre-existing knowledge, which had facilitated a memorable and meaningful experience that had exceeded expectations. Thanks to her knowledge, she took the family to the ‘Dogs’ Cemetery’, which has the graves of dogs whose owners had lived in the castle. It is small and easily overlooked, but both parents recounted how it was one of their most memorable aspects. They had been moved by the poignancy of the cemetery, which had helped them better appreciate the human (and non-human) side of the castle, and imagine the role pets had played in filling the daily life of those who had lived in the castle, especially as they also had a pet at home. The father, JPM, shared how their visit and transformed his previous views on visiting HVAs.

Excerpt 5: JP Family

JPM: *Yeah, but when I go alone I don't, I don't think it's so interesting. I think what, for me, all these times, I just go alone, it's quite boring. Everything is not so interesting, I think, so, so I actually don't like tourism that much if, especially if I'm going by myself, just alone, like when I go to*

conferences, so it was much better this time. If we go together again, because... to see them enjoying yeah, and seeing new things. That's great, and then you interact with them...

Their individual and collective sense of achievement had been heightened by this, and other such experiences, particularly as neither parent was familiar with the interactive style of UK HVAs, having been socialised in the more passive, tour-based approach that is common in their home country. Their uncertainty was eased through being in the hands of their older daughter, who proved a knowledgeable and engaging guide. She had clearly enjoyed the role of ‘facilitator’ and the strengthening of social bonds their collective meaning-making had led to.

Sometimes, families had gained much from ‘customer’ sphere interactions, where they collectively made their own meaning from aspects of the castle they were interested in. The WI family recounted an example of this. Both parents were Irish, and they had recently moved to Edinburgh; their three children were more knowledgeable, having studied about EC at school and been to many historical attractions on school trips. Figures 3-5 show screenshots from a video clip taken outside the castle. The family were collectively trying to establish the Latin inscription ‘*Nemo me impune lacessit*’ above the portcullis, and the



Figures 3-5: The children of the WI family facilitating collective *sense-making* of the Latin inscription and statues at the front of the castle (source: author)

identity of the two statues on either side of the entrance (they didn't know the information about this can be found inside the gate). The video clip shows the children telling their parents the meaning, having studied and visited the castle with school: the parents were told that it means '*No-one safely provokes me.*' This knowledge then stimulates further exchanges within the family, and they come up with the alternative translation of "*Don't mess with me!*" The video clip shows the children joyfully leading the discussion and 'teaching' their parents, including who the statues were of.

The final excerpt is of the SI family, who were locals. They had paid extra for the audio guides and had been supplied with quizzes for their young children. These are designed to get the children to explore around the castle, looking for key information. In the interview, the mother, SIF, described how the family had greatly benefitted from the audio guide, and the parents had been impressed by how much their younger and older children (twins, 12).

Excerpt 6: SI Family

SIF: In the Crown Jewels part, I had my headphones on and I found it really interesting. You know, just learning things that you maybe didn't know or really things that you'd forgotten and 'Oh yeah, that's right'... And I think that coupled with the quiz was quite good because you were looking for pieces of information rather than just kind of walking through and just waiting in the queue to get to the Crown Jewels. You were actually having to listen or having to look for information, so I found that really good. And I think that's probably one of the reasons why I looked at the map as well and that's why I found the Prisoner of War bit. Whereas normally you would just... well when we've been before, you just swan around and you don't really pay much attention, you know? Because as I said I've never been there before and it was great. And having the audio at that part was brilliant because it had the noises as if the men were in on their camp beds and they were you know, spooning up their food and things and... it made you feel like you were there.

It was clear that the interpretation had played a key role in their acquisition of knowledge and meaning-making. For several families, relational units and individuals the quizzes and audio guide had facilitated memorable experiences.

Conclusion

As tourism research primarily focuses on individuals, this one-dimensional understanding of tourism experiences limits the potential for conceptual development (Obrador, 2012). By focusing on the experiences of families, this study has gained rich insights into the HVA experience that can help advance academic and practitioner knowledge. It has also demonstrated the effectiveness of the FII and VRM in analysing family (or other groups) interactions and behaviours. As an exploratory and qualitative study, it has clear limitations yet has facilitated a deeper and more nuanced understanding of how families interact within an HVA and their learning experiences. There are plenty of opportunities for further research based on some of these findings, such as exploring this in different contexts, e.g. other service environments, different countries, alternative visitor groups, etc.

The provider interviews revealed the rationale guiding the design and deployment of a range of interpretive resources. While seeking to avoid overloading visitors with facts and achieving a balance between learning and entertainment, the interviews revealed a range of reactions from different family members. The pre-visit knowledge and experiences of family members clearly had a big influence on their orientation towards interactions and ability to gain knowledge from the interpretation, yet clearly more could be done to better facilitate visitors' attempts to create and co-create value. This is particularly important as the visitor interviews revealed a range of orientations towards interacting and learning among family visitors that was not related to their level of pre-existing knowledge.

HVAs are encouraged to provide tailored interpretation based on their visitor profile, including current segments who are not coming, but who they wish to attract. Beck and Cable (2011: xxiii) stress that interpretation should not just inform, but also entertain and enlighten. They quote Tilden to emphasise this: *“Information, as such, is not interpretation. Interpretation is revelation based upon information. But they are entirely different things. However, all interpretation includes information.”* Unfortunately, some HVAs are not able to conduct market research; the provider interviews showed how important it was in guiding the interpretive approach. Despite this, there was clear evidence from the interviews that there was incongruence between how the provider *intended* visitors to interact with the castle and its resources and how some visitors *actually* interacted (Gummerus, 2013); the interview excerpts show that this had considerable impact on their ability to learn and engage with the site.

HVA providers are encouraged to conduct market research to better understand their

visitors. They could also benefit from conducting observations and interviews with visitors to determine how visitors are *actually* interacting with the site. Also, interpretation aimed at children, and encouraging school trips, can be especially empowering, leading to enjoyable collective meaning-making and long-term value for the HVA, as this final quote from LK, the Admissions Assistant illustrates: “*I know a lot of the time, emm, once the kids have been, they're quite like, 'I'd like to bring my Mum and Dad back', you know, because then they get to show off what they've learned and be like, 'Well I know exactly what this is' ...kids like that sort of thing, so, I think as a family, there's a lot of things can be done together.*”

Like many HVAs, EC is run (indirectly) by the government, and so must aim to widen access, conserve the site as well as generate profit. By designing engaging interpretation and by focusing more on children, such as more active outreach programs with local stakeholders, such as school trips, HVAs can strengthen their links to the local community and also enhance visitors’ ability to learn and appreciate the site. Making interpretative resources available pre-visit, e.g. online, would also better equip visitors to engage in more meaningful interactions. Making things like guided tours and audio guides free may reduce vital revenue streams, yet there is a chance that this could lead to higher visitor satisfaction: this could increase spending, lead to positive reviews and improve the chances of repeat visitation, all of which enhance the efforts of the HVA to work towards long-term, triple-bottom-line sustainability.

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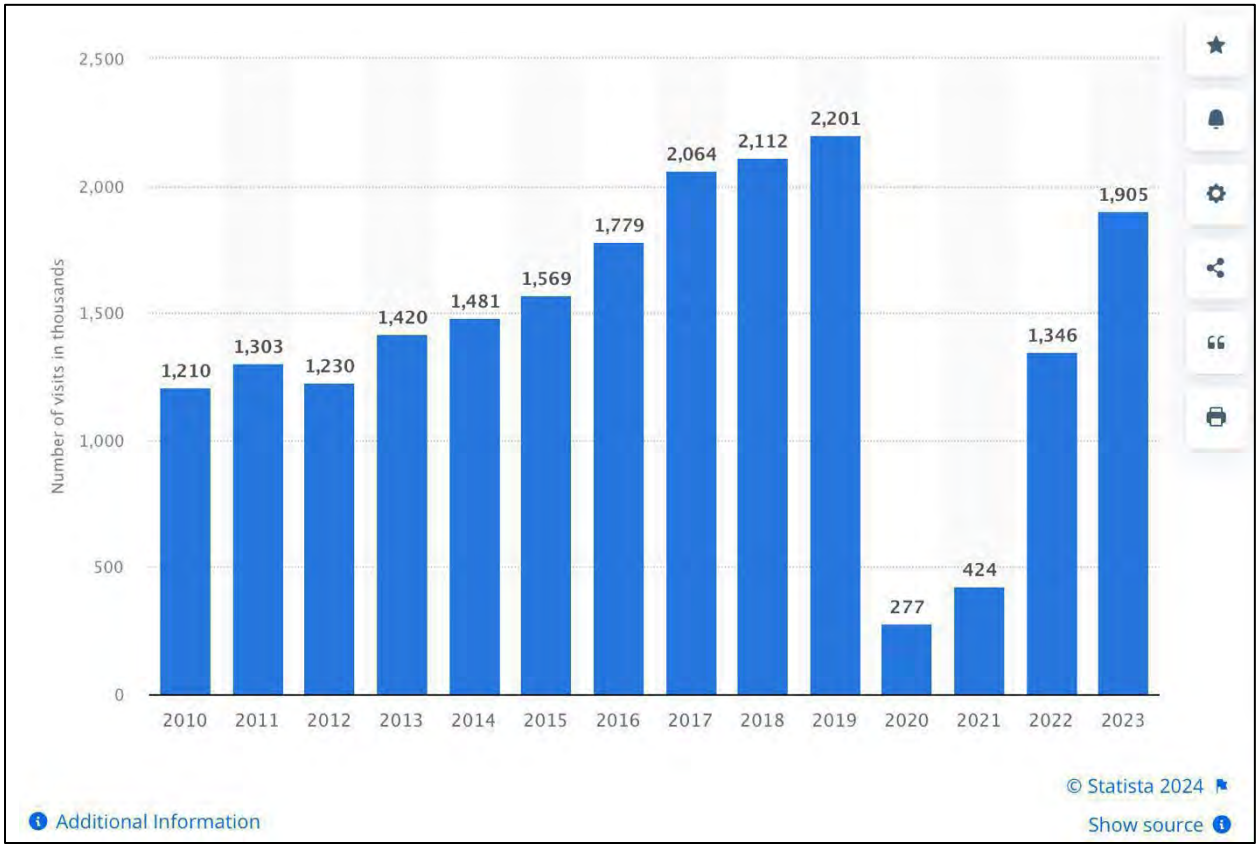
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Appendix 1: Edinburgh Castle Visitor Map



Source: www.edinburghcastle.scot/plan-your-visit/access-guide

Appendix 2: Recent Edinburgh Castle Visitation Trends 2010-2023



Source: Statista, 2023

Appendix 3: Details of Participating Families

Family code	Family type	Family composition (M = male adult, F = female adult, S = son, D = daughter; numbers after 'S' and 'D' refer to order of birth; children's ages at time of interview are in brackets)	Video camera used
GR (Pilot)	Blended	GRM - service engineer GRF - shop assistant GRS (17)	No
BC (Pilot)	Single parent	BCF - retail manager BCS1 (11) BCS2 (8) friend of BCS1 (11)	No
BE	Nuclear	BEM - financial adviser BEF - financial adviser BED1 (21) BED2 (15) BES (13)	No
JP	Nuclear	JPM - assistant professor JPF - housewife JPD1 (12) JPD2 (7)	No
DE	Single parent	DEF - local council social department officer DES1 (17) DES2 (13)	Yes
KR	Nuclear	KRM - primary school headteacher KRF - primary school teacher KRS (13) KRD1 (10) KRD2 (7)	Yes
MR	Blended	MRM - electrical engineer MRF - housewife MRD (12) MRS (9)	Yes
KY	Nuclear	KYM - property maintenance engineer KYF - NHS manager KYD (12) KYS (6)	Yes
SI	Nuclear	SIM - IT executive SIF - housewife SIS1 (12) SID1 (12) SID2 (8) SID3 (5) SIS2 (4)	Yes
WI	Nuclear	WIM - medical researcher	Yes

Appendix 4: HES Staff Interview List

Interviewee Code	Position
HES1	Executive Manager, <u>Edinburgh Castle</u>
HES2	Portcullis (Main) Gift Shop Manager, <u>Edinburgh Castle</u>
HES3	Retail Manager, <u>Edinburgh Castle</u>
HES4	Steward, <u>Edinburgh Castle</u>
HES5	Admissions Assistant, <u>Edinburgh Castle</u>
HES6	Admissions Assistant, <u>Edinburgh Castle</u>
HES7	Events and Promotions Executive, <u>Edinburgh Castle</u>
HES8	Marketing Manager, <u>Historic Environment Scotland Head Office</u>
HES9	Head of Customer Insights, <u>Historic Environment Scotland Head Office</u>

Proximatising community-based learning programme in Japan: Rethinking local–university collaboration for transformative tourism education

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Keywords: Proximity tourism, community-based learning, tourism education, relational pedagogy

Abstract:

The number of tourism programmes in Japan has increased over the last two decades. With this development, community-based learning (CBL) has become particularly popular in rural regions, where tourism is often used as a tool for revitalisation. In the Japanese context, the role of CBL is frequently ‘measured’ by how students contribute to rural areas or in terms of the skills they gain as a result of their learning. While the short-term outcomes of CBL in rural communities and amongst students have been studied, limited research exists on how students themselves transform through these forms of education. As such, this study examines two bodies of literature, on relational pedagogy and proximity tourism, to provide a nuanced understanding of the role of CBL in tourism education. By conceptualising CBL as proximity tourism, this study theoretically discusses how CBL contributes to the mutual transformation of students and local communities.

Introduction

Given the trends of an ageing population, increasing outmigration, and decreasing birth rates in Japanese rural regions, the Japanese government and academics alike have emphasised the roles of *toshi-no-son-koryus* (urban–rural interactions) and *kankei-jinko* (directly translated as a ‘relational population’, referring to the diverse mobility of people

situated between tourists and settler) in enhancing the mobility of individuals who connect with these marginalised places (e.g., Nakanishi et al., 2024; Teraoka, 2020). By increasing this form of mobility, the Japanese government aims to contribute to the revitalisation of these regions by not only encouraging urbanites to migrate to rural Japan (Yamagishi & Doering, 2025) but also motivating university students to visit these marginal areas and interact with various stakeholders (Fujii & Fujita, 2015; Ministry of Education, Culture, Sports, Science and Technology-Japan [MEXT], 2021). Given the importance of tourism as a tool for revitalising rural regions, tourism university students and tourism education are expected to contribute to solving various issues in rural Japan. Community-based learning (CBL) programmes have become a common teaching practice in tourism education in Japanese universities, enabling students to be involved in and collaborate with rural communities to explore ways to revitalise these areas (Ohnishi, 2016; Uenoyama & Nagase, 2020). The function of CBL in Japan is commonly assessed by evaluating the extent to which students contribute to the revitalisation of rural areas or the competencies and insights they acquire from their learning experiences. Although the effects of CBL programmes have been investigated, research that theoretically examines how students undergo transformation through CBL is scarce. As such, the primary aim of this study is to present a fresh and nuanced understanding of CBL by examining how tourism students transform through such programmes. In addition to this primary purpose, this study also addresses the creation of mutual relationships between hosts and guests through CBL by examining the interactions between universities and local communities.

To achieve this aim, I first provide an overview of the development of tourism in higher education and its history in Japan. Secondly, I briefly introduce the key themes found in relational pedagogy literature. Based on this theoretical understanding, I synthesise ideas from relational pedagogy into tourism literature and provide an alternative understanding of local–university collaboration and its role as transformative education. Following this, I introduce the idea of proximity tourism to examine how CBL programmes contribute to the transformation of students and creation of a mutual relationship between universities and local communities. By situating CBL as proximity tourism, this study opens the possibility of CBL inspiring students to engage in tourism in more ethical and caring ways

Background

Study of Tourism in Higher Education

Tourism higher education developed in response to the need for job-ready graduates who can work in the tourism industry, which suffered from labour shortages in the 1980s and 1990s (Sharpley, 2011). Given this context, tourism programmes tend to be highly influenced by the industry; they focus on the vocational aspect of education (Caton, 2014). However, after the negative impacts of the tourism industry became more explicit, the role of tourism education shifted from simply producing job-ready graduates to creating more reflective professionals (Tribe 2002). Tribe (2002) introduced the concept of a philosophical practitioner, arguing for the importance of a more balanced curriculum that contains both the vocational and liberal aspects of tourism education. Although two decades have passed since this concept was introduced, theoretical discussions are ongoing (e.g., Dredge et al., 2012; Hays & Tucker, 2022). Dredge et al. (2012) examined this concept to develop a curriculum framework that assists in identifying various stakeholders and understanding how each individual sees the role of tourism education. Their framework enables the analysis of the different motivations and expectations of tourism education from the industry, universities, and government. In doing so, they demonstrate how the aspects of vocational and liberal education can coexist rather than one dominating the other.

However, as Edelman et al. (2023) and Hayes and Tucker (2022) note, tourism education is still largely guided by the neo-liberal ideology of the field, which focuses on producing competitive human resources. Hayes and Tucker (2022) argue that the concept of a philosophical practitioner is limited because the educational worldview is often centred on individualism, human-centric, and egoistic learner characteristics, with the primary focus potentially remaining on creating a reflective ‘workforce’ (Tribe, 2002). According to Hayes and Tucker (2022), these workforces can reflect on their individual actions without challenging or disrupting convention, thereby reproducing capitalist and neo-liberal conditions in tourism. By advocating a relational worldview, their work expands the role of tourism higher education, demonstrating how such programmes contribute to the transformation of students’ views on tourism and change their ways of knowing about and relating to the tourism world-making process. These outcomes are not easily and equally measured; this transformation can impact their lives (Edelman et al., 2023; Hayes & Tucker, 2022). While current tourism education research has advocated for a more inclusive and humanistic approach, the impact of neo-liberalism and new managerialism still largely dominates the nature of contemporary tourism education, which relies on measurable outcomes and qualifications (Ayikoru, 2014). These tensions between vocation and the liberal, philosophical (Tribe, 2002), or humanistic (Caton, 2012) aspects have arisen in not only Western universities but also Japan. By highlighting

the historical development of tourism education in Japan, the next section demonstrates how Japan has followed a similar trend as in the West, but in a slightly different context.

Development of Tourism Higher Education in Japan

Kudo's (2015) analysis of tourism higher education in Japan draws on historical developments from the 1960s to the beginning of the 2010s. The development of tourism higher education in Japan began in the 1960s, when the nation hosted the Tokyo Olympic Games in 1965 (Kudo, 2015). Similar to in other countries, tourism programmes were initially developed to respond to the demands of the industry and society. Two Japanese private higher education institutions, Toyo Female Junior College and Rikkyo University, introduced a hotel management course, producing tourism and hospitality professionals to accommodate inbound tourists. In the late 1990s, the internationalisation of higher education became a trend. Following this, tourism courses have often been integrated into international programmes, such as the International Tourism Management Programme established in Nara Prefectural University of Commerce (now called Nara Prefectural University) in 1996 and the Department of International Communication at Hannan University, which introduced the International Tourism Programme in 1997. In the 2000s, the focus of Japanese higher education shifted from internationalisation to localisation, which Kudo labelled the era of *chiiki* ('local' or 'regional' in Japanese). Regional national universities, including Wakayama, Yamaguchi, and Ryukyu, established tourism programmes. Following this, tourism began to be recognised as a subject of study, and research and tourism-related post-graduate programmes have been introduced not only at the abovementioned regional universities but also in larger higher education institutions such as Hokkaido University and Osaka Metropolitan University (Kudo, 2015).

A distinctive feature of Japanese tourism is higher education, which may be an element of *chiiki*. As Kudo noted, the paradigm of *chiiki saisei* (rural revitalisation) emerged in the mid-2000s, influenced largely by the national policy of higher education. The central government in Japan updated the Basic Act on Education in 2006, assigning Japanese universities a new role of contributing to society, in addition to their traditional roles of teaching and research (Nakatsuka & Odagiri, 2016; Utsunomiya, 2016). Given the trends of an ageing population, increasing outmigration, and decreasing birth rates in Japanese rural regions, rural communities have become more welcoming towards outsiders who can contribute to the revitalisation of these regions. Universities – particularly those located in rural regions – are expected to take on this new role and use their intellectual property to revitalise rural regions (Ministry of Internal Affairs and Communications

[MIC], n.d.). Pressures from both rural regions and the central government encourage university–*chiiki* (local) collaboration, and tourism programmes have simultaneously become popular in Japan, because tourism is often seen as an important tool for rural revitalisation (Yamada, 2016).

Today, *chiiki* is situated as the place for learning (Ohnishi et al., 2016); for example, the MEXT (2021) published the report *Chiiki-de-manabi, chiiki-wo-sasaeru* ('Learn in the local community and support the local community'). Communities in rural Japan often host *chiiki-juku* (local CBL programmes or seminars for the public), aiming to solve various issues in rural communities. *Chiiki-juku* are targeted at not only local residents but also potential migrants and other outsiders, creating a space for rethinking rural communities. Including *yosomono* (outsiders of local communities) in these programmes is important because they bring new perspectives that help identify issues and the strengths of a rural area (Shikida, 2009). Universities often provide intellectual support by sending teaching staff (*yosomono*) to the community, who often take on the role of lecturers to share their knowledge with the public and support the local community, while also achieving their KPI of contribution to society beyond academia. These collaborations are also a key strategy for universities to overcome financial difficulties (Utsunomiya, 2016). This indicates that Japanese universities and rural tourism communities have a relationship in which they complement each other for their own purposes. This form of collaboration between universities and rural communities is not limited to the relationship between teachers and communities; tourism students are also encouraged to be involved in local communities as a part of rural revitalisation initiatives

The Role of Universities in Revitalising Rural Japan: The Case of Community-based Learning

By increasing the roles and responsibility of universities as key players in rural revitalisation, CBL programmes in rural Japan have become common in tourism higher education (Fujii & Fujita, 2015; Ohnishi, 2016) because they can positively impact society and rural communities by enhancing the relationship between universities and local communities (MIC, n.d.). In the tourism literature, CBL programmes are considered part of educational tourism; university students become educational tourists who visit rural areas for educational purposes (Horiuchi, 2022; Ritchie, 2003). CBL programmes in rural Japan, which bring various benefits to rural communities, are often expected to contribute to rural revitalisation (Horiuchi, 2022; Uenoyama & Nagase, 2020). For example, CBL may increase rural migration post-graduation and enhance rural farmers'

pride and sense of community through positive interactions with urban students (Fujii & Fujita, 2015; Horiuchi, 2022). Additionally, CBL is considered a key strategy for equipping students with practical skills for both corporate and rural work (Uenoyama & Nagase, 2020; Utsunomiya, 2016).

Despite this win-win situation, a mismatch can occur between university and local community expectations, with the latter often complaining that universities do not deliver what the community desires (Nakatsuka & Odagiri, 2016). This system has also been criticised because university researchers tend to be exploited by community services, which reduces their available time and opportunities to conduct their own research (Nakakushi, 2020). Furthermore, sending students to rural regions involves risks, such as being misused as free labour (Ohnishi et al., 2016) and being discouraged from studying non-practical aspects of academic learning by being told that this knowledge is not ‘useful’ (Nakakushi, 2020). While much research has examined whether CBL is beneficial for both universities and local communities, theoretical exploration of this topic is limited. Most studies focus more on the outcomes of CBL by answering the questions of how a programme contributes to rural revitalisation and how universities should manage this programme for the development of rural human resources. To address this gap, this study first engages with what Gert Biesta (2022) calls ‘educational questions’ to understand how human beings transform through CBL programmes.

Educational Encounters: Transformative Tourism Education

Relational Pedagogy: A Brief Introduction

Following educational philosophers Gert Biesta and Sharon Todd, this study engages with educational questions to offer an alternative understanding of CBL programmes in rural Japan. These are existential questions that consider education as a process, with the possibility of unpredictable and unknown encounters and events that can contribute to the creation of human subjectivity (Biesta, 2022). Through these encounters and events, students try to exist as subjects or bring their own subject-ness, so that they respond to what and who is unique and different from themselves. For Biesta, this transformational process is *subjectification*, which is often dismissed by the current education system because it tends to emphasise the elements of *qualification* (equipping students with skills and knowledge) and *socialisation* (providing a direction to adapt the social norm; Biesta, 2013).

Since the latter two elements have been prioritised, higher education has become

increasingly ‘instrumentalised’ by taking an outcome-based and performance-oriented educational approach to solve problems and respond to the ‘uncertainty of the world’ (Todd, 2023). While Biesta (2022) acknowledges the importance of these two elements, education is not merely aimed at improving problem-solving. Subjectification does not address the question of how to engender or ‘produce’ democratic individuals but engages with the question of how individuals can be subjects – with their own subject-ness and responsibility (Biesta, 2022). This does not simply mean doing whatever they want; Biesta (2022) also highlights that this ‘subject-ness does not exist in a vacuum’ (2022 p. 8), meaning that education allows students to exist-as-subject ‘in’ and ‘with’ the world by ‘acknowledging that the world, natural and social, puts limits and limitations on what we can desire from it and can do with it’ (2022, p. 3). Todd (2023) might echo this statement, arguing that subjectification is an embodied process of becoming that cannot be accomplished as a solo endeavour but is instead achievable through a network of reciprocal relationships. Responding to Biesta, Todd (2023) also examined educational encounters, but not the level of encounters between teachers’ intervention and students’ responses. For her, encounters with the world are ‘touching to the present’, which emphasises encounters as touching a network of complex and messy times – *the present*. By doing so, she avoids the neutralisation of ‘encounters’ and situates encounters as requiring the mutual transformation of subjects/bodies when they come into contact with each other as well as with other elements in the world.

Both Biesta’s and Todd’s approaches to education align with relational ontology, in envisioning the role of education beyond the era of performance- and outcome-oriented or future-oriented approaches. They emphasise relational approaches to education by defining it as a relational and embodied practice that occurs with someone or something in the world. Following this philosophical approach, this study focuses more on process and relationship than on outcome to provide a nuanced understanding of CBL and the experience of transformation for students.

Transformative Education in Rural Japan: Opening the Possibility of Educational Encounters and Interruptions

The relationship between Japanese universities and local communities has rapidly changed over the last three decades. Inenaga (2024) reviewed education policy and other literature to examine how the local–university relationship has changed since the 1960s. Her analysis describes the 1990s as the development phase, with the university situated as a place for innovation. In the 2000s, the university was a central element in the creation

of the rural community, and in the 2010s, the university took responsibility for rural revitalisation, in which the collaboration of the two actors became more mutual. This trend is expanding, with discourses of ‘education for changing rural communities’ appearing not only in government reports but also on university websites and other media publications (e.g. MEXT, 2021; Turns, 2023). These narratives indicate the expanding role of qualification as a part of educational purposes, where students are equipped with the skills and abilities to revitalise rural communities. Previous literature also indicates that these programmes are important for not only equipping important skills and knowledge for rural revitalisation (qualification) but also shifting attitudes towards integrating rural society (socialisation; Uenoyama & Nagase, 2020). Within the current instrumentalised education system, education is often seen as a tool for solving problems (Todd, 2023). For Biesta, these educational outcomes align with the two dominant purposes of qualification and socialisation. However, most literature fails to address the Biesta’s key point: the educational purpose of subjectification.

Drawing on the philosophy of Levinas and other philosophers, Biesta (2013, 2016) and Höckert (2018) engage with the concept of ethical encounters, which help explore how CBL could create a space for bringing subject-ness to society and the world and how the involvement of other stakeholders outside the university has changed the purpose of education. Like many educational theorists, Biesta (2016) describes traditional education as managerialism, which might limit educators in taking responsibility for their actions. Within this, teaching is understood as controlling students and emphasising the role of the teacher in transmitting information and knowledge to students. In this relationship between teacher and student, Biesta argues that the ‘student can never appear as a subject’ (2016, p. 387). To cope with this, current education scholars have attempted to empower students to become free. In the constructivist paradigm, the learner-centred approach is prioritised: the learner becomes a meaning-maker. Biesta does not fully agree with this counter-opinion, calling this a *signification*. For him, this way of being is still aligned with an egoistic worldview, since it has never spoken back to society and remains focused on students themselves, which limits their freedom and the possibility of transformation (Biesta, 2016). Unlike signification and students being conceptualised as meaning-makers, subjectification requires external encounters and events that interrupt one’s way of being addressed by others. Here, Biesta emphasises the role of interruption, saying that ‘our subject-ness is not constituted from the “inside” through acts of interpretation and adaptation, but is called into being from the outside, as an interruption of my immanence, an interruption or fracturing of my being-with-myself, of my consciousness’ (Biesta, 2016, p. 388). These ideas emphasise the educational question of where and how students are

being addressed and taught by others, rather than how to create an educational environment for facilitating their individual learning. To avoid limiting their possibility of transformation and becoming egoistic, students must take risks, be open to what they are being taught, and embrace the uncertainty of the result of learning (Biesta, 2013).

Biesta's educational approach connects to what tourism researcher Höckert (2018) constantly argues is being open and welcome to the possibility of unexpected and unprepared events and encounters for the mutual transformation of hosts and guests (Höckert, 2018; Rantala & Höckert, 2024). Through an expanding understanding of the well-documented concept of 'hospitality' in tourism studies, Höckert (2018) also emphasises the role of ethical subjectivity and encounters, which is 'not about entering and visiting, but about welcoming, being and dwelling at home with the other' (p. 60). Here, she also takes a distance from egoistic beings and emphasises the importance of being and doing together with others. She further argues for the role of imagining 'ethical ways of encountering the other' that 'require not only welcoming the other, but also broadening one's perspective' (p. 62), calling this a 'hospitable encounter'. With this theoretical stance, her empirical research on rural farming communities in Nicaragua depicts the politics and complexity of hospitality, which is not simply about how the host welcomes others; she understands 'welcoming and hospitality as *interruption* of self' (p. 128; italics added). It is, therefore, negotiated practice that challenges host community's identity and their ontology and epistemology by 'putting into question one's freedom' (p. 128).

Both Biesta's subjectification and Höckert's envisioning of hospitable encounters emphasise the role of encounters, which create the opportunity for transformation through the interruption of the egoistic self. This process is also related to the transformative mode of learning supported by tourism education scholars (for example Edelheim et al., 2023; Hays & Tucker, 2022). The idea of being 'transformative' enables tourism educators to create educational spaces for encounters with multiple others by respecting the 'interdependency and interconnectedness of all beings' (Edelheim et al., 2023, p. 7). Therefore, Edelheim et al (2023) have attempted to transition from the traditional transmission mode of teaching to transformative and collective education. While their understanding of transformative education does not acknowledge Biesta's work on subjectification, there are many similarities in their arguments. Edelheim et al. (2023, p. 7) clearly highlight the important aspect of being subject in the world, saying that

an ultimate aim of learning experiences is to create a safe and caring environment that allow individuals to situate themselves, their personal values and their aspiration in the field of tourism... it is when students lean

to question their values and worldview as well as reflect on their own learning and on the ambitions that they have for their studies that actual transformation can take place.

While Edelheim et al. (2023) do not use the term ‘interruption’ in their text, this quote demonstrates the interruption as a key element of education that creates a space for students to question their values and existence, allowing them to live as subjects (Biesta, 2022). Biesta particularly emphasises the concept of educational encounters; the role of unexpected and unpredictable events and encounters is thus an important process. However, such encounters are not necessarily comfortable or welcomed. As Todd (2023) argues, these educational encounters are messy and complex, while Caton (2012) crucially highlights that relational subjects must exist comfortably with these complexities. Proximity tourism scholars (Rantala, Höckert, et al., 2024) echo this: ‘Proximity emphasizes being in touch with multiple others, even when it may result in discomfort and struggle’ (p. 2). By situating the learner amongst educational tourists as proximity tourists, I now elaborate on the possibility that the learner enters the world and society through interaction with various others.

Becoming Proximity Tourists: Community-based Learning for Relational Pedagogy

Collaborative Learning through Proximity Tourism

Similarly, as transformative learning requires encounters with others, Rantala and Höckert (2019) note that tourism is an industry and field of study that permits interaction with multiple others who are unique and distinct from tourists. While CBL programmes in rural Japan could be criticised as resulting from the neo-liberalisation of higher education, such programmes could also create opportunities for encounters with multiple others, making students see and touch the reality of the world (Todd, 2023). Thorsteinsson et al. (2024) argue that, unlike structured indoor learning programmes, outdoor learning provides opportunities for more dynamic interaction with multiple others. This interaction encourages students to collaborate with others to develop a holistic understanding of the tourism world-making process (Edelheim et al., 2023). In this context, collaboration does not simply mean working together to achieve a goal. Instead, I follow Grimwood and Höckert (2023): ‘[I]t is a process of engaging, slowing down, wondering, experimenting, and tinkering with relations to co-create knowledge and change for more caring tourism worlds’. This way of thinking is linked to the idea of proximity tourism, which not only

allows us to be geographically and physically close to others but also awakens our proximate, everyday surroundings in a new way (Salmela et al., 2021). Inspired by ongoing discussions on the Anthropocene, proximity tourism literature has shifted away from human-centric approaches to understanding tourism, instead envisioning more relational ways of knowing and researching. ‘Knowing-with’ has become an important epistemological stance not only for tourism researchers but also for students to give voice to marginalised human and non-human others and avoid the human-centric and egoistic approach of learning about others that focuses solely on their own merits (Rantala & Höckert, 2019).

While studies integrating proximity tourism into education are limited, two articles hint at the role of learning or being taught in proximity tourism practices (Milen et al., 2019; Rantala et al., 2020). Firstly, Milne et al. (2019) consider ‘children as tour guides’, examining how parents learn and know with children in nature-based tourism destinations. Children lead their parents to sense and touch a place, not just observe it. With sensory experiences led by their children, parents begin to see their local nature in a more curious and engaging way. Secondly, Rantala et al.’s (2020) study on geo-walking in a nature-based tourism destination also highlights an educational aspect, wherein participants can learn about current environmental issues as well as the process of geological transformation through walking, touching, and sensing stones and attending a 1-hour lecture before the trip begins. By focusing on the rhythmic entanglements of human and non-human elements, this study examined how participants feel and sense the temporal dimension of stones, highlighting the need for tourists to slow down and tune into a place by learning the rhythmic entanglements of the histories of these everyday surroundings. This engaging style of travelling evokes care for others rather than against or in resistance to them by situating tourists as a part of others, enabling them to implement the ontological stance of being-for-others and being-with-others. The two aforementioned articles suggest that the concept of proximity in these educational settings focuses not only on how students/tourists learn ‘about’ something but also on collaborative and collective ways of learning ‘with’ multiple others who are co-creators of tourism knowledge (Edelheim et al., 2023).

Proximatising Educational Tourism: Towards Mutual Collaboration

Since Japanese universities are now responsible for rural revitalisation initiatives, much Japanese literature notes the crucial role of CBL programmes and other educational tourism, which allow young people to visit highly ageing and depopulated areas and

potentially bring new and fresh perspectives into rural communities, thus interrupting the local community (Fujii & Fujita, 2015). Fujii and Fujita (2015) have demonstrated how encounters with young university students transform rural farmers' identities through *the Kagami* (Miller) effect; in this process, farmers reflect on themselves and gain their pride back (Fujii & Fujita, 2015; Horiuchi, 2022). This could be understood as the process of 'interruption' of themselves, creating an opportunity to reflect on their value and worldview. However, this conclusion may be overly simplistic in assessing the impact of CBL. For Biesta and proximity tourism scholars, these approaches may focus too narrowly on how a programme solves a problem in a rural community, leaving both rural communities and students as objects. Rantala, Kinnunen, et al. (2024) emphasise relational thinking in proximity tourism research, which does not aim to 'produce fixed objects or orders' but rather is an ongoing thinking practice (p. 9). Following this epistemological stance, proximity tourism enables 'a caring, curious and sensitive orientation towards our proximate surroundings, beings, and thoughts' (Rantala, Höckert, et al. 2024, p. 1). This approach aligns with Biesta's understanding of education: to slow down, allowing students to stay in trouble (Biesta, 2022). For him, as with other proximity tourism scholars, proximity is not simply a matter of physical closeness; rather, it is 'attention' and 'waiting' (Biesta, 2010, p. 72). He continues, '[P]roximity is something that has to be "achieved" again and again and that crucially depends upon our own, individual efforts and commitments to be attentive, to wait, and so on'.

This way of thinking is linked to the idea of the interruption of pedagogy, while emphasising ongoing negotiations within the world of plurality. Ignoring this plurality and complexity of the world, the students were not interrupted or called by others. Interruption occurs when students enter a world of plurality and become open towards others and prepare for unexpected and unwelcome events. This theoretical synthesis between the two lines of literature – relational pedagogy and proximity tourism – enables us to question and challenge the dominant understanding of CBL, which tends to evaluate its role based on how it contributes to the revitalisation of rural community (cf., Fujita, 2016; Nakatsuka & Odagiri, 2016) or how students obtain the skills and attitudes needed in rural communities (Uenoyama & Nagase, 2020). By posing these outcome-oriented approaches, the idea of proximity focuses more on educational relationships and processes and provides an alternative space for examining how students/tourists exist as subjects in the world, while also allowing local communities to be subjects. Biesta (2013) understands this reciprocal relationship as a subject–subject relationship, in which students and the local community exist as subjects without being at the centre of the world and without remaining objects to each other.

Unlike in ordinary travel experiences, educational tourists actively participate and immerse themselves in a place to expand their knowledge and broaden their perspectives (Nagai & Kashiwagi, 2018; Ritchie, 2003). This form of tourism prioritises the act of learning, a key aspect of this travel experience. In other words, it also enables students to be open to being taught by others who differ from them. Unlike ordinary learning experiences inside school, students are given the opportunity to learn *from* and *about* various others. These are important elements of being proximity tourists, which enable students to pay close attention to others and to become responsible for and careful and sensitive towards others (Rantala, Höckert, et al. 2024; Rantala, Kinnunen, et al., 2024). CBL, as an educational tourism initiative, emphasises the establishment of deep connections with the local community. This encourages students to foster mutual guest–host (Höckert, 2018) and subject–subject relationships (Biesta, 2013), because these collaborative learning programmes are predicated on these relationships.

Concluding Discussions

In this article, I attempt to deconstruct the existing discourse on CBL, which is commonly studied with a focus on its outcomes and future implications. By offering alternative perspectives on the role of CBL programmes in tourism higher education, I aim to provide new insights into this topic. Unlike the popular research approach, through this study, I did not answer questions such as how universities can contribute to the revitalisation of rural community or how the local community can help universities equip students with practical skills. Instead, I transcended outcome-oriented education and engaged with educational (existential) questions, envisioning alternative ontologies for tourism education and the role of CBL. By synthesising two lines of literature – relational pedagogy from education and proximity tourism from tourism studies – this study demonstrates the possibility of situating CBL as educational and proximity tourism activities that could contribute to the mutual transformation of students (Biesta, 2013; Todd, 2023) and rural tourism communities (Höckert, 2018).

This study also highlights that the role of tourism educators and other stakeholders in CBL is not limited to facilitating students' learning experiences; rather, they must challenge and interrupt students, encouraging them to question their existence and values (Biesta, 2013; Edelheim et al., 2023). For students, it is important to prepare for unwelcome encounters to challenge themselves so that they can transform and exist as subjects in the world. Unlike indoor and structured learning on campus, CBL encompasses these unexpected events; the reality of rural communities, where values and

worldviews are contested, is messy. For students to appear as subjects in the world, it is essential to establish mutual, subject–subject relationships amongst students, educators, and local communities. This means that CBL can be key in not only transforming students but also inspiring them to envision engaging, slow, and caring ways of doing tourism while maintaining their host community as a subject.

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Ecotourism and Community Participation: The Case of Liati

Wote in Ghana's Afadzato South District

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Keywords: *Community-Based Ecotourism, Participation Level, Involvement and Benefits, Ghana, Liat Wote,*

Abstract:

Community participation in the development and management of ecotourism is an essential component that has been thoroughly examined in scholarly publications. Local community participation in ecotourism enhances the long-term viability of the tourism initiative by ensuring sustainable development and equitable benefit distribution (Xu et al., 2022; Utama et al., 2021; Kiper, 2013). Scholars widely agree on the significance of participation in ensuring the long-term viability and success of ecotourism efforts (Kiper, 2013; Gumede & Nzama, 2021; Maria et al., 2021; Hasana et al., 2022). Thus, "community participation in ecotourism projects leads to a more equitable distribution of financial benefits and a greater appreciation of natural resources among local residents (Stronza, 2007)". The academic community is generally aware of the benefits that comes when locals in destinations take part in ecotourism projects, particularly with regard to the possibility for long-term success and sustainability that these programs offer. These benefits of community participation in ecotourism projects and their sustainability holds true especially within the context of educational institutions and institutions of learning.

The case

This study utilizes Tosun's normative typology of community participation to assess and categorize the level of involvement of the people of Liat Wote in the development and management of ecotourism in the Afadzato South District of the Volta Region, Ghana. Tosun's (1999) typology consists of three stages; Spontaneous Involvement is defined as

active involvement in which the community has an important role in decision-making and implementation. Induced Involvement is described as task-oriented involvement in which the community's role is limited to following predetermined procedures and benefiting from predefined possibilities; Coercive involvement is defined as non-participation with low community input, and is frequently characterized by manipulation and limited options. Pretty (1995). Self-mobilization and interactive involvement constitute true and engaged participation; practical involvement, motivated by tangible benefits; and consultative participation. Passive and manipulative participation with minimal true engagement. Arnstein (1969). Citizen power comprises the maximum level of involvement, such as citizen control, delegated power, and collaboration. Citizen tokenism consists of token gestures such as placation, consultation, and informing, whereas non-participation includes forms such as treatment and manipulation. Tosun's typology was used because it provided the framework and basis of analysis for the research as Liatu Wote serves as a classical example of Community- Based Ecotourism that is suitable for such an inquiry.

The research is focused on assessing the extent of local involvement for particular reasons. The Volta Region of Ghana is comprised of eighteen (18) unique districts, each possessing its own particular individuality. The Afadzato South District, also known as the Afadzato Anyigbe District, is referred to interchangeably, reflecting its dual nomenclature. In addition to its geographical position in the eastern portion of Ghana, the region is characterized by its distinctive natural and cultural attributes. The town of Ve-Golokuati, which serves as the district capital, is located about 200 kilometers from Accra, the capital city of Ghana. The 2021 population and housing census of Ghana conducted in the district indicates a total population of 73,146 individuals, with 36,081 males and 37,065 females recorded. Liatu Wote is inhabited by around 600 individuals, the majority of whom are smallholder farmers engaged in area agricultural activities. The district was named after Mount Afadzato, a prominent mountain in Ghana with an elevation of around 885 meters above sea level. The district boasts of diverse landscapes, encompassing low-lying valleys, majestic towering peaks, and expansive flatlands, creating a picturesque and varied scenery. These three different types of terrain combine to define the district's geography. The Afadzato South District experiences a tropical climate characterized by two distinct seasons: the rainy season and the dry season. Forests form a significant portion of the district's flora, playing a critical role in preserving the area's rich biodiversity and ecological stability.

The significance of the study lies in bridging the gap on community participation in ecotourism for development and has policy as well as research implications for the

achievement of sustainable ecotourism development at destinations. A total of sixty-five (65) household surveys were conducted in the village of Liati Wote to obtain data for this study. In addition, a total of six (6) comprehensive interviews were conducted with individuals who are part of the Tourism Management Team at the Afadzato Tagbo Falls Ecotourism Center, officials from the Afadzato South District Assembly, and the Ghana Tourism Authority. These interviews were conducted to collect information about the location, tourism development and management, community participation, and benefit distribution. To enhance the data, a focus group discussion (FGD) was conducted, involving members of the youth group in the community who were invited to engage in a conversation. One method that was also used to get further information was participant observation where the researcher observed the everyday phenomena within the community in relation to the study. The chosen research methods generated insights that were similar to the results of the Tosun's typology which served as the framework of analysis. The quantitative data gathered were analyzed using SPSS version 28 while the qualitative data gathered were analyzed utilizing thematic analysis.

The community members have actively participated in the development and management of ecotourism initiatives while also reaping financial gains from these endeavors. A statistical analyses utilizing Chi-square testing led to the conclusion that there is a significant correlation between community involvement features (decision making process, employment of local people, local people in managerial roles, revenue sharing, revenue used for development, community interest factored) and the level of participation in ecotourism activities. The analysis of the correlation between the two variables resulted in the identification of this finding. Promoting more community participation, particularly in decision-making, revenue allocation, and employment prospects, are crucial factors in building positive community perspectives and fostering participation in ecotourism projects at destinations. This study revealed that the Liati Wote community is placed at the level of induced participation on Tosun's (1999) typology, which tallies with degrees of tokenism on Arnstein's (1969) typology. Ecotourism initiatives encompass environmental preservation, socio-economic advancement, and community involvement, as well as the tourist being informed and amenable to supporting such initiatives. The efficacy and long-term viability of these projects are contingent upon their ecological ramifications and the degree of consciousness and engagement within the communities they strive to serve.

The study has investigated the perspectives and extent of involvement of the local people in ecotourism projects in the Liati Wote region. The research findings offer valuable insights into the intricate relationship between community engagement levels

and the overall effectiveness of ecotourism projects. The correlation and interaction between ecotourism and local communities can be generalized to suggest that greater community involvement leads to more sustainable and equitable ecotourism outcomes. The findings from the Liati Wote case study establish a strong framework for comprehending how local participation, economic incentives, and stakeholder collaboration collectively drive the success of ecotourism projects. The research conducted on community participation in ecotourism in Liati Wote elucidates essential aspects, including empowering local communities, advocating for sustainable tourism practices, and fostering economic and social benefits through tourism. The themes of community empowerment, ecological conservation, and urban and rural rehabilitation through education and tourism are all closely interconnected.

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Multiliteracies in tourism education - why bother?

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Keywords: values-based tourism higher education, multimodality, multimodal literacy, multiliteracies, SoTL,

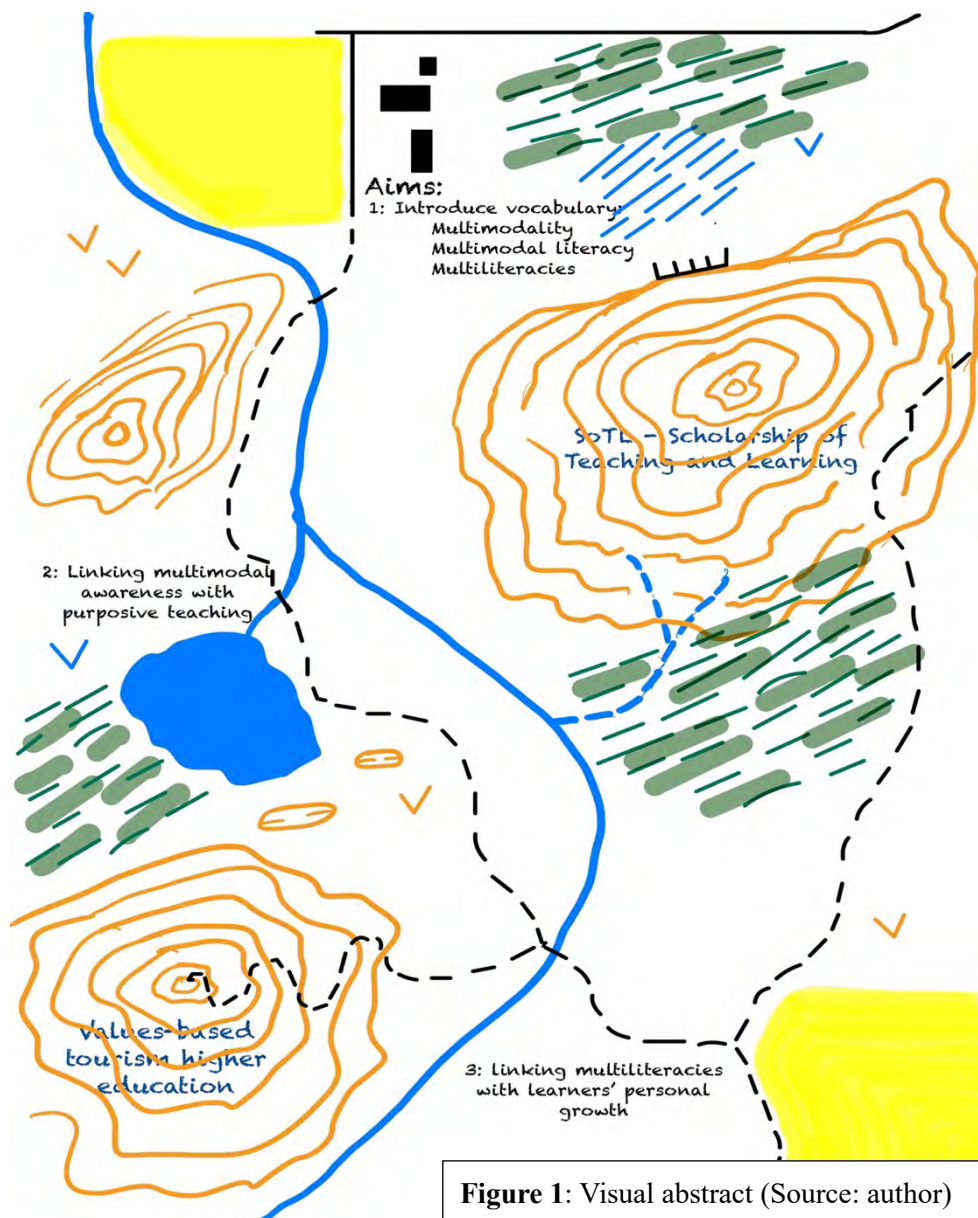


Figure 1: Visual abstract (Source: author)

Abstract:

This manuscript has three primary aims: Firstly, my intention is to give a foundational insight into what multimodality, multimodal literacy, and multiliteracies mean for educators and researchers in the field of tourism and hospitality higher / tertiary education (hereafter tourism education). Secondly, I will also examine how an overt awareness of multimodality can lead to more active and purposive teaching activities and assessments in the field. My final aim is to elaborate why the incorporation of multiliteracies learning is beneficial for tourism graduates' personal growth, regardless of the career path they select after their initial degree.

The argument is mostly conceptual, but it uses empirical examples to illustrate the theoretical concepts in use. It is, however, not an empirical investigation of one learning unit, or one distinct case, and it is distinctly inductive and investigative, not deductive and deterministic. This is a Scholarship of Teaching and Learning (SoTL) manuscript, a reflective investigation by a tourism academic into the nature and rationale of tourism education with an aim to highlight best practice from other fields of study so that SoTL colleagues in tourism education can adapt those insights into their own fields of learning too.

The main contribution to tourism education lies in the introduction of new vocabulary with attached theoretical and practical implications. By moving beyond a restricted perception of 'literacy' to multiliteracies in tourism classrooms, both learners and teachers can enter a new values-based realm of meaning making, and knowledge creation.

Introduction

I am not an accomplished artist; I draw stick figures, and even they look shaky. So, when advocating for multimodality and multiliteracies, I always encounter an inevitable shortcoming—my own visual language leaves much to be desired. However, I have always thought in images, and when considering how to visualise my argument for this paper, I reflected on the visual modes familiar to me and the kinds of literacies that come naturally. Maps came to mind, as I enjoy them greatly and have always been surrounded by them. My visual abstract is, therefore, a map—and, to be precise, an orienteering map. My father is an active orienteer, and my family has spent weekends and holidays attending orienteering competitions nationally and internationally for as long as I can remember. I will, therefore, focus on and *italicise* different sections of my visual abstract—the orienteering map, what each section represents, and how to 'navigate through its terrain'.

Scholarship of Teaching and Learning - SoTL

Brown contours on an orienteering map show differences in altitude. The organic shape behind the SoTL text in figure 1 and 2 represents therefore a hill, a metaphoric collection of knowledge.

Scholarship of Teaching and Learning (SoTL) is the name for the active reflection and publication of teaching and learning practices that academics undertake (McKinney, 2013). SoTL is marginal in most university disciplines, except for, perhaps naturally, in faculties of education where a meta-reflection on the own field of research commonly takes place. This is an unfortunate fact, as all disciplines are engaged in teaching and learning, and a stronger meta-focus on the practices in

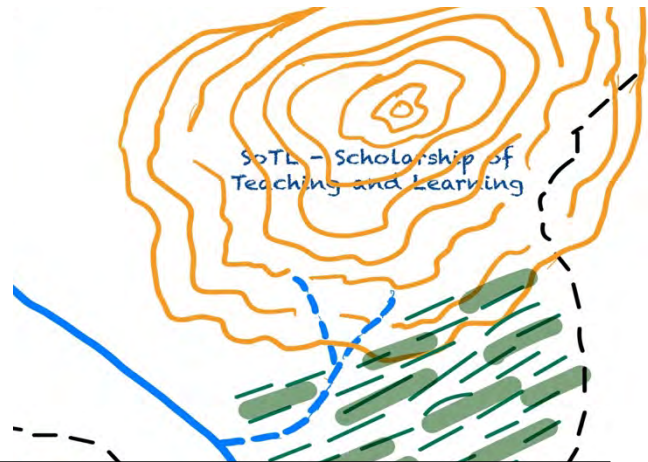


Figure 2: Scholarship of Teaching and Learning (SoTL) as a metaphorical hill (Source: author)

use should also render better, and more importantly, more enjoyable, learning outcomes for students, and practices for teachers. It is, indeed as McKinney (2013) states, a waste of 'time, energy, funds and other resources' not to tap into the wealth of knowledge that exist about 'what works and why in teaching and learning' (McKinney, 2013, p. 1).

Blue colour refers to water. Depending on the shape, size, and concentration of blue signs, it can depict lakes, swamps, creeks, and holes in the ground filled with water. Water is necessary for life to exist; it nurtures and creates new life. There is a stream of water running off the SoTL hill and it feeds into a larger creek – this represents the connection between SoTL and other fields of research.

Tourism as a field of higher education is no exception to the rule, there are tourism academics with a strong SoTL interest, and there are currently three international English-language academic journals focused on the field (and a few in other languages too, for example in Japanese), but none of these are ranked very highly in any comparison with other tourism-related journals. Ranking and metrics are naturally no guarantee for quality, but in a neoliberal academic reality, they shape the way especially young academics act, and where they publish. This leads to a vicious circle where less effort and focus is placed on SoTL, and more is instead put on other, more mainstream fields of research (Chick, 2013).

Multimodality and multiliteracies

Black colour is, for example, used to depict roads, paths, buildings, fences, stones, and canyons, and names printed on maps are often also black.

My visual abstract in Figure 3 has some straight roads at the top, and a few buildings representing the aims of the paper. There is also a meandering path leading into the forest from the aims.

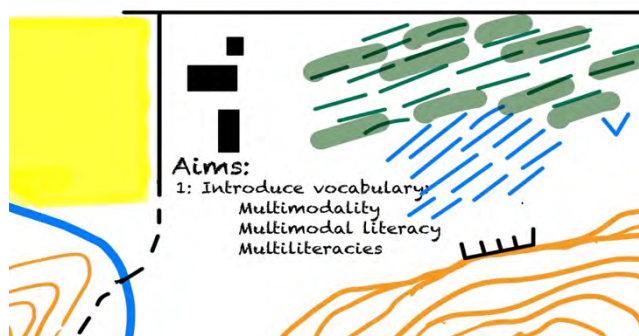


Figure 3: The aims of the paper as metaphorical buildings and roads (Source: author)

Tourism is a multimodal and embodied phenomenon, but it is often investigated and taught using linguistic semiotic modes, such as written text, spoken, or recorded voices, that never fully incorporates this multimodality. In parallel to this multimodality, literacy and literacies are no longer perceived as simply referring to learning how to read and write, but to a wider spectrum of comprehensions of societal codes and norms, and competence in co-designing meaning making (Anstey & Bull, 2018).

All humans communicate using a diverse range of semiotic modes (linguistic, visual, audio, tactile, gestural, critical, to name a few) and early childhood pedagogy is incorporating this naturally into learning activities where words and pictures, music, play, and creation are combined. But teaching in later stages of the educational path turns ever more linguistically textual. Higher / tertiary education teaching and learning is almost solely based on written texts, as if all knowledge would only exist in that semiotic mode (Ross et al., 2020).

Most research on multimodality, and the accompanying preparation for multiliteracies, focuses on early childhood pedagogy. When the concepts were introduced, soon 30 years ago by the New London Group, it was by researchers who were especially interested in language, language acquisition, and childhood pedagogy (Thibaut & Curwood, 2018). Vocational and tertiary education are later fields of investigation, also here research focuses on language learning, but other fields are represented too (Crawford-Camiciottoli & Campoy-Cubillo, 2018).

Research on the education of tourism is mostly bereft of connections to multimodality and multiliteracies. Though, there is a rather wide range of research that has investigated ‘literacy’ in tourism higher education (Dalgıç et al., 2024). However, this type of research

is connected to different types of literacies that the investigators consider being important for tourism and hospitality graduates, such as financial literacy, digital literacy, or sustainability literacy (Jamal et al., 2011). These types of investigations see the sector as being complex, and highlights cases and topics that need to be comprehended to be 'literate' in their selected field. However, most of this data is yet again presented as linguistic written texts, whereas if examined from a multiliteracies perspective existing studies are still simply referring to one semiotic mode.

Multimodal awareness and purposive teaching

Green colours on a map represent dense vegetation, the stronger the colour, the denser it is. These are areas orienteers generally try to stay away from, it is mostly faster to run around them if it is possible. I have placed purposive teaching close to one of these dense areas in Figure 4.



Figure 4: Purposive teaching as a dense area that paths pass by (Source: author)

Purposive learning offers a didactic approach that prioritises greater goods. An example of this is the distinction between active and passive learning of tourism that takes place in society. Active learning includes formal education, but also information campaigns, guided tours and similar, whereas passive learning comes to the individual through societal norms and practices (Gössling, 2018). Thus, our students learn constantly about tourism and what it *does* or *is*, but only a section of that learning comes from what tourism academics tell them, the rest comes watching influencers and vloggers online, from watching the news or films, or from conversations they have with other members of society. Purposive learning strives therefore to equip students with competences that extend beyond the boundaries of traditional knowledge acquisition. In the context of tourism, this approach empowers students to engage with society critically and become agents of change (Boluk, Cavaliere, et al., 2019). Multiliteracy emerges as a crucial component of this paradigm, as students must be literate in multiple modes to navigate and contribute effectively to an increasingly complex society.

However, multiliteracy is not something actively taught in many schools or even universities. It is a learning component of the Australian school curriculum (Anstey & Bull, 2018), so students who comes through that school system should in principles be

familiar with the concept. Though, what if their lecturers in HE are not familiar with it, and therefore never ask students to utilise it in their analysis of material given? Multiliteracy goes hand-in-hand with reflexivity, the practice of critically reflecting on one's experiences and knowledge (Lea & Jones, 2011). University students must cultivate the ability to engage with material critically, transcending the passive absorption of information. In the context of tourism, Boluk and colleagues find reflexivity to be a tool that empowers students to deconstruct and analyse societal constructs, fostering a deeper and more meaningful learning experience (2019).

To date, the areas of tourism education that have been investigated in a multimodal manner are connected to teaching English for tourism (Palpacuer-Lee, 2018). This kind of teaching is for practical tasks, such as for tourist guides, who will need to convey their messages to a range of audiences using several semiotic modes (Zhang & Cheng, 2023). Thus, if the field is so focused on the practical aspect, why should other tourism educators and researchers bother about multimodality, multimodal literacy, and multiliteracies bother, if their research is not equally practical? The answer lies in the core of tourism – tourism is a multimodal phenomenon, and if it is only investigated using one semiotic mode, then it is never fully comprehended.

Multiliteracies and personal growth

A deep yellow colour represents fields and depending on the season orienteers are asked to respect landowners land by not crossing fields where crops grow. But in the autumn, when harvest is done, fields might become alternatives to paths as to how to get easiest and fastest from one place to another. I have placed personal growth here in Figure 5 at an intersection of paths, next to a field. The metaphor intended is that we are not educating students for specific job tasks (just one path), but rather that they should be able to select the most appropriate route forward themselves.

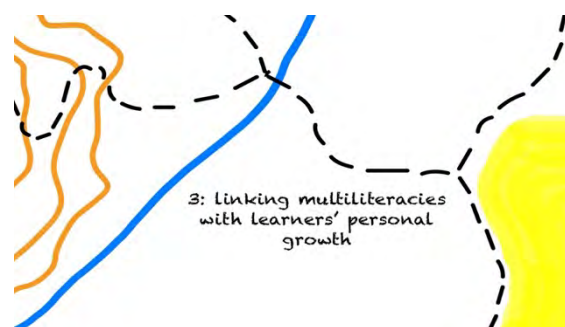


Figure 5: Personal growth: an opportunity to select an own way forward (Source: author)

Multiliteracies in tourism higher education foster personal growth by equipping learners with diverse communication skills, critical thinking, and cultural awareness that transcend professional applications. By engaging with visual, digital, and textual modes, students deepen their understanding of complex social and cultural dynamics, enhancing their ability to interpret and interact with the world. This multimodal literacy encourages self-

reflection and adaptability, empowering students to question societal norms, appreciate diverse perspectives, and become informed, active participants in their communities. Rather than focusing solely on job readiness, these skills nurture learners' personal development, promoting lifelong learning and enabling them to contribute meaningfully to society beyond their careers.

This manuscript uses the word ‘text’ for all meaning making entities, regardless of which semiotic mode they appear in. The etymological root of ‘text’ comes from Latin and the word “textere”, referred originally to something woven, such as a ‘fabric’ (Barnhart, 1988). This connection can still be seen in words such as ‘texture’. This image of separate threads jointly creating a fabric function as a good metaphor for multiple semiotic modes mutually contributing to meanings that text ‘designers’ (or alternatively ‘prosumers’, as everybody act both as producers and consumers) use for their messages (Anstey & Bull, 2018). For example, a person creating a TikTok posting combines several visual- and audio-texts, together with written and spoken linguistic texts in different sized and coloured fonts, and finishes this off by ‘hashtagging’ keywords, locations and people. Other designers can then repost the original text as is, or with added / amended features. This thick fabric of threads is woven together, and the final text can only be perceived multimodally.

Conclusion

Finally, as this is a conceptual SoTL manuscript, its primary aim is to introduce readers to new vocabulary in the tourism higher education field. There are therefore no separate sections for methodology, results, or discussions, but rather an extended argument that touches on the concepts at hand. My intention is to develop this extended abstract into a full article in the future. I will divide my argument into three parts, firstly introducing the vocabulary and research conducted about the introduced concepts. I will thereafter focus on the users of these concepts: teachers, and learners respectively. My argument asserts that teaching that incorporates multimodality in a functional fashion provides more active and purposive learning experiences for all participants. It asserts also that learners need learning activities and assessments that allow them to practice multiliteracies in safe environments, so that they can continue developing their multiliteracies as they go on with their lives beyond formal education.

As noted in the abstract, this paper’s key contribution to tourism education is the introduction of a broader vocabulary that brings new theoretical and practical insights. Moving from a narrow view of “literacy” to embracing multiliteracies in tourism

classrooms invites both students and educators into a richer, values-driven space for making meaning and creating knowledge. Here, reality is acknowledged in all its natural multimodality, where multiple ways of understanding—visual, tactile, and even olfactory—are encouraged, rather than stripped away to create an artificial “lab” setting.

From an epistemological perspective, knowledge expands beyond traditional text, embracing diverse sensory experiences that contribute to our understanding of truth. This approach encourages students to think critically about different “modes” of communication, whether through words, images, or even sensory experiences such as smell and touch. By exploring these less conventional forms of “texts,” students gain a fuller understanding of the world.

The values-based (axiological) dimension of multiliteracies is especially significant. It challenges the longstanding belief that social sciences can be “value-free.” Even our preference for certain senses—like sight and sound over smell and touch—reflects hidden biases rooted in historical thinking. By adopting a multiliteracies approach, tourism education opens up new avenues for meaning-making that recognise and embrace these values, allowing for a more inclusive and diverse way of creating knowledge. This approach empowers learners and teachers to question traditional limits on understanding, encouraging a holistic view that is both intellectually and personally enriching.

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Trust and Fragility: A Walking Dialogue

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Trust and Fragility: A Walking Dialogue

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I don't trust people

a friend confessed to me

I don't trust them because they are changing

I asked:

If you know that they are changing, what do you not trust?

One of the aims of critical tourism studies is to consider both the research and researcher as humans in a process of ongoing change and transformation (Ateljevic, Morgan, & Pritchard, 2007). However, questions arise: What does it mean to think of humans as changing and transforming, and how can we trust ourselves, or others, in that situation? I argue such inquiries give us insights, as researchers, and as humans, into the concept of trust in tourism studies.

In this walking dialogue, I specifically focus on *trust* in the context of solo female travel and how it relates to the concept of fragility. Although philosophies of trust commonly imply fragility, as there is no trust without the risk of being betrayed (Baier, 1986), literature on solo female travel rarely discuss trust. First, I conceptualize three different yet connected themes related to the experience of trust—trust the process, trust the self, and trust the other—through the concept of fragility. Next, I examine the theme of trust in the context of solo female traveling. Finally, I explore how this walking conference is also a process of learning trust and fragility through being-with fellow researchers, locals, nature, and strangers

The Experience of Trust through Fragility

In tourism studies, positivism has been a dominant paradigm, which considers there is a truth or reality existing outside of our bodies. These researchers follow certain processes that leads to the answer. However, some researchers do not have a solid process, and sometimes answers remain uncertain (St. Pierre, 2017). These authors stay fragile, not knowing what will come to happen, and in doing so they can gain confidence in their own

ways of knowing and becoming from the experience of being able to “figure things out” at the end (Juttila, Höckert, & Rantala, 2024)—learning how to trust the process.

Even without direct experience, learning from other researchers also helps us learn how to trust the process through their writings and expositions of fragility (Juttila, Höckert, & Rantala, 2024). Conversely, covering up fragility means enclosing the space for creative and new ways of knowing, being, and becoming. By embracing fragility, rather than ignoring the feeling of uncertainty, we learn how to trust the self.

We also share fragility with others through our research. Yet, without fully knowing who these others are (whether they are readers or listeners), without the ability to conquer the other’s way of knowing (Juttila et al., 2024, p. 50), without expecting that all others will fully understand what the point *is*, rather, trusting the other leaves open a space where others can freely think *with* our thoughts. This is the space for us to breathe together, being-with, a space that is so often covered by the certainty of knowing. I argue sharing fragility is an act of trusting one another. The co-constitutive experience of trusting in the process, the self, and the other

Trust in the Female Solo Traveler Experience

Studies on solo female travelers commonly center on either the risks, constraints, and fears of traveling solo, or the positive effects of solo female travel that encourage women’s empowerment and bravery. Research shows that women feel fear because their female bodies are sexualized so that they have to constantly care about what they are wearing, where they are staying, and when they go out (Wilson & Little, 2008). However, others argue that solo traveling has empowering effects on women. Through negotiating risks during their travel, they can learn how to deal with it, and they can recognize that they do not have to follow normalized gender roles in the society, which may lead them to resist gender norms upon return to their home country (Harris & Wilson, 2007; Yang, Khoo-Lattimore, & Arcodia, 2018).

In their study about women hiking in the woods alone, Coble, Selin, and Erickson (2003) argue that some women negotiate gendered risks differently. One participant of their research mentioned having a self-dialogue to justify to herself that other people are out there doing the same thing—hiking in the woods like us in this conference—a dialogue that empowered her to not to be overcome by fear. She trusted the other and treated them as humans, not things that made her anxious all the time (Holton, 1994). Yet, there were still fears inside herself.

Traveling solo is not a clear-cut process leading to empowerment by learning how to

deal with dangerous situations or knowing how to resist gender roles. We trust our process of traveling solo, but at the same time, we experience the fragile condition of being solo. Through the practice of trusting the other, which eventually leads trusting the self because it allows our fragility to exist, we open the space for us to be humans, changing beings. We learn to be somewhat comfortable in risky situations; we learn fragility *and* trust.

Learning Trust and Fragility

Through walking with researchers, locals, nature, and maybe some strangers, we can become attuned to the experience of trust and fragility. How do we trust one another in TeToWaCo and be comfortable walking together through nature and strangers? Will they—those who walk next to you—know and understand what you want to say, the *point*, and have a meaningful conversation with you? And will *you* understand what the other is talking about?

This walking dialogue is itself an act of trusting the learning process by exposing my fragility of not knowing fully about the concept of trust—of being uncertain—and yet expose my thinking to the experience of trust. In this fragility, this dialogue aims to learn what and how we think about trust through walking. Through experiencing trust and fragility together in a walking dialogue, a space is opened for us to learn and listen with curiosity, wonder, openness, and care (Jutila, et al., 2024, p. 50).

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Integrating English Education with Practical Training:

Hospitality and Tourism Internships at

Hokusei Gakuen University Junior College

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Keywords: internship, hospitality and tourism industry, English learning

Hokusei Gakuen University Junior College (HGUJC) offers hospitality and tourism internship opportunities for English major students (Morikoshi et al., 2016). The primary goal of these internships is to integrate hands-on practical career training in the hospitality and tourism industry with English language learning. These programs are conducted at various local sites as well as overseas locations. The internships include both individual placements, where students participate independently, and group tour programs offered overseas. These internship programs have evolved over the years based on the availability of participating companies and the unique opportunities provided by different organizations.

Currently, HGUJC primarily offers two types of programs for individual student participation. The first program is the "Global Internship," an elective course worth two credits. In this program, students typically secure positions in the Niseko area of Hokkaido, working in hotels and tourism-related companies for periods ranging from three weeks to two months. The second program is the "Valencia International Global College Program/Valencia Global Leadership Program," where selected students travel to Florida in the United States to work at Disney World or other hospitality-related companies in Orlando for approximately six months. Both programs offer students opportunities to work in the industry and use English in real business settings.

Each program has its own advantages and disadvantages. Group tour programs require significant time and effort from organizers for planning, and there is often concern about meeting the minimum number of participants required to conduct the tours. However, with the help of various companies and organizations, we have been able to design

interesting and suitable programs for our students. The Valencia programs are highly attractive and popular among students, but the selection process is complicated, and it is challenging to be chosen as a participant. Applicants must take an English proficiency test called Versant, followed by an interview process. The selection period is lengthy, often taking at least a couple of months. Furthermore, we must coordinate with the organizer, University Coop, which communicates with Valencia College in the United States. However, once selected, students undergo exceptional experiences in the United States. As this is a paid internship, students can offset the cost of their travel to the United States with their salary.

The Shiribeshi Glocal Internship, on which we currently rely, provides a unique opportunity for our students. Since this program is based in Hokkaido, students do not incur significant expenses to participate. Most students opt for paid internships, allowing them to save money after completing the program. Many workplaces require interns to communicate in English, helping students build confidence and improve their language skills. The primary advantage of this program is that it is organized by the regional government, Shiribeshi Sogo Shinko Kyoku, which serves as the main point of contact. As a result, it is easier for students and teachers to apply without navigating complicated paperwork. Moreover, the organizers are very supportive during the application process and the internship itself. If any issues arise, the staff from Shiribeshi Sogo Shinko Kyoku promptly address them, visiting interns or companies to resolve problems in a timely manner. They also provide pre- and post-internship orientations to cultivate students' motivation and support their career plans. Additionally, they offer events that allow interns to learn about the area and engage with local people. Although the selection procedures are not particularly difficult, some students are unable to participate due to unsuccessful matches with companies. Nevertheless, every season, three to five students are selected for the program, and they enjoy the experience. One drawback is that students' experiences in the Niseko area can vary depending on the company they work for. As many companies in Niseko are newly established or still developing, some may not have well-established workplace practices. Consequently, some students receive thorough instructions and training sessions, while others start their internships with minimal guidance. In winter, the businesses in Niseko are extremely busy, which can make working conditions stressful.

These three different programs have their respective benefits and drawbacks, and teachers should choose the one that best fits their students' needs and the circumstances of the organization.

It is important to note that these internship programs differ from those organized by the

Shushoku Shienka (University Career Support Office). The above programs provide opportunities for students to learn about the industry and gain experience in real workplaces. At the same time, students have chances to learn and use English in professional settings. These experiences will enhance students' motivation in learning English as mentioned in other research (e.g., Lin & Tseng, 2020). Furthermore, by gaining a deep understanding of the industry, students can better assess whether they truly want to pursue a career in hospitality and tourism. Whether or not they ultimately choose to enter the industry, students grow significantly through their internship experiences.

To successfully implement these internship programs, I maintain regular communication with organizers and company personnel. Specifically, I work closely with Shiribeshi Sogo Shinko Kyoku, inviting them to our campus to promote the program. I address any questions or problems that arise by coordinating with them. Whenever possible, I visit Shiribeshi to share information and even visit companies where students are interning to build future relationships.

In conclusion, HGUJC has introduced a variety of internship programs that integrate industry experiences with English learning. To provide meaningful internship opportunities, teachers should carefully consider and select the programs that best meet their students' needs and the organization's circumstances. Additionally, effective communication with internship organizers and participating companies is crucial, as is ensuring the feasibility of the programs for students, teachers, and companies.

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Re-envisioning Rural Spaces for Community Vitality: The Integration of Arts and Culture Programs in combination with an Indigenous Science Approach

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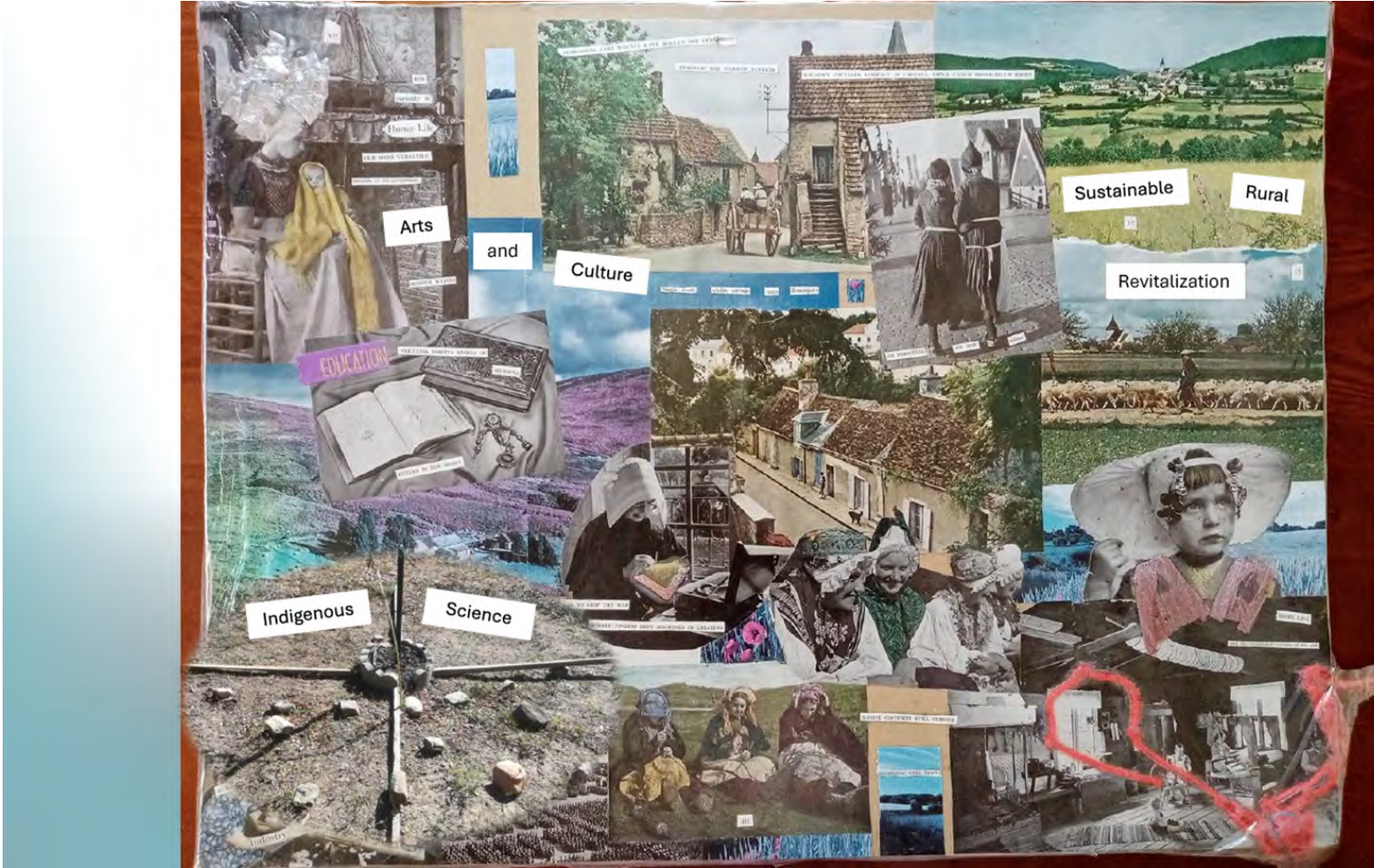
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Video:

<https://youtu.be/ss-3rMuESfk>

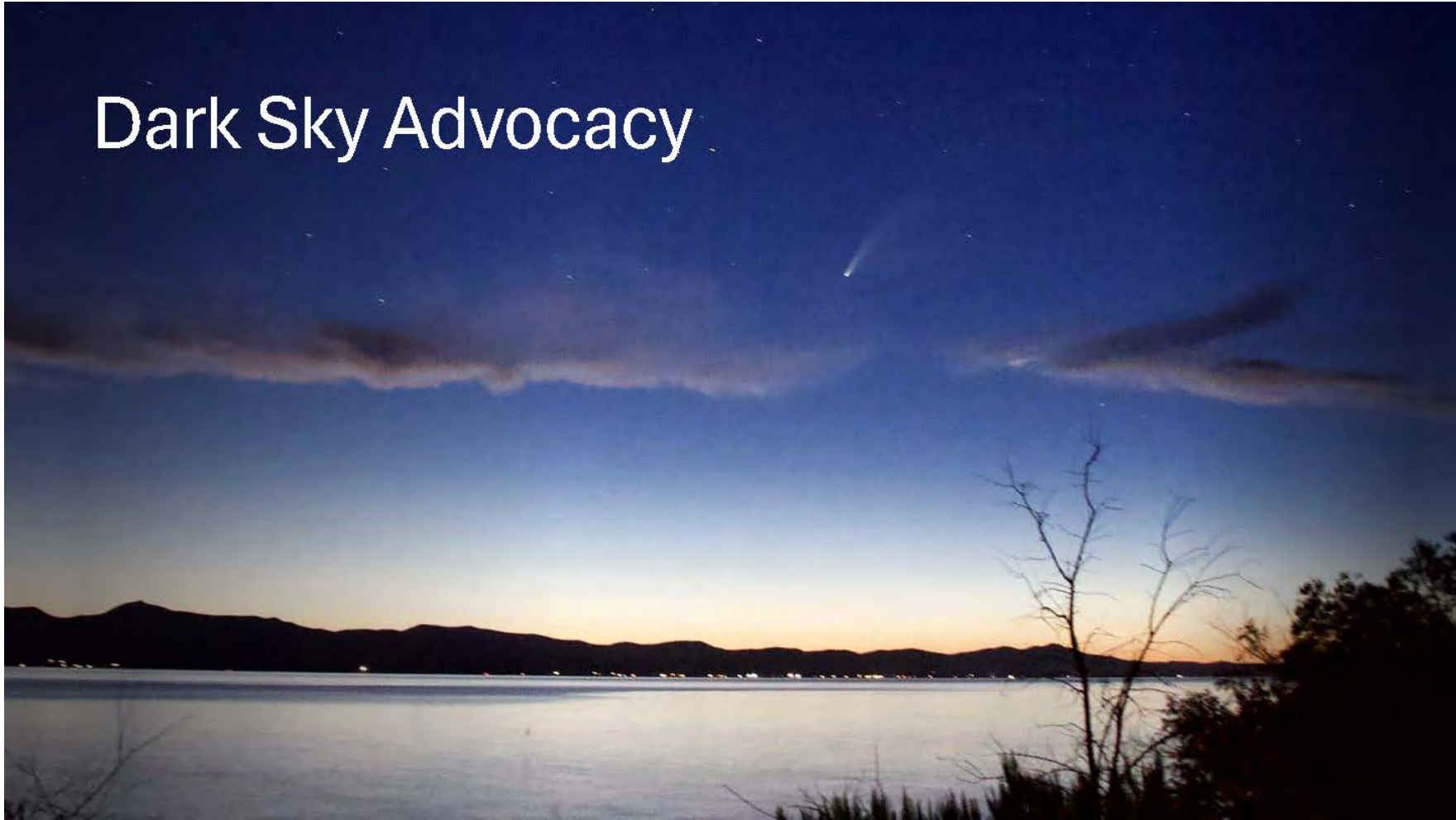


Re-envisioning rural spaces to promote community vitality





Dark Sky Advocacy







Ethical Astro-tourism



Uplifting and empowering
限界集落 *genkai shūraku*
marginalized rural
communities

Exploration of an integrated instructional design for tourism, cross-cultural understanding, and foreign language education using new technologies

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Keywords: instructional design, PBL (Project-Based Learning), AI, VR, metaverse

Abstract:

This action research explores the educational value of integrated Project-Based Learning (PBL) integrating tourism education, foreign language education, and intercultural understanding with Artificial Intelligence (AI), Virtual Reality (VR), and metaverse technologies. This study employed a mixed-methods approach, focusing on qualitative data analysis with seven students in a second-year seminar course. The PBL components included understanding VR concepts, learning about indigenous culture, acquiring VR development skills, team-based development, AI-assisted translation, and presenting outcomes. Findings revealed that this approach fostered a range of skills beyond individual knowledge acquisition, promoting technological literacy and creative expression through collaborative learning. While the use of AI and VR technologies facilitated immersive, multilingual content development, challenges such as technical issues and difficulties in establishing clear themes emerged. The study emphasizes the need for a paradigm shift in education, moving towards learner-centered, technology-enhanced pedagogies, with teachers transitioning to facilitators of learning experiences. Future research should address technical and pedagogical challenges by developing versatile platforms and instructional models integrating new technologies. In conclusion, this integrated PBL approach offers engaging learning experiences, enhancing creativity, technological literacy, intercultural understanding, and multilingual communication, better preparing students for the globalized tourism field.

Introduction

In recent years, there has been a strong demand for tourism human resource development and the promotion of cultural tourism, and initiative policies have been advanced (Agency for Cultural Affairs, 2015; Japan Tourism Agency 'Tourism Human Resource Development Project'). As part of tourism education, there is significant value in having learners become developers of tourism content, searching the unique local characteristics and attractions, constructing multimedia productions, and promoting them to the world multilingually.

This research is a qualitative action research study aimed at exploring the educational value of PBL that integrates tourism education, foreign language education, and intercultural understanding education. The three Research Questions (RQs) were established:

RQ1: What learning activities using AI and VR development comprise the course design of integrated PBL?

RQ2: What are the learning processes and outcomes of this PBL?

RQ3: How can the learning outcomes be evaluated?

Literature review

Tourism research has a multidisciplinary field. The research assessing the potential of VR and metaverse in tourism can be broadly categorized as follows: (1) Applications of VR in tourism (Guttentag, 2010; (Yung & Khoo-Lattimore, 2017). (2) VR in tourism marketing (Huang et al., 2012; Tussyadiah et al., 2018), (3) Multisensory VR experiences (Martins et al., 2017), (4) VR in tourism education (Schott, 2017), (5) The impact of VR on tourist attitudes and behaviors (Huang et al., 2012; Tussyadiah et al., 2018), (6) Virtual field trips for tourism students (Schott, 2017), (7) VR for sustainable tourism (Bec et al., 2021; Guttentag, 2010), and (8) Meta-analysis and literature reviews in VR tourism research (Yung & Khoo-Lattimore, 2017).

This study focuses on the application of VR and metaverse in tourism education, sharing commonalities with categories (1), (4), and (5). Rather than targeting the tourism industry or business as the primary objective, our approach explores the value of utilizing VR and metaverse for multimodal summarization and presentation of outcomes. This is done within the context of inquiry-based learning on tourism themes, from the perspective of language and humanities education. This integrated approach contributes original insights

that extend beyond previous research, bridging the gap between technological applications and educational methodologies in the field of tourism education.

Furthermore, the author has previously conducted educational practices that integrated foreign language learning with multimedia expression and content development. Through PBL rooted in learners' autonomy and local regional needs, we have examined the learning effects of foreign language use and exploring the value of utilizing new technologies in education (Sugie & Fujisaki, 2021; Sugie, 2023).

Methodology

This study adopted a mixed methods approach with an emphasis on qualitative data analysis. The research addressed three main research questions (RQs). As mentioned in the Introduction, RQ1 aimed to summarize the components of instructional design, including activities, environment, tools, and tasks, based on the PBL process. RQ2 focused on categorizing the characteristics of foreign language learning, intercultural understanding, and multimedia expression included in the integrated learning outcomes. RQ3 involved analyzing the responses of an online questionnaire conducted at the time of an end-of-semester presentation session with another university to evaluate the learning outcomes. Based on the results of these inquiries, the study considered the key elements of pedagogical strategies and the potential of integrated PLB for tourism education.

Implementation

Course settings

Seven students (five Japanese and two Malaysian) from the second-year seminar in the Faculty of Humanities enrolled in the course. The course implemented PBL that integrated cross-cultural understanding research, AI-assisted translation activities, and content development using VR and metaverse. The overall theme was "Multilingual Virtual Guide Utilizing VR and Metaverse." Throughout the year, students engaged in learning about Ainu culture (the indigenous people of Hokkaido), conducted fieldwork, participated in workshops on metaverse development techniques, and carried out team-based thematic research and development.

The learning goals were:(1) To utilize resources from the university museum and local ethnic cultures and acquire methods to compile information collected through field

research, (2) To develop skills in multilingual translation using Japanese and the common languages of international students (English and Chinese) with AI assistance, and (3) To practice multimedia expression utilizing VR and metaverse through various Information and Communication Technology (ICT) tools.



Figure 1. PBL Classroom Activities (left: step 1, center: step 2, right: step 3)

Tools and applications

The development took place in the on-campus Creative Lab. This is a studio classroom equipped with gaming PCs and video production environments, where students can work outside of class hours. As the cultural materials introduced in the VR space needed to be translated into multiple languages, Japanese and international students collaborated to improve the efficiency of manuscript creation by utilizing AI tools such as ChatGPT, Google Translate, and DeepL. The main tools used were as follows:

- Tinkercad: Intuitive online 3D modeling (www.tinkercad.com)
- Blender: PC software (free) for detailed 3D modeling (www.blender.jp)
- Poly Haven: Collection of 360° photos, textures, and 3D model resources (polyhaven.com)
- polycam: Creation of 3D objects from 360° photography (smartphone app, PC site) (poly.cam)
- Sketchfab: Collection and sharing of 3D materials (sketchfab.com)
- Monster Mash: Creation of 3D objects from photos or hand-drawn works (montermash.zone)
- Spatial: Metaverse platform (www.spatial.io)

Learning outcomes

Students divided into three teams, each setting a theme related to cultural tourism or cross-cultural understanding and proceeded with development both during class and extracurricular hours.

Team 1: As a result of their Southeast Asian street food research trip, they constructed a space introducing different cultures by arranging 3D objects of photos and English explanations of street stalls, temples, tourist sites, and cuisine from Thailand and Malaysia, based on the students' experiences.

Team 2: Created a space introducing Hokkaido's pioneer era and indigenous culture. They produced 3D scan materials at the university museum. Students created 3D data of Meiji and pioneer era buildings based on photographs and other references.

Team 3: For introducing international cuisine and Japanese food abroad, they initially planned a multilingual guide on Malaysian cuisine and foods of Japanese origin in Malaysia. However, due to teamwork issues, development was delayed, and they ultimately only managed to place Malaysian cuisine in the street food stalls.



Figure 2. VR room development (top left: team 1, bottom center: team 2, top right: team 3)

Results and Discussion

Regarding RQ1, PBL components are organized into the following six learning activities. (1) Understanding the knowledge and concepts of VR and metaverse, (2) Learning about indigenous culture and practicing field research methods, (3) Acquiring VR and metaverse development skills, (4) Team-based development, (5) AI- assisted multilingual translation, (6) Presentation of learning outcomes to internal and external stakeholders.

Regarding RQ2, the elements of foreign language learning involve translating cultural introductions researched and summarized in Japanese. As Japanese is the primary

language used in class, students create texts in Japanese and then use AI tools for multilingual translation. In this case, Chinese and English were used, both being either the native or second language of international students, resulting in AI-generated translations refined through human proofreading. The elements of intercultural understanding are structured around inquiry-based thematic learning based on students' interests. In this instance, the focus was on sociocultural elements that students discovered while researching Southeast Asian street food culture and the history of Hokkaido's development and indigenous culture. The tourism education element involves expressing aspects of intercultural understanding as tourism content using VR and metaverse technologies in a multimodal format. This takes the form of virtual guides introducing tourism resources displayed in galleries in multiple languages, which can also be applied to tourism events such as guide practice sessions for VR space participants and intercultural quizzes.

Regarding RQ3, a remote session was held at the end of the term as an opportunity for presentation and user evaluation, at the same time, an online survey was conducted. The respondents were undergraduate and graduate students (4 undergraduates and 2 graduates) from another university who had experience studying foreign languages and multimedia content development. The survey consisted of questions related to the following areas (Table 1):

Table 1: Survey questionnaire items

No.	Category	Question
Q1	General Presentation	Was the structure of the presentation clear and easy to understand?
Q2	Skills (6-point scale ranging from agree to disagree, including an "unable to judge", same for below)	Did the page explanations and visuals help in understanding the content?
Q3		Did the presenter capture the audience's attention?
Q4	Logical Thinking and Writing (6-point scale)	Were the speech and text logical, with clear arguments? (Regarding Japanese)
Q5		Were the speech and text grammatically correct, using appropriate words and expressions? (Regarding Japanese)
Q6		Were ideas and concepts expressed concisely and accurately?
Q7	Oral speech and Interaction (6-point scale)	Were the tone of voice, speed, and emphasis during the presentation appropriate?
Q8		Were eye contact, facial expressions, and responses to audience reactions appropriate during the presentation?
Q9		Were responses to questions and opinions accurate?
Q10	Research and Information Gathering (6-point scale)	Based on the collected data and information, were the intended scenes effectively constructed and expressed?
Q11		Were the information sources used persuasive and diverse?
Q12		Were the results of research and summaries organized in an easy-to-understand manner?

Q13	Creative and Multimedia Expression (6-point scale)	Was the content original and creative?
Q14		Did multimedia elements (images, audio, video, 3D, etc.) enrich the content?
Q15		Were tools used effectively to enhance the quantity and quality of the final content?
Q16	Overall Feedback (open-ended response)	Please freely write your overall impressions (good points, areas for improvement, questions, comments, etc.).
Q17	Course Evaluation (6-point scale, open-ended response)	Would you like to continue learning foreign languages and humanities using such new technologies in the future?
Q18		Please provide the reason for your answer above.

While the sample size is not sufficient for quantitative data analysis, the evaluations for questions from Q1 to Q15 were generally positive (responses of 4 or 5), with no negative evaluations (responses of 1 or 2). Neutral responses (answer 3) were distributed as follows: Q3 (2 respondents), Q5 (2 respondents), Q6 (1 respondent), Q7 (1 respondent), Q8 (1 respondent and 1 respondent of "Unable to judge/Don't know"), Q9 (1 respondent), Q12 (1 respondent), Q14 (1 respondent) and Q15 (1 respondent). As follow-up interviews were not conducted, the development of targeted improvement strategies based on specific feedback remains for future research.

The following presents the results of qualitative data analysis for Q16 and Q17. Table 2 shows the results of coding the open-ended responses, organizing the elements of learning activities and the constructs of instructional design.

Table 2: Qualitative data analysis for Overall Feedback and Course Evaluation

Category	Conceptual elements of feedback	
	Positive	Negative
General Presentation Skills	Clear and easily audible speech	Difficulty in conveying the theme of expression
	Visually appealing and enjoyable colorful photos	
Logical Thinking and Writing		Insufficient content in introductions, lack of textual explanations
		Difficulty in conveying the theme of expression
Oral speech and Interaction	Clear and easily audible speech	
Research and Information Gathering	High quality of Ainu culture VR space	
	Detailed explanation of VR creation process	
Creative and Multimedia Expression	Visually appealing and enjoyable colorful photos	High PC load and instability due to video processing
	Fresh and easy-to-understand VR experience	
	High quality of Ainu culture VR space	
	Detailed explanation of VR creation	

	process	
	Effective use of links for spatial navigation	
	Realistic and naturally moving character models in VR space	

The presentations and outputs were positively evaluated for their clear and easily audible speech delivery, visually appealing and colorful photographs, and fresh and comprehensible VR experiences. Particularly high marks were given for the high quality of the indigenous culture VR space, detailed explanations of the VR creation process, effective use of links for spatial navigation, and realistic movements of character models placed within the VR space. However, some areas for improvement were noted. These included high PC processing load leading to unstable performance, insufficient content in some presentations (a lack of textual detailed explanations), and difficulty in conveying the main themes of certain expressions.

Finally, we consider the key points of instructional design and teaching strategies for integrated PBL utilizing new technologies. Compared to traditional subject-specific or domain-specific knowledge learning and skill acquisition, integrated PBL showed transformations in several areas: consciousness of thinking skills, awareness through intercultural subjects, proactive learning attitudes of students, positioning and functionality of new technologies such as AI and ICT, and values regarding communication forms and language proficiency.

Creative and Multimedia Expression appears to generate positive value in terms of interest, attention, impression, and understanding of content. However, without the prerequisite skills of theme planning and structuring, research ability, and language expression ability necessary for content development, the value of creative multimodal expression may be significantly diminished.

In this practice, teachers made instructional innovations in areas such as overcoming resistance to student-centered information dissemination, addressing language expression difficulties, overcoming ICT skill disparities through collaborative learning, setting an opportunity for presentation and interacting both inside/outside of the class, and addressing environment-dependent issues. Educational practices utilizing new technologies have long revealed challenges such as environment dependency and lack of technical support. In an era where 5G/6G, Web 3.0, VR, and metaverse become prerequisites for education and learning, issues of network and equipment environment improvement will become more significant.

Regarding teaching strategies that optimally utilize new technologies, the key factors are as follows:

(1) Transformation of teachers' roles and functions

The most critical element is how to promote an educational paradigm shift. Teachers are no longer positioned as omniscient figures unilaterally 'instructing and transmitting' correct answers or ideals. They evolve into facilitators who accompany learners on their journey towards their objectives, engaging in the learning process as advisors and mediators.

(2) Course planning based on instructional design models

Fundamentally, instructional design should be based on learners' needs, knowledge, skills, and environmental prerequisites, necessitating the design and adjustment of class activities, teaching materials, instructional methods, and evaluation (Reigeluth, 1999). It is essential to approach instructional design not by making the acquisition of foreign language operational skills—which is merely the core of communication—the purpose of education and learning. Instead, the approach should focus on "for what purpose and how do learners want to use these skills and create meaning?"

(3) Cultivating and fostering self-education ability

The utilization of new technologies is not merely for assisting with fragmented task execution. It is employed to help learners acquire the ability to learn "how to learn" for themselves, create their own learning environments, and develop the applied skills to continually adjust these environments (Omae et al., 2023). One of the major educational goals will likely be enabling learners to optimize their learning by independently utilizing technology when studying different content in different locations

Conclusion

This study explored the educational value of an integrated PBL composed of tourism education, foreign language education, and intercultural understanding, utilizing new technologies such as AI, VR, and metaverse. The research revealed several key findings and implications for future practices. The integrated PBL approach showed significant potential in fostering a range of skills and competencies. Students engaged in diverse learning activities, from understanding VR and metaverse concepts to conducting field research on humanities and developing multilingual virtual content. This multifaceted approach promoted not only individual knowledge learning or language operational skills but also technological literacy and creative expression through collaborative learning. The use of AI-assisted translation tools and VR/metaverse technologies effectively promoted

content development. Students were able to create immersive, multilingual presentations of cultural and tourism content, enhancing both their language skills and their ability to communicate complex cultural concepts across linguistic boundaries.

However, several challenges remained. Technical issues such as high PC processing loads, the need for more comprehensive development skills, and difficulties in establishing clear theme. This suggested the importance of balancing technological innovation with fundamental research and communication skills.

The research emphasizes the need for a paradigm shift in educational approaches in Humanities. It suggests moving away from traditional instruction such as teacher-centered, lecture-based, segmented teaching/learning towards more immersive, learner-centered, technology-enhanced, integrated pedagogies. The role of teacher is crucial, transitioning from traditional instructors to facilitators and mediators of learning experiences. In addition, this study emphasizes the importance of developing students' self-education abilities. In an era of technology as a precondition for learning, empowering students to create and manage their own learning environment is an important educational goal.

Future research should address technical and pedagogical challenges by developing versatile VR/metaverse platforms, refining AI-assisted language learning tools, and creating instructional models integrating new technologies into tourism, language and humanities education. In conclusion, this instructional design of integrated PBL and new technologies offers opportunities for engaging learning experiences. This approach supports enhancing creativity, technological literacy, intercultural understanding, and multilingual communication, preparing students for the globalized tourism field.

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Co-creating and visualising narratives through comics

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Liming MA

A county level inheritor of Miao silverware craftsmanship, China



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Keywords: Manga, comics, comics-based research, visual narrative,
Intangible cultural heritage

Abstract:

In this research, we attempt to introduce comics as a research practice into tourism studies. Drawing on a study of silverware tourism in Fenghuang, China, we created a manga episode to investigate the potential of this medium in co-creating and visualising narratives. Our findings suggest that ensuring emotional truth in co-created comics is challenging. Also, the process may marginalise certain voices by privileging specific stakeholders. Instead, we propose a compromised approach to understanding the co-creation process in comics. Comics-based research practices provide opportunities for exploring subjectivities and intersubjectivities in tourism studies.

Introduction

Visual methodologies have gained increasing attention in social sciences because visibility has already become an essential part of contemporary cultural life (Rose, 2016). Particularly, in tourism, visibility not only forms the foundational part of tourist experience but also is a classical analytical lens for investigating tourism phenomena (Urry, 1990). Among the existing visual methods and practices in tourism, photos and videos have traditionally been the primary visual materials collected and created for analysing and eliciting data. This chapter focuses on comics as a potential research practice for tourism studies.

In tourism studies, comics have been investigated in relation to contents tourism, where

they are regarded as a trigger for tourist motivation (Sabre, 2017). Research has focused on topics including tourist behaviours, tourist experiences, and the relationships between multiple stakeholders. Our chapter views comics as a medium for communication between multiple stakeholders, and we actually created a manga episode as a research output. Rather than a material to generate data, comics are tools for disseminating tourism knowledge, thus fulfilling an educational function (Tatalovic, 2009). However, our aim is not to provide a comprehensive discussion of the educational role of comics. As an exploratory research, we reflect on the process of creating our manga, with a focus on the communication and negotiation among the three authors. In doing so, we attempt to delineate features of co-created comics and highlight the opportunities and challenges of applying comics in tourism studies.

About the terminology, we distinguish (Western) comics and (Japanese) manga. It has been noted that their visual narrative styles differ, for example, in visual attention (Cohn et al., 2012), page layout (Cohn et al., 2017), and storytelling voice (Cohn et al., 2023). Since the first author identifies himself as a manga creator, we use manga to indicate our work and comics to refer to the narrative art in general. The following sections firstly review the development of visual methodologies in tourism research and the application of comics as tools for narration. Next, we will briefly introduce the process of creating the manga episode, followed by its presentation. Conclusion and discussions focus on features of co-created comics including emotional truth and negotiations between multiple participants.

Visual methodologies in tourism research

There has been a growing interest in visual methodologies in tourism research as well as social science research more broadly (Jensen, 2016; Rose, 2016). This rise in visual methods in tourism research is associated with the non-representational and performance turns, that highlight the dynamic, embodied, and socio-materialist aspects of tourism and tourism experiences (Jensen, 2016). Tourism, involving corporeal mobilities, is always intertwined with tourists' bodily and multi-sensuous experiences, as well as the materiality of objects and places (Urry & Larsen, 2011). Tourists not only perform and experience places through their actions but also authenticate places with their affective, emotional, multi-sensual relatedness with them (Knudsen & Waade, 2010). On top of these academic arguments, visual and sensorial dimensions have been more and more intentionally included into tourism development and cultural representations at destinations. This tendency necessitates new and alternative methods to engage with the embodied and multi-sensorial aspects of tourism (Scarles, 2010). For example, Matteucci (2013) argued that photo elicitation is a more creative, fun, and multisensory technique

than conventional methods. Lv et al. (2022) did experiments using photo elicitation methods to examine how visual features, for example, the darkness of photos, influence tourists' embodied feelings of dark tourism sites.

Visual methods have also been employed with a critical approach, emphasising the importance of examining the cultural significance, social practices, and power relations involved in the production, dissemination, and consumption of images (Rose, 2016). Visual materials are no longer viewed as neutral mediums for transmitting meanings; instead, they play an active role in negotiating, transforming, and constructing socio-cultural realities. Correspondingly, researchers also examine the ideologies and discourses embedded in visual materials, exploring their political, social, and cultural meanings. For example, Yan and Santos (2009) analysed a tourism promotional video, revealing how China conveys a specific national identity to Western audiences through orientalist discourses.

In addition to collecting visual materials from secondary sources, more recently visual methods are also used to create visual materials for the purposes of research, aiming to understand and present the subjectivities of research participants and researchers. Encouraging participants to create visual materials can be effective in revealing psychological and internal aspects of perceptions and experiences that are difficult to communicate through words. For example, mental mapping is a common visual method in geography used to understand psychological interactions between individuals and their surrounding environments (Lee et al., 2018). Also, in an education research project, Taylor et al. (2011) asked respondents to create videonarratives to reveal reflexive self-representations.

Researchers can also create visual materials including films, photos, and drawings that serve as primary data for analysis and also as part of the research outputs. In this case, visual methods are often based on a self-reflexive approach and are frequently combined with autoethnography. For example, in a research of visual autoethnography, Scarles (2010) created photos based on her reflexive and embodied experiences and then share the photos with respondents to elicit intersubjective communication. Visual materials used and created in tourism research are primarily photos, drawings and videos. In this research, we employ comics as a visual narrative tool for intangible cultural heritage tourism research.

Narrating self and others with comics

Recently, there have been several attempts to incorporate comics into academic research in fields such as health studies, education, cultural studies, and anthropology (Kuttner et al., 2021). Comics can be understood as 'juxtaposed pictorial and other images in

deliberate sequence, intended to convey information and/or to produce an aesthetic response in the viewer' (McCloud, 1993: 9). This art form has been used as a storytelling tool for narrating the self and others, given its unique ability of evoking stories with sequential images (El Refaie, 2012).

So far, many works have used comics to explore researchers' reflexive inner experiences (Shaffer, 2020) and to express autobiographical stories (El Refaie, 2012). There is also research that has managed to understand participants' life experiences by asking them to create comics (McNicol, 2019). Different from these existing works, our chapter presents the process of co-creation, where the manga created for this research functions as a medium for communication among the three authors and potential readers.

There are two important points in relation to this research. Firstly, it is considered impossible to draw clear distinction between facts and fictions in comics. Unlike photos and videos, comics present images that are often created based on memory and imagination, therefore not reflecting actual facts. El Refaie (2010) argued that the authenticity of comics is embedded not in the stylistic features of the images but in the subjective perceptions of the nature of reality. Similarly, Chaney (2011) pointed out that while the narrated stories in comics may not be verifiably true, they are 'at least emotionally truthful to the way [people] perceive, remember, and make sense of their lives' (p. 3). Correspondingly, it matters to make sure that participants are being emotionally truthful during the process of creating comics, even though the narrated stories contain fictional elements (McNicol, 2019).

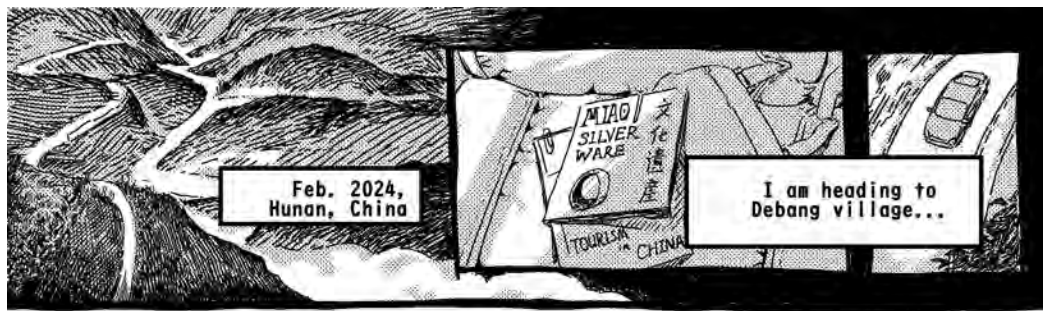
Another significant point is the co-creation of narratives in comics. One approach is to use comics to integrate and present the semiotic and narrative complexities composed of lived experiences of multiple research participants (Davis et al., 2024). In this case, comics afford numerous possibilities for creative narration with its multimodality, sequence and simultaneity, as well as its emphasis of subjectivity (Kuttner et al., 2021). Another direction is to use comics as a medium to inspire communication among multiple stakeholders, particularly those who do not share a first language and come from different cultural backgrounds (McNicol, 2019). Depending on how comics are used in research, communication take place among various stakeholders. Kuttner et al. (2021) identified three functions of comics in research, which are data collection, data analysis, and outcome dissemination. In the first two cases, comics are used to facilitate mutual communication between researchers and research participants. In the last case, the communication is intended to take place between the research and its audience.

Creating a manga for silverware tourism in China

In this section, we present how the three authors communicated, both directly and indirectly, by outlining the process of creating a manga episode about Miao silverware

tourism in Fenghuang, China. Fenghuang is located on the border of Hunan and Guizhou provinces and is home to multiple ethnic groups, with a significant presence of the Miao community. Silverware and its craftsmanship are important aspects of Miao traditions, which are still practiced in traditional Miao communities. In 2006, Miao silverware craftsmanship was registered as a national intangible cultural heritage. Since then, Miao silverware has become a type of popular souvenir in Fenghuang ancient town, a famous tourist destination in the area (for more details, see Wang et al. (2024)). This manga project is based on the postdoctoral research of Chujun, the second author, which investigates the transformation of intangible cultural heritage in tourism. During her fieldwork in March 2023, Chujun became acquainted with Liming Ma, the third author, a Miao craftsman from a traditional Miao community who runs his own silverware shop in the ancient town. Since then, they have been collaborating on projects related to the preservation and tourism utilisation of Miao silverware craftsmanship. In February 2024, they visited Debang village, Liming's hometown, to observe how silverware craftsmanship is practiced outside the tourism context. The manga episode in this research was created based on this visit and previous interviews with Liming. The manga was created by Ruofei, the first author, who is a manga creator unfamiliar with the silverware research. A 1,000-word draft in Chinese was provided by Chujun based on her fieldwork, which was later revised and attuned by Liming. The draft consists of several scenes, including observation in the ancient town, conversation with Liming in his shop, and the visit to Debang village. Ruofei created the first draft of manga and negotiated with Chujun about the details.

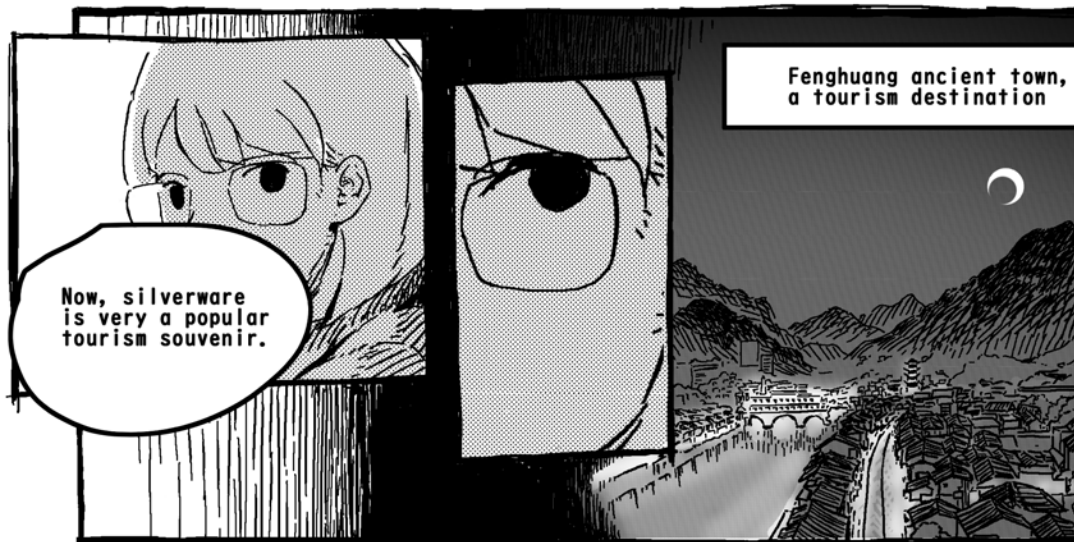
The manga was later used as a material to elicit the three authors' opinions and perceptions about silverware craftsmanship as well as the creation of the manga. Chujun conducted one-hour conversations separately with Liming and Ruofei. During these conversations, Chujun focused on comparing the manga with her actual research process, while Ruofei explained the reasons behind his visual designs. Liming cared about how the manga represents the real him. We present our reflections and opinions at the bottom of each page of the manga.



The manga does not present the
actual research process...



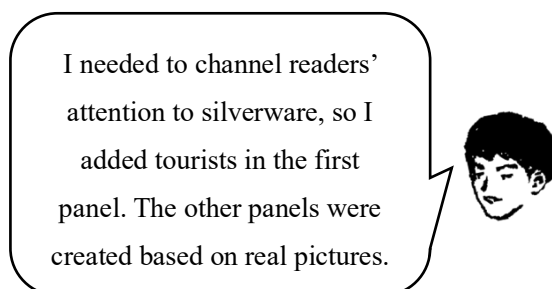
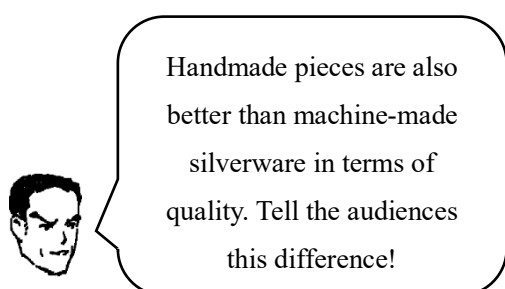
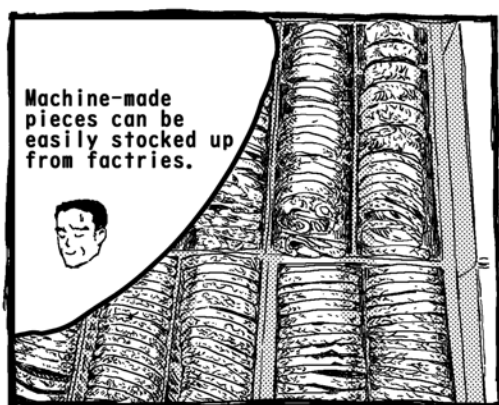
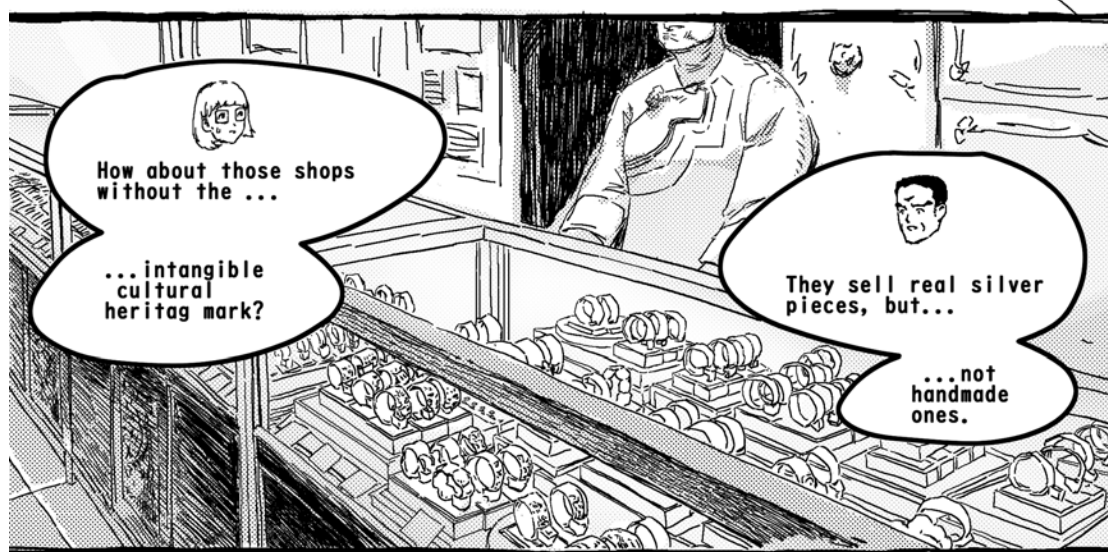
Documenting your whole research
process enhances the sense of
truthfulness. But storytelling needs
dramatic tension and redundancy
diverts attention.

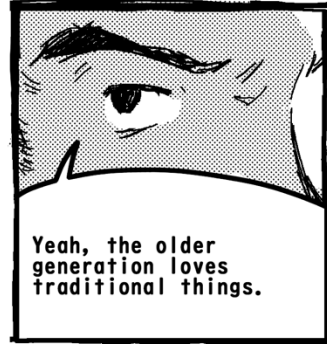
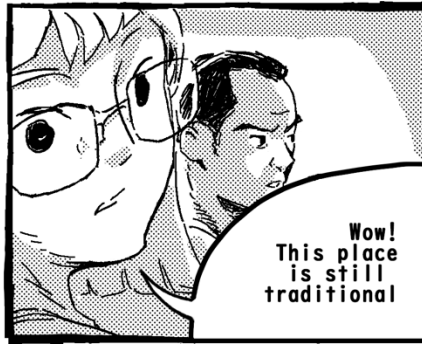
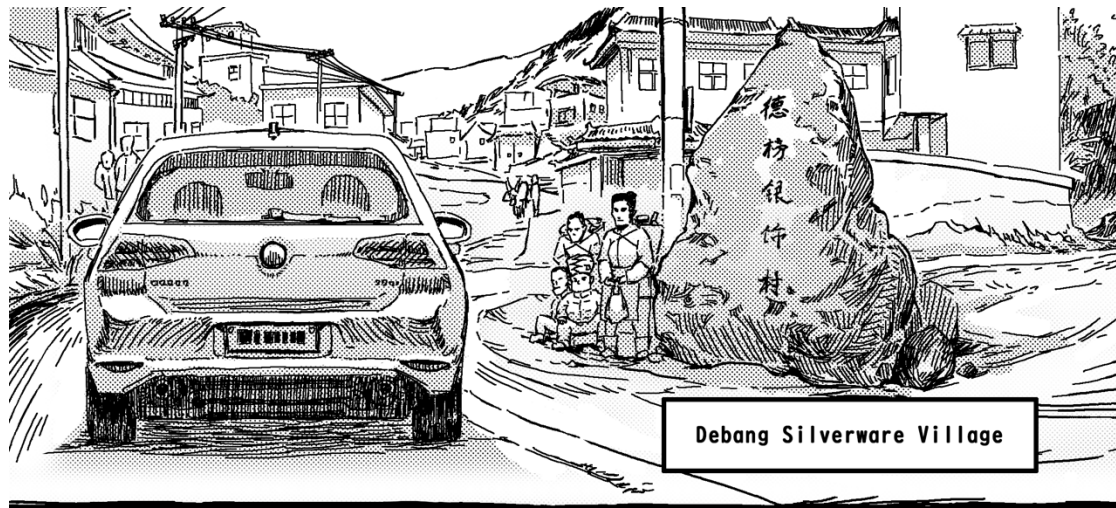


It took me a long time to visualise the text. I need to imagine pictures and design panels based on the story.

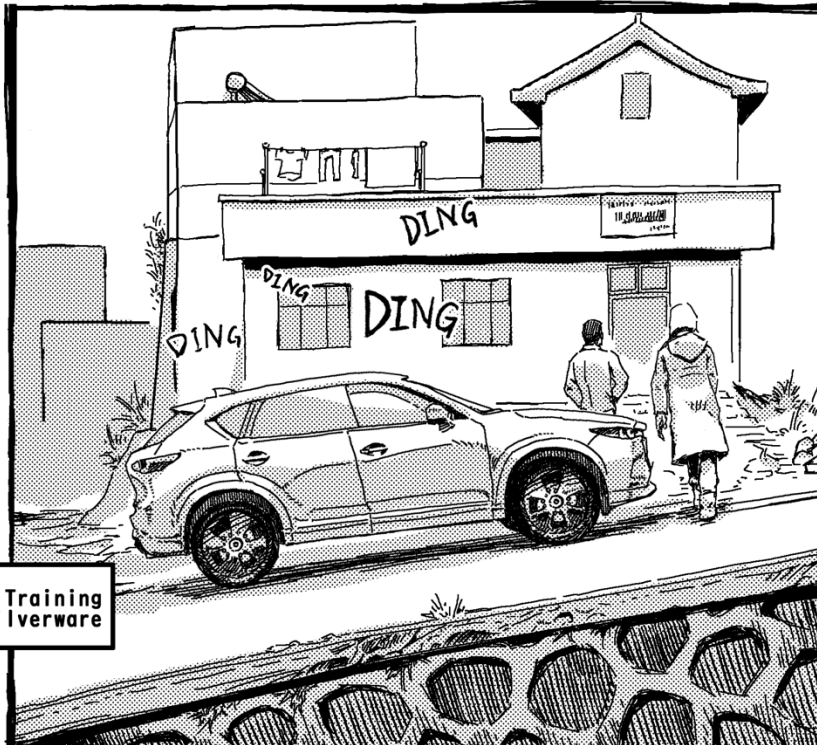
Maybe put some real pictures of mine here? Then, more people can know me and my shop from this work.

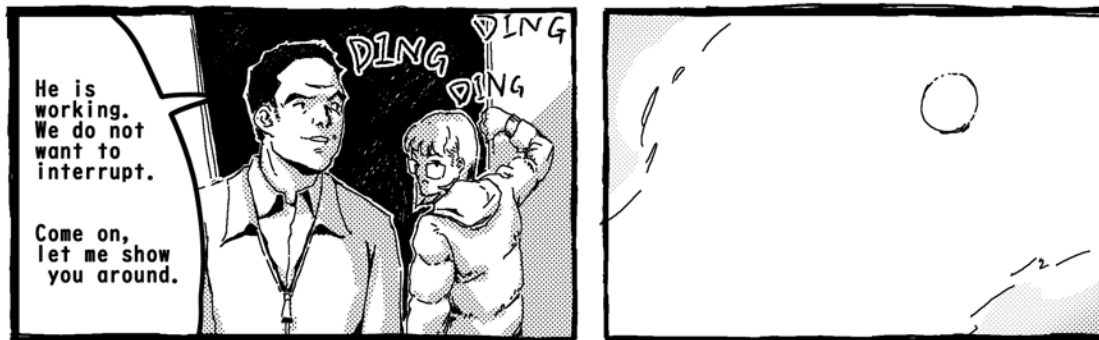






Inheritance and Training
Base for Miao Silverware





This project is pretty similar to commercial manga where manga creators visualise the stories provided by playwrights. But in that case, manga creators have more powers in deciding how to narrate. This story is fact-based, so I needed to consider your visual experiences. I made more compromises here.



I designed the ending based on an interview with you.

I do think that ICH is for a better life. But I also want to pass on the craftsmanship [to future generations] from my heart. I would like to teach anybody who wants to learn. Please add this if you plan to create more episodes.



Conclusion and discussion

This research attempts to introduce comics as a research practice in tourism studies. The research team consists of a manga creator, a tourism researcher, and a tourism practitioner. We created a manga episode about silverware tourism in Fenghuang, China, based on the second author's research experience. The manga was then used as a tool to elicit individual perceptions, revealing the negotiations and communications among the three authors during the creation process.

Our work illustrates the blurred boundary between actual facts and fictions in comics (El Refaie, 2010). We consider this as an unavoidable compromise for applying comics as part of academic research, especially when comics are created as outputs of research. Comics have a particular language by combining pictures, words, and a set of semiotic resources like bubbles and frames (McCloud, 1993). This combination conveys more meanings than words alone, making comics a more efficient medium than text. For example, we used one single panel to depict Liming's life stories which would have taken hundreds of words to describe in detail. However, since comics are also a sequential art that presents narratives in their processes (Kuttner et al., 2021), additional effort is required to explain character movements and scene transitions. In our work, to ensure the effective expression in comics, we sacrificed some actual facts.

Existing literature prefers emotional truth to factual truth in comics-based research (Chaney, 2011; El Refaie, 2010; McNicol, 2019), but we argue that it depends on genres of comics. Both Chaney (2011) and El Refaie (2010) focused on comics-based autobiography, therefore paying attention on whether authors are emotionally true about their narratives. Similarly, McNicol (2019) asked participants to be emotionally true when creating comics about personal feelings and experiences. In contrast, the manga creator in our project is less emotionally attached with the story, giving him less room to convey emotional truth. Additionally, the story provider in our project had to sacrifice some of her personal opinions to ensure a smooth and coherent sequential narrative. Therefore, rather than insisting on emotional truth in a strict sense, we argue for a compromised approach to understanding co-created comics. The co-creation of comics may complicate the politics of representation.

Davis et al. (2024) pointed out that collective creation of comics ensures respondents to anonymously represent marginalised experiences. However, they also pointed out that composite narratives might further silence some already muted voices due to the spatial limitations of comics. As a matter of fact, the limitation of this research lies in its incomplete nature of co-creation. Due to the physical distance, the three authors did not communicate as a group. Instead, the second author acted as a mediator, contacting the other two authors separately. This situation made her the primary decision-maker in

formulating the narrative, and consequently the manga is narrated from her perspective. In contrast, the third author was a more passive participant throughout the process, primarily reviewing the textual draft and providing feedback on the manga. Given that the research and the manga are related to intangible cultural heritage—a category deeply rooted in the subjectivities of cultural communities—future research could focus on creating comics from the perspectives of the Miao communities. Comics-based research practices are not suitable for all types of tourism studies, particularly those grounded in positivist and post-positivist approaches. An important reason is that comics, as an sequential art, are inherently narrative-based, which makes them difficult to align with objective measurement. Alternatively stated, comics-based research practices provide huge opportunities for tourism studies that aim to explore subjectivities and inter-subjectivities, such as tourist experiences and host-guest interactions. Also, compared to other visual materials in tourism research, comics have greater potential for disseminating academic results and influencing the general public. Future research could focus on investigating how comics-based research practices can provide new insights into specific tourism research topics.

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Multimodal Remediation for Teaching Tourism

Combining Academic Writing with Infographics

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Multimodal Remediation for Teaching Tourism

Combining Academic Writing with
Infographics

Eric K. Ku

Hokkaido University

How can we design assignments that help students:

- engage with course content
 - develop academic writing skills
 - develop multimodal literacy skills
-

Assignment Idea: Multimodal Remediation

Composition 1

**Write a text-
based
Academic
Essay**

Teach concepts
for text-based
essay writing



Composition 2

**Convert Text-
based Essay into
Infographic**

Teach the concept of
remediation



Composition 3

**Create
New Infographic**

Reinforce
concepts for
infographics

Introduce more
advanced
concepts





Composition 4

Convert Infographic into Text- based Essay

Review the
concept of
remediation

Reinforce
concepts for
text- based
essay writing

Goal of Multimodal Literacy

"to develop students into **discerning readers and savvy producers of multimodal texts** by drawing attention to the various **strategies** utilized in the production of these texts, and the ways in which **specific choices work together** to achieve the **desired communicative goals**"

(Lim-Fei and Tan, 2017, p. 177)

Developing ESP Curriculum for Tourism through Multiliteracies Pedagogy & Communities of Practices: Empowering Ethnic Minority Tourism Professionals in Vietnam

Giang Thi PHI

Associate Professor, VinUniversity, Hanoi, Vietnam



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Keywords

English for Specific Purposes (ESP), multimodal teaching, communities of practice, peer-learning, ethnic minority, tourism professionals

Developing ESP Curriculum for Tourism

Vietnam boasts a strong network of community-based tourism (CBT), with potential to positively impact the lives of millions of ethnic minorities living in mountainous and rural areas. Yet despite many communities' long engagement with (foreign) tourists, the lack of English competencies among local tourism professionals pose significant challenges to the empowerment and ownership of local communities in tourism development (Phi & Pham, 2022). This is partly due to a lack of appropriate curriculum and teaching materials tailored to their specific needs and a lack of community-based, learner-centered teaching approaches (Dayu & Haura, 2016). In addition, the growing complexity and multimodal nature of tourism discourse requires innovative pedagogical approaches to effectively prepare learners for the dynamic communication demands they will face.

This paper explores the nexus of multimodal teaching pedagogy, communities of practice and peer-learning to enhance English for Specific Purposes (ESP) curriculum, with a particular focus on addressing the unique challenges faced by ethnic minority tourism professionals in Northern Vietnam. Previous research have shown that incorporating multimodal resources, such as videos, songs, interactive quizzes, virtual tours and

blended learning (online/offline) can foster conceptual accessibility and make specialized tourism knowledge more engaging and understandable for learners (Sušac, 2020; Maican, 2014). This study further investigates the nexus of multimodal teaching with communities of practices and collaborative, peer-learning activities to rapidly develop ethnic minority learners' practical communication skills (outside official classroom hours, often taught by foreign volunteers) (Flanagan & Phi, 2023). By incorporating these elements to develop and test a new curriculum, the project has potential to scale up as a unified English curriculum for the whole Vietnam CBT, helping to better prepare ethnic minority professionals for the dynamic, intercultural communication demands of the tourism industry, while also fostering a sense of learner autonomy and community.

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The myth of higher education? Examining the Chinese service job values from a management perspective in tourism and hospitality

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The myth of higher education? Examining the Chinese service job values from a management perspective in tourism and hospitality

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Keywords

higher education – industry gap, human resources management, managers, recruitment

The myth of higher education?

Tourism education aims to assist students in better integrating into society or finding their future career paths. But can these higher education training truly deliver suitable talent to the tourism industry? China's status as a populous nation with a flourishing economy, the tourism industry still faces labor shortages and high turnover rates (Recuero Virto, 2023; Sun et al., 2016). Most tourism area graduates enter the job market to seek unrelated tourism jobs. The fundamental cause lies in the mismatch between job-employee values. For instance, most employees leave service jobs because of perceived job stigma (Xiang et al., 2022; Xu et al., 2023). This will also impact tourism-related job recruitment and job-seeker career choice. As noted in Yuan et al. (publishing), the need for diversity awareness in the workplace can foster greater inclusivity in their respective job roles, thereby diminishing perceptions of stigma associated with varying job contexts. In turn, higher education institutions need to help graduates cultivate a diversity awareness to enhance their competitiveness and increase the employment rate of the institution. It will help mitigate organizational investments in time, personnel, and financial resources for employee training.

This study explores the values of frontline tourism employees from a management view. Experienced managers possess a deeper understanding of the desired values in employees, facilitating insights into reasons for employee turnover and reluctance to enter the tourism industry during the process of managing and recruiting staff. Direct employee interviews

may lead to less authentic responses as employees may not fully understand job values and their values. The findings provide suggestions for higher education institutes to create collaboration solutions for both the tourism industry and higher education institutes.

This study will employ interview methods to 1) examine the job-related values of frontline tourism job-seekers and employees from the perspective of managers; and 2) identify the challenges and opportunities encountered during the process of training employees.

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in tourism**

Edited by
Eetu-Antti Hartikainen and Johan Edelheim

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